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Racial Discrimination in Lillias Hamilton's *A Vizier's Daughter* and Khaled Hossenei's *The Kite Runner*

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Abstract

This paper attempts to explore the racial discrimination in Hamilton's *A Vizier's Daughter: A Tale of the Hazara War* and Khalid Hosseini's *The Kite Runner: A Vizier Daughter* by Lillias Hamilton deals with the themes of racial discrimination of Hazara during the reign of Amir Abdur Rehman (r. 1880-1901) due to the reasons they were immigrants and sectarian beliefs. The Hazara have been the targets of systematic racial discrimination for decades in Afghanistan. After 100 years, Khalid Hosseini published *The Kite Runner* (2003) which portrays the same theme. In *A Vizier Daughter*, Gul Begum, an ethnically Hazara woman, is marginalized and leaves her home due to her Hazara identity. She also faces prejudice, exploitation, political and institutional oppression, fear and anxiety, economic hardship and identity conflict due to her Hazara ethnicity. Her tragic fate highlights the social and racial injustices faced by the Hazara community in the novel. In *The Kite Runner* Hassan, experiences racism in many ways including being raped by Assef, compelled by Amir to leave his house and killed by the Taliban because of his ethnicity as Hazara. Assef and other Pashtun characters call him a mice-eating, flat-nosed and load-carrying

donkey. The study employs qualitative-interpretive research methodology by applying textual analysis as a research tool for data analysis, including Clifford Geertz's theory of primordialism as the lens. Moreover, the finding of the paper is that racial discrimination against Hazaras in both novels is due to religious belief, ethnicity and their struggle for autonomy.

Key words: racism, Hazara, Pashtun, Afghanistan, Gul Begum, Hassan.

Introduction:-

Racial discrimination is one of the main problems in Afghanistan. The foreign invaders have always used these ethnic groups for personal interest in Afghanistan. The Hazara people suffered immensely following the British defeat in the battle of Maiwand. The Hazaras suffered the price from the Pashtun rulers for their backing of the British. The British were decisively defeated at Maiwand. When they left Afghanistan in 1881, a notable victory for the Afghans, particularly the Pashtuns, was Maiwand. It is regarded by the Afghans as a well-known victory and is depicted in popular culture (Murphy,2020).

During Amir Abdur Rehman's era (1880-1901) Afghanistan remained a war zone. In 1892, he imposed several taxes on the Hazara and the latter revolted against it. Between 1888 and 1890, the first Hazara rebellion against Abdur Rahman occurred. Abdur Rahman's cousin Mohammad Eshaq revolted against him, and Sheikh Ali Hazara tribal elders supported the uprising. The uprising was put down quickly, and the Amir expanded his sphere of influence to include a sizable portion of Hazarajat. The Sunni and Shia communities were allies of the Sheikh Ali Hazara leaders. Abdur

Rahman forged deals among the Hazara by taking advantage of the circumstances and setting the Sunni and Shia Hazara against each other. Following the dispatch of all the chiefs of Sheikh Ali Hazaras to Kabul, the opposition led by Sawar Khan and Syed Jafar Khan persisted in their opposition to the government soldiers until ultimately being vanquished. Afghan officials were dispatched to occupied areas to impose taxes and subject the populace to cruel treatment. The better lands were taken and given to the Kochi people (nomads), people were disarmed, communities were plundered, and local tribal chiefs were either put in jail or killed (Mousavi,1998).

In the spring of 1892, there was another rebellion. According to Syed Askar Mousavi (1998), an attack by Afghan soldiers on a Hazara chieftain's wife was the catalyst for the revolt. The man's and his wife's families assassinated the participating soldiers and launched an assault on the nearby garrison. After turning against Abdur Rahman, several other tribal leaders who had previously backed him joined the uprising, quickly sweeping the whole Hazarajat. The Emir summoned an army of up to 40,000 soldiers, 10,000 mounted troops, and 100,000 armed citizens (the majority of them were Pashtun nomads) in reaction to the uprising, declaring a "jihad" against the Shias. To prepare his troops, he also brought in British military advisors. By 1892, the rebellion was put down at its epicentre in Oruzgan by a sizable army; the local populace was slaughtered and some were forced to flee.

"thousands of Hazara men, and women were sold in the cities of Kabul and Qandahar, while numerous towers of human heads were made from the defeated rebels as a warning to others who might challenge the rule of the Amir" (Mousavi,1998).

Abdur Rahman gave the command for Sunni *Mullahs* to enforce a Sunni interpretation of Islam and to seize all Hazara firearms.

