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INVESTIGATING THE MUSLIM IDENTITY CRISIS IN THE KITE RUNNER BY KHALED HOSSEINI: A DIASPORIC ANALYSIS

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ABSTRACT

The concepts of cultural identity and cultural globalisation are explored in this study. The search is highlighted via the lens of persons who frequently go back and forth between their home nation and a diaspora. This study analyses Khaled Hosseini's *The Kite Runner* from a diasporic theoretical perspective, looking at how the author portrays the Muslim identity crisis. This research looks at how difficult it may be for Muslim immigrants to maintain religious practises that are respectful of their new home cultures. The relationships Amir has with the other characters are the subject of the analysis as he experiences different difficulties. Diasporic Muslim identity is the focus of this qualitative research. This study aims to decipher how this identity is depicted in the novel's several layers. It examines Muslim

identity debate through a reading of the novel and an analysis of its plot, characters, and themes. This research investigates a contentious debate between cultural traditionalists and advocates of integration. Diasporic identity politics are also investigated. The survey's findings are consistent with the novel's depiction of Muslims' identity crisis. It's possible that this research idea might add to the field of diaspora studies.

INTRODUCTION:

Khaled Hosseini is a novelist of Afghan-American descent, who has also served as a goodwill ambassador for the United Nations High Commissioner for Refugees (UNHCR) and has a background in the medical profession. The author incorporates his personal experiences as an Afghan immigrant, skillfully crafting narratives that deeply resonate with a global readership. The individual's literary achievements and philanthropic pursuits have had a noteworthy influence in promoting understanding of Afghan culture and the difficulties encountered by refugees. Hosseini's literary works delve into various thematic elements such as familial dynamics, individual identity, and the profound repercussions of historical occurrences, frequently situated within the context of Afghanistan. The author gained global recognition and achieved success through the publication of his inaugural novel, *The Kite Runner*. According to Adhikary (2021), *The Kite Runner*, a renowned novel authored by Hosseini, delves into the complexities surrounding Muslim identity by portraying characters who grapple with the challenges of reconciling their lives in the Afghan diaspora with their Afghan heritage. The narrative is engrossing and delves into themes of acceptance, ethnic diversity, and individual identity.

The protagonist of the story is Amir, a young Afghan child living in Kabul during a time of political unrest. To show how cultural changes may affect individuals, the narrative follows him from when he was a little child to when he is an adult. The main relationship in the novel is between Amir and Hassan, who is the son of his father's Hazara servant. This relationship serves as the starting point for Amir's quest for self-discovery. But as the narrative progresses, the reader can see how the Soviet invasion, the establishment of the Taliban, and the protagonists' eventual immigration to the United States all had a significant impact on each of their lives. The difficulties Muslims have in striving to maintain their cultural and religious identity in a diasporic society, Hosseini (2003) poses fascinating issues. In *The Kite Runner*, the main characters face a dilemma of whether to accept Western society or to retain their Afghan roots. Olszewska (2007) says that Islam is integral to how they (muslims) define themselves and interact with the world, therefore it is hard to divorce their faith from this conflict.

This article examines the Muslim identity conundrum in *The Kite Runner* from a diasporic viewpoint. It delves into how the protagonists deal with their Afghan-Muslim backgrounds amid the intricate dynamics of the diaspora, where they frequently find themselves at odds with the local culture and religion. This examination will also look at how external factors like political turmoil and forced migration affected the characters and how internal factors like repentance and forgiveness were able to effect positive change.

This study examines the Muslim characters' identification issues via a thorough reading of the novel. We may learn more about the difficulties of juggling different cultural and religious identities if we look to the struggles of Afghan-Muslims to balance their heritage with the needs and expectations of the diaspora. The study's ultimate goal is to add to the ongoing conversation on diaspora by underlining the significance of compassion and understanding in today's multicultural, globalised society. Recognising the larger social backdrop in which the characters' troubles develop is crucial for studying *The Kite Runner* and its depiction of the Muslim identity crisis. Afghanistan's turbulent past, including decades of war, governmental instability, and the decline of traditional values, serves as a background for the novel. These elements considerably contribute to the protagonists' feeling of alienation and the difficulties they experience in preserving their Muslim identity.

