

RESEARCH ARTICLE

**A Tale of Hypocrisy and Sacrifice with Reference to Khaled Hossein's "The Kite Runner"**

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**Abstract:**

This research paper titled A Tale of Hypocrisy and Sacrifice with reference to Khaled Hosseini's *The Kite Runner*, is a study of hypocrisy and sacrifice as exhibited by some characters in the novel and it also highlights the various sufferings and miseries faced by Afghan society. Most of Khalid Hosseini's works portray the image of Afghanistan in which he tries to explain both sides of the society. This article uses the Marxist approach, to analyze the work. This would aim at domestic colonialism as well. Hosseini conveys a message that the world can hear the miseries which are in his place through writing, and he portrays the pain of people including him in such a manner that nobody can escape from that truth and he wants to tell the world about his beautiful country which is now on the verge of destruction. Although much study has been done on the author and his other works, this fresh look at the novel imparts a novelty and freshness to this research being done.

**Keywords:** Khaled Hosseini, hypocrisy, self-sacrifice, Afghanistan, America, redemption, monarchy, domestic colonialism, invasion.

**Introduction**

Khaled Hosseini is an American novelist and physician, born in Afghanistan on March 4, 1965. Along with his family, he moved to Iran in 1970, and then, his father acquired a job in the Afghanistan embassy in Tehran. Hosseini is the eldest of all five children. His father Nasser was engaged in international negotiations in the Afghanistan ministry. Hosseini's mother was a teacher at an all-girls high school. There, she taught the Persian language. When he was just 11 years old, his father got a job in Paris and the family shifted there in 1976. In 1978, they tried to return to their homeland but they could not because of the unrest in the country in which the communist party seized power through a sudden change in government. After one year of the Soviet invasion of

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Afghanistan, they sought asylum by moving to California. Hosseini continued his studies at Santa Clara University, where he studied biology and achieved a Bachelor's degree from the school eight years later. In the same year, he enrolled in the University of California, School of Medicine and where he attained an M.D. in 1993. While practicing medicine he wrote his first novel *The Kite Runner*. This is one of the best and unforgettable stories, which lingers in the minds of the readers for many years. The story covers the fifty-year time span and life of two characters.

Khalid Hosseini has enchanted the literary world with gems like *The Kite Runner*, *A Thousand Splendid Suns*, *And the Mountain Echoed*, etc. His novels *The Kite Runner* and *A Thousand Splendid Suns* were international bestsellers, published in more than thirty countries. *The Kite Runner* was also adapted into a Hollywood movie. *The Kite Runner* is the story of a Sunni Muslim boy Amir, who struggles in his community and world to find a place in which he exists. The message of *The Kite Runner* is intended to teach the readers to learn the lesson from Amir's mistakes. The theme of Brotherhood is one of the most important and interesting that revolves around the novel. We later find that Amir and Hassan are in fact, brothers. Hosseini also considers *The Kite Runner* to be a father-son story. Rebecca Stuhr has rightly said that:

Hosseini writes compelling stories through which he questions assumptions and breaks apart stereotypes through the strengths and weaknesses of his characters. He interweaves into the action of his stories the details of history, culture, and daily life in Afghanistan. He challenges his readers to reflect on discrimination and political abuse within their own experience in light of instances of such abuses in a different and unfamiliar country. (77-78)

In this novel, Hosseini tells the story of Amir and his closest friend Hassan. The setting of the time in the novel is when the Soviet military invaded and the Afghan monarchy was done away with. *The Kite Runner* is written in first-person narrative. Amir is the child of a rich trader in Kabul. He describes the long excursion of his life from Kabul to Peshawar in Pakistan to San Francisco, America. There he meets Soraya, daughter of a retired general of Afghanistan, and gets married to her. During the short span of time that he lived in Kabul, Amir was mostly with his unskilled or illiterate but genuine and sincere companion Hassan, the child of

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their housekeeper Ali, belonging to the ethnic minority, Hazara. His cheerful life in Kabul comes to an end with the entry of the Soviet tanks in Afghanistan. He and his family needed to flee to Pakistan and finally settle down in America. Khaled Hosseini has utilized the flashback method in *The Kite Runner*. The novel opens in 2001. Amir, the adult storyteller lives in San Francisco and is contemplating over his past, reviewing how he had deceived his adolescent companion, Hassan. The action of the story then proceeds with a flashback to the protagonist's experiences during his childhood in Kabul, Afghanistan. His recollections are interrupted with a call from Rahim Khan, the partner of his father in his business, who now lived in Peshawar. Amir, who is now thirty-eight years of age, recollects the sweet and sharp encounters of his life in the organization of his childhood companion and servant, Hassan that occurred twenty-six years ago.

