

Historical Events in Afghanistan between 1973 - 2001
as Reflected in Khaled Hosseini's *The Kite Runner*

THESIS

**Submitted as a Partial Fulfillment of the Requirements for the Sarjana
Degree of English Department Faculty of Arts and Humanities**



By:

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ENGLISH DEPARTMENT

FACULTY OF ARTS AND HUMANITIES

STATE ISLAMIC UNIVERSITY OF SUNAN AMPEL SURABAYA

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DECLARATION

The undersigned,

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Declares that the thesis she wrote is to fulfill requirements for the bachelor degree in English Department, Faculty of Arts and Humanities, State Islamic University of Sunan Ampel Surabaya. Her thesis entitles “*Historical Events in Afghanistan between 1973 – 2001 as Reflected in Khaled Hosseini’s The Kite Runner*” is truly her original scientific work. In other words, it does not incorporate any material that has been written or published by prior writer but indicated in quotation and bibliography. Consequently, I, as the writer of this thesis, am the only person who is responsible for this thesis if found any objection or claim from others in this work.

Surabaya, July 10th, 2018

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**HISTORICAL EVENTS IN AFGHANISTAN BETWEEN 1973 – 2001 AS
REFLECTED IN KHALED HOSSEINI'S *THE KITE RUNNER***

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EXAMINER SHEET

This thesis has been approved and accepted by the board of examiners of English Department, faculty of Arts and Humanities, UIN Sunan Ampel Surabaya.

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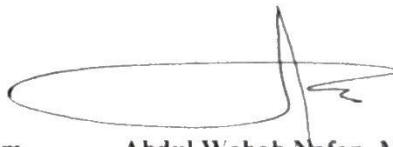
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CHAPTER 1

INTRODUCTION

1.1 Background of the Study

Literature portrays human life and present social problems that happen in a society. As Damono said in his book, *Sosiologi Sastra: Sebuah Pengantar Ringkas*, literature portrays life, and the life itself is a social fact (1). It means that literature is an artistic portrait of social environment. Robert says that literature is an art which is essentially an imaginative act, that is an act of author's imagination in selecting, entering and interpreting life experience (1). Thus, basically literature is not limited to the imaginative world only of the author, but through literary work the author also presents the fact of social condition in the creative process when it is written.

The portraits of life in literary work exist as experience and knowledge of the author and mix with his imagination. It can be said that literary work becomes a tool to share human experience, literary work can also represent the real event when the literary work is produced. In other words, literary work is assumed as a mirror of a real world. It means that there is an imitation thing when the author produces the literary work. As Abrams' framework of literary criticism which evaluates a literary work in way of imitation to the world known as mimetic criticism (qtd. In Teeuw 50). Thus, the characters and setting within the story may represent the age, the culture and the social in a certain place, such as the historical thing in that place.

The author of literary work may also represent about the historical events in a certain place. Such as Khaled Hosseini, he wrote a novel entitled *The Kite Runner* in 2003 with the setting in Afghanistan. He is actually Afghans, was born in Afghanistan then he moved to French for four years because of his father's duty as a diplomat and then become immigrant in America when the invasion of Soviet in Afghanistan started (Agustina 1).

That novel tells about historical events in Afghanistan on time range between 1973 – 2001. From the fall of the monarchy through the Soviet invasion in 1979, the mass migration of refugees to Pakistan and the United States, and the rise of the Taliban regime. It also describes the rich culture and beauty of Afghanistan when it the process of being destroyed. Afghanistan is a multiethnic Muslim state. The most dominant group is the Pashtuns (also called Pathans, Pushtuns, or Pakhtoons), estimated at 40–42 percent of the population. The next largest group is Hazaras. Many of them have distinctive Mongol-like features and most of them are Shia Muslim. They get treated badly by other Afghans (Collins 7-8).

Besides that, this novel also tells about loyalty, forgiveness, friendship, redemption and sacrifice. It followed the life of a young boy Amir, a son of a rich man named Baba. They lived in Wazir Akbar Khan district of Kabul, Afghanistan. In the story, Amir betrayed his best friend Hassan, a son of his father's servant. The story of this novel followed how Amir's effort to redeems his betrayal with set against of historical events in Afghanistan that was between 1973 – 2001.

In this case, the researcher interested in this novel because it have great and complex story. It contains love, friendship, family, betrayal and redemption that

1.6.3.3 Third, the researcher read some essays, journals, historical information related with the issue, and also includes with the theory and approach used in this study.

