

MORAL ISSUES AND MOTIVE OF LONELINESS IN KITE RUNNER
AND A THOUSAND SPLENDID SUNS BY KHALID HOSSEIN

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“Tariq tucked the gun into the waist of his denims.

Then he said a thing both

lovely and terrible. "For you," he said.

"I'd kill with it for you, Laila." —

Khaled Hosseini, A Thousand Splendid Suns

Abstract

This study is an analysis of the aims of the protagonist's struggle in Khaled Hosseini's novel A Thousand Splendid Suns. The novel tells about a wife, the protagonist of the novel, who should live hard with a husband with bad temper. However, the protagonist by the name of Mariam keeps being a good wife for her husband. Furthermore, her husband has another wife. Unfortunately, the husband with his bad temper almost kills her. The protagonist should struggle to protect her husband's another wife as well. The analysis is conducted by descriptive qualitative method, in which the data are analyzed descriptively. Some theories, concepts and

notions of struggle are applied in this study to support the analysis and finding. One of the theories adopted in this study is proposed Flexner and Fitzpatrick (1996: 9) who said that the concepts of struggle is permeated from the history, the labor movement, and the place of working woman. It implies that the struggle of woman is rooted from the history, the labor movement, and the place of working woman.

Key words: protagonist's struggle, analyzed descriptively, qualitative method, protect.

The issue of women's rights has always been an acute topic since while women in developed countries have the privilege of education and a career, having a sense of security and protection, many women in developing countries are restricted in their freedom. The novel *A Thousand Splendid Suns* was written by Khaled Hosseini thirteen years ago. The author narrated the life of Mariam and Laila, who had to endure violence, living in a constant state of fear, worrying that no matter what they do or say, punishment will follow. Although more than a decade has passed, the life of women in Afghanistan is still filled with injustice, and with the Taliban seizing control, they have no access to education or any prospects of independence or stability. Thus, while the novel by Hosseini depicts the lives of two women, it can be used to describe the experiences of millions of women in Afghanistan and their treatment, including domestic abuse and a complete lack of rights.

The integration and interconnecting of Afghan culture, faith, and ethnicity, together with cultural and contemporary systems, shape the lives of women in Afghanistan. In Afghanistan, traditional patriarchal culture is premised on women's roles as "keepers of the family honor," where male regulation of women's lives and bodies is essential and connected to their supremacy over the female population (Rahman 61). Such beliefs are vividly illustrated in the novel *A Thousand Splendid Suns* by Hosseini through the experiences of Mariam and Laila. The two women were married to Rasheed out of despair or coercion, and in this marriage, the women endured both mental and physical abuse. In the end, Rasheed faced the fate he deserved, being

killed by Mariam. Although Laila and the children were able to escape, Mariam was prosecuted for such a crime. Even today, this novel persists in being relevant and enrages those who find such treatment of women unfair.

The fate of Afghan women in bearing the children and being obedient to their husbands can be observed in the first part. In her marriage with Rasheed, Mariam had seven miscarriages, which made the man feel worthless and inferior. The disappointment and resentment toward Mariam manifested in physical abuse. Any irritation quickly triggers an outburst of aggression, such as in the fifteenth chapter when he dislikes the food that Mariam cooked for him. The author describes the horror of the woman when by the tone of Rasheed, she already knows what will follow: “She could feel her pulse quickening, her skin shrinking” (Hosseini 67). The following scene shows how “he snatched her hand, opened it, and dropped a handful of pebbles into it” (Hosseini 67). In this sense, a woman in Afghanistan is seen as the property of a man, and no one has the right to interfere. As Rasheed told Mariam at the beginning of their marriage in Kabul, “one wrong look, one improper word, and blood is spilled” since “a woman’s face is her husband’s business only” (Hosseini 47). Therefore, there is no protection for a woman, and she must only endure the pain.

