



## RESEARCH PAPER

### Silencing Women: A Textual Analysis of Honor Killing in Awais Khan's *No Honour* (2021)

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## ABSTRACT

This paper aims to explore the phenomenon of Honor Killing and investigate the main reasons of honor killing. Also, the researcher aims to highlight the traumas faced by the protagonist due to honor killing and explain how the main character destabilizes the hierarchical structure of the patriarchy in Awais Khan's *No Honour* (2021). Honor Killing remains one of the main social issues in Pakistan. In 2021, over 470 cases of honor killing were reported in Pakistan, but it is estimated that around 1000 women are killed in the name of honor every year in Pakistan. Awais Khan's *No Honour* (2021) is the portrayal of a misogynistic society, a society where age-old rules are obeyed, and women are suppressed through different social practices. The papers employ Paul Churchill's notion of understanding and ending of Honor killing to examine how the protagonist escapes from the prejudice and patriarchal society. This study uses textual analysis as a methodological framework to interpret dialogues, paragraphs, symbols to understand the phenomenon of honor killing. **Conclusion:** The study maintains that there are several social practices that lead to the honor killing. This study also shows the physical, psychological and sexual impacts of honor killing in the selected text of Honor killing. The study further concludes that honor killing is rooted especially in the honor of women in Pakistan. The researcher recommends that other novels or literary texts may also be explored to understand the notion of Honor Killing.

## KEYWORDS

No Honour, Awais Khan, Age-Old, Honor Killing, Suppression Of Women, Patriarchal Society

## Introduction

The novel *No Honour* (2021) is written by Pakistani British writer Awais Khan. Awais Khan was born on March 05, 1987, in Lahore, Pakistan. He graduated from the University of Ontario and the University of Durham. He studied Creative Writing in London at the prominent/influential academy known as Faber Academy. His works have been featured in various reviews of books and magazines, including *The Daily Times*, *The Hindu*, *MODE*, and *The News International*. In Pakistan and out of Pakistan, he teaches Creative Writing through various writing institutes. Additionally, he is the founding director of writing institutes and has conducted lectures on creative writing at numerous universities in London and America, reaching aspiring writers worldwide. He also presents on the judging panel of the Gwyl Crime Cymru Novel Prize and Cheshire Novel Prize. The selected works of Awais Khan are *In the Company of Strangers* (2019), *No Honour* (2021), *Someone Like Her* (2023) and *In the Shadows of Love* (2024), and a short story, *The Victim*. His short story was nominated for the Short Story Dagger Award in 2022. The novel

No Honour (2021) was published in 2021. It is based on honour killing, which is a common practice in Pakistan. *No Honour* (2021) is centered on the character Abida, a sixteen-year-old girl and the protagonist of the novel, who belongs to a small Pakistani village, Khan Wala, where age-old rules are followed to protect the honor of an individual. She disobeyed the ancient rule and desired a marriage with the one she loves. She then becomes the victim of an honor crime because she has a child out of wedlock, and she faces the same fate as the other girls who choose to dishonor the family, which leads to honor killing. She is aware of the society in which she lives. She was helped by her father, Jamil, who helped her to escape, and then she disappeared in Lahore. In search of Abida, Jamil goes to Lahore, and they both are caught in a dark world from which they never escape. It is a journey from a place where they are pierced by poverty, religious commitment, eagerness, and a prejudiced society to the treacherous places/streets of overpopulated Lahore. *No Honour* (2021) is a story of a family, the unconquerable different forms of spiritual love, and a story of valor and resilience.

According to the Human Rights Commission reports, in 2015, 1184 honor killing cases occurred in Pakistan. In 2021, over 470 cases of honor killing were reported in Pakistan, but it is estimated that around 1000 women are killed in the name of honor every year in Pakistan. A recent report states that one in five killings in Pakistan is an honor killing. (HRCP 2022). This paper aims to explore the phenomenon of Honor Killing and investigate the main reasons of honor killing. Also, the researcher aims to highlight the traumas faced by the protagonist due to honor killing and explain how the main character destabilizes the hierarchical structure of the patriarchy in Awais Khan's *No Honour* (2021).

### Literature Reviews

Arshad Khan Bangash (2017) in his research *Socio-Cultural Values and Its Relation with Honor Killing in Federally Administered Tribal Areas (FATA) of Pakistan* explores many cultural monetary about the dominance and ascendancy of honor killing in Pakistan's tribal areas. The researcher argues that in Pakistani congenital area, honor is linked with the virginity and morality of women, and the illegitimate relationship of women with men leads to either the killing or divorce of women. Pakhtun society sharply adheres to practices and beliefs that are patriarchal in nature. The male member of society plays an assertive role and shapes both the public and private spheres of women. Bangash further explains that taunt (Paighoor) plays an important role in the attempt of honor killing when a woman has an illegitimate relationship with someone. It is a disgrace for the whole family, and it ruins the social structure of the family. Tribal society in Pakistan strictly follows the Pakhtunwali code (Pakhtun code of conduct). The researcher concludes that the Pakistani tribal society had firm constancy with virginity and innocence of women, and doubtful behavior on the side of women is not tolerated, and both the committer and the victim should be killed on the spot.