Themes of guilt and redemption are shown prominently in the book but there are other themes, which are there to maintain the taste of the story- the themes of "hypocrisy" and "sacrifice". Hypocrisy is the false assumption of an appearance of virtue or religion. When we talk about Hypocrisy in *The Kite Runner*, then the name of Amir's father comes to mind. He is considered a hypocrite because he denies giving birthright to his other son Hassan. Hassan was the result of his affair with

Ali's Hazara wife Sanaubar. Nobody knows the truth of Baba except Rahim Khan. He was a good man but a hypocrite also because of the society he did not accept his own child even when Baba shifted to the U.S.A with Amir. There also he did not tell the truth of Hassan to Amir. In Afghanistan, the thinking of society is not open but if he wants that, he can tell Amir when he was in the U.S.A, but he did not. Amir, who is the protagonist of the novel, is the best example of hypocrisy. When Amir and Hassan were good friends and they were in Kabul then there are many incidents of being hypocrites as shown by Amir whenever Hassan wants to learn English words. Amir always teaches him wrong and teases him. One day when the kite competition was won by Hassan and Amir then Hassan runs after the kite and there Amir betrayed him by idly watching him get raped by Assef and his friends. After dreadful actions from Amir near that tree where both used to study English, Hassan refused to hit him back and Amir was pretending not to have seen. There are many events when Hassan defends Amir without even considering the possible outcomes. The brotherhood shown by Hassan earns respect Amir even after everything he has done to Hassan. The dreadful incident where Hassan is raped shows the hypocritical nature of Amir as he ran away from the truth and proudly exhibits himself, not acknowledging the sacrifice made by Hassan. But at the same time understand Amir does this because

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Baba always loves Hassan more than Amir. And the latter, in order to appear worthy before his father, is determined to be the winner of the Kite-flying competition, if the means were unscrupulous.

In all the books by Hosseini, he writes about the condition of Afghanistan, otherwise, it is about the government of Afghanistan or about the life or on the status of women in Afghanistan. He portrays the bitter truth of life and hardship which people suffer there and even people from all over the world can relate the ideas with their lives like hypocrisy, sacrifice, etc. Hosseini conveys a message that the world can hear the miseries which are in his place through writing, and he portrays the pain of people including him in such a manner that nobody can escape from that truth and he wants to tell the world about his beautiful country which is now on the verge of destruction.

**Research Methodology:**

Library research will be followed to explore and discuss the topic. The method will be analytical. Some of the theories and ideas were also used like Marxist approach, id, Superego, Oedipus complex, etc. Moreover, the analysis will cover each and every point regarding the role of hypocrisy and sacrifice in modern-day society.

**Review of Literature:**

**Charlie B's review of *The Kite Runner*:**  
Charlie B believes that the story on *The*

*Kite Runner* is fast-paced and it is hardly dull. It allows readers to a different world by introducing us to the Afghan lifestyle. He describes Afghan life as a strange but fascinating one. He praises Hosseini's art of narration with a well-constructed storyline. Charlie B finds the depiction of fate and justice more interesting than any other themes in the novel where the good overcomes the evil in the end.

**J.franz Spiegel's review on *The Kite Runner*:** Spiegel describes the novel *The Kite Runner* as a modern novel, which talks about life, love, brotherhood, and courage. He blends the political and cultural issues wonderfully with his witty description of the pre-war condition of Afghanistan. He appreciates Hosseini for describing such complex political and social events with ease. Hosseini surprises the readers with his simple language and deep underlying meaning. The protagonist may be a coward one but the novel is full of courage, which proves itself to be an inspirational novel. Amelia hills review on the kite runner .According to Hill, The beginning of *The Kite Runner* is as epic as a Shakespearian beginning which started across different continents during political and social upheaval. *The Kite Runner* is a simple story containing complex themes with vivid images of a war-affected society "*The Kite Runner* is about the price of peace, both personal and political, and what we knowingly destroy in our hope of achieving

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that, be it friends, democracy or ourselves”(…).

The portrayal of Hypocrisy: According to Collins’s dictionary hypocrisy is “the practice of professing standards, beliefs, contrary to one’s real character or actual behavior, especially the pretense of virtue and piety”(803). Hypocrisy is one of the themes in the novel as well as in society and is manifested through these elements found in the narrative. Baba, who is a wealthy Afghan man and the father of Amir and Hassan but refuses to acknowledge the latter Assef, who betrays his nation and commits brutal crimes in the name of religion, Amir, who double-crosses Hassan, the individual willing to safeguard him at the cost of his own well-being are the some example of where Hosseini demonstrates hypocrisy, and it is displayed through the characters of Baba, Assef, and even the protagonist Amir.

Throughout the novel, readers are introduced to the character of Baba who is a wealthy Afghan man. He is an altogether different kind of an Afghan man, holding a different arrangement of convictions than most, he is strongly against burglary. He announces that "When you kill a man, you steal a life," Baba said. "You steal his wife’s right to a husband; rob his children of a father. When you tell a lie, you steal someone’s right to a truth. When you cheat, you steal a right to fairness" (17). The amount of hypocrisy in what Baba said in

this quote does not uncover itself until later in the novel.