As has been mentioned by other scholars, domestic violence is a global problem that has a serious impact on women’s well-being. The root of domestic violence may be deeply rooted in the community and the presumed traditionally dictated gender roles in different cultures. For example, men are supposed to play the dominating position in a patriarchal system, while women are expected to play a subordinate role. The Afghan culture is strongly patriarchal, and males dominate all institutions, which is why women often have poorer social standing than males do. For example, the adult literacy rates are 55.5% for males and 29.8% for women (Akbar 4). In 2015, an Afghan survey found that women are more likely than males to marry earlier in life (Akbar 4). Such domination of the male population leads to early marriages and a lack of access to proper education

Analyzing violence in fictional texts is not a new perspective; this broad theme has been examined in various ways. However, there is a unique approach for analyzing the types of violence by using a non-literary theory about violence: Johan Galtung's violence triangle, an approach that has not yet been researched as far as I know. This paper aims to explore a specific literary text and see how violent issues can make sense if circumscribed by a non-literary device. The main aim is to examine how the narrative of a novel provides examples of Galtung's theory in literary practice—and if this theoretical frame can make readers aware of the importance of other types of violence at work. Galtung introduces the concept of the violence triangle in which he defines three types that consequently follow each: the first type is called structural violence, followed by cultural violence and with the consecutive result of the first two types, the direct violence; a detailed description of the violence triangle is given in Galtung's articles on "Violence, Peace, and Peace Research" (1969) and "Cultural Violence" (1990).

Galtung identifies structural violence as a conflict between two groups confronting each other on different matters, including race, religion, colour, and ethnicity. Cultural violence is explained in how members of the society are involved in observing the first type: they start to see violence as 'acceptable,' even not, they do not resist to stop it. The last type, direct violence, comes from the first two types, where individuals are involved directly against each other during aggressive acts of beating, hate-related actions, killing, raping, and hostile gazing. By analyzing the violence triangle in the Afghan-American author Khaled Hosseini's work entitled *A Thousand Splendid Suns* (2007), I aim to draw attention to structural and cultural violence in promoting direct violence. By resisting and abolishing structural and cultural violence, direct violence can be halted or controlled to diminish its destructive results in many societies worldwide.

The novel explores themes of resilience, forgiveness, the power of love and the enduring strength of the human spirit. One of the most powerful messages is the importance of finding meaning and purpose even in the darkest of times.

A Thousand Splendid Suns utilizes complex literary elements to provide insights into the human condition. The novel illustrates the idea that people, especially women, are more powerful together, and the bonds that they form help to cultivate hope when despair runs rampant.

His novel A Thousand Splendid Suns depicts the plight of women behind the walls of Afghanistan during several invasions in the country. The issue of feminism and gender equity has been raised through the character of Mariam and Laila. Both of their fates are connected through a tragic twist of circumstances.

Through "A Thousand Splendid Suns," he sought not only to depict the tragedies endured by Afghan women but also to celebrate their strength and hope for renewal amidst adversity.

While the novel has multiple themes, the universal theme of A Thousand Splendid Suns is the oppressive treatment of women in Afghanistan. Throughout the novel, Hosseini shows the rough treatment that Mariam, Laila, and all women in Afghanistan have to endure.

The moral of a story is the lesson that story teaches about how to behave in the world. Moral comes from the Latin word mores, for habits. The moral of a story is supposed to teach you how to be a better person. If moral is used as an adjective, it means good, or ethical.

Answer and Explanation: A Thousand Splendid Suns is a story about survival, resilience, and the importance of love. The characters only manage to get through unbelievably challenging situations because they are connected to one another and are able to help each other through their struggles.

One conflict is Mariam's inner conflict, in which she has no self-worth until her friendship with Laila allows her to reject this view and find value in herself and make her own choice. Another key conflict is the ongoing wars that affect Kabul and the rest of Afghanistan beginning in the late 1970s.'

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Azizova Aziza MORALITY AND RESPONSIBILITY IN THE KITE RUNNER
EduVision: Journal of Innovations in Pedagogy and Educational Advancements
Volume 01, Issue 03, March, 2025 brightmindpublishing.com ISSN (E): 3061-6972
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Azizova Aziza MODERN EDUCATION AND DEVELOPMENT Выпуск журнала
№-24 Часть-4_ Апрель –2025 275 ROLE OF FATHER IN THE WORK KHALID
HUSSEIN