Muhammad Shabir (2019), in his essay "*Social Acceptance of Honor Killing: A Sociological Analysis of 'PANCHAYAT' in Rural Punjab, Pakistan*," provides an overview of the perceptions and opinions of the Panchayat members regarding the evil of honor killing. Shabir critically examines society's role and its ambit of honor killing, highlighting the dominance of powerful people in the Panchayat. According to Shabir, the ratio of honor killings is increasing, and the problem is getting worse and more violent in Punjab. Honor killing is considered a form of ordinary killing in their areas. The majority of the members believed that murder in the name of honor is committed because of high social pressure. Shabir claims that family illiteracy, gender discrimination, society's sympathetic behavior towards the murderer, and approval of the practice of honor killing from society and culture contribute to the high ratio of girls being killed in the name of pride and honor.

Shabir concluded that honor killing is considered part of the cultural norm and custom, which is socially approved and accepted.

Abdul Hadi (2020), in his essay *'Honor' Killings in Misogynistic Society: A Feminist Perspective* examines the causes and reasons of unreported cases of honor killing. The researcher aims to highlight different causes of honor killing incidents and explain the reasons why some cases of honor killing are not reported, and also find the impacts of the 2016 "New-Honor" law on honor killing. The researcher declares that honor killing is one of the serious problems all over the world, and it occurs everywhere, but it is the most dominant practice in Pakistan. Hadi finds that approximately 5000 women are killed in the name of honor every year in the world. In which the ratio of victims is 4 times higher in the Middle East and South West Asia, which is 20 thousand. While in Pakistan, according to the annual report, one thousand honor killings happen every year, and the number increases day by day. Hadi highlights the annual report, which calculated that more than 2800 women were murdered in 2013, 2014, and 2015 to restore the family honor. The researcher highlights several reasons behind honor killing, such as honor codes, gaps in laws, gender-biased education, and tribal rivalry. Hadi concludes that patriarchy is the main reason for honor killing and also recommends that women should be economically independent and get an education. There should be awareness among the people.

Shagufta Kanwal (2021), in her essay *"Honor Killing: A Case Study of Pakistan,"* examines the situation in Pakistan about the evil of honor killing. The reason behind it and its consequences on Pakistani society. The present study also aims to highlight the attempts and strenuous efforts made by national and international societies to limit honor crimes. Kanwal argues that honor killing occurs on a large scale in many Muslim societies. It is wrongly associated with religion and is treated as a religious obligation and concession. In those patriarchal societies, women are kept subordinate and considered as their family's honor or pride. Kanwal claims that in Pakistan, poverty, illiteracy, religious mindset, arranged marriage, cultural and tribal codes, community roles, and family enmity are the varying causes in relation to honor killing. Kanwal concludes that the transformation of cultures and traditions should be a possible tool to decrease and control honor crimes.

Deler Singh and Dipali S. Bhandary (2021), in their research *Legacy of Honor and Violence: An Analysis of Factors Responsible for Honor Killings in Afghanistan, Canada, India, and Pakistan as Discussed in Selected Documentaries on Real Cases*, examine the honor killing cases in selected regions through particular documentary films. The researchers studied that honor killing takes place when a woman has an illicit relationship with someone whom the family dislikes. Due to lower social status and the responsibility of maintaining the honor and status of their families, women are easily targeted. The study emphasizes the social, moral, and religious factors that force (pressure) people to kill their own family members who challenge (disobey) the standards (customs). The researchers used documentary films as a case study as a methodological framework to explain/investigate the reasons for honor killing in the selected countries. These cases were selected on the basis of differences in location, region, and educational and financial status of the victims. The researchers give certain reasons for these honor killings, such as inter-caste and gotra marriages (inter-religion marriages), purdah (veil), the financial status of the family, societal pressure like the Jirga system, love marriages, and coeducation, especially in the Shafia Family murders case in Afghanistan. After studying these documentaries, Singh and Bhandari conclude that the main reason that influences the honor-related violence is the fear of losing traditional values and standards like wearing hijab, veil, and separation of genders, particularly in Pakistan and Afghanistan, and the tribal justice system, like Jirga's decision, which are irreversible, and families were punished according to their decisions.

## Theoretical Framework

The present study analyzes the novel *No Honour* (2021) by Awais Khan from a feminist perspective. The study uses Paul Churchill's *Women in the Crossfire: Understanding and Ending Honour Killing* and Nicky Ali Jackson's *Encyclopedia of Domestic Violence* as a theoretical framework to analyze paragraphs, dialogues, and chapters of the novel.