1.6.3.4 Fourth, the researcher made notes and list the important data both primary and secondary.

1.6.3.5 Fifth, the researcher classified the data into categories based on the statement of problem.

1.6.3.6 Sixth, the researcher drew the conclusion based on the analysis to get the answer of the statement problem.

1.6.4 Data Analysis

After collecting the data related with historical events happened in the novel that are reflected from real events in Afghanistan, the researcher analyzed the collected data. The technique of data analysis in this research was descriptive analysis. In this case, the researcher tried to find and describe the historical events reflected in the novel based on the essay, journal, and historical information of Afghanistan from the internet and how those historical events reflected in the novel. And then concluding the data analyze to get the answer of research question.

CHAPTER II

LITERATURE REVIEW

2.1 Theoretical Framework

In analyzing this research, the writer used theory which supports this research. The writer used mimetic theory. In order to show and explain the historical events in Afghanistan between 1973 – 2001 reflected in *The Kite Runner* novel. Besides that, the researcher also used historical criticism approach to limit the data of this study those are only on historical events reflected in the novel.

To make this chapter more organized, the researcher divides this chapter into two parts. The first part is about Mimetic theory and the second part is about Historical Criticism approach. Below is the explanation of those two parts:

2.1.1 Mimetic Theory

In literature the word ‘mimesis’ has two diverse applications, it is used to define the nature of literature and other arts and to indicate the relation of one literary work, which serves as a model. Linguistically, the root word is ‘mimos’; mimesthia, mimesis, mimetes, mimetikos, and mimema are derived from ‘mimos’. Mimesthia denotes imitation, representation or portrayal; mimos and mimetes designate the person who imitates or represents, whereby ‘mimos’ originally refers to the recitation or dramatic performance in the context of dramatic action. The mime, which is a kind of banquets given by wealthy man, is most probably derived from mimos. The noun ‘mimesis’ as well as corresponding

verb *mimeisthai* refer to the re-enactment and dance through ritual and myth. In Athenian drama the re-enactment is equivalent to acting out the role of a mythical figure and ‘mimesis’ in such a context connotes the imitation of the earlier re-enactment of the myth and rituals (Baktir 2). Baktir also states that ‘Mimesis’ has been cited since classical times in the exploration of relationships between art and reality (168).

Here, the writer sees that a literary work is not only an actual text itself but it also relates to social life and society. There are three experts that gave a statement about imitation, they are Socrates, Plato and Aristotle.

Socrates states, that the art of painting, poetry, music, dancing and sculpture are all imitations (Abrams 8). Imitation is a relational term, signifying two items and some correspondence between them. But although in many later mimetic theories everything is comprehended in two categories, the imitable and the imitation. He gives an example of a carpenter and a bed. The idea of ‘bed’ first came in the mind of carpenter by god. He gave physical shape to his idea out of wood and created a bed. Then the painter imitated the bed of the carpenter in his picture of chair (8). Plato also says that art is an imitation of life. He believed that ‘idea’ is the ultimate reality. Art imitates idea and so it is imitation of reality (8).

Aristotle agrees with Plato’s statement that art is an imitation of life. But, he does not agree that art is a mimetic of human idea, it requires imagination to create some of the best paintings, without imagination, creativity would not be possible. According to him, poetry is an art of imitation of an action and his tool of enquiry is neither philosophical nor moral (9). He also argues that imitation is

given us by nature and men are endowed with these gifts, gradually develop them and finally create the artwork. The artwork recreates and reorganizes already known facts and presents them in a fresh and attractive way through the imagination (Baktir 175).

From the quotation above between literary work and social condition has a close relation. The literature is not only consequence of social cause, but also outcome of social effect. So, the researcher decided to analyze this research used Aristotle's statement about mimetic theory that art is imitation of life and art also need an imagination. Literature cannot be free from human social condition where the novel represents the situation of social condition that appears in literary work.

Aristotle confirms that imitation is inessential as a characteristic of art when he discusses the antlered doe. He reaffirms and reemphasizes the threads of his anti-mimetic critique. He concedes the place of imitation in the creative process as one that combines a universal impulse to mimic with an unrestricted range of models (Givens 131).

