

The Kite Runner: A Tale of Hypocrisy and Sacrifice by Khaled Hosseini



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Certificate

I hereby certify that the dissertation entitled *The Kite Runner: A Tale of Hypocrisy and Sacrifice* by Wakar Younis for the award of M.A. degree is a record of research work done by the candidate under my supervision during the period of his study (2015-2017) and that the dissertation has not formed the basis for the award of any other degree, diploma, associate ship, fellowship or other similar title and this dissertation represents independent work on the part of the candidate.

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Declaration

I hereby declare that this dissertation entitled Hypocrisy and Sacrifice in the novel The Kite Runner by Khaled Hosseini is a record of first hand research work done by me during the period of my study in the year 2015-2017 and that this dissertation has not formed the basis for the award of any other degree, diploma, associate ship, fellowship, or other similar title.

Place: Jalandhar

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Contents

S. No.	Title	Page No.
1	Introduction	1-8
2	Portrayal of Hypocrisy in <i>The Kite Runner</i> by Khaled Hosseini	9-22
3	Analysis for being Hypocritical and Exhibiting Sacrifice	23-31
4	Conclusion	32-34
5	Works cited	35-36

Introduction

The dissertation 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. The acclaimed book by Hosseini would be critically analysed from the perspective of these two behavioural aspects. It explores the various situations in which characters in the novel are portrayed according to these parameters of study. 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.

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 Afghanistan embassy in Tehran. Hosseini is the eldest of all the five children. His father Nasser was engaged in international negotiations in Afghanistan ministry. Hosseini's mother was a teacher at an all-girls' high school. There, she taught 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 in Afghanistan, they sought asylum by moving to California. Hosseini continued his studies from Santa Clara University, where he studied biology and achieved Bachelor's degree from the school eight years later. In the same year, he enrolled in University of California, School of Medicine and where he attained M.D. in 1993. While practising medicine he wrote his first novel '*The Kite Runner*'. This is the one of the best and unforgettable stories, which lingers on the minds of the readers for many years. Hosseini is currently a goodwill envoy (diplomat having less authority than an ambassador does) for the United Nations high commissioner for refugees (UNHCR). Through the Khaled Hosseini foundation, he provides humanitarian assistance in Afghanistan. He was inspired to initiate this foundation when he visited Afghanistan in 2007. In the same year, he published his second novel '*A Thousand Splendid Suns*'. The story covers the fifty-year time span and life of two characters.

Hosseini now lives in California with his two children Harris, Farah and his wife Roya. The doctor turned writer, 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 best sellers, published in more than thirty countries. *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. Themes of guilt, sin, hypocrisy, sacrifice and redemption feature prominently in the novel. The second part of the novel elucidates, when

Amir goes back to Afghanistan, in terms of sacrifice to rescue Hassan's son from the clutches of kidnappers. This book became a best seller after being printed. It was Number one New York Times bestseller for over two years, with more than seven million copies sold in the United States of America. Reviews were generally positive. This book was also adapted into a Hollywood movie as well.

A Thousand Splendid Suns was published by River head Books (and Simon and Schister audio CD) in May, 2007. The original language of this book is English. It is the second novel after *The Kite Runner*. Hosseini boldly shows the idea of Feminism in this novel. Mariam is an illegitimate child and the protagonist of the novel. Some of the themes, which are in *The Kite Runner*, are continued in this novel, but the focus is on female characters and their reputation in Afghan Society. This book received favourable prepublication reviews from Kirkus publisher weekly, library journal and Book list. This novel also became the number one New York Times bestseller for fifteen weeks, and sold more than one million copies. Columbia Pictures in 2007 purchased film rights with an intention to create a movie of this book. The third novel by this Afghan- born American writer is, *The Mountains Echoed*. This book was published in 2013 by River head Books. The genre of this book is Historical Fiction (Drama). The style of this book deviates from the first two books as it is a collection of short stories with nine chapters, each being told from the view of different characters. The book is based on the relationship of ten year old Abdullah, his three year old sisters, and their father's decision to sell her in Kabul. Hosseini shows his intentions to make the character more complex and morally ambiguous. 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)