## Honor Killing

According to Human Rights Watch (2001), Honor killing is the act of revenge, typically death, perpetrated by the male against the female family member who is considered to have brought Shame to the family. The definition emphasizes the role of the male as a committer and the female as a victim, and the breaking of the honor code by the female arouses unforgiving/revengeful murder, which means the behavior of the female brought Shame to the family only. Giden Kressel used the term *Sorocide-Filiacide*, which refers to the murder of the sisters and daughters by the other family members of the victim. (Churchill, 2018)

## Distinctiveness of Honor Killing

Churchill states that honor killing is a complex set of behaviors that requires proper reasoning from society and cannot exist without reinforcement from the sociocultural setting. Honor killing is different from other violence because it is the murder of an own family member, and the transgressions done by the offender are justified by the person who is not a member of the group of honor killing. (Churchill, 2018)

## Honor Killing as a Social Practice

Honor killing is considered a social practice because it cannot be abstracted from the societies in which it occurs. It helps to structure the sociocultural life of the honor-shamed communities and is also dependent on it. Some common forms of behavior contribute to the life of a society that cannot be easily separated from one another. The objective of honor killing is to end the life of a family member to restore the honor of the family. The extensive use of force to discipline their wives and children, as well as specific social practices, is connected to the world of honor. Such social practices are the Hijab, burka, patriarchy, tribal responsibilities to take an act of revenge, arranged marriages, and polygamous marriage. These social practices are joined together around the honor world by the norms of honor and shame, as well as some expectations about the way these practices are enacted. (Churchill, 2018)

## Conception of Honor and Shame

The meaning of honor can be studied in cultural contexts and is also related to the standards. In modern North Atlantic communities, honor is related to the individual's sense of what is good or right for them. While in HSCs, honor is related to self-esteem and entirely depends on how other people view an individual. According to the North Atlantic group, there is a hole in the internal and external components of honor and self-worth. While in HSCs, there is no hole in the external and individual components of honor. Therefore, there is no clear distinction between the internal and external components of honor, and it is difficult to consider honor as moral integrity. Shame is also external, and it also depends on the observers. It is reported that an individual is nothing without honor. A dishonored family will find it difficult to live in society, and they feel it necessary to leave society (Churchill, 2018).

### **Forced and/or Arranged marriages**

Forced marriage and arranged marriage are social practices that have led to the heinous act of honor killing. (Churchill, 2018). Churchill explains that refusing to arrange marriage, marrying against the parents' wish, or marrying against the tribal wish came in the category of honor crime. It means that if a woman rejects marriage or marries someone against the family's wishes, then she becomes the victim of honor killing. (Churchill, 2018). Churchill explains that in certain Muslim countries like Afghanistan, many females are imprisoned because they reject the marriage proposed by their families and are not accepted by their families. (Churchill, 2018).

### **Behaviors or Traits of Victims**

Mostly, victims behave disgracefully only in the eyes of social groups. Female is mostly attacked when she became the victim of gossip or when she is pregnant out of wedlock, and are less attacked when their family has a significant social business and is able to compromise with a male's illicit family (Churchill, 2018). Paul Churchill found that women who become pregnant without marriage can be linked to cases of honor killing. In simple terms, girls and women who are involved in such activities are often targeted and become victims of honor killings. Churchill implies that women who violate the honor of society, like premarital or extramarital sex, or sexual contact with a male, are directly defying the patriarchal structure and its authority. The risk of harm to girls increases if they become pregnant outside of marriage, and sometimes, unmarried pregnant girls are killed in the name of honor. (Churchill, 2018).

### **Female Family Members as Perpetrators and Supporters**

One of the significant roles in affecting the femininity and cultural norms of women is patriarchy. Ghanim explains that women will depend upon the dominant system of social values in order to make a wisdom of violence, suffering, and suppression, which they have internalized. The meaning of female is not only not being a male but also to keep the honor of the family. Ghanim also finds that the way a daughter is treated by her mother means that she herself has suffered the same social significance in her life. (Churchill, 2018)

### **General Community Members as Facilitators**

In the community, significant numbers of nonfamily members often appreciate or support the honor killing because they consider honor to be necessary for their lives, and also believe that such implementation prevents the honor codes from breaking. Moreover, if such a preventive effect does not help in preventing, then bystanders/spectators believe that the victim and the perpetrator's family will face difficulty in this situation. Occasionally, people are confused about the actual cause and reason for action in one way or another. (Churchill, 2018)

### **Physical Abuse**

Physical abuse is defined as, when someone is physically injured or giving pain by force is known as physical abuse. It may be recognized by external or internal signs. External signs are bleeding, burns, crying, and gasping, or sometimes indicated when vessels are broken. Internal signs may be indicated through a bone fracture or internal bleeding. Hitting, slapping, kicking, and biting are possible causes of physical abuse. In physical exploitation, the victim is abused by a close partner. (Jackson, 2007)