Starting in early 1893, the Hazara people staged their third rebellion as a reaction to high taxes. The Hazara were able to retake most of Hazarajat by this uprising. The governor of Gizu was either slain or imprisoned by the Hazaras. During the rebellion, the governor of Uruzgan attempted to persuade the Hazaras that the Amir would grant their requests. In the First Battle of Uruzgan, Hazara soldiers triumphed over Afghan attacks in Uruzgan, demonstrating their remarkable accomplishment. Hazara tribal chiefs including Muhammad, Karbala-i-Raza, and others were detained after attempting to escape once the uprising broke out. Several Hazara chiefs were held captive by Abdur Rahman in Kabul, but he finally returned them to Uruzgan. Once the uprising was put down, they were taken back to Kabul once more (Mousavi,1998). He took *Fatwa* from *Mullah* and declared Shia as infidels. Resultantly, the civil war took place and he started genocide of Hazara ethnicity. He killed thousands of people; women and children were ordered to march to Kabul. Later on, they were sold as slaves for a very meagre amount of money. Amir killed most of the Hazara's clerics and their bodies were hanged in the Kabul city for warning to those, who dared to revolt against him. To escape Amir's soldiers, some Hazara migrated to different parts of the region: Pakistan, Iran and Central Asian Republics. In history, he is remembered as Iron Amir for his callous treatment. He blamed the Hazara for helping the foreign invaders, when they attacked Afghanistan (Mousavi, 1998).

Ethnicity has been ingrained in the history of Afghanistan. The history of Hazara depicts that they have been persecuted for more than a century. The present study is rooted in primordialism as proposed by Clifford Geertz in his book *The Interpretation of Culture* (1973). Primordialism argues that ethnic conflict stems from the ancient hatred between ethnic groups

such as Pashtun and Hazara. This theoretical framework clarifies how ethnicity has survived throughout Afghan history. The differences are due to racial, religious or regional connections. (Shinda, 2001).

The writing of Clifford Geertz (1973) mainly deals with the concept of primordialism and its connection to ethnic strife. In his book, *The Interpretation of Cultures*, he discusses the idea of primordialism.

By a primordial attachment is meant one that stems from the 'givens' or more precisely, as a culture is inevitably involved in such matters, the assumed 'givens' of social existence: immediate contiguity and kin connection mainly, but beyond them the givenness that stems from being born into a particular religious community, speaking a particular language and following particular practices. These congruence of blood, speech, custom, and so on are seen to have an ineffable, and at times overpowering coerciveness in and of themselves. One is bound to one's kinsman, one's neighbour, one's fellow believer, ipso facto; as the result not merely of personal affection, practical necessity, common interest, or incurred obligation, but at least in great part by virtue of some unaccountable absolute import attributed to the very ties itself (Geertz,1973,p.259-260).

Due to different wars and migration of people, there is no accurate census of Afghanistan. There exist different ethnic groups in Afghanistan such as Pashtun, Tajik, Uzbek, Hazara etc. Each of them has a long history and tradition and has followed their customs for hundreds of years. Their differences show the imprints of the different invaders that came to Afghanistan. The strongest unifying force is religion among these factions (Wahab&youngergerman, 2007). There are two types of ethnic groups in Afghanistan: tribal and nontribal. Tribes are an ethnic group whose membership is determined by unilineal descent from a common ancestor, whether assumed or genuine. In Afghanistan, this kind of descent occurs via the male line. The Pashtuns are the clearest example of this, able to create a single genealogy that links millions of people across numerous lineages back to their founding ancestors in the past (Barfield,2010). Pashtun-dominated regimes

have consistently claimed, in the lack of accurate data, that Pashtuns make up the entire population of Afghanistan, even though they most likely just make up the majority. Hazaras have joined the numbers game more lately in an attempt to level the playing field with the Tajiks. The origin of Hazara is shrouded in mystery. For Syed Askar Mousavi their origin can be traced and found to be of Turkic stock residing in central and eastern Asia. He considers Hazara as migrants from southern and northern Hindu Kush to the Hazarajat more than two millennia ago. Conversion to Twelver (*Imami*) *Shiism* occurred around 1500 AD under the influence of Safavid Iran (Mousavi, 1998).

There are three major theories regarding the origin of Hazara. J.P. Ferrier, a French scholar, is a supporter of the theory that since the time of Alexander the Great, Hazara has lived in Afghanistan. This theory was supported by an Afghanistan scholar Abdul Habibi, stating that Hazaras are the descendants of Indo- Aryan (Mousavi, 1998). Moreover, he added that the word Hazara is also from Indo- Aryan, meaning “pure heart”. But, Bellow is of the view that those who accompanied Changiz Khan’s army when he came to invade Mnagol soldiers. Those who support this theory are of the view that Hazara is of the Turks–Mongol tribes. Furthermore, they added that these soldiers accompanied Chingez Khan and Amir Tamur. However, H.F. Schurmann and M.H. Kakar are of the view that Hazara is not either of the Turk-Mangol, nor are they Afghani, rather they are the commixture of Turk, Mangol, Afghan tribes and Tajik (Mousavi, 1998).