It is later revealed that Baba sinned the most out of the considerable number of characters in the novel. It is uncovered that Baba had an illicit relationship with his servant, Sanaubar, Ali’s wife. At that point ignoring that Hassan was his child, denying Amir of knowing he had a sibling and Hassan of having indistinguishable and impoverished adolescence from Amir. Like many people, Baba is a blend of a few layers. He is a decisive and liberal man who tries to help his kin. He has chivalrous minutes; there is an incident in which he is escaping Kabul along with his son and his people. The soldiers are irritating and going to hurt a female traveler and Baba stands up and keeps this from occurring at the risk of his own life. The way he along with his child escapes Kabul starts again in America and brings up Amir braving all challenges of circumstances. Similar to every person Baba is likewise a wolf in sheep’s clothing in some aspects. He is a scoundrel since he does not own his other child, Hassan, because he is the result of Baba’s illegitimate affair. Baba is never honest either with Hassan or with Amir, and expects genuineness from them; he doesn’t see Amir as a courageous boy and Hassan not being honest. This shows the crumbled relationship between father and son.

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According to Robert Kurzban in his book *Why everyone is a hypocrite* “he explains hypocrisy is a natural state of mind” in which he explains that it all depends upon the mind of a person what type of nature he has. Assef, who has an ambition for Power is actually a pioneer of the Taliban in the novel. Although he exhibits his desire to shield his nation, he attacks kids, makes a law framework he himself does not follow, and murders a huge number of Afghan individuals in the event that they are not of Pashtun blood.

*The Kite Runner* is written from the point of view of Amir as a storyteller. Amir is the child of a rich trader in Kabul. His mom passed on instantly subsequent to giving him birth. He describes the long energizing excursion of his life from Kabul to Peshawar in Pakistan lastly from that point to San Francisco, America. There he meets Soraya, the little girl of a previous general of Afghanistan, and gets married to her. During the short span of time that he lived in Kabul, Amir used to spend most part of his time with his unskilled or illiterate but genuine and sincere companion Hassan, the child of their servant Ali, who belonged to the Hazara minority. His cheerful life in Kabul came to an end with the entry of the Soviet tanks in Afghanistan. He and his family needed to flee to Pakistan and finally settle down in America.

The modern-day history of Afghanistan plainly displays the failure of the extremist government. In this context, Khaled Hosseini wrote in the Book Browse interview about the firm hold of the Taliban and the harm done to the way of life and art during their administration in clear terms and furthermore the hypocrisy shown by them in the name of religion. The ethnic dissimilarity in the society of Afghanistan amidst the rule of the Taliban is a standout amongst the most striking elements obvious in Hosseini's *The Kite Runner*. It draws the consideration of the readers significantly. The author has portrayed racial discrimination skillfully and clearly in the novel. Among these ethnic bunches, the Pashtuns (have a place with the Sunni school of Afghanistan) include the main part of the number of inhabitants in the nation. In *The Kite Runner*, racial discrimination is depicted through the strength of the Pashtuns (Sunni) under the leadership of Assef over the Hazaras and the other minority groups of Afghanistan. For example, Assef claims that the Taliban had massacred the Hazaras in Mazar-i-Sharif in 1998, and clarifies the episode with incredible pride “Door to door we went, calling for the men and the boys. We’d shoot them right there in front of their families. Let them see. Let them remember who they were, where they belonged... Sometimes, we broke down their doors and went inside their homes” (Hosseini 242). In these lines, Assef is explaining how his



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people are being butchered because they are Hazara community people. Assef further explains:

And... I'd... I'd sweep the barrel of my machine gun around the room and fire and fire until the smoke blinded me... You don't know the meaning of the word 'liberating' until you've done that, stood in a roomful of targets, let the bullets fly, free of guilt and remorse, knowing you are virtuous, good, and decent. Knowing you're doing God's work. It's breathtaking". (Hosseini 242)

The above lines show how the Assef in the name of religion is killing people and says that he is finishing the work of Allah. These lines from the book show how much a man can be hypocritical and go down to the level of using religion to attain their selfish pursuits. Assef, who is now the pioneer of the Taliban, had the power to indulge in mass killing. These kinds of people are the reason for war and destruction they think they are doing for their religion and country but they have misguided themselves and violate the rules of their religion and community. Further, Assef says that they rest only for prayers and leave the dead bodies of those people whom they killed in

the streets, and if any of the members of their family tries to take those bodies from the street they kill them too and leave those bodies for street dogs and here he compares those Hazara people with dogs. Hosseini uses these and many more incidents to explain the real situation of the Hazara people in Afghanistan. They are treated like dogs and even in the novel, Assef says those people are garbage and they have to remove that garbage from their country. Remembering the above incidents, one can without much of a stretch think about what would be the response of the normal Afghan individuals under the lead of the Taliban. The mercilessness of the Taliban surpasses the farthest point of toleration particularly with respect to the killing of 'non-Pashtuns'. The readers get a vivid image of the sort of repression the general population of Afghanistan endured amid the administration of the Taliban government through Amir's discussion with Rahim Khan, Farid, Dr. Rasul, Zaman, and Omar Faisal individually.