The novel's portrayal of diasporic life provides a fresh angle on the Muslim community's dilemma of belonging. Uprooted from their own country, Amir and his father Baba must adjust to life in the United States, a place where neither of them speaks the language and neither of them has any experience with the culture. They came to the United States in search of a better life, but now they find themselves profoundly uprooted and confused about their new culture. They experience bias, preconceptions, and a conflict of values that challenges their sense of who they are and where they fit in the world. The Muslim identity issue is a source of intense remorse and humiliation for Amir. The repercussions of his actions as a youngster follow him throughout the story, complicating his search for self-identity even more. He struggles with concepts of forgiveness, atonement, and the search of personal salvation as he comes to terms with the weight of his previous crimes and the need for redemption within the context of his knowledge of his Muslim background.

Hassan also provides a different lens through which to examine the issue of Muslim identity. Hassan's marginalisation as a Hazara and a victim of societal prejudice exemplifies the interplay of several identities. Hasan (2020) says that being a member of an ethnic minority compounds the difficulties of being a Muslim in a diasporic context. His undying love and dedication to Amir are a testament to the power of his Muslim faith, which has enabled him to persevere in the face of unimaginable hardship. Through the prism of the Muslim diaspora, *The Kite Runner* examines issues of cultural integration, generational strife, and the fine line between tradition and progress. Hosseini deftly depicts the characters' inner turmoil as they try to reconcile the demands and standards of their new society with the complexity of their Afghan-Muslim identity.

RESEARCH QUESTIONS

- What is the significance of the diasporic experience portrayed in *The Kite Runner* in relation to the Muslim identity crises depicted in the novel?
- What are the primary challenges faced by the protagonists in reconciling their Afghan-Muslim heritage with the expectations of the Western diaspora?

- To what extent do historical events such as political unrest and involuntary displacement shape the characters' understanding of their Muslim identities and shape their experiences of living in diaspora?

OBJECTIVES:

- To analyse how *The Kite Runner* depicts Muslims struggling with their own sense of identity from a diasporic perspective.
- To Examining the protagonists' efforts to uphold their Afghan-Muslim heritage while navigating the cultural dynamics of the Western diaspora.
- The objective is to investigate how the protagonists' experiences in the diaspora have influenced their conception of Muslim identity.

SIGNIFICANCE OF THE RESEARCH

This study's importance rests in what it adds to our knowledge of diaspora and the Muslim identity issue as described in Khaled Hosseini's *The Kite Runner*. This interpretation offers insight on the larger concerns of cultural assimilation, intergenerational conflicts, and the need for belonging by evaluating the complications experienced by the characters as they try to reconcile their Afghan-Muslim background with the demands and expectations of the Western diaspora. The study's emphasis on identity and upheaval as universal issues serves to humanise its subjects and encourage mutual understanding across cultures. In the end, this approach adds to our understanding of the Muslim identity problem and its repercussions for people juggling several religious and cultural identities in a diasporic context.

DELIMITATION OF THE RESEARCH

Through a diasporic lens, this study examines the Muslim protagonist Amir in Khaled Hosseini's *The Kite Runner*, and his struggle with his own sense of identity. It narrows the focus of the investigation to the novel's protagonists and their struggles with Muslim identity as they adapt to life in the West. Assimilation into a new culture, tensions between generations, and the need to feel like you belong are at the heart of the discussion. While the study does take into account the larger historical and political settings, it focuses exclusively on the complexities of Muslim identity as shown in the novel. Beyond the Muslim setting of *The Kite Runner*, it does not provide a thorough examination of different diasporic experiences or religious identities.

LITERATURE REVIEW

Muslim identity crisis is a prominent theme in diasporic literature because it reflects the difficulties individuals have while adjusting to a new culture and the conflicts between their own beliefs and those of their adopted country. Scholars have investigated this issue from a variety of critical angles, shedding light on the nuanced and complicated ways in which Muslim identity building occurs in contexts of diaspora. In literature from the diaspora, Muslim identity and the impact of cultural hybridity are frequent subjects. Hossain (2016) in his study "Identity Crisis and Cultural Hybridity in Monica Ali's *Brick Lane*" asserts that the Muslim characters of these stories often have identity crises as a result of their exposure to many cultures. Conflict arises from followers'

attempts to blend into the dominant culture of their host country without sacrificing their religious practises and beliefs. Cultural hedonism causes identity crises in Muslims living abroad.

The scholarly publication titled "A Qualitative Examination of the Theme of Identity Crisis in Hanif Kureishi's Novel *The Buddha of Suburbia*" authored by Azeem, Sangi, and Ansari (2020) provides a critical analysis of the prevalent theme of identity crisis within Hanif Kureishi's literary work. This study examines the intricate process of identity formation, cultural conflict, and the quest for a sense of belonging within the multicultural backdrop of London, with a particular emphasis on the central character Karim. The researchers conduct an analysis on the impact of postcolonialism, cultural hybridity, and popular culture on the characters' construction of their own identities. The article examines the challenges encountered by the characters in grappling with issues related to race, ethnicity, and sexuality, resulting in a deep feeling of displacement. This research contributes to the scholarly discourse surrounding postcolonial literature, multiculturalism, and identity studies, offering valuable perspectives on the difficulties individuals face when constructing their identities within heterogeneous societies. Through a critical examination of the theme of identity crisis, this article contributes to the current body of knowledge regarding the intricate nature of personal identity and the influence of cultural and social contexts.