## Psychological Abuse

It is a form of emotional abuse in which a victim is psychologically disturbed or feels insecure due to some devious behavior. For example, when someone is doing such behavior due to which the victim becomes confused, such as misbehaving or faking a suicide attempt to blackmail the victim or exploit the fear of a close partner. This type of exploitation can be indicated through changes in individual personality, anxiety, and dependency. Psychological abuse can lead to felonious abuse when the victim cannot differentiate reality from fantasy. (Jackson, 2007)

## Sexual Abuse

It is a general form of sexual violence. When someone is unwillingly or forcibly having sexual contact with the victim, it will be considered sexual abuse. Such as touching, hugging, necking, forced prostitution, and marital rape. (Jackson, 2007)

## Women's Emancipation & Protection of Honor Killing

According to Churchill (2018), there should be severe protection for the girls and women who are the victims of honor killings because it is estimated that every 90 minutes in the world, honor killings occur. (Churchill, 2018). Furthermore, Churchill argues that human rights protection should be enforced against the problem of honor killings and that the offenders should be punished. He declared that certain other legal initiatives should protect the rights of girls and women, such as the prevention of forced marriages. (Churchill, 2018). Churchill states that many girls are not allowed to continue their education after certain elementary levels, and some families end the schooling of girls when they reach puberty in HSCs. So, he suggests that education is compulsory for both males and females, and governments should be serious about ending honor killing and gender discrimination (Churchill, 2018).

## Material and Methods

The study employs qualitative research methodology to analyze the selected text of Awais Khan. This study focuses on textual analysis to explore the various factors and impacts of honor killing and the destabilization of the hierarchical structure of the patriarchy by the protagonist in Awais Khan's *No Honour* (2021).

According to McKee, textual analysis is a method of data collection in which researchers want to know about the people of various cultures and their experience of the world and people around them (McKee, 2003). Actually, Textual analysis is the interpretation of the text. A text is something from which we can take some meaning from, like meaning from books, advertisements, magazines, films, television programs, a plain shirt, or meaning from furniture or ornaments.

Textual analysis is not only the description of a text, but you will also have to see the text through different perspectives. It cannot interpret the text without its context, and also it cannot impose your interpretation between the different cultures of a single nation, which can make sense of a text. Textual analysis understands/explains that the world is made up of different ideas and notions, cultures, and people, so every individual has a different opinion about a specific thing and observes reality according to their level of understanding. An interpretation of a text must include paragraphs, episodes, and chapters from a text, and it will be inappropriate to analyze a text based on a single chapter, paragraph, or episode.

## Results and Discussion

### Honor Killing as a Social Practice

Honor Killing is used as a social practice to control the behavior of women and is also used to protect the honor of the family. Paul Churchill States that honor killing is the killing of a family member, especially a woman, in the name of honor to protect the honor of the family. It is different from other types of violence because it requires a proper reason and is committed by an own family member because the victim dishonored the family, and also justified by society as well (Churchill, 2018). Churchill explains that Honor killing is a social practice because it cannot be isolated from society. In society, females are often expected to be disciplined, and certain social practices are tied to the concept of honor. (Churchill, 2018). Churchill explains several causes of honor killing, of which patriarchy is the most prominent. Other causes include CHP, HSCs, honor codes, Marriages, and restrictions on women (Churchill, 2018). In *No Honour* (2021), honor killing is also used as a social practice to suppress women and maintain the power of men over women. In this novel, honor killing happens when someone, especially a woman who disgraces the family, is killed by her own family member, or if she is saved from being killed, then she will face a miserable life in which she will suffer certain kinds of traumas. In the first chapter of the novel, Shagufta, who was killed by her own brother and drowned in the river, and people felt calm when they killed her and her child. *"It was when they snatched the baby..... her real punishment." Aslam..... A Kanjari who sold her honor for a few gifts..... Aslam sprang away from her.....shooting her would be too easy.....peace at last."* (P, 1-6). In the above chapter, Shagufta, the victim of an honor killing, was drowned in the river by her brother in the name of honor because she had a child before marriage, and the child was also killed by the people of the village. Certain women of the village spat on her, and children threw dirty things on her face and called her Haramal, Kanjari. Some people said that shooting would be an easy way to kill her because she has to understand that what she has done to her family, she brought shame to the family. When she was killed by her brother Aslam, Pir gives a greeting to him that he has done a good job of killing her because, in a patriarchal society, a woman has no place who disgraces their family. After the killing of Shagufta, Jamil was worried because he was against this practice in the name of honor. The people put honor first than lives.