This book is also considered as a masterpiece, which gains positive pre-publication review and was anticipated as another success. This book also reached the top ten on amazon.com before it was released and after its release it also became the best seller. After five months of publication, over 3 million copies had been sold. Khaled Hosseini was awarded by the 'South African Books Prize' for his debut novel *The Kite Runner* In 2006 and 2007 *The Kite Runner* was named as 'Penguin Reading Group Books of the year' by Hosseini, his debut novel, published in 2003 by Riverhead Books. 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 the 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 with her. During a 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 their house-keeper 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 adolescence companion, Hassan. The action of the story then proceeds with a flashback with 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 is 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 in our mind. He is considered as a hypocrite because he denies giving birth right 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 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 U.S.A, but he did not.

Amir, who is the protagonist of the novel, is the best example of the hypocrisy. When Amir and Hassan were good friends and they were in Kabul then there are many incidents of being a hypocrite is 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 had 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. Unable to deal with the guilt pricking him, he plotted to throw Ali and Hassan out of the house. Amir wants an undivided attention from his father and he sacrifices his friend and the latter’s father, though this motive was extremely selfish. There are many events when Hassan defends Amir without even considering the possible outcomes. The brotherhood shown by Hassan’s earns the respect of Amir even after everything he has done to Hassan. The dreadful incident where Hassan is raped show the hypocrite 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 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 completion, if it the means were unscrupulous.

The other prominent theme of the Kite runner is sacrifice. A sacrifice is an act of losing or surrendering something as a penalty for a mistake or fault or failure. In the novel *The Kite Runner*, sacrifice is one of the major themes shown through the relationships found between Amir and his family. Guilt is an emotion that is seen throughout the plot, which allows sacrifice to emerge in order for redemption to occur. The guilt Amir often feels is towards the people who have sacrificed themselves for his sake, such as the numerous sacrifices of Baba and Hosseini. As a wealthy Pashto, Amir grew up in a good environment along with servants, one of them is Hassan, the boy who cares for him in an unselfish way, unlike Amir, with Hassan being illiterate, Amir always teases Hassan by teaching him wrong English words, Amir is incapable of being as kind and good as Hassan. Hassan is willing to do anything for Amir and he proves it many times, such as the time when asked if he'd eat dirt for Amir, he said that "if [Amir] asked,[he] would". In another scene from the book when Hassan runs for Amir's victory kite because Hassan would run "for [him] a thousand times over". However, Hassan was raped by Assef and Amir watches the entire scene from a corner, too afraid to protect Hassan despite the sacrifice Hassan would do for him thanks to the kite.

"For me, America was a place to bury my memory. For Baba, a place to mourn his" Amir knows very well that how his father migrated from Afghanistan to America. Baba would have stayed in America or he would stay in Lahore but Baba refuses to stay in Lahore because he wants to give Amir a life full of freedom and opportunities. The second example of sacrifice by Baba for Amir is when Amir announces to Baba that he wanted to be a writer

at that time Baba was disappointed by him. However, Baba allows Amir to fulfil his dream and when they are at flea market Baba proudly says: “Amir is going to be a great writer.... He had finished his first year of college and earned A’s in all of his courses”. Out of all sacrifices by Baba for Amir, the migration from Afghanistan to America is emotional and costly one. Baba never wanted his child’s future to be ruined in Afghanistan which Amir realizes later in the novel when he visits Afghanistan in search of Sohrab and he sees the worst condition of people there.

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 suffers 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 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.

Objectives of study

The main objective of this dissertation is to find out various elements regarding the themes of hypocrisy and sacrifice in the novel the kite runner. At the same time, a detailed analysis is to be done on this topic to achieve different motives.

1. To explore the deep meaning of hypocrisy and sacrifice.
2. The main reason behind the social hypocrisy.
3. The role of sacrifice in shaping the society.
4. The effect of hypocrisy and sacrifice upon the social life.

Research Methodology

A library research will be followed to explore and discuss the topic. The method will be analytical. 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 on the kite runner.