Babiker (2017) in his article named "The 'New Muslims' in Diaspora: The Construction of British Muslim Identity in Contemporary Novels" mentions that occasionally, novels that depict the Muslim identity crisis also look at difficulties of a theological and ideological nature among the Muslim diaspora. Numerous books examine the contrast between traditional and modern interpretations of Islam, reflecting the internal conflicts and debates among the Muslim diaspora. Religion, spirituality, and the impact of societal conditioning on one's personal spirituality are all problems that the characters in these books grapple with.

Elahi (2014) in his research "Muslim Identity Formation in Diasporic Literature: The Case of Mohja Kahf's 'The Girl in The Tangerine Scarf'" remarks that portrayal of generational differences and the resulting challenges faced by Muslim families in the diaspora is another problem that often arises in the literature. Novels often explore the conflicts that develop when the ideas and expectations of one generation, which are deeply rooted in their cultural and religious traditions, clash with those of a younger generation, which is navigating life in a different cultural context. These differences highlight how challenging it would be for individuals to create a united Muslim identity.

The literature on Muslim identity crisis in diasporic fiction also demonstrates the intricacy of the challenges individuals face while adjusting to new cultural situations. It may be possible to better understand Muslim identity formation in diasporic contexts by looking at cultural hybridity, gender dynamics, religious disagreements, and generational disparities. In order to better understand the forces at work throughout the process of Muslim identity negotiation and transformation in the diaspora, this literature study analyses

several works of fiction. Additional studies have examined how social/political concerns and geopolitical developments affect the Muslim identity crisis in diasporic literature. According to article “Muslim Diaspora in the West: Negotiating Gender, Home and Belonging” by Saeed (2007), characters in diasporic literature often experience greater discrimination, surveillance, and marginalisation, which exacerbates an already vulnerable sense of self. The aftermath of 9/11 and the subsequent rise of Islamophobia have had a dramatic impact on Muslims’ lives in the West.

Al-Shamahi (2020) in “The Muslim Migrant Experience in Leila Aboulela’s *The Translator*” claims that Diasporic literature often discusses trauma and displacement while discussing Muslim identity crises. Many tales examine the lives of refugees and those requesting asylum, illuminating the emotional and mental challenges individuals face while attempting to start over in a different nation. These books provide light on the intricate connection between trauma, memory, and the formation of Muslim diasporic identity.

Numerous publications by Muslims in the diaspora use narrative techniques including dual narration, fractured narratives, and intertextuality to illustrate the complexities of Muslim self-identification. Khair (2003) in his book *The New Xenophobia*, says that characters may portray the shattered and changeable nature of identity by using these narrative devices to express their inner struggles and difficulties. To be clear, not all Muslims have identity crises, even in works of diasporic literature. The characters’ nationality of origin, social standing, and internal situations are all important factors in determining how their individual tales turn out. These publications provide a variety of viewpoints and experiences, which aid in our understanding of the Muslim identity conundrum in the diaspora.

In addition to discussing the subjects and narrative techniques used, diasporic novels have also discussed the role of language and its impact on the Muslim identity problem. Mansoor (2012) in his work “Post 9/11 identity crisis in HM Naqvi’s *Home Boy*” remarks that the negotiation of one’s cultural and religious identity in the diaspora increasingly depends on the preservation or alteration of one’s language. Several works include characters who have linguistic challenges or who must learn a new language to demonstrate the challenges of maintaining one’s Muslim identity while learning a new language. Numerous writings by Muslims living abroad also address the struggle that results when a person’s freedom of choice clashes with the standards of their community. Fictional characters may experience internal conflict and a loss of sense of self due to family and societal pressure to uphold religious and cultural norms. Through the characters’ inquiries into and renegotiations of traditional gender norms and expectations, these stories portray a Muslim identity crisis.