In the next chapter, Abida also has a child out of wedlock. She understands that the people of society will kill her as she thought, *"There was no place in this village for unmarried girls with child, and if Kalim didn't marry her soon, her humiliation would be sealed. Probably her death too"* (P, 23). In the above line, she thinks that she will face the same fate as Shabnam because a girl who has a child before marriage will be killed, and they have no place to live on earth. So, she was worried and intense that if Kalim did not marry her, then she would be humiliated by society and led to death.

When the people of the village become aware of Abida's sin, they gather around the home and want to kill her as in the chapter, *"his mind is registered.....they are going to marry.....anybody hurt her again 'stay back!.....the sound of police siren was growing louder."* (P, 61-66). In this chapter, Abida was brought by the people to kill her because she dishonored the family. When Jamil is woken up by his wife and goes outside his house, some children tell him they are taking Abida to the river. Moreover, they shouted at him that Abida should die, and that they would have so much fun. When he reached the riverbank, he saw his daughter whose clothes were torn by the people, and they were thrust to kill her. When they drowned Abida in the river, Jamil thought he should be allowed to take her with the boys this morning, but she was caught before leaving the village. He shouted that the person is going to marry her, but the people did not listen to him and also shouted and

slagged on her "Kanjari" and said that your daughter has to bear her testament and fate as she had lust and sin inside. But after the police came, her father saved her. After that, when she moved to Lahore, she suffered a lot of problems and traumas and was caught in a world of the unknown, and she did not know what to do.

### Forced Marriages and/or Arranged Marriages

According to Churchill, forced marriages and arranged marriages are the main factors that led to the act of honor killing, and are also used to protect the honor of the family. Churchill explains that if a girl refuses an arranged marriage or wishes to marry against her family's wishes, then she will be accused of honor offenses. (Churchill, 2018). Paul Churchill (2018) explains that some practices contributed to making a society, and they are related to the honor of the family (Churchill, 2018). The present study also urges the element of forced and arranged marriage portrayed in *No Honour* (2021) because the protagonist's family lived in a patriarchal society and feared that maybe she would bring shame to the family if she could not marry. When Abida became sixteen years old, her mother wanted to marry her, but her father was against it. Abida's mother, Farida, only wanted to marry Abida because she thought that our financial issues would be fixed to some extent. Also, they are living in such a society where women are getting married early so that they can depend on their man and support her through finances as Farida and Jamil fight against each other on the marriage issue of their daughter when Farida was slapped by Jamil and then Farida says *"I will spread the words.....you need to stop dawdling"* (P, 9). Here, Farida asked Jamil that Abida is now sixteen years old and is ready for marriage; you should find a suitable man to marry her. She also said that she will inform the village about Abida for a suitable marriage. In the scene where Pir Sahab wanted his son's marriage to Abida, they came to Jamil's house for Abida's hand. Abida does not want to marry his son because she is in love with Kalim and wants to marry him, and she also has a child with him out of wedlock. As in the scene when Abida thought, *"As her father rushed over..... never going to marry Khalil."* (P,27). Here, when Pir Sahab came to her house for Abida's hand to his son, then she thought about how much her father hugged Pir Sahab and how much he respectfully talked to the people, but no matter what, she had a decision that she would not marry Pir Sahab's son, Khalil. This scene explores that the parents forced Abida to marry Pir Sahab's son, and they do not care about Abida's decision about what she wants.

### Premarital Sexual Relationship

Mostly, victims behave disgracefully in the eyes of society. When girls become the gossip of the people, they will be frequently attacked by the people. (Churchill, 2018). According to Paul Churchill, a Premarital sexual relationship is when a woman becomes pregnant before marriage, which is then linked to the act of honor killing. In *No Honour* (2021), a Premarital sexual relationship is one of the main reasons of honor killing. The protagonist, Abida, became the victim of an honor killing because she was involved in a sexual relationship with Kalim in a village, was pregnant, and had a child out of wedlock. The people of the society who are the facilitators of honor killing. They support the act of honor killing because in honor-shame communities, honor is necessary for their lives. The people of the village also wanted to kill Abida and support the Pir Sahab to kill her.

As in the lines *"A girl hold her own honour between her legs she had always been told. And yet she had given it away so freely. Girls had been murdered for less. A shiver crept down her spine"* (P,15). In the above lines, it is clear that Abida has a sexual relationship with Kalim. Kalim was the son of a highly influential man in a society who was a member of a jirga system in a village. When Abida met with Kalim, she always hoped that Kalim would



marry her and she would not be murdered for the shame of the family. She knew that women's chastity and virginity represent the honour of the family, but she lost this honor by having a relationship with Kalim. It shows that the honor of the family is in the hands of women's chastity. If a woman loses her chastity, then the family loses its honor in society. Family honor is related to the chastity of women. She also has a fear that she would be murdered if people knew about her sexual relationship, and Kalim didn't marry her.