Aristotle thinks that all types of art are mimetic but each may differ in the manner, means, and object of imitation. Music imitates in sound and rhythm, painting in color and poetry in action and word. He argues that each area of knowledge is imitation in the sense that as a human being we all learn through imitation. Mimesis is not only 'origin of art but also a distinguishing quality of man, since imitation is natural to mankind from childhood on'; in addition 'all men find pleasure in imitation'. He claims that there are 'things that distress us

when we see them in reality, but the most accurate representation of these same things we view with pleasure (Baktir 175).

Harry Levin states that "...the relation between literature and society are reciprocal. Literature is not only the effect of social cause, it is also the cause of social effect" (Scott, 126). From the quotation above we could see that between literary work and social condition have a close relation. The literature is not only consequence of social cause, but also outcome of social effect.

Imitation as a mode of social interaction is a very rich and complicated phenomenon. Long before the advent of evolutionary thinking, imitation had been rooted in anthropology. According to Aristotle, imitation (*mimesis* in Greek) "is implanted in man from childhood, one difference between him and other animals being that he is the most imitative of living creatures." Aristotle adds that "the pleasure felt in things imitated" is universal (Willer 202).

The principle of imitation is strong in man, and especially, as I have myself observed, with savages. In certain morbid states of the brain this tendency is exaggerated to an extraordinary degree; some hemiplegic patients and others, at the commencement of inflammatory softening of the brain, unconsciously imitate every word which is uttered, whether in their own or in a foreign language, and every gesture or action which is performed near them (207).

2.1.2 Historical Criticism

Historical criticism views that literature is not only the product of one artist's urge to say something but also a product of its historical time, shaped by the norms, hopes, fears, biases, attitudes, and limitations of the day (Gillespie

33). It means that historical criticism explores the historical, social, political, and cultural contexts surrounding the creation of a work of literature, it uses history as a means of understanding a literary work more clearly. As Gillespie states “It is likely to be more meaningful if the reader knows something about its historical context. For example, you will probably have a richer reading experience if you know about World War I when you read Wilfred Owen’s war poems. Historical knowledge can enrich our reading experience” (34). Historical criticism marks the age-old interest in the influence of historical events of a period on writers and their works.

Historicists aim simultaneously to understand the work through its historical context and to understand cultural and intellectual history through literature. Two premises of historical criticism are that the social, political, and cultural contexts (the historical influences) affect the creation of works of literature and that the meaning of literature changes over time as these same contexts change.

Gillespie states to do a historical criticism, the key task are to try to recover knowledge about how humans in a particular place lived, thought, and felt when the work was written. A literary work reflects not only the *zeitgeist* or “spirit of the time” in which it was written but also perhaps the time period in which a novel is set (38).

2.2 Review of Related Study

Regarding of this study, the writer finds some other writers which the topics are related. The first is thesis by Nina Farlina (2008) a student of UIN Syarif Hidayatullah Jakarta, did research entitled *The Issue of Cultural Identity*

in Khaled Hosseini's *The Kite Runner*. In this research the writer analyzed the main characteristics of Amir and Hassan and their cultural identity in the novel. The results of this research are, first, Amir and Hassan have important role in development of the story, because they are performed with the conflict through their dialogues and actions that build the story in this novel. Second, cultural identity of Amir and Hassan is different, Amir comes from the richest family and the reputable family in Kabul. He is a pashtun and Sunni Moslem. Meanwhile Hassan is a Hazara and Shi.a Moslem. His identity has stereotype as poor and illiterate. Hassan comes from poor family because his half-father, Ali, is a servant in Amir.s house.

The second is a journal article by Joto Beta Purna Maria and Drs. Supatra, M.Pd (2014). The title of their journal is *The Analysis Of Postcolonialism Of The Main Character In The Novel Of The Kite Runner*. This journal analyzed the post-colonialism experienced of main character in the novel and the impact of post-colonialism pressure of the main character. The result of this research is the realization of Amir that his mindset was influence by post-colonialism.