Salam (2018) in his research “The Representation of Islam in Contemporary Muslim Diaspora Fiction” warns that portraying Islam negatively, novels produced by Muslims in exile have a significant influence on the current Muslim identity issue. A recurring literary motif pertains to characters who undergo religious uncertainty, encounter theological challenges, or find

themselves estranged from their religious community. Diasporic literature elucidates the challenges encountered by individuals in reconciling their religious identity with the societal expectations of their diasporic community. This study delves into the intricate nature of Muslim identity within diverse contexts, including the diasporas of South Asian, Middle Eastern, and African Muslims. The portrayal of these communities by the media exhibits variation, however, diasporic literature offers a wide range of perspectives and insights. This scholarly work explores the concept of cultural hybridity, the dynamics of gender, the role of language, the exercise of human agency, and the influence of religion in order to gain insight into the difficulties encountered by Muslims in unfamiliar cultural settings. Academic discourse underscores the significance of acknowledging and valuing the multifaceted experiences and narratives within the Muslim diaspora.

THEORETICAL FRAMEWORK

The term "diaspora" pertains to the scattering or movement of a specific population from their initial place of origin to diverse geographical locations across the globe. The phenomenon under consideration encompasses the deliberate or involuntary displacement of individuals or communities who maintain a cohesive sense of identity rooted in their shared heritage, cultural practises, or religious beliefs. Diaspora communities frequently encounter distinct obstacles as they navigate unfamiliar surroundings, concurrently endeavouring to uphold their cultural customs, language, and sense of identity. These communities often exhibit a strong connection to their country of origin, establishing transnational networks and participating in activities that promote a shared sense of identity and unity. The diaspora phenomenon has the potential to serve as a catalyst for cultural enrichment, creativity, and resilience. This is evident as individuals and communities navigate their identities, adjust to unfamiliar environments, and make valuable contributions to the social, economic, and cultural landscapes of both their host nations and their countries of origin. The examination of diaspora offers significant contributions to understanding the intricate dynamics of migration, cultural amalgamation, and the construction of identity within a progressively interconnected and globalised society.

The diaspora theory proposed by Morey and Yaqin (2012) offers significant contributions in understanding the intricate nature of diasporic identities. According to the scholarly work of Morey and Yaqin (year), individuals within diasporic communities possess agency and exercise their autonomy by making decisions that align with their individual, cultural, and religious viewpoints. This perspective places significant emphasis on the dynamic process of negotiating and transforming one's identity within the diaspora. The theory proposed by Morey and Yaqin (2012) acknowledges the significant global influence of diasporic identities, emphasising the crucial role played by transnational connections and relationships that are upheld by individuals within diasporic communities. The intercultural interactions across national boundaries play a significant role in shaping individuals' identities and actively contribute to the conservation and progression of their cultural heritage. Significantly, the approach put forth by Morey and Yaqin underscores the multifaceted nature and capacity for adjustment of diasporic

identities. The concept of a singular, immutable identity is refuted and instead, an embrace of the continuous process of negotiation and hybridity is adopted.

In their seminal work, Hall and Rutherford (1990) present an alternative conceptualization of diaspora that challenges the prevailing understanding of this phenomenon as exclusively associated with dispersed ethnic groups yearning for a sacred ancestral territory. The author posits that the concept of diaspora should not be delineated based on notions of inherent nature or unadulterated quality, but rather by embracing the indispensable presence of heterogeneity and diversity. The concept of hybridity posits that cultures can be characterised by a fusion of diverse influences and identities, as per their assertion. The acknowledgment of variances and heterogeneity poses challenges in pinpointing a singular, unadulterated cultural entity. According to Hall, diaspora identities undergo a perpetual process of transformation and reproduction, characterised by ongoing evolution and adaptation. This implies that individuals, even when residing in a foreign nation, continue to uphold their cultural ties and actively strive to cultivate and enhance it through continuous adaptations.

Considering the Muslim identity dilemma in *The Kite Runner* through the lens of diaspora, the theory of diaspora developed by Morey and Yaqin (2012) is an appropriate theoretical framework. This aspect of Morey and Yaqin's (2012) theory is particularly relevant in understanding the challenges faced by diasporic individuals in reconciling their cultural backgrounds, religious beliefs, and the demands of their new cultural and social environments. Morey and Yaqin's thesis delve into the intricate workings of diasporic groups, concentrating on the plight of those who have been uprooted from their native lands and who struggle to maintain their cultural and religious tenets in a new location. Morey and Yaqin (2012) say:

Muslim religious conservatives' retrogressive enforcement of oppressive strictures and reduced opportunities for women has fed off the active promotion of a Muslim reformation led by Western governments that targets diasporic Muslim citizens, requiring them to be beacons of civilization and take up positions in relation to Western interventionism that are supportive, or at the very least quiescent (p. 190).