Abida, after missing her two periods, was worried and distressed. She confirmed the condition of a pregnant woman. She knew that in this village there is no place for a girl who had a child without marriage, as in the lines *"There was no place in this village for unmarried girls with child, and if Kalim didn't marry her soon, her humiliation would be sealed. Probably her death too..... but then she was with child out of wedlock. No respectable man would ever support her."* (P.23). In the above lines, after two months of pregnancy, Abida was anxious and also threatened by hearing the news of Shabnam's murder in the name of honor. She thought that in this village, girls have no place to live if she had a child out of wedlock because of the concept of bringing shame to the family, and the man must wash this shame by murdering that girl. She also thinks that if Kalim didn't marry her, then her shame would be ended by killing her. In the last line, she had some hope that her father would support her and save her, but she also thinks that she had a child, and no respectable man would support her, as she brings shame to the family.

After some time, Abida and Kalim met again. Abida told him about the pregnancy, but Kalim was shocked and even refused that he had not done anything wrong to her, which shows that men consider women to be just sex objects and use them just for their sexual desire. As in the paragraph, *"she guided his hands towards her lower abdomen, where a small bump was beginning to form. 'I'm with child. More than three months along'.....Abida I-I don't understand. We have been using protection. Why didn't you tell me this before.?.....we need to get married and fast.'.....'marriage? Abida I am only twenty years old. I can't be married. God, I can't even think of being a father."* (P,39) In the above paragraphs, Abida has the courage to tell him about the pregnancy and child, but when Kalim knows that he is shocked and declines himself to be a father to that child. He made an excuse that we had used a protection for sex, and why you didn't tell me about this. When Abida asks him to get married quickly so that people wouldn't know about her child, but Kalim refused, saying that he hadn't thought about marriage yet and was not thinking of being a father. After that Abida was in anger and make sure to him that this sin was did by both of them not the guilt of one and the child in her womb was not born on his own it was belonging to him.

In the last paragraph. Awais Khan portrays the Jirga system in Pakistan, which decides the future of the people. If someone is guilty of their offence, he/she was taken to the Jirga, which decides what would be the punishment will be for the crime they committed, like the Pir Sahab says to the policeman:

*"This girl fate has already been decided by the Jirga. You cannot do this. She is bound by our laws, and we have sentenced her to death.....you are interfering in matters of the Jirga. She is pregnant out of wedlock.....this isn't over," the pir whispered his eyes fixed on Abida's belly. 'You have ruined the name of your family, girl and the reputation of this village. These crime don't go unpunished remember that"* (P.67-69).

In these lines Khan's portrays the Power of Jirga system that even the police can't interfere in the matter of the Jirga as Pir Sahab says to Inspector that you are interfering in our Jirga system and Abida future will be decided by the Jirga and she would be sentenced to death because she had a child without wedlock and bring shame to the family, village, other girls and ruined the status of the village as well. From the above discussion, it is clear

that a premarital sexual relationship is the main factor of honor killing. If a girl had a child out of wedlock, then she must die to wash the shame of the family.

### **Traumas Faced by the Protagonist After Honor Killing**

Women suffered different kinds of traumas and abuse because of honor killings, such as physical abuse, sexual abuse, psychological trauma, and suppression of women.

#### **Physical abuse**

Women are physically abused by men because of their gender identity, and also show the power of men. Nicky Ali Jackson defines Physical abuse as physically forcing or torturing someone. (Jackson, 2007). It means that when someone is being tortured or forced to inflict pain on someone, it will be considered a victim of physical abuse. It may be hitting, kicking, punching, slapping, striking, and throwing things. In this novel, the protagonist also suffers physical abuse because she doesn't follow the honor codes of society. She becomes a victim of honor killing because she has an illicit relationship with Kalim, got pregnant, and had a child out of wedlock. The child born out of wedlock is against the honor of the society in which she lives, and they believed that the child born out of wedlock must be killed. There are certain social practices as well that have to be followed, such as marriages and male orders, but if you fail to follow these social practices, then you will become the victim of honor killing and suffer the trauma of physical abuse. Like the woman who suffered physical abuse because she lives in a patriarchal society Jamil remembered his mother and talked to other friends as says, "*You should see the bruise on Amma body.....is not a man then*" (P, 35) here it shows that the beating woman is common in a patriarchy because it related to the manhood like the friend of Jamil said that all men in a society physically tortured their women and if your father didn't beat your mother then he has no quality of man then.

Similarly, When Abida was sold to the Apa Ji, she lived there as a prostitute because she had no other way to live. There she was, physically abused, to live as a sexual worker. As in the scene, "*Majeed grip on her tightened.... I don't want a life time beating from the same man?*" (P, 114-115). Here, Majeed, the client of Abida, physically tortured Abida because she was not willing to live there, then he grasps her hand tightly, and also, he beat her so hard that it made marks on her body, as she thinks about it that "*if she could only show Shahid...she wouldn't*" (P, 135). When Abida was tortured by Hameed in his house, she was suppressed and more like a slave than she showed resistance to Hameed as "*Hit me Up..... you stupid bitch*" (P, 193). Here, it shows that women have no right to speak in front of their husbands. Here, Abida spoke some words in front of Hameed, and he turned and slapped her so that she fell from the chair.