Ethnic Group	%
Pashtun	42

Tajik	27
Hazard	9
Uzbek	9
Aimak	4
Turkmen	3
Baluchi	2
Others	4

(Wahab & youngerman,2007,p.42)

Lillias Hamilton, The Author

Lillias Hamilton (1858-1925) was a British physician and pioneering female doctor known for her medical work in Afghanistan. In the 1890s, she worked as Amir Abdur Rahman Khan's court physician in Afghanistan. Her book *A Vizier's Daughter: A Tale of the Hazara War*, which was published in 1900, was a fictionalised version of her experiences.

Khaled Hossenei, the Author

Born in Kabul, Afghanistan, Khaled Hosseini immigrated to the US in 1980. *The Kite Runner*, *A Thousand Splendid Suns*, and *The Mountains Echoed* are among his New York Times bestsellers. In addition, Hosseini is the creator of The Khaled Hosseini Foundation, a charitable organisation

that offers aid to the Afghan people, and a U.S. Goodwill Envoy to the UNHCR and UN Refugee Agency.

Through a careful examination of key passages, characters, and narrative techniques we aim to uncover how suppression of Hazara operates as a thematic and emotional undercurrent in these works.

Literature Review

Racial discrimination has been ingrained in the history of Afghanistan, causing the enslavement, mass killing and systematic persecution of the Hazara during the different reigns in Afghanistan, causing the people of the Hazara to migrate to different countries of the world i.e. Iran Pakistan etc. The text of *The Kite Runner* and *A Vizier Daughter* has been explored from various angles by researchers.

According to Hosseini & Zohdi (2016) the two main ethnic groups in Afghanistan, the Pashtun and Hazara, are portrayed in the book *The Kite Runner*, along with their social, cultural, and religious disputes. Therefore, this article attempted to investigate the basis of ethnic discrimination and oppression experienced by the Afghan people in the book, with an explanation and analysis of their ethnic behaviours based on Feagin's rejection of human diversity. Furthermore, it is demonstrated through evidence that biological differences are only pretexts used by the strong to further their narcissistic objectives.

Barfield (2010) in his work *Afghanistan: A Political History* offers a comprehensive account of Afghanistan's political history, focusing on ethnic division and the central role they play in the country's governance. He also highlighted the dominance of the Pashtun ethnic groups and the

historical marginalization of the Hazara community. He argued that one of the reasons for ethnic tension between Pashtuns and Hazara in history is their imbalance of political power and the historical marginalization of the Hazara. Moreover, it also focuses on ethnic dynamics, civil conflicts and different ethnic groups in Afghanistan.

Wahab and Youngerman (2007) examine Afghanistan's ethnic diversity, highlighting its role in creating political tension. Furthermore, the book focuses on the historical domination of Pashtuns and the marginalization of non-Pashtun groups. The authors also discuss how Afghanistan is home to numerous ethnic groups such as Pashtuns, Tajik, Hazaras, Uzbek and others, each contributing to the country's rich cultural fabric.

According to Handayani (2016) *The Kite Runner*, written by American best-selling author Khaled Hosseini, depicts the racial strife between the Pashtuns and Hazaras, two distinct racial and ethnic groups in Afghanistan. Finding the root reasons for racial discrimination, examining instances of it, and examining its effects as they are portrayed in *The Kite Runner* are the objectives of this research. This study makes use of ideas on racism and racial discrimination as well as sociological and psychological approaches. The study's findings demonstrate that social structural and social psychological elements both contribute to and cause racial discrimination in *The Kite Runner*.

According to Anwar & al(2024) *A Vizier's Daughter: A Tale of the Hazara War*, a Victorian novel, set in the multiethnic state of Afghanistan, depicts ethnic chauvinism between the Pashtun and Hazara in the 1890s. The Pashtuns, the largest Sunni plurality, founded and consolidated Afghanistan, while, the Hazaras, a Shia minority, are considered migrants. Gul Begum, the Protagonist, including her people are suppressed and oppressed. Gul Begum is sold as a servant

from one Pashtun to another. The Pashtun ethnic chauvinistic perception is evident in the textual treatment of the novel. Retaining the fundamental precepts of Edward Said's *Orientalism*, this article employs the lens of internal Orientalism. The qualitative method is used to analyze the ethnic chauvinism. It is found that the Pashtun characters consider the Hazaras as inferior, subordinate, and migrants, though, the Hazaras reflect themselves free of all subordination and inferiority. Gul Begum suffers a lot due to the chauvinistic treatment by the Pashtun characters, considering her a sub-citizen. The article concludes that the ethnic-chauvinistic perception of the Pashtun towards the Hazara in the novel is manifested through, enslavement, suppression, and oppression.