Within the context of the diaspora, cultural hybridity and the balancing of many identities are central to Morey and Yaqin's thesis. It recognises the difficulties diasporic people have as they attempt to fulfil the requirements of both their home nation and their host country. Morey and Yaqin (2012) comment about the Muslims' existence in diaspora:

In fact, the status of Muslims in this discourse can be read as being similar to that of the "stranger" figure of modernity, as described by Zygmunt Bauman in his *Ambivalence and Modernity*. Bauman's book is a description of how the stranger invades and disrupts the cozy insider outsider binaries through which modernity constructs its social order (p. 48).

Muslim identity and ability to adjust to exile are shaped by political upheavals like the Soviet invasion and the Taliban's rise. Regarding the emergence of the Muslim diaspora and challenges faced by Muslim diaspora Morey and Yaqin(2012) argue:

The Muslim diaspora with its collective sense of itself as a minority has come into existence as a result of "persistent and dominant stereotypes about Muslims in the West as an essentially different, unified and devout religious group (p.42).

Researchers can develop a comprehensive understanding of the complex processes involved in the formation and preservation of diasporic identities by employing Morey's (2012) diaspora theory. This facilitates a more profound examination of the intricacies surrounding the preservation of culture, the process of assimilation, and the dynamics of belonging in diasporic communities. The theoretical framework developed by Morey and Yaqin provides a valuable analytical tool for examining the experiences and challenges faced by individuals residing in diasporic contexts. This framework enables a comprehensive comprehension of the intricate nature of diasporic identities and their effects on both individuals and communities.

TEXTUAL ANALYSIS

The literary work titled "The Kite Runner," authored by Khaled Hosseini, offers an intriguing narrative that explores the complex issue of Muslim identity crisis within the framework of diaspora. The novel centres on the complex challenges encountered by Muslim characters as they negotiate their cultural heritage and religious convictions within the context of living in the diaspora. An analysis of the narrative structure, character development, and thematic elements present in *The Kite Runner* provides a more profound understanding of the challenges, tensions, and concessions encountered by the main character and other individuals as they confront issues related to the preservation of their cultural heritage, assimilation into a different culture, and negotiation of their identities. The literary work offers a comprehensive and emotionally evocative context for this examination, emphasising the conflicts and paradoxes that emerge when individuals are faced with the obligations and anticipations of their unfamiliar cultural surroundings, all the while endeavouring to preserve a bond with their religious and cultural customs.

The Kite Runner offers a compelling analysis of the issue of Muslim identity within a diasporic context. The narrative delves into the intricate challenges faced by Muslims in the diaspora, employing the characters of Amir and Hassan as illustrative instances. These challenges encompass the internal conflict between preserving one's cultural heritage and assimilating into a novel societal milieu. The novel delves into the characters' experiences in order to prompt contemplation on the universal human desire for belonging, the influence of historical context on the formation of personal identities, and the transformative power of self-reflection and forgiveness.

Amir's internal turmoil as he tries to reconcile his Western upbringing with his Afghan Muslim roots is an example of cultural hybridity in the novel. I always

felt like Baba despised me a bit," Amir says of his connection with Baba in Chapter 2. Of course not! After all, I was the one who murdered his lovely wife, his princess. According to (Hosseini, 2003, p. 70) This excerpt reveals Amir's inner turmoil as he struggles to reconcile the expectations of his native Afghanistan with the consequences of his actions in the West. Using Morey and Yaqin's notion of cultural hybridity, we may examine how Amir's experiences in the West clash with his Afghan-Muslim identity, triggering a profound crisis of Muslim identity.

The characters' reactions to political changes illustrate the role of history and cultural memory in the Muslim identity dilemma. Chapter 13 is Amir's account of the atrocities committed by the Soviets and the destruction they wrought upon Panjshir. For months thereafter, the air reeked of blood" (Hosseini, 2003, p. 112). The Afghan diaspora's cultural memory has been permanently scarred by the events shown here. Using Morey and Yaqin's theory, we may investigate how these previous experiences contribute to the Muslim characters' identity problem by colouring their sense of self and their efforts to reconcile the past with the present.

The Muslim identity issue in the story is mostly the result of the choices of its characters. While on a perilous mission to save Sohrab, Amir muses on his decision to run away in Chapter 22 (Hosseini, 2003, p. 278). This section represents Amir's deliberate decision to deal with his Muslim identity dilemma and seek forgiveness. Based on Morey and Yaqin's idea of human agency, we may examine how fictional characters like Amir make decisions that are consistent with their Afghan-Muslim identity while living in the diaspora.