Charlie B believes that the story on kite runner is fast-paced and it is hardly dull. It allows readers to a different world by introducing us to Afghan lifestyle. He describes Afghan life as strange but fascinating one. He praises Hosseini's art of narration with a well-constructed story line. 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 *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 it 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 to 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 that, be it friends, democracy or ourselves”.

Chapter 1: Portrayal of Hypocrisy

According to Collin's dictionary hypocrisy is "The practice of professing standards, beliefs, contrary to one's real character or actual behaviour, especially the pretence of virtue and piety"(803). Hypocrisy is one of the themes in novel as well as in the 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 on the name of religion, Amir, who double-crosses Hassan, the individual willing to safeguard him at the cost of his own well-being.

In the novel *The Kite Runner*, Khaled Hosseini demonstrates hypocrisy, and it is displayed through the characters of Baba, Assef, and even the protagonist Amir.

Throughout the novel readers are introduced with 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 an indistinguishable and an 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 peoples. The soldiers are irritating and going to hurt a female traveller 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 relation of father and son. 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 that 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 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.

In fact, this is first novel written in English by any of the Afghani author. Through this novel, the author has given a real knowledge to the general population of the world about the Taliban specifically and the traditions and conventions of Afghanistan and the challenges it faces as a society. In a meeting Hosseini says:

And I happened to write a short story called *The Kite Runner* back in the spring of 1999. I had seen a story about the Taliban banning kite flying in Kabul, and since I grew up in Kabul flying kites with my brother and my cousins, my friends, it struck a personal chord, and I wrote a short story, which I thought was going to be about kite flying, and it ended up being about something altogether different. And that short story sat around for two years until March of '01 when I picked it up,

and my wife found it and read it and she loved it. I went back to it, and I realized, “Wow! I think there is a novel in this thing.” And I had been thinking about writing my first novel for years and never had the courage to, never had the right material. I said to myself, “I think this short story is very flawed as a short story, but it could make maybe a good novel.” And it kind of was a personal challenge to finally write that first novel, and I began writing it. (Hosseini, *Achievemen.org*)

The Kite Runner, and likewise in his other novel *A Thousand Splendid Suns* mention of the overabundances and misuse of governments, and the books incorporate references to capital discipline, political and financial bad form, religious inflexibility, phonetic differences, education and liberation, and familial connections". However, *The Kite Runner* is more praiseworthy than *A Thousand Splendid Suns* so far as their storylines and delineation of the basic subjects, for example, ethnic conflict, religion, and history are concerned, still: In the both books, characters caught in a condition where firing is going on and overpowered by outer strengths. Their inward lives are impacted by a frequently merciless furthermore, unforgiving outside world, and the choices they make about their claim lives are impacted by things which they have no control: revolutions, struggles, extremism, war and oppression. In *The Kite Runner*, Amir spends numerous years from Afghanistan as an outsider in United

States and confronts detestations and hardships. *The Kite Runner* was considered as a father and son story, and *A Thousand Splendid Suns* is seen as a mother and daughter story.

Khaled Hosseini mentions of the two hundred years of Afghan government with King Zahir Shah being over throne in 1973, needed to move to Paris in France along with his folks in 1976 where his dad held a diplomatic post. It happened that two years after their landing in Paris Daoud Khan, the leader of the new republic too was murdered by a communist gathering which turned into the hindrance on their way back to Afghanistan. The social unrest and the Soviet attack of December 1979 confounded the issue all the more. Therefore the family couldn't come back to its local land. Rather, the family took political asylum in the United States in 1980 and settled as exiles in San Jose, California. After the exit of the Soviet troops from Afghanistan in 1989, the former supported Mohammed Najibullah to lead the socialist power in Afghanistan in their absence but did not make for a long stretch. Hence, after the collapse of the Najibullah-led government in 1992 the Mujahideen pioneer Ahmad Shah Massoud became the defence minister under the administration of Burhanuddin, the previous Afghan President. The Mujahideen-led government too surrendered before the Taliban in 1996, which had snatched control in Afghanistan and would govern the nation till 2001.