The similarity between this research and those researches are using the same novel *The Kite Runner* by Khaled Hosseini. The difference between this research with those researches are the issue of the research, in this research the writer analyzed the real events that are imitated in the novel using mimetic theory, while that first research analyzed the characteristics and cultural identity of the characters in the novel and using the theory character and the concept of cultural identity by Stuart Hall. And the second research that is

CHAPTER III
HISTORICAL EVENTS IN AFGHANISTAN BETWEEN 1973 – 2001
REFLECTED IN KHALED HOSSEINI'S *THE KITE RUNNER*

In this chapter, the writer analyses the historical events that reflected in the novel by using mimetic theory and historical criticism approach. Khaled Hosseini's *The Kite Runner* is a novel that the settings are mostly in Afghanistan. The land that being destroyed as the setting of time in this novel that was between 1973 - 2001. As Aristotle said about Mimetic theory that art is imitation of life and art also need an imagination, in this case, the art of a novel was the imagination of the story of this novel itself. There were found some historical events that appeared in this novel, it means Hosseini as the author did an imitation when he wrote this novel. The imitation that found in this novel only limited on the historical events in Afghanistan between 1973 – 2001 that happened in the novel. Thus, the focus of this analysis is divided into six parts as the historical events found in the novel, they are Hazara's discrimination, the collapse of monarchy, the Soviet invasion, the civil war of Afghanistan, Taliban's regime and the 9/11 Twin Tower tragedy.

3.1 Hazara's Discrimination

Afghanistan is multiethnic Islam state, it means there are some ethnics that lived in there. Collins, in his history book about Afghanistan entitled *Understanding War in Afghanistan*, wrote that there are five ethnic groups that lived in there, they are Pashtun, Tajiks, Hazara, Uzbek and Turkmen. Every groups has different populations, the most dominant is Pashtun, which is 40 – 42

percent of population. While Tajiks at 27 – 30 percent, the Hazara at 15 percent, and the Uzbek and Turkmen at 9 –10 percent of the total population (7). In this case, Hosseini only portrays two ethnic groups in the novel, they are Pashtun and Hazara. Moreover, Hosseini also creates two main characters, they are Amir and Hassan that came from different ethnic groups, Amir was Pashtun while Hassan was Hazara.

In the novel, Hosseini wrote about it in page 9 which Amir as the narrator “An entire chapter dedicated to Hassan’s people! In it, I read that my people, the Pashtuns, had persecuted and oppressed the Hazaras.” That narration showed that Amir was Pashtun and Hassan was Hazara, Pashtun and Hazara had bad relation. The Pashtuns had persecuted and oppressed the Hazaras. It means that Hazaras got discrimination from Pashtuns. Hussain Razaiat and Fr Tony Pearson in book entitled *The Hazara People of Afghanistan*, said that Hazaras have been subjected to all kinds of persecution. They have been deprived of their traditional lands, have been sold as slaves and have not had access to the same services available to the majority of the population (4-5). As Hosseini wrote in the narration on page 39, “Every morning, I watched from my bedroom window as their Hazara servant shoveled snow from the driveway, cleared the way for the black Opel”. That narration was through Amir’s point of view when he told about the situation in his neighborhood, that was many Hazara became a servant in there. In this case, Hosseini wrote what was truly happened that Hazara became a servant or slave for Pashtun.

In Ralph H. Magnus and Eden Naby in book entitled *Afghanistan: Mullah, Marx, and Mujahid*, it is explained that Hazara also often used as slaves and

servants (16). It was the same in the novel. Hosseini wrote that Hassan as Hazara was a servant of Amir's family who was a Pashtun family, but in the novel Amir's family treated Hassan well although Hassan is different from them. However, other Pashtuns did not do the same as Amir's family. It showed when Hassan went out from Amir's home. He was usually treated badly by other Pashtuns. They used to mock Hassan with bad words, as Hosseini wrote in page 9 "...like that people called Hazaras *mice-eating, flat-nosed, load-carrying donkeys*. I had heard some of the kids in the neighborhood yell those names to Hassan".

Collins also wrote in his book that as the minority ethnic, the Hazaras live mainly in the central plateau and in the north of Afghanistan. Many of them have distinctive Mongol-like features (8).

They called him "flat-nosed" because of Ali and Hassan's characteristic Hazara Mongoloid features. For years, that was all I knew about the Hazaras, that they were Mogul descendants, and that they looked a little like Chinese people (Hosseini 9).

That was Hosseini showed the characteristics of Hazara that also related with Collin's explanation in his book about Hazara's appearance. Besides that quotation, Hosseini also gave deeper description about Hazara through Amir's narration on page 5 in the novel. Amir said "Hassan has a face like a Chinese doll chiseled from hardwood: his flat, broad nose and slanting, narrow eyes like bamboo leaves, eyes that looked, depending on the light, gold, green, even sapphire". Thus, because of their appearance and the fact that Hazaras are Shi'a Muslims, they have often been treated badly by other Afghans (Collins 8).