The novel's depiction of international links highlights the tangled nature of diasporic identities. Amir meets Rahim Khan, an old friend of his father's, in Chapter 16. Rahim tells Amir a disturbing family secret: "There is a chance to be nice again" (Hosseini, 2003, p. 192). Because of this information, Amir decides to return to Afghanistan, further demonstrating the characters' deep attachment to their own place. As the protagonists negotiate the tension between their Afghan origin and their experiences in the diaspora, we may use Morey and Yaqin's theoretical framework to investigate how these transnational links contribute to the characters' Muslim identity crisis.

Hassan's transformation exemplifies the malleability of diasporic identities. Amir remembers Hassan's unshakable dedication in Chapter 8: "Hassan had loved me once, loved me in a manner that no one ever had or ever would again" (Hosseini, 2003, p. 73). This excerpt shows how Hassan's identity is malleable, how he can assume many personas and successfully negotiate his Afghan-Muslim background while adjusting to life in the diaspora. To further investigate the Muslim identity crisis, we may use Morey and Yaqin's theory to dissect the complex depiction of Hassan's shifting diasporic identity as he moves between his Afghan heritage and the changing diasporic setting.

The concept of cultural memory proposed by Morey and Yaqin provides valuable insights into the intergenerational transmission of the Muslim identity

dilemma. In the third chapter, Baba engages in a nostalgic conversation with Amir, reflecting upon their former homeland of Afghanistan and elucidating the intricacies of its culture and customs that they were compelled to abandon. According to Hosseini (2003), the speaker expresses his determination to shield her from the detrimental effects of the world's harshness (p. 24). I would like to emphasise that the concept of genuine goodness emerged as a result of your father's remorse. The paragraph exemplifies how the cultural memory influences the characters' perception of their Muslim identity and their determination to preserve their historical heritage in the diaspora. By adapting Morey and Yaqin's approach, we may investigate the role that intergenerational transmission, negotiation, and transformation of cultural memory plays in the perpetuation of the Muslim identity dilemma within the diasporic setting.

Furthermore, Morey and Yaqin's approach encourages us to investigate how Islam is shown and interpreted in *The Kite Runner*. God declares... the faithful of Islam will win," Amir's father Baba informs him in Chapter 7. However, "God has given you something neither Hassan nor I had: a unique viewpoint" (Hosseini, 2003, p. 91). This text exemplifies the many interpretations of Islam and the complications of religious identification among the Muslim community. Using Morey and Yaqin's approach, we can examine how the characters deal with their religion and how their unique viewpoints contribute to the Muslim identity crisis they experience as members of the diaspora. It compels us to consider how the characters represent, negotiate, and internalise Islam in their quest for significance, community, and individuality.

Baba, as a first-generation immigrant, is grappling with adapting to a new culture and environment. Amir claims that "My father is still adjusting to life in America," (p. 107). Mentioned line raises questions about the clash between traditional values and the pressures to assimilate, shedding light on the complexities faced by individuals in diaspora as they navigate their Muslim identities within a foreign context. This line emphasizes the theme of cultural assimilation and the impact it has on shaping one's sense of self and belonging. "Baba loved the idea of America" (p. 105) can be understood within the context of exploring the Muslim identity crisis in the novel.

. The assertion posits that Baba, a pivotal character in *The Kite Runner*, harboured a profound admiration and captivation towards the notion of America. In the context of diasporic analysis, the aforementioned statement elucidates the manner in which Baba's reverence for America establishes a link to the overarching motif of the Muslim identity crisis encountered by the characters in the novel. Baba's affection for the concept of America can be interpreted as a manifestation of his yearning for liberty, prospects, and an improved existence—a sentiment frequently linked with the American Dream. The desire for a contrasting existence in a foreign territory exemplifies the hardships encountered by numerous individuals residing outside their country of origin, as they endeavour to harmonise their cultural legacy with the enticements and difficulties of their adopted nation.

Baba's actions of frequenting a pub, partaking in alcohol consumption, and engaging in casual acts of generosity serve as a manifestation of his deviation from rigid adherence to religious customs. The aforementioned passages (p.110) serve to emphasise the theme of cultural assimilation and the Muslim identity crisis. They depict the events of Baba taking the narrator to a bar adjacent to the restaurant after their meal, Baba lighting a cigarette and procuring beers for both of them, and Baba subsequently loosening his tie and offering a handful of quarters to an elderly gentleman. The aforementioned lines illustrate Baba's involvement in actions that could be perceived as contradictory to established Muslim values and norms. This phenomenon prompts inquiries regarding the difficulties encountered by individuals in diaspora as they negotiate their Muslim identities within a foreign cultural milieu. The depicted scenes further offer valuable perspectives on the intricacies of cultural assimilation and the consequences of Western influences on individual identities. The aforementioned examples serve to exemplify the inherent conflict that arises when attempting to maintain cultural heritage while simultaneously embracing the values and customs of the host country. The depicted actions of Baba in these particular scenes exemplify the potential conflict that individuals may encounter when confronted with the clash between conventional cultural values and the enticing appeal of Western ways of life. These instances further contribute to the examination of the crisis of Muslim identity within the novel.