Getting the news of the affliction of Rahim Khan, his "old companion", Amir visits Peshawar in Pakistan to meet him. Rahim Khan censures the Taliban as tyrants. As indicated by him, the Taliban are not simply awful but rather much more than that "Rahim Khan additionally reminds Amir about the continuous sick treatment of the military powers in the city" (Hosseini--). Along these lines, the general

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population of Afghanistan was so weary of the Northern Alliances that they praised the fall of it with incredible bliss. He says when the Taliban came into rule and they kicked the Russians at that time we all celebrated but that happiness remains for a short time and we cannot know that is it freedom or slavery. Rahim Khan's portrayal of the barbarism of the Northern Alliance is immaterial in correlation with the Taliban's savagery. His expectations or more than any expectations of the entire country demonstrate uselessly. Rahim Khan's failure is reflected through his words when he says to Amir with a moan: "Yes hope is a strange thing. Peace at last. But at what price?" (175) By the conversation of Rahim Khan Amir clearly understood the savagery done by Taliban and he says Taliban are the ones who freed us from Russians but they are also the ones who want us to be slaves and live on the conditions set by them.

In the opening of *The Kite Runner* the concept of sin is there Amir is the protagonist and he thinks he is the only one who sinned and needs redemption, as the story goes on the readers comes to know that Amir is not the only one who sinned but Baba also, Amir starts the story not exactly telling us about how he became a hypocrite and how he sinned but he tells because he was seen as in great stress and he wants to get rid of this. As the story goes on Amir tells how he became a hypocrite. He shares his childhood experiences with

the audience and shares some incidents which are blessed as well as haunted. There are many incidents in which Hassan and Amir from the town bully Assef without caring about the consequences.

In chapter two of the novel Amir tells Hassan to hit the German shepherd "Sometimes up in those trees, I talked Hassan into firing walnuts with his slingshot at the neighbor's one-eyed German shepherd. Hassan never wanted to, but if I asked, really asked, he wouldn't deny me. Hassan never denied me anything" (4). In these lines, the loyalty of Hassan was clearly shown towards the Amir but the problem arises when Amir feels jealous about Hassan that why Baba who is Amir's father, he is paying attention to Hassan more than him, it irritates Amir and it is not because Amir is not a good boy but because he had never get the love of a mother and he wants Baba to look and give attention towards him. To get that attention Amir wants to win the Kite tournament with his companion Hassan, only to impress Baba and they won the Kite tournament but Hassan doesn't want to lose the kite they won in the tournament and he runs for Amir and his prize but there he encounters Assef and his friends who torture Hassan and raped him one by one and the irony is that whom Hassan wants to give everything he watches him raped by standing in the corner of the street, that's not all, after that Amir never faced Hassan



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because of the guilt now he had and on his birthday, Amir puts his gift given by Baba in the room of Hassan and tells Baba that Hassan stole his gift. After hearing this Baba found the gift from Hassan and he gave the order to Ali and Hassan to leave, after this Hassan didn't utter a single word and left. This was the main reason behind the hypocrisy done by Amir and he wants to overcome this trauma by saving the only child of Hassan from the Taliban.

Amir is not the only one who sinned but Baba also, Amir comes to know by Rahim Khan that Amir had a brother and his name is Hassan he curses Baba that why he didn't tell him. Baba had another son from Sanaubar who was the wife of Ali. Baba and she were illegitimate. Baba is shown as a masculine figure in this novel but has two sides of him, one he talks about rights and on and he denies accepting his own child who suffers a lot. These are the reasons why Baba and Amir became hypocrites but Assef became hypocritical because he wanted to take revenge from the Hazara people and the government of Afghanistan. Assef "wasn't much of a religious type" (Hosseini 247) since his childhood. He reveals his truth and secret for his decision of joining the Taliban in front of Amir, which is to render retribution on Hazaras and the communists. He reviewed the past occurrence when he was captured and the consequent torment that he experienced during the rule of the socialist and

described it to Amir. The prisoners including him were liable to the whipping of the most exceedingly terrible degree at a normal interim; scarcely anyone could get away from the discipline. Assef includes that every night they come and take prisoners out of the jail and beat them up till they don't feel tired. He further says:

They took me one night and started beating me and one of them kicked me on the stomach. I was screaming and screaming and he kept kicking me and then, suddenly, he kicked me on the left kidney and the stone passed... I kept laughing and laughing because suddenly I knew that had been a message from God: He was on my side. He wanted me to live for a reason. (Hosseini 247-48)

Assef explains how the government tortures him and the others and how he became the pioneer of the Taliban. Be that as it may, Assef's "central goal" incites Amir to split a remark through which the last taunts the previous for his vandalism in the name of religion: "Stoning adulterers? Raping children? Flogging women for wearing high heels? Massacring Hazaras? All in the name of Islam?" (248) It may prick Assef be that as it may; the remark of Amir is consistent with his temperament.