The Kite Runner is written from the point of view of Amir as 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 with her. During a short span of time that he lived in Kabul, Amir used to spend the 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. Khaled Hosseini has utilized the flashback method in *The Kite Runner*. The novel opens in 2001. Amir, the storyteller lives in San Francisco and is contemplating over his past, reviewing how he had deceived his adolescence companion, Hassan. The action of the story then proceeds with a flashback with the protagonist's experiences during his childhood in Kabul, Afghanistan. Amir's dormant adolescence recollections re-emerged when he gets a call from Rahim Khan, his father's "old business partner" and his "first grown-up" companion during his initial days presently living in Peshawar in Pakistan. 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.

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 on 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 skilfully 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* the 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 (187) 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. (242)

In these lines Assef is explaining how he and his peoples go inside anyone’s home and start killing them 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. (242)

These 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 hypocrite and go down to the level of using religion to attain their selfish pursuits. Assef who is now the pioneer of the Taliban had 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 are misguided themselves and violate the rules of their religion and community.

Further Assef says that they rests only for prayers and left the dead bodies of those people whom they killed in streets and if any of the member of their family tries to take those bodies from the street they kill them too and left 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 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. Along these lines, the general population of Afghanistan were so weary of the Northern Alliances that they praised the fall of it with incredible bliss. He says when 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 a freedom or slavery.

Rahim Khan's portrayal about the barbarism of the Northern Alliance is immaterial in correlations with the Taliban's savagery. His expectations or more all the any expectations of the entire country demonstrate useless. 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 wants us to be a slaves 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 need redemption, as the story goes on the readers comes to know about 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 seem as in a great stress and he wants to get rid of this. As the story goes on Amir tells how he became a hypocrite. He shares the childhood experiences with the audience and shares some incidents which are blessed as well as haunted. There are many incidents in which Hassan saves Amir from the town bully Assef without caring about the consequences. In the 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 neighbour’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 towards 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 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 don’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 tortures 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 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 gives order to Ali and Hassan to leave, after all this Hassan didn’t utter a

single word and leaves. 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's.

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 doesn't tell him. Baba had another son from Sanaubar who was the wife of Ali. Baba and she had an illegitimate child and Baba never permitted him to have kids because he scared that he might lose his reputation. Baba is shown as a masculine figure in this novel but as like man all men he also have two sides of him one side he talks about rights and all and another side he denies to accept his own child who suffers a lot. These are the reasons why Baba and Amir became hypocrite but Assef became because he wants to take revenge from the Hazara people and the government of the Afghanistan. Assef "wasn't much of a religious type" (247) since his childhood. Be that as it may, 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 take me one night and start 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. (247-48)

Assef explains how the government tortures him and the others and how he became the pioneer of 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. Assef then again obviously clarified his endeavour, 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.

There is also a incident which is witnessed by Amir himself and it shows the hypocrisy of Taliban and the pioneer of that constitution, Assef. Farid's elder brother insisted Amir to write a book about the hopeless parcel of the general population of Afghanistan: “May be you Tell the rest of the world what the Taliban are doing to our country” should write about Afghanistan ... (206). It is also due to 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 eye witness, 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* and for justice and claims that every sinner deserve the punishment.

And what manner of punishment, brothers and sisters, befits the adulterer? How shall we punish those who dishonour 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 at 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 neighbours 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 neighbours, 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—
(191-92)

These lines explain that from which extent the Taliban's are brutal and they kill anybody they want people fears from them. Hosseini tries to explain that people of Afghanistan are not the ones whom world have to afraid and they too are fed up with this barbarianism by Taliban, Hosseini wanted the world to read to know and to act on these 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-defence. 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)

Through these lines readers comes to know that how much hate was in the mind of Assef for Hazara community. Khaled Hosseini has additionally treated the issue of the Women as one of the subjects in *The Kite Runner*. The Taliban also suppressed the rights of women. The weakness of the ladies is clear from Hassan's letter to Amir in which the previous had obviously specified the level of wretchedness which is past the power of one's toleration. Be that as it may, there were no different choices for them but to persevere it. Hassan says the next day he joins his wife and go to market to buy some food and she asked for the prize of potatoes and the shopkeeper was duff I think but a Talib suddenly run towards her and hit her

she was screaming at her and says women have no rights to speak loudly and if I say something they put a bullet in me and what happen to my Sohrab. "I thank Allah that I am alive, not because I fear death, but because my wife has a husband and my son is not an orphan" (190)