Hosseini also showed some conversations about how Pashtun treated badly to Hazara. There were like Pashtun always mocked Hazara like Assef did to

Hassan. Almost all Hosseini showed how Pashtun humiliate Hazara was with a mocking way. That was also happened in the Afghanistan in that time. As appeared in book about Hazara that written by Hussain Razaiat and Fr Tony Pearson in page 6, “They have been taunted by derogatory terms such as Hazara-e-mushkur (mice-eating Hazaras), bini puchuq (flatnose), khar-e-barkash (load-carrying donkey), javoli (porter. insult suggesting .the only job for Hazara is to carry things for others.), etc.”

They called him “flat-nosed” because of Ali and Hassan’s characteristic Hazara Mongoloid features. For years, that was all I knew about the Hazaras, that they were Mogul descendants, and that they looked a little like Chinese people... (Hosseini 8).

Hosseini gave description about Hazara appearance and characteristics. That narration told about the characteristics of Hazara that would be one of the reasons why they got discrimination from Pashtun.

He was, in fact, the originator of the Babalu jeer, _Hey, Babalu, who did you eat today? Huh? Come on, Babalu, give us a smile!_ And on days when he felt particularly inspired, he spiced up his badgering a little, _Hey, you flat-nosed Babalu, who did you eat today? Tell us, you slant-eyed donkey! (Hosseini 31).

That narration was Amir’s perspective, He told about how his friend, Assef, treat Hassan and Ali, Hassan’s father. In this case, that narration was directed to Ali. Assef, the one who always bothered Hassan, he always mocked to Ali and Hassan. Based on that narration, Hosseini describe to showed how Hazara was truly oppressed by Pashtun in that time. In this case, Hosseini truly wrote what was happened as have been explained before.

“Hey, you!” he said. “I know you.”
We had never seen him before. He was a squatly man with a shaved head and black stubble on his face. The way he grinned at us, leered, scared me.
“Just keep walking,” I muttered to Hassan

reign that refuse to join with them to attack a fellow Muslim nation that was Pakistan (117). In 1973, Daoud with the help of leftist army officers that was Soviet, launched a bloodless coup while Zahir Shah was abroad (Collins 19).

In the novel, Hosseini showed the bloodless coup on page 30. “As it turned out, they hadn’t shot much of anything that night of July 17, 1973. Kabul awoke the next morning to find that the monarchy was a thing of the past. The king, Zahir Shah, was away in Italy. In his absence, his cousin Daoud Khan had ended the king’s forty-year reign with a bloodless coup”. That event signed that monarchy was changed in Afghanistan.

Daoud became the President of Afghanistan. He used his own rule to led Afghanistan and shared power with PDPA (People’s Democratic Party of Afghanistan). Daoud also had friendship relation with the Soviet, thus it can be said that the Soviets also had a play role on Daoud’s policy when he led Afghanistan. As Clemens states “After the 1973 coup led by Muhammad Daud, which ousted the king and established the Democratic Republic of Afghanistan, the PDPA maintained its independence and identity, while backing the democratic values of the government’s aims (though the coup had been aided by many of the members of a competing faction within the PDPA, the Parcham)” (202).

Frank A Clements on his book *Conflict in Afghanistan: A Historical Encyclopedia* page 202 – 203, wrote the program of the PDPA incorporated the following concepts:

1. A national democratic government
2. An administration and social system based on principles of communism and socialism

3. The end of a capitalistic economic system and the nationalization of all foreign trading interests in Afghanistan
 4. The instigation of a process of speedy industrialization
 5. A land reform program with a view to distributing land among tenants
 6. A reformed economic policy that reflected national interests
 7. A program to improve the welfare of workers and peasants and enable them to share in the national wealth
 8. An end to unemployment
 9. Provision of irrigation facilities and selfsufficiency in food
 10. Price controls
 11. The constitution to be adhered to properly and the state to have only a constitutional monarchy
 12. Freedom of press and speech, the right to form parties and worker/student organizations, and the right to demonstrate/strike
 13. Establishment of elected Jirgas (Councils) in each province, increased membership in the Wolesi Jirga (House of the People), and an increase in people's representation in the Meshrano Jirga (Parliament)
 14. Provision of free education, medical aid, and other basic necessities
 15. Political and social freedom for women
 16. An end to repression and injustice in civil administration
 17. Settlement of all Kuchis (seasonal migrants) as soon as possible and an end to the tribal system
 18. A peaceful and permanent foreign policy
- based on:

their home. In the novel, Hosseini showed that gunfire was a sign of republic arise in Afghanistan. Thus made republic became hot topic in that time and it surely said over and over again radio as showed in the novel. In this case, Hosseini tried to describe the situation when Republic started in Afghanistan to show this event in the novel.