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Assef then again obviously clarified his endeavor, which was to make Afghanistan free from the Hazaras. Assef has contrasted the Hazara and "garbage" as he said to Amir: "Afghanistan is like a beautiful mansion littered with garbage, and someone has to take out the garbage" (249). Assef's outrageous contempt for the Hazaras is additionally reflected through his discourse amid the discussion with Amir. Assef, one can without much of a stretch think about what would be the response of the normal Afghan individuals under the lead of the Taliban as well as the response of alternate countries towards them. The mercilessness of the Taliban surpasses the farthest point of toleration particularly with respect to the killing of 'non-Pashtuns', as a consequence of which they were some of the time wrongly condemned of some terrible wrongdoing Assef, who had molested Hassan during the season of his adolescent now misled Hassan's youngster. Amir was persuaded to write a book about the hopeless plight of the general population of Afghanistan: "Maybe you Tell the rest of the world what the Taliban are doing to our country" should write about Afghanistan... (Hosseini 206). It is also due to a firm that shari'a law that the Taliban had punished two adulterers—"a blindfolded man" and "a woman dressed in a green burqa" (234) to which Amir himself was an eyewitness, this all happens in a football field and the next scene too draws the attention of the readers and says they are here to carry the law of

Shari'a land for justice and claims that every sinner deserves the punishment. And what manner of punishment, brothers, and sisters, befits the adulterer? How shall we punish those who dishonor the sanctity of marriage? How shall we deal with those who spit in the face of God? How shall we answer those who throw stones at the windows of God's house? We shall throw the stones back!" (235-36)

The scene of throwing stones at the adulterers by the group till the death of the victims is notable. After that Amir comes to know more about his brother too. They suffer for no wrongdoing the only reason for their sufferance is that he belongs to a Hazara family:" So far as Hassan's pitiful condition is concerned, he became the victim of the Pashtuns at his very childhood and suffered throughout till his death. Hassan used to stay at Agha Sahib's house in Wazir Akbar Khan as a servant. Assef used to mock Hassan for being Hazara and raped Hassan during his boyhood. Even after attaining adulthood, Hassan had to face threats from the Pashtun-cum-Taliban. During their stay "in the big house in Wazir Akbar Khan" (191). For the second time, Hassan, his wife Farzana, and their child Sohrab turned into the victims of the Assef because he hates Hazara peoples and thinks they are garbage. The readers come to know this entire episode through Rahim Khan, who uncovered the same to Amir. Rahim Khan had heard it from one of his

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neighbors in Kabul through "a phone call" as under

A pair of Talib officials came to investigate and interrogated Hassan. They accused him of lying when Hassan told them he was living with me even though many of the neighbors, including the one who called me, supported Hassan's story. The Talibs said he was a liar and a thief like all Hazaras and ordered him to get his family out of the house by sundown. Hassan protested... So they took him to the street—... and shot him in the back of the head... Farzana came screaming and attacked them—... shot her too. Self-defence, they claimed later— (Hosseini 191-92)

These lines explain that to what extent the Taliban are brutal and they kill anybody they want people to fear from them. Hosseini tries to explain that the people of Afghanistan are not the ones whom the world has to be afraid of and they too are fed up with this barbarism by the Taliban, Hosseini wanted the world to read to know and act on this type of terrorism. Rahim Khan additionally includes "The

Taliban moved into the house... The pretext was that they had evicted a trespasser. Hassan's and Farzana's murders were dismissed as a case of self-defense. No one said a word about it. Most of it was fear of the Taliban, I think. But no one was going to risk anything for a pair of Hazara servants" (192-93).

Analyzing Hypocrisy and Exhibiting Sacrifice: The reasons for being hypocritical are not just social and political but psychological too. In this way, this study is interdisciplinary in approach and examines the reasons for hypocritical behavior psychologically as well. First, we talk of Baba, well-placed personnel, educated, and suave. He is accused of being a hypocrite and rightly so, but we must study and analyze his situation also and from his perspective. He is a widower; aptly he needs a female companion. Sanaubar is a renowned beauty and lives in the outhouse of Baba. She provides relief to the pent-up carnal desires of Baba. However, there are other aspects to the tale. She is somebody's wife, (Ali's), and belongs to the Hazara community, considered inferior as compared to the 'superior' Pashtuns. There was no way that Baba could have her in his life, and he didn't want to either. She was just a physical companion to him. Moreover, the society was not open enough to have allowed a relationship between a 'high caste' and 'low caste'. Baba had a son with

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Sanaubar, Hassan. The reason he could not acknowledge him is that the people of his community would never have approved of this and accepted Hassan in their lives. Baba had an image, and much of the command that he earned was because of this ‘untarnished’ image, he had to take care of that. Any attack on his reputation would have made life difficult for Baba, Amir, Ali and Sanaubar, and of course Hassan. Things would have worsened by openly acknowledging Hassan as his son and Sanaubar as his consort. Baba took good care of Hassan as that was the best he could do. So it is clear that Baba had no evil intentions, neither was he an evil man. But given his situation and circumstances, it is imperative to analyze his life before judging him as a hypocrite. It calls for a more accommodating society that understands the situation of people.