Khalid Hosseini in his very first novel explains the life and the miseries which surrounds the whole Afghanistan he can write a love story or a play in which the fairies exist but he didn't because he is also haunted by those mass murders which happens every day in Afghanistan although he moved to USA from a long time but it doesn't matter, he was a Afghani and will remain he cannot deny the truth that people fears from Taliban. Hosseini uses his pen power against the organisation which destroys the Afghanistan and he want the world could watch and his motto is to expose the truth which many people wants to know.

Chapter II

Analysing Hypocrisy and Exhibiting Sacrifice

According to Collin's dictionary "A surrender of something of value as means of gaining something more desirable or of preventing some evil" (1419). The reasons of being hypocritical is not just social and political but psychological too, in this way, this study is interdisciplinary in approach and examines the reasons of hypocritical behaviour psychologically as well first we talk of Baba, a well-placed personnel, educated and suave. He is accused of being a hypocrite and rightly so, but we must study and analyse 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 a 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 Sanaubar, Hassan. The reason he could not acknowledge him is because 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 analyse his life before judging him as a hypocrite. It calls for a more accommodating society which 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 a upper middle class family respect and comforts. 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 a life of a Hazara, suffering humiliation and condemn at the hands of the society. Being a Pashtun, he lives life of a Hazara. Yet, he is capable of exhibiting supreme sacrifice for Amir.

The latter is jealous of the attention that Baba gives to Hassan (since he is not aware of the reality of Hassan being his own sibling). 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 quiet over all this. Never did he disclose the secret of being raped, lest Amir's victory in the Kite flying completion could have appeared a sham.

The Kite Runner is written by Khaled Hosseini this is the first novel by him he portrays a story of two brothers. The story revolves around the theme of hypocrisy, sacrifice, redemption, deception and sin. The story depicts the adventure of a boy getting away from his haunted childhood while tormenting himself with his own contrition. This novel leads us to the life of prosperous Afghans, and also the horrific life of those unfortunate who became

the victim of Taliban's. Amir's "sins", as they are depicted in the novel's opening part, have tormented his still, small voice and cast a severe shadow over his delights and triumphs. The telephone call interferes with Amir's apparently life as a wedded man and recently distributed author in America, and dispatches an epic voyage back to Afghanistan looking for redemption and attain the self-satisfaction. Unfolded through the first person story mode, the novel is organized like the world of fond memories of the protagonist Amir whose feeling of regret and blame over the transgression of abandoning his ever loyal childhood companion Hassan .Amir's come back to country, which is now indulged into war under the regime of 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 the 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 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. *The Kite Runner* is narrated by Amir, the child of a wealthy Afghan business person, who moves to America with his father after the Russian invasion of Afghanistan. In America, Amir turns out to be a piece of the Afghan subculture in California, meets his wife Soraya, and turns into an effective creator. His 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 Russian invasion in Afghanistan when Amir and his father emigrate 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 atonement 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, and 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 shows not 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," Baba said. "I work always. In Afghanistan I work, in America I work. Thank you very much, Mrs. Dobbins, but I don't like it free money."...Baba walked out of the welfare office like a man cured of a tumour. (114). Baba's refusal to accept financial help shows that how Baba resists of 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 ethno-social limit which circles American way of life as it is built in the novel. Baba does not recognize as an American however keeps up his way of life as 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 loose the reputation that he once had in Afghanistan although he had a choice that he move to Lahore but for the welfare of Amir and to give him a better future Baba migrates to America without thinking twice.

At Amir's secondary school graduation in California – one of the images of Amir moving toward his own American dream – he describes: “Baba's beard was graying, his hair thinning at the temples, and hadn't he been taller in Kabul?” (114) this physical decrease mirrors his loss of power in America. Indeed, even while living in California, his principle was belong to Afghanistan, and he can't coordinate into American culture with a similar status he once had in Afghanistan and also he is unable to integrate in American culture this also shows the sacrifice done by Baba only for his child. As opposed to Baba's trouble with incorporation and his loss of power, Amir thrives in his new life.