#### **Sexual Abuse**

Women are sexually harassed because they are considered sex objects. Nicky Ali Jackson (2007) states that when someone is forced to have sexual contact, it is known as sexual abuse. In *No Honour* (2021), women are sexually exploited by men to satisfy their own desire. When Abida met with Kalim, tell him about the pregnancy. Then he disappeared for a few months, and Abida thought that "*Not a single word...when she brought up the baby*" (P, 42). Here, Abida thought that, like other males, Kalim would forget her, and he only met with her to satisfy his own sexual pleasure, because he disappeared after knowing that she was pregnant. When Abida lives in a brothel house, Majeed, one of her clients, sexually exploits her, as in the scene where he comes and makes sexual contact with her. "*She would never been thought of seduction.... every slut I've heard .....be grateful I'm your*

*exclusive....laid her head on his knee. (P, 116-117).* In the above lines, she was sexually exploited by Majeed. She thought that, since Majeed loved her, she wanted to talk to him about the escape from the house because she had never experienced that type of exploitation. When she wanted to talk to her about how she was saved from the honor killing, he just silenced her and said that it is common for every slut here to tell the same. Then he dawdled their fingers on her body, and she struggled with him. When he has intercourse with her, then he moves aside from her, and Abida made a relief. After his satisfaction is done, he suggests to her that you should learn the enjoyment of sex. Abida was again sexually harassed by Hameed when she first met him in his house. In the scene *"Rana Hameed had reached..... pulling at her hair. (P, 180)* When Hameed reached her bed, he tightly grasped her and brought her into bed. She was scared, and her heart was beating. He patted her face and praised her beauty and called her slut. After that, he kissed her neck, rubbed her cheeks, and pulled her hair in a way that she cried.

### Psychological Abuse and Trauma

The victims are psychologically traumatized in different ways to justify their wrongdoing. Nicky Ali Jackson (2007) states that when victims feel psychologically unwilling or unstable due to certain intentional behaviors, it is known as psychological abuse. This psychological abuse led to psychological trauma. ((Jackson, 2007). In *No Honour* (2021), Abida was psychologically traumatized because of honor killing and psychologically abused to exploit her and fulfill the needs of patriarchy. There are several incidents that happened to Abida due to which she was traumatized and abused in Awaiz Khan's *No Honour* (2021). After one month, the incident of honor killing was the victim of honor killing and brought shame to the family, but she was saved by her father and married to her lover, Kalim. This incident has psychologically affected her because she has always fear of killing, suppression, and exploitation.

When she had an illegal relationship with Kalim and got pregnant, she was in fear that people would kill her, and also thought about what would happen if Kalim left her. As in lines *"She felt she was breaking.....felt like a sin now." (P, 44).* Abida thinks about the fate that will happen to her in the future if she can't get married to Kalim. This thing makes her horrific, and the things she wears for Kalim now feel like a sin for her. After some time, Kalim turns into evil and psychologically tortured her as in the paragraph, *"How many times do I have to tell you.... wives do" (P, 93)* Here Abida was threatened by her husband Kalim that He wanted respect from Abida and tell her that you should have not to call me on my name because in a patriarchal society woman didn't call her husband by their names. When Kalim's behavior becomes like a monster, Abida is psychologically tense and blames herself. As in the lines *"Her blood boiled.....she would have stopped" (P, 95).* In the above lines, Abida is worried about the behavior of innocent Kalim, who drinks alcohol and commits all the wrongdoings. She thinks that she could not blame anyone else because she thought that she was responsible for him. When Kalim sold her, she was again alone in a place where she didn't know anything, and her child was taken by Apa Ji. So, she was psychologically tortured as in the paragraph, *"Abida buried her face in the pillows..... you have each other and the other girls." (P, 107).*

In the above lines, Abida was so psychologically abused and traumatized that her child was taken from her. She wanted to be alone because she had lost everything in a short time, and she thought about her father's bravery and how he saved her and her baby from the people. Whenever she thinks about him, she screams under the pillow and laments about the deeds that she had done.