Hosseini also wrote it in the novel page 29, “Ali wrapped his arms around us. A white light flashed, lit the sky in silver. It flashed again and was followed by a rapid staccato of gunfire”. Hosseini showed the situation of that event happened in the novel. He explained and described through narration how afraid Hassan when the gunfire start appeared in Afghanistan’s sky.

A siren went off in the distance. Somewhere glass shattered and someone shouted. I heard people on the street, jolted from sleep and probably still in their pajamas, with ruffled hair and puffy eyes. Hassan was crying. Ali pulled him close, clutched him with tenderness. Later, I would tell myself I hadn’t felt envious of Hassan. Not at all. (29).

That was another narration that Hosseini wrote in the novel. That narration was from Amir’s point of view. He told about what happened when the gunfire shot in his home

In 1978, as President Daoud’s regime approached its fifth year, there were found many problems on his regime that made Soviet did not stand with him again. Then Soviet decided to attack the palace and kill Daoud and his family. That tragedy became a sign of new revolution of Afghanistan and marked the birth of the Democratic Republic of Afghanistan.

The collapse of monarchy was a big tragedy in Afghanistan, it also became historical event in there. Many of Afghanistan’s people surely remembered what was happened in that time, how their people face the strain

situation and describe how all people in that time when they were on the road to escape from Afghanistan.

In the novel, Hosseini showed that many Afghans wanted to become refugees, it means that they wanted to come out from Afghanistan. That also means that there were people who helped them to do that. Smuggling in that time became one of a good job that produced much money. As Hosseini showed in the novel on page 95, “Karim was a people smuggler--it was a pretty lucrative business then, driving people out of Shorawi-occupied Kabul to the relative safety of Pakistan”. Hosseini wrote that narration through Amir’s point of view. That narration happened when Amir and Baba about to leave Afghanistan with Karim as the smuggler to help them out.

Hiram A Ruiz also wrote on his book entitled *Afghanistan: Conflict and Displacement 1978 to 2001*, “between the Soviet invasion of Afghanistan in 1979 and the present day, one in four Afghans has been a refugee” (1). The coup that brought a communist government to power in Afghanistan in April 1978 ignited the first of a series of conflicts that have crippled Afghanistan and left an estimated 1.5 million Afghans dead. 2 Afghanistan's largely uneducated, traditional, rural population deeply resented and resisted the new communist regime. Faced with widespread opposition, the regime turned to force. Its violent tactics left tens of thousands of Afghans dead, prompted the exodus of thousands of refugees and gave rise to an armed resistance movement. (2)

Concerned that the communist government in Kabul was losing ground, in December 1979 the Soviet Union invaded Afghanistan. The civilian population once again faced violence and intimidation and hundreds of thousands more

3.5 Taliban's Regime in 1996

Taliban appeared when the civil war in Afghanistan happened. They were a group of students who graduated from madrassa in Pakistan. Actually they were Afghan's refugee who stayed in Pakistan and studied in there. They focused on sharia-based law and order. The leaders of these students were radical Islamists, many of whom were self-educated holy men (Collins 36). As also explained by Shabnum Akhtar on his journal article entitled *Rise of the Taliban and the US Intervention in Afghanistan*, he said "In reaction to the lawlessness after the Soviet withdrawal from Afghanistan, Afghan Islamic students mostly rural Pashtun origin formed the Taliban movement between 1993-1994" (1) It explained that most of Taliban was Pashtun, and they united to made some movement to control Afghanistan and wanted to bring peace and introduce Islamic values in there.

Also explained by Clements on his book, the Taliban derived its name from the *talibs* (students) who were studying at the *madrakas* (religious schools) in large numbers throughout Pakistan. For many of those students, studying in Pakistan was a way of improving their lot and avoiding the despondency and misery of life in Afghanistan. The main support base for the Taliban was drawn from the leaders of the various madrakas. The Taliban regime of radical and extreme Muslims governed most of Afghanistan from 1996 until 2002 and was regarded by many governments and opposition forces as representing a police state based on religion. The regime, which was infamous for its extensive human rights violations, particularly against women, and which harbored the al-Qaeda terrorist organization and its leader Osama bin Laden, was viewed by many

observers throughout the world as being synonymous with the conflict in Afghanistan at the turn of the twenty-first century (240).