Hassan, the most loved character of the novel, is at the receiving end, because of the double standards of Baba and Amir. So he suffers through the hands of his father and brother. He is denied upper-middle-class family respect and comfort. He is made to believe that he is the son of a slave whereas it is Baba, his father, the owner of plenty. The saddest part is he has to live the life of a Hazara, suffering humiliation and condemnation at the hands of society. Being a Pashtun, he lives the life of a Hazara. Yet, he is capable of exhibiting supreme sacrifice for Amir. It was Hassan’s

sacrifice of being raped by Assef and his gangs that enabled Amir to own the trophy of the Kite-flying competition. And this was very crucial to Amir as this enabled him to win Baba’s approval of him being worthy of his praise and admiration. On top of it, Hassan is quite over all this. Never did he disclose the secret of being raped, lest Amir’s victory in the Kite flying competition could have appeared a sham. According to Collins dictionary “A surrender of something of value as means of gaining something is more desirable or of preventing some evil” (1419).

Unfolded through the first-person story mode, the novel is organized like the world of fond memories of the protagonist Amir, who’s feeling of regret and blame over the transgression of abandoning his ever-loyal childhood companion Hassan. Amir’s come back to the country, which is now indulged in war under the regime of the Taliban which leads his adventure towards self-identity and sacrifice. In *The Kite Runner*, Amir confronts no feeling of identity crisis in the adopted country. Or maybe he feels himself a stranger when he comes back to the changed realities of the place where he grew up, Kabul. Amir’s travel home looking for Hassan’s surviving child, Sohrab to set himself free from the guilt which he had from childhood when he did not save Hassan from Assef and now he comes back only because of all the sacrifices done by Hassan for him and Amir

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thinks now this is the time to repay. Amir is a cultural hybrid which makes him different and interesting.

Thus, the novel revolves around the theme of sacrifice, hypocrisy, redemption, and sin. A story of family, love, sacrifice against the overwhelming setting of the historical backdrop of Afghanistan over the most recent thirty years, *The Kite Runner* is an irregular and effective novel that has become a beloved, unforgettable and heartbreaking story of a wealthy child and his friend who is the son of his father's servant, *The Kite Runner* is a delightfully created novel set in a nation that is being in a process of destruction and war. It is about the power of betrayal, sacrifice. Amir's past haunts him because in the past he witnessed and didn't do anything when his loyal friend Hassan was being raped by a town bully (Assef), and he was left behind at the time of the Russian invasion in Afghanistan when Amir and his father immigrated to America. Amir comes back to Afghanistan when he gets a letter from one of his father's companions named Rahim Khan, and he finds that Hassan was his brother and Hassan has a child Sohrab, who was abducted by an individual from the Taliban. Amir embraces to protect Sohrab as a demonstration of yield for not doing or talking about the rape of Hassan when they were kids. In spite of the fact that Amir sees America as a position of redemption, there are indications of barriers to complete

inclusion into American culture. These boundaries are mostly shown in the character of Baba who is the father of Amir in the novel and he also resists the position as a sabotaged migrant. Also, the novel does not show very many occurrences where Amir or Baba talks with American nationals. This absence of collaboration is obvious in a novel where America is by all accounts glorified to such an incredible degree. Amir alludes to one of these uncommon experiences in a visit to an official who surveys their qualification for government support and offers Baba food stamps: "Baba dropped the stack of food stamps on her desk. "Thank you but I don't want to," Baba said. "I always work. In Afghanistan I work, in America, I work. Thank you very much, Mrs. Dobbins, but I don't like free money."...Baba walked out of the welfare office like a man cured of a tumor. (Hosseini 114).

Baba's refusal to accept financial help shows how Baba resists dependence and powerlessness in America. Without a doubt, Baba turns into the epitome of masculinity through his relationship with what the novel builds as manly images of energy while living in Afghanistan. Baba is not able to keep up his power in America as in Afghanistan. His loss of energy in the US is expected to the ethnic social limit which circles the American way of life as it is built in the novel. Baba is not recognized as an American, however, keeps up his way

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of life as an Afghan. His loss of power in America is symbolized through physical decay and eventually through being determined to have cancer. All this idea of loss of power is just because of Amir's welfare because when Baba migrates to America he knew he ultimately lose the reputation that he once had in Afghanistan although he had a choice that he moves to Lahore for the welfare of Amir and to give him a better future Baba migrates to America without thinking twice.