## Destabilization of Social Hierarchical Structure

There should be severe protection and legal reforms to protect the victims of honor killings because every 90 minutes, an honor killing occurs in the world. Women's empowerment should be required to protect the girls' lives and give them access to their education, which makes their lives happier and safer. Churchill suggests that women should be empowered so that they can talk about their rights, protection, and also give shelter to the victimized girls. (Churchill, 2018). Women's emancipation is required to escape from the hierarchal structure of patriarchy. In *No Honour* (2021), the protagonist also destabilizes the social hierarchy of men because women are suppressed and unable to access their basic rights. Like Abida was not allowed to go to school because female was not allowed in patriarchy to get their education, she was also forced into marriage because in such a hierarchal structure women have no choice to make a decision about their marriage, also Abida and other characters were used just as a sex object because they are the victim of honor crimes so if women become the victim of honor crime/killing then they have no choice but to live as a prostitute. Women are suppressed by men like Abida, who was suppressed by the family and society, and she has no right to speak about their rights. But Abida and Jamil struggle to destabilize the social hierarchy of men in this novel.

When Shagufta was killed in the name of honor by the people of the village, but Jamil is worried as he talks to Pir Sahab, *"It hurts me to see the youth die like this....Imagine if they were as physically strong as men are. I'm certain they would rule the world."* (P, 19). In the above line, Jamil is against the killing in the name of honor and is nervous about how parents bury their children like this, and said it shouldn't be like this because males are also equally involved in this sin. He asks a question to Pir Sahab that both men and women are involved in this act of crime, then why are women being killed and man is saved. After that, He said that if women were physically strong, they would rule the world. It means he shows some kind of resistance to the patriarchal structure.

When Abida wants her freedom and escapes from the prison of Hameed, she wants to kill Hameed. Abida destabilizes the social hierarchy by killing Rana Hameed because he kept the women and her as a slave and a plaything. As in the scene, *"with a grunt, she pushed the dagger's blade .....there was nothing more to see here."* (P, 249-250). Here, she killed Hameed with a blade. The moment she killed him, the life of freedom in the village flashed in their eyes. So, she frees all the women and herself from the prison of Hameed, in which they had been kept. It means that Abida weakened the patriarchal system which is made by men.

In the last chapter *"After three years.....today Yousaf was teaching another group of girls.....doing for underprivileged, traumatized girls and they want to help."* (P, 282-287). In this chapter, when Abida again came to her village after killing Hameed. She started a women's organization and opened schools for girls, and she helped those girls who were traumatized and victims of honor killing, and struggled for their lives. It showcases women's empowerment, emphasizing their right to control their own lives and access to all opportunities.

## Conclusion

The present study concluded that the protagonist (Abida) was the victim of an honor killing in Awaiz Khan's novel *No Honour* (2021). This study also throws light on the various social practices that led to the heinous act of honor killing, such as patriarchy, forced and early marriages, lack of education, and the concept of honor codes. This study also maintains that honor killing is a social practice that is used by men to suppress their women. This research has been analyzed by using textual analysis as a methodological

framework for the study. This study adopted the Women in the Crossfire Understanding and Ending Honour Killing by Robert Paul Churchill, The Feminism Book Big Ideas Simply Explained by Lucy Mangan, and Encyclopedia of Domestic Violence by Nicky Ali Jackson as a theoretical framework for the textual analysis of the study. Awais Khan's novel *No Honour* (2021) reveals major issues like traumas and exploitation that are faced by women in a patriarchal society. The writer also shows the reasons behind these traumas and exploitation, like physical abuse, psychological abuse, sexual abuse, and the social practice of honor killing, which affects the protagonist in her later life. This study also claims that women are struggling to stand up for their rights, which is shown in the character of Abida when she opens "Darulaman" (Social Welfare Centre) for other suffering girls like her. Awais Khan reveals the cruel reality of the patriarchal society in which women were always suppressed by men through different means. This research mainly works on honor killing as a social practice, patriarchy, forced marriages, the right to education, and traumas caused by the practices of honor killing and women's emancipation. The study maintains that honor killing is used as a social practice to suppress and subjugate women, as in the first chapter of the novel, when people of the village killed Shagufta and her infant child, everyone was feeling happy. Patriarchal men also impose their own rules on their women to silence them because they consider themselves the decision makers of the family, like in the novel when Abida talks about Pir Sahab and how he has not allowed girls to get their education. Forced marriages and arranged marriages are imposed on girls to protect the honor of the family, so that the girl may not have an illicit relationship with other men, as in the novel, when Abida's mother talks to her husband that they must marry Abida because she is now sixteen, and it will also fix our finances. Upon Abida's rejection of the marriage proposal, she was harshly beaten by her mother. Girls were also deprived of getting the basic education, such as in the novel, Abida was not allowed to go to school like her brother Yousaf. Women are physically, sexually, and psychologically abused by men because of their gender identity. Men consider them just as a sexual object for their desire, like when Kalim was aware of Abida's pregnancy, he disappeared; he just used Abida to satisfy his own sexual desire. The study also presents women's empowerment through the resistance of the protagonist (Abida), like destabilizing the social hierarchical structure, and opening a school and organization for girls to get an education. The present study suggests that there is no honor in honor killing. Furthermore, the researcher recommends that other novels or literary texts may also be explored to understand the notion of Honor Killing.

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