The other purpose of the Taliban regime created was to replace Najibullah regime that was controlled by Soviet. The Taliban itself aided by Al-Qaeda, a terrorist organization, who trained Afghan and foreign cadres became part of them (Collins 38). It also explained in Clements book "The Taliban took power in Afghanistan in 1996, having defeated the forces of Rabbani, Ahmad Shah Masood, and the Northern Alliance. It is clear that al-Qaeda fighters assisted the Taliban in their actions against the mujahideen forces and enabled them to gain control over about 90 percent of the country in the period after the 1996 capture of Kabul" (247)

Akhtar wrote on his book that "The central tenet of the Taliban creed, when they took power in Kandahar in October 1994, was to free Afghanistan from the criminal gangs and armed militia groups who were terrifying citizens since April 1992, and to establish an Islamic state based on Sharia Law." (1-2) Radical extremist was Taliban's way to control Afghanistan in that time. They promised to end the fighting that was the civil war and to restore law and order under then sharia.

As Hosseini wrote in the novel on page 191, "I told you how we all celebrated in 1996 when the Taliban rolled in and put an end to the daily fighting". Hosseini also wrote on page 181, "So when the Taliban came..." "They were heroes." Rahim Khan said, "Peace at last". Taliban came out because the hero of Afghan who tired of everything that happened. They celebrated the rise of Taliban, but it was not long.

“God help the Hazaras now, Rahim Khan sahib,” he said.
 “The war is over, Hassan,” I said. “There’s going to be peace, _Inshallah_, and happiness and calm. No more rockets, no more killing, no more funerals!” (Hosseini 191).

That was the conversation between Hassan and Rahim Khan, friend of Amir’s father. Most of Afghans thought that the arising of Taliban became the good sign of Afghanistan and it became the peaceful nation again. As Akhtar wrote in his journal article about Afghanistan on page 45, “They were welcomed as the new rulers of Afghanistan who brought peace and stability in the areas under their control than the Afghan people had seen for two decades.” Their pronounce in this case was refer to Taliban. Afghanistan people welcomed them because of their feeling of tired with wars that happened before Taliban exist (44). Hosseini showed this in some conversations between characters in the novel.

“When the Taliban rolled in and kicked the Alliance out of Kabul, I actually danced on that street,” Rahim Khan said.
 “And, believe me, I wasn’t alone. People were celebrating at _Chaman_, at Deh-Mazang, greeting the Taliban in the streets, climbing their tanks and posing for pictures with them. People were so tired of the constant fighting, tired of the rockets, the gunfire, the explosions, tired of watching Gulbuddin and his cohorts firing on any thing that moved. The Alliance did more damage to Kabul than the Shorawi. They destroyed your father’s orphanage, did you know that?” (Hosseini 181).

That was conversation between Rahim Khan and Amir. In this case, Rahim Khan told Amir about what happened in Afghanistan when Amir got out from there and became refugee in America. That conversation was another description Hosseini wrote in the novel about how happy Afghans when Taliban arise in their nation. Hosseini made long conversation between Rahim Khan and Amir to show what happened in Afghanistan through Rahim Khan explanations. But, after such a long time, it was all wrong, Taliban made Afghanistan more strained. As have been explained before, Taliban ran the religious policy and they

were believed on Islamic radicalism. Taliban had many rules to led Afghanistan. Taliban said that they were disinterested in governance, they have entered scene only to bring peace and order. Their declared objective included establishment of “Pure Islamic state”, implementation of Sharia Laws. The simple and idealistic group with only religious education, lacked sophistication as well as understanding of International law and world politics. They implemented the strictest interpretation of Sharia laws ever witnessed in the world (Akhtar 45).

Having taken control the country and implemented sharia-based law and order, the Taliban appeared to be puzzled by how to run the government or manage the economy, which went from bad to worse, especially when UN sanctions for narcotics trafficking and droughts were added to the mix. Public health, in part because of Taliban-imposed restrictions on the mobility of female midwives, declined markedly. These failures were intimately connected to the Taliban itself and what they practiced. They generally opposed progress and modernity (Collins 39).