Hosseini is evading a portion of the harshest truths. "Amir's transformation into an enviable writer in America seems too easily earned since it comes with his marriage to an angelic wife, the daughter of an exiled Afghan general" (*The Kite Runner*33). The crumbled relationship which Amir and Baba had in Afghanistan during Amir's adolescence additionally ends up plainly one of shared regard and closeness in America. Baba's trouble with acclimating to American life is spoken by Amir's father-in-law, General Taheri, who is another image of manly influence through his connection to riches and the military. Both Baba and General Taheri construct their lives in America in light of recollections or dreams of their past power in Afghanistan and are in this way not able to change in accordance with their new positions. Amir clarifies "The general believed that, sooner or later, Afghanistan would be freed, the monarchy restored, and

his services would once again be called upon. So every day, he donned his gray suit, wound his pocket watch, and waited" (Hosseini 154). These lines really show the sacrifice done by them for their families and this also gives a picture that how the people of Afghanistan suffers because of the Russian invasion and after that of the Taliban and many leaves their home town and country for the families sake and their lives, they know better if they stay there they and their families will be slaughtered one day, some who are capable of migrating, they migrated and some who don't have financial help they are trapped in their homeland. The idea of migration shows a clear picture of sacrifice in this novel.

In chapter five there is an incident when Aseef tells both of them that Afghanistan is the place of Pashtun, actually, he is pointing towards Hassan because he is a Hazara boy, Aseef wants to bully them but "someone had challenged their god. Humiliated him. And, worst of all, that someone was skinny Hazara" (40). Hassan is the only main character who never sinned and didn't do anything wrong in the whole story but the irony was the worst of the worst happened to him. At that time the Kite tournament in Afghanistan was very famous and Amir wants to win that to get the attention of Baba and Hassan also wants this and he gives the side Amir and helped him to win the tournament, but Hassan doesn't want to lose the blue kite



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which was the prize of Amir he runs for Amir's sake. Amir explains "Even from where I was standing, I could see the fear creeping into Hassan's eyes, but he shook his head. "Amir agha won the tournament and I ran for him. I ran it fairly. This is his kite. When he took the blue kite which was his prize at that time Assef appeared with his two friends and they started to molest Hassan. Assef says "A loyal Hazara. Loyal as a dog" (Hosseini 68) and when Hassan tried to escape they didn't allow him and they raped Hassan, Hassan never pushed his feet to deny the command of Amir and he never wanted to see him in trouble, he stand against everybody who is in the way of Amir, he knows Amir teaches him wrong English words as he mentioned in his letter but he never bothers about because his love for Amir is unconditional he sacrifices himself for Amir's wellbeing. This shows to which extent Hassan is loyal to his friend Amir, but the familial guilt and social guilt forces Amir to self-sacrifice and this is the only way to deal with his sin. He reminds of his father's words "A boy who won't stand up for himself becomes a man who can't stand up to anything"(24).

Amir knows he has destroyed the lives of many, and he is not a selfish boy like before and he wants to overcome this. As said in the Handbook of Emotion is "guilt produced when individuals evaluate their behavior as a failure but focus on the specific features or actions of the self that

led to the failure" (Lewis et. al 2008). And a person with guilt always makes good decisions in life, as Amir is going to do. When he comes to know from Rahim Khan that he had another brother and he was killed by the Taliban but his only child Sohrab was in the claws of the Taliban then he decided to go back to Afghanistan and take Sohrab with him, to overcome the guilt and wrongdoing.

The concept of Guilt-Purification-Redemption by Kenneth Burke: Living in society offers a complete set of values in which people can find themselves and measure success and failure, or good and evil yet people are incapable of keeping all the commandments so the result is "broken laws, concomitant guilt, and a need of purgation" (Kuypers 168). Suffering or what Burke called "self-victim age resulted a transformation and symbolic rebirth" (Kuypers 180). The guilt Amir had was he never talked about Hassan being raped and to get the attention of his father he said that Hassan steals his gift. These are the guilt Amir had. After realizing that he is the one who stole the rights Hassan, he wants self-sacrifice and to go back to Afghanistan and get Sohrab. Amir says:

I had one last chance to make a decision. One final opportunity to decide who I was going to be. I could step into that alley, stand up for

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Hassan – the way he'd stood up for me all those times in the past – and accept whatever would happen to me. Or I could run. In the end, I ran. I ran because I was a coward. I was afraid of Assef and what he would do to me. (Hosseini 77)

Amir realizes his wrongdoing with Hassan and Ali. With his journey he left his family and new life in America, he goes to Afghanistan where he never wants to go again, there he meets Rahim Khan and he hires a taxi driver Farid, who helps him to get Sohrab and he also tells Amir about an orphanage where Sohrab was taken and the condition done by Taliban organization in Afghanistan. He says “Nothing was free in this world. Maybe Hassan was the price I had to pay, the lamb I had to slay, to win Baba” (77). After that, he started his journey with a truck driver Farid. The disclosures of Farid, a taxi/truck driver by calling about Afghanistan's previous history, as well, give a real understanding of the oppressive way of the Taliban. It is through his two periods of excursion, first from Peshawar to Jalalabad and the following from there to Kabul that Amir comes to know everything in detail from Farid. While going in transit from Peshawar to Jalalabad, Farid had disclosed to Amir that “the state of Afghanistan was hopeless

and “the signs of poverty were everywhere” (203).