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” (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. I contend that the father and child can at long last interface on the grounds that there is a move in the relationship of power between the two characters, where Amir's abilities as an author end up noticeably important and where Baba no longer can utilize his family name to pick up achievement. Since Baba is no longer the incarnation of the beliefs of manliness through cash and impact, Amir no longer feels undermined in Baba's once-overpowering manly nearness. 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” (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 Russian invasion and after that of Taliban and many leaves their home town and country for the families sake and their lives, they know better if they stay their 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 home land. The idea of migration shows clear picture of sacrifice in this novel. Hosseini is also one of the migrant and he writes that when he visits his home land then he was confused that he is a citizen of that country or a stranger.

There are also so much instances of the sacrifice which are shown by Hassan in the novel. Hassan is the childhood friend and loyal companion of Amir. Amir explains: “Sometimes up in those trees, I talked Hassan into firing walnuts with his slingshot at the neighbour'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 chapter five there is an incident when Aseef tells both of them that Afghanistan is the place of Pashtun, actually he is pointing towards the Hassan because he is a Hazara boy, Assef 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 worst happens 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 give the side of Amir and helped him to win the tournament, but Hassan don't want to lose the blue kite 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 the prize of Amir at that time Assef appeared with his two friends and they start molested Hassan. Assef says: "A loyal Hazara. Loyal as a dog" (68) and when Hassan tried to escape they didn't allow and they raped Hassan, Hassan never pushed his feet to deny the command of Amir and he never wanted to see's 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 well being. This shows from which extent Hassan is loyal to his friend Amir, but the familial guilt and social guilt forces Amir to self-sacrificing 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 had destroyed the life of many, and he is not a selfish boy like before and he wants to overcome this.

As said in the *Handbook of Emotion* which is "guilt produced when individuals evaluate their behaviour as 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 takes good decisions in life, as like Amir is going to do. When he comes to know from Rahim khan that he had another brother and he was killed by Taliban but his only child Sohrab was in the claws of Taliban then he decided to go back to the Afghanistan and take Sohrab with him, to overcome the guilt and wrong doing.

The concept of Guilt-Purification-Redemption by Kenneth Burke: Living in a 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 in keeping all the commandments so the result is “broken laws, concomitant guilt, and a need of purgation” (Kuypers, 2008, p. 168).

Suffering or what Burke called as “self-victimage resulted a transformation and symbolic rebirth” (Kuypers 180).

The guilt Amir had was he never talked about that Hassan was raped and to get the attention of his father he said that Hassan steals his gift. These are the guilt’s Amir had. After realizing that he is the one who stole the rights of 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 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. (77)

Amir realizes his wrong doing with Hassan and Ali. With his journey he left his family and new life in America, he goes to Afghanistan where he never want 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 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 into the oppressive way of the Taliban. It is through his two period 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 in look for the latter, Farid had created a hope of possible expectation in Amir: “May be I will help you find this boy” (209).

These lines shows 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 war from near and he knows what happens to 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 done recently and Amir suddenly recognizes the leader of Taliban who is nobody but Assef himself this thing shocks him. Assef tossed various ridiculing question at Amir which clearly shows the extreme hatred towards the Americans. Such questions are:

“How is that whore these days?” (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, although he knows that now he was in a 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's that wait outside and who so ever 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, 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 very touching scene of the novel. Somehow Amir saves Sohrab with the help of Farid and in 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 the ordinary citizens. Such kind of impedance is scarcely found in some other nations on the planet. Indeed, even it 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 his young age and now the last's 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" (245). Telling about the wrong behaviour of Assef and his two guards Sohrab revealing to 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 wanted to give such 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 adopted him, and gives him a new life. The self realization of sin leads Amir to do such kind of great sacrifice which was not seen easily.

Conclusion

The entire thesis exposes the various sides of society in which we live. It highlights the various sufferings and miseries faced by the Afghan society and how the lives of children's were exploited. In my whole research I focused on two important and controversial topics: hypocrisy and sacrifice and also glance on the peoples who use religion as a mask and commit brutal crimes.