Amir proclaims his allegiance to the state of Michigan. The quote "He possesses a distinctly American identity, surpassing our own in its Americanness" (p. 131) encapsulates the inherent conflict between the process of cultural integration and the preservation of one's Muslim identity. The text elucidates Amir's affirmation of his American identity by emphasising his affiliation with Michigan, thereby underscoring the cultural acceptance gap across different generations. This statement delves into the intricate nature of managing multiple identities within a diasporic setting and the difficulties encountered in reconciling cultural heritage with the longing for a sense of belonging in a new country.

The statement made by Baba in his conversation with Amir, "There exist merely three authentic men in this world, Amir," (p. 105) underscores the intricate nature of the crisis surrounding the Muslim identity. Baba's assertion underscores his profound appreciation for the United States, the United Kingdom, and Israel, implying that he perceives these countries as possessing considerable power and exerting significant influence. This statement initiates an inquiry into the conflicts arising from the interplay between cultural heritage, assimilation, and the attraction towards Western ideals within the Muslim community. This phenomenon prompts inquiries regarding the influence of these viewpoints on the formation of Muslim identities at both the individual and communal levels within a diasporic context.

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Baba's actions of frequenting a pub, partaking in alcohol consumption, and engaging in casual acts of generosity serve as a manifestation of his deviation from rigid adherence to religious customs. The aforementioned passages (p.110) serve to emphasise the theme of cultural assimilation and the Muslim identity crisis. They depict the events of Baba taking the narrator to a bar adjacent to the restaurant after their meal, Baba lighting a cigarette and procuring beers for both of them, and Baba subsequently loosening his tie and offering a handful of quarters to an elderly gentleman. The aforementioned lines illustrate Baba's involvement in actions that could be perceived as contradictory to established Muslim values and norms. This phenomenon prompts inquiries regarding the difficulties encountered by individuals in diaspora as they negotiate their Muslim identities within a foreign cultural milieu. The depicted scenes further offer valuable perspectives on the intricacies of cultural assimilation and the consequences of Western influences on individual identities. The aforementioned examples serve to exemplify the inherent conflict that arises when attempting to maintain cultural heritage while simultaneously embracing the values and customs of the host country. The depicted actions of Baba in these particular scenes exemplify the potential conflict that individuals may encounter when confronted with the clash between conventional cultural values and the enticing appeal of Western ways of life. These instances further contribute to the examination of the crisis of Muslim identity within the novel.

Amir proclaims his allegiance to the state of Michigan. The quote "He possesses a distinctly American identity, surpassing our own in its Americanness" (p. 131) encapsulates the inherent conflict between the process of cultural integration and the preservation of one's Muslim identity. The text elucidates Amir's affirmation of his American identity by emphasising his affiliation with Michigan, thereby underscoring the cultural acceptance gap across different generations. This statement delves into the intricate nature of managing multiple identities within a diasporic setting and the difficulties encountered in reconciling cultural heritage with the longing for a sense of belonging in a new country.

The statement made by Baba in his conversation with Amir, "There exist merely three authentic men in this world, Amir," (p. 105) underscores the intricate nature of the crisis surrounding the Muslim identity. Baba's assertion underscores his profound appreciation for the United States, the United Kingdom, and Israel, implying that he perceives these countries as possessing considerable power and exerting significant influence. This statement initiates an inquiry into the conflicts arising from the interplay between cultural

heritage, assimilation, and the attraction towards Western ideals within the Muslim community. This phenomenon prompts inquiries regarding the influence of these viewpoints on the formation of Muslim identities at both the individual and communal levels within a diasporic context.