While Amir is ignorant regarding the whereabouts of his nephew Sohrab and is frantically looking for the latter, Farid had created a hope of possible expectation in Amir: “Maybe I will help you find this boy” (209). These lines show the struggle done by Amir to find Sohrab, he roams every place and wants to take help from people but he was unable to find him but Farid was the person who observes the war from near and he knows what happens to the orphanage where Sohrab was and he warns Amir that it risks your life if you go to the leader of Taliban who took Sohrab to his custody, Amir was afraid but for him, the most important thing is to get Sohrab, in any condition, when he reaches to the base where the leader was there they are talking about the killing they did recently and Amir suddenly recognizes the leader of Taliban who is nobody but Assef himself this thing shocks him. Assef tossed various ridiculing questions at Amir which clearly shows the extreme hatred towards the Americans. Such questions are: “How is that whore these days?” (Hosseini 243) “What are you doing with that whore?” (243) However, Assef's worry for the purported Muslim fraternity and patriotism echoes in his last question to Amir: “Why aren't you here, with your Muslim brothers, serving your country?”(243) After hearing these things Amir was only concerned about Sohrab,

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although he knows that now he was in great trouble and then Assef reminds him of the old incident when he said he will take revenge and after that Assef said let it be in between us no of my men will do anything to you, Assef orders his men that wait outside and whoever comes to this door will go and nobody shoots or kill if Amir wins and goes from this door.

This is the time where the sacrifice was done in a true manner, the fight begins and Assef breaks the ribs of Amir and then the past was in front of him when he sees Sohrab was standing in front of Assef to save Amir as like Hassan did, this is a very touching scene of the novel. Somehow Amir saves Sohrab with the help of Farid and at the last of the novel, Amir forgets himself by saving Sohrab and by taking him to America with him. It demonstrates how the Taliban had smothered the unrestrained choice of ordinary citizens. Such kind of impedance is scarcely found in some other nations on the planet. Indeed, even this was not so in Afghanistan before the rule of the Taliban. The Taliban government did as such all in the name of religion. Prior Assef had sodomized Hassan at a young age and now the last child Sohrab became the victim of a similar individual. The Talib brought Sohrab with a scoffing seek which was reflected through his conduct when he called Sohrab and “the man’s hand slid up and down the boy’s belly” (Hosseini 245). Telling about the

wrong behavior of Assef and his two guards Sohrab reveals not to live an unclean life in front of Amir. Sohrab says “... they did things... the bad man and the other two... they did things... did things to me” (278). After hearing these things from Sohrab, Amir wants to give every kind of happiness to him and he also wants to give the kind of life which once Hassan deserved and also, he tries not to do the same mistake which his father Baba did when Hassan was not given his birthright. Amir sacrifices everything for Sohrab; he adopts him and gives him a new life. The self-realization of sin leads Amir to do such a great sacrifice which was not seen easily.

**Conclusion:** The entire paper exposes the different aspects of society in which we live. It highlights the various sufferings and miseries faced by Afghan society and how the lives of children were exploited. In this research, the investigator focused on two important and controversial topics: hypocrisy and sacrifice and also glanced at the people who use religion as a mask and commit brutal crimes. From ancient times, the amount of hypocrisy and sacrifice is shown in every single person as Khalid Hosseini described in his novel *The Kite Runner*. This is a story of brotherhood and betrayal. This story covers different types of topics like sin, sacrifice, redemption, hypocrisy, self-sacrifice, etc, but the main focus of my study is on sacrifice and hypocrisy shown in the novel. Hosseini

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gives us a vivid picture of how the Afghan society was before 1975 and how it is now. He uses the title *The Kite Runner* and kite signifies the time in which Afghanistan was under a monarchy system and all is going well but after the Soviet invasion, everything changes. And kites also represent Amir's joyful days and betrayal with Hassan and also represent the hope of redemption and self-sacrifice.

This research article talked about hypocrisy and sacrifice and through these characters wanted to show the reality of Afghanistan and most of his books deals with Afghanistan and the problems over there but one can't say that his books are only for his community like in this research when it talk about hypocrisy and sacrifice it doesn't mean it is only for his people but it is a way to find out what is for what. People make mistakes every day but it is upon them how to overcome them.

The reasons for being hypocritical and showing sacrifice have been explained as well. We understood the social and personal pressures on Baba, he simply could not have accepted Hassan as his son, but did for him, whatever he could, in the best possible manner. Society wasn't open enough to understand Baba's state of circumstances. But this is a question mark on the society itself. We need to have a mature attitude and stop judging other people.

Amir is not at all hypocritical but his actions are a part of growing up wherein one sibling feels envious because of the other. Although it has disastrous consequences, he makes up for this when he comes to Afghanistan, braving the Taliban to save Sohrab's life.

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