When we talk from the ancient times till modern times the amount of hypocrisy and sacrifice is shown in every single person as like 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 gives us a vivid picture of how the Afghan society was before 1975 and how it is now. He uses the title "Kite Runner" and kite signifies the time in which Afghanistan was under monarchy system and all is going well but after Russian invasion everything changes. And kites also represent the Amir's joyful days and betrayal with Hassan and also represent the hope of redemption and self-sacrifice.

In my first chapter I have talked about the "Hypocrisy" as shown by people who are even family members. Amir is the protagonist of the story and he was the one whose mistake has changed the life of many. When he was a boy he lie about Hassan and let him go away from his life and this is only because he wants to gain attention of his father and in adolescence everybody wants the attention of their parents and we considers that the hypocrisy shown by Amir is not in full conscious and he later realizes that thing and curses himself for the rest life till he saved Hassan's child. For example in the book of Robert Kurzban, *Why everyone is a hypocrite* "he explains hypocrisy is a natural state of mind" even when we critically analyse

the character of Amir and see his state of mind when he betrays his friend, at that time he is confused with his mind tricks he wanted his father's attention and everyone wants to be precious of his/her own family and he is in comfort zone and he did sin but later in the novel we see when he was in uncomfortable zone he wants redemption and goes back to Afghanistan to save the only child of Hassan. Kurzban in his also mentions and I also agree with his statement that hypocrisy is the state of mind and nobody can force anybody to be a hypocrite it depends upon the person. The second example from the book is of Baba who is the father of Amir and Hassan and a rich Afghan man who betrays from both of his sons and specially Hassan. He is a good man but also a hypocrite because he always thinks of others not of his child whom he did not give birth right. And the last character which I portray in my thesis is the best and crucial example of hypocrisy and his name is Assef he was the one who molested Hassan and later on his child Sohrab he raped both of them and this is not enough he also became the pioneer of Taliban organization and commit brutal crimes like mass killing on the name of religion. In this book I highlighted some of the incidents which are related to Assef and obviously with Taliban. Assef is the one who joined Taliban only for revenge. He claims that he is doing the work given by God and he also says Hazara people are the garbage in Afghan society which has to be removed. These are some figures which are used by Hosseini in his book to show the condition of Afghanistan and the type of hypocrisy in the society which is the reason of all problems. If we want to deal with our hypocrisy this is quite impossible to avoid all but we can convert it into a type of feeling from which we can learn and find our place in the society as Amir did he fights with his guilt which he had from his childhood only because he didn't save Hassan but he realises and did a self-sacrifice for a better life.

My second chapter deals with the topic of "sacrifice" which we see in many characters in the book like Hassan, Baba, Amir etc and if we give a glance in our day to day life we can

also observe that how many peoples who are bitter in nature but they do small sacrifices for us but we hardly notice those things as like Hassan did for Amir. Hassan is a loyal companion of Amir and he hardly denies any of the command of him when Amir was in any danger there was a little boy who stands in front and that is Hassan but a small mistake in life can costs more than you deserve and that happens with Amir he left him in Afghanistan with a guilt of not telling about his rape and not saving but Amir realises it later in the novel and he was searching the ways to end that guilt he had and one day when he get a call from his uncle Rahim khan then he found a way to get rid of this by saving the child of Hassan. Amir risks his life by going back to Afghanistan when the Taliban was in rule. And in last the character of Baba who was shown as a masculine figure in the novel had also sacrificed. Firstly he sacrificed the relationship with Sanaubar and then his own child only because he never wanted to lose his reputation and he was guilty in front of Amir. Baba sacrifices his power of money when the Russian invasion happened he has a choice to go to Lahore but he didn't because he wants to give a life of wisdom and freedom to Amir. In society we see sacrifice means to submit your will to God but if we talk in the case of humans then it means to do something good for somebody.

In my whole research I talked about hypocrisy and sacrifice and Hosseini though these characters wanted to show the reality of Afghanistan and most of his books deals with Afghanistan and the problems over there but we can't say that his books are only for his community like in my thesis when I 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 do mistakes every day but it is upon him how he/she overcomes.

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