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Center in New York and the Pentagon in Washington on 11 September 2001. Primarily, al-Qaeda seeks to radicalize existing Islamic groups with the goals of overthrowing Muslim governments, which it sees as corrupt; driving Western influences from Muslim states; and abolishing boundaries between Muslim states (207).

Taliban when control Afghanistan adopted Al-Qaeda governance, which was the reason why Taliban regime was like extremist of Islam and ran religious policy (Collins 41). Also explained by Clements “All of this paled into insignificance when the suicide attacks on the twin towers of the World Trade Center and the Pentagon took place on 11 September 2001, with the loss of almost 4,000 lives. Osama bin Laden and al-Qaeda were implicated in this atrocity by the U.S. and UK governments, and the attack was publicly welcomed by bin Laden and his supporters” (460).

As terrorist organization, Al-Qaeda believe in extremist of Islamic concept. They believe that only Muslim and Islam law could live in this world, except that it must be shovet with a war or it called Jihad. Bin Laden claimed that de facto of the United States had declared war on Islam and its people. In an allegedly binding fatwa, or religious finding, bin Laden and his cosigners declared a defensive jihad that (theoretically) all Muslims were required to participate in:

To kill Americans and their allies, both civil and military, is an individual duty of every Muslim who is able, in any country where this is possible, until the [main mosques in Jerussalem and Mecca] are freed from their grip, and until their armies, shattered and broken-winged, depart from all the lands of Islam, incapable of threatening any Muslim (Collis 42).

As in the novel, Hosseini wrote on page 314, “One Tuesday morning las September, the Twin Towers came crubling down and, overnight, the world changed”, Al-Qaeda bombed the Twin Tower in Washington, America and murdered 3,000 innocent people.

After the 9/11, US air began attacking Taliban on October 7, 2001. It featured the Northen Alliance a united front of Tajiks, Hazarra, and Uzbeks and anti-Taliban Pashtun forces fighting a war of maneuver against the Taliban and its foreign-fighter supporters, many of whom were trained in Al-Qaeda camps in Afghanistan (Collins 48). As hosseini wrote in the novel on page 314, “Soon after the attacks, America bombed Afghanistan, the Northen Alliance moved in, and the Taliban scurried like rats into the caves”.

The American flag suddenly appeared everywhere, on the antennae of yellow cabs weaving around traffic, on the lapels of pedestrians walking the sidewalks in a steady stream, even on the grimy caps of San Francisco’s pan handlers sitting beneath the awnings of small art galleries and open-fronted shops. One day I passed Edith, the homeless woman who plays the accordion every day on the corner of Sutter and Stockton, and spotted an American flag sticker on the accordion case at her feet (Hosseini 314).

In this case, the narration that Hosseini showed was what happened after the tragedy occurred, as in the novel how many Americans felt sad because of that tragedy, they did all of that to give credit for all of those innocent people that died.

Overall, post-9/11, U.S. conventional operations were successful but not decisive. The United States neither destroyed the enemy nor its will to resist. The Taliban field forces were defeated, and the regime ousted, but Osama bin Laden, the leadership of Al-Qaeda and much of the Taliban’s senior leaders escaped to safe havens in Pakistan and other nearby countries. (49)

CHAPTER IV

CONCLUSION

Based on the analysis in the previous chapter, there are two points that can be concluded from this study. The first thing to be concluded is there are some historical events happens in Afghanistan that are imitated in *The Kite Runner* novel by Khaled Hosseini. They are Hazara's discrimination, the collapse of monarchy, the Soviet invasion, the civil war of Afghanistan, Taliban's regime and the 9/11 Twin Tower tragedy. All of those events really happened in Afghanistan. Hosseini imitated all those events and mixed them with his imaginative story. There were Amir and Hassan as the main characters of this novel. They were Afghans, as in the novel, they lived in the time when the imitated real events happened in Afghanistan. The imitated events are mentioned in the novel through the characters life, from when the characters were still children until they were adult. Besides that, Hosseini as the writer of the novel imitated those events clearly thus make easy understanding to know what happened in Afghanistan.

The second thing to be concluded is the way Hosseini as the writer of the novel imitated those events through the conversation and the narration of characters in the novel. Hosseini explained and described clearly on what happened when those events happened in the novel, such like how strained and dangerous the situation and condition happened in that time. Not only that, the explanation of how those events happened in the novel that are really happened in

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