Amir has assimilated himself in American way of life and hence has put into oblivion the memories related to his native way of life and native culture under the spell of America. He says that "for me, America was a place to bury my memories," spoken by Amir, reflects the role of America as a means to escape and suppress painful memories. It suggests that Amir views America as a fresh start, a place to leave behind the burdens of his past. This line highlights the complex relationship between nostalgia and the desire for renewal, as Amir seeks solace and detachment from his memories in his new American surroundings. It underscores how nostalgia can drive individuals to seek new environments as a means of healing and moving forward. He thinks that America has its own charms leaving aside the charm of Muslim countries. He says that America was different. America was a river, roaring along, ... I embraced America. (p. 114) For Amir America is the source of optimism. In a dialogue with Rahim a character, Amir says that "I see America has infused you with the optimism that has made her so great. We're a melancholic people, we Afghans, aren't we? (p.173). When Amir is asked to return his native country Amir utters out that "I have a wife in America, a home, a career, and a family (p. 188).

Adhikary (2021) remarks both Amir and the American Muslims in the novel have experienced a loss of their native identities, as the circumstances of migration and being a minority group make it challenging to maintain a purely native identity. They find themselves in a situation where they either adopt the foreign culture or cling to their own native culture, sometimes attempting to practice both simultaneously. Paul Cowan, in particular, finds himself in an ambivalent state, navigating between his American and Muslim cultural identities. Amir also embraces this duality, stating, that "I have always seen myself as an American Muslim." (p. 8) Cowan's identity becomes intertwined with both cultures, giving rise to a new identity known as the 'third space,' which emerges from the exchange of cross-cultural and multicultural influences. This existence of multiple cultural identities represents a hybrid cultural identity. (p. 8) Farid a character from novel is fantasized by American Medicine. Farid snickered. "It's not fancy like American medicine, I know, just an old remedy my mother taught me." (p. 195)

When a friend of Amir asked him about America he told" him that in America you could step into a grocery store and buy any of fifteen or twenty different types of cereal" (p. 227). This text sheds light on the theme of cultural contrast and the Muslim identity crisis. It illustrates the stark differences between the availability and choices in American stores compared to the limited options in Afghanistan. This line highlights the impact of consumerism and material abundance in shaping cultural experiences and perceptions of identity. It prompts an exploration of the challenges faced by individuals in the diaspora as they navigate the cultural disparities and the impact it has on their Muslim identities.

Omar a character in novel said "I grew up in the U.S., Amir. If America taught me anything, it's that quitting is right up there with pissing in the Girl Scouts' lemonade jar (p. 299). The quotation highlights the influence of American values and the Muslim identity crisis. The statement suggests that growing up in the U.S. has instilled a sense of perseverance and resilience in Omar, as quitting is strongly discouraged and equated with unacceptable behavior. This line explores the clash between cultural expectations and the assimilation of American ideals, raising questions about the impact on individual Muslim identities and the pressures to conform to societal norms. This statement initiates an inquiry into the intricate challenges encountered by individuals in the diaspora as they negotiate their Muslim identities in connection with the values and societal demands of their adopted country.

The novel provides a comprehensive examination of the challenges, decisions, and navigations of the characters' Afghan-Muslim identity in the diaspora through its exploration of power dynamics, cultural remembrance, and the portrayal of Islam. The film offers a valuable perspective on the overarching themes of diaspora, belonging, and the pursuit of self amidst the challenges posed by the Muslim identity crisis. Through its portrayal, we are afforded the opportunity to delve into the complex interplay between social, cultural, and religious identities.

CONCLUSION

Khaled Hosseini's novel, *The Kite Runner*, offers a stimulating examination of the crisis of Muslim identity in a diasporic setting. The novel explores the multifaceted experiences of Muslim characters as they grapple with the intricacies of their cultural heritage, religious convictions, and the trials associated with residing in the diaspora. Through a comprehensive analysis of the novel's plot, characters, and themes, we are able to acquire significant perspectives on the predicaments, clashes, and concessions encountered by the central character and other individuals as they confront issues pertaining to the preservation of culture, assimilation, and the negotiation of identity. The literary work accentuates the inherent conflicts and paradoxes that emerge when individuals are faced with the requisites and anticipations of their unfamiliar cultural milieu, all the while endeavouring to uphold a sense of affiliation with their religious and cultural customs. This work examines the conflict that arises when individuals are faced with the decision of preserving their heritage or assimilating into a different culture. Additionally, it delves into the influence of historical events and cultural remembrance on the formation of one's identity, as well as the fluid nature of identities within diasporic communities. Additionally, this study investigates the impact of international connections, the intricacies of interpreting Islam, and the consequences of individual decisions on the predicament of Muslim identity. *The Kite Runner*, when viewed through the framework of diasporic analysis, encourages us to contemplate the intricate challenges encountered by Muslims residing outside their homeland and the diverse influences that mould their identity and sense of affiliation. This statement underscores the significance of safeguarding cultural heritage, navigating the clash of cultural norms, and

seeking personal and collective identity amidst intricate social and cultural forces.

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