According to Khan and Amin (2017) The book "*A Vizier's Daughter: A Tale of the Hazara War*" by Lillias Hamilton, who served as Ameer Abdur Rahman's court physician in the 1890s, is examined in this study. Her own experiences in Afghanistan are fictionalized in this work, which centres on Sultan Muhammad Khan, the Amir's chief secretary, and Gul Begum, a Hazara girl. They added that the book represents the miserable existence of Hazaras in particular and Afghans in general. Sultan Muhammad Khan has been described by the author as a conceited court favourite who eventually becomes an overworked bureaucrat. The book was initially released in London in 1900.

Research Methodology

The methodological framework is basically about the research methods used in the research. The study is all about qualitative, exploratory and interpretive. It focuses on the main subject of the researcher as Khalid Hosseini's *The Kite Runner* and Lillias Hamilton's *A Vizier's Daughter: A Tale of the Hazara War*. In addition to this, textual analysis has been used in this research. The

data is from Khalid Hosseini's *The Kite Runner* and Lillias Hamilton's *A Vizier's Daughter: A Tale of the Hazara War*. The researcher has used an inductive approach and used all those words and sentences which are related to the study. Moreover, the researcher applies a primordialism approach to look at the racial discrimination of Hazara in the selected novels despite the lapse of a hundred year.

Analysis and discussion of Hamilton's *A Vizier Daughter*

The novel highlights the suppression of Hazara in Afghanistan during the reign of Amir Abdu Rehman (r.1880-1901). The setting of the novel is Afghanistan, whereas the first part shows the free Hazara hills, the second part depicts Kabul where Hazara people are kept as prisoners. Gul Begum is the daughter of the Hazara of *A Vizier Daughter* and is the protagonist of the novel, suffering due to her ethnicity. At the very beginning of the novel, she is warned by the old fortuneteller of a miserable life ahead which she disgustedly ignores.

The author informed the readers that Amir sent a messenger to the Hazara to pay tax as they are the non-denizens of Afghanistan.

Gulam Hussian, the father of Gul Begum was informed by the messenger that Amir demands tax as well as loyalty from Hazaras. Moreover, he added that Hazara will face dire consequences in case of their non-compliance. Gul Begum reacted against it and told her father that Hazara had been in Afghanistan and were free people. She reacted against this injustice tax and told her father that Hazaras are free people and should not be subjected to such injustices. Rather Amir should pay tax to them as they do a lot for the country.

What, indeed? Pay taxes to the Ameer of Kabul, forsooth, we who are free, as free

as he. Let him pay taxes to us; we do far more for him than ever he does for us.”

What is this about paying taxes, father? Who can demand taxes from us who are free and owe tribute to none? (Hamilton,1900.p.16).

According to Mousavi(1998), the tax imposed on the Hazara community in the early months of 1893 was a contributing factor in the third Hazara insurrection. The Hazara tribal chiefs' arrest and killing of the governor of Giza ignited the revolution. However, Abdur Rahman's army put an end to the uprising and captured key Hazara leaders, including Muhammad and Karbala Raza, as captives in Kabul. Even though the Hazaras fought until the end of the year, they were ultimately vanquished and forced to flee their homeland by the Amir's armed forces and food shortage. Following the third revolt, the Hazara population in Afghanistan was subjected to widespread forced displacement, land confiscation, massacres, rapes, and murders.

Furthermore, chapter 7 of the novel describes that Amir wants to unify Afghanistan by making Hazarajat part of Afghanistan. The Chief Secretary informs Ghulam Hossein that Amir wants Hazarajat to be part of Afghanistan to save it from the two Kafir nations i.e. British and Russia.

Persuade your people that it is to their advantage to pay these taxes; you have no roads throughout your whole country, you have mere sheep tracks along which your altogether insignificant trade is carried on. You have no army, no guns, no money, to protect yourselves from foreign invaders. The Ameer wishes to see you strong, he wishes you to have an army, and he will give you guns and possibly money, to make whatever is necessary for your protection.” (Hamilton, 1900, p34).

British and Russia were the two nations, trying to occupy Afghanistan and this game is called the “Great Game”. The Amir refers to these nations and called Hazarajat a natural fort for these nations. He wishes to have his soldiers in your country to protect you from the two great Kafir nations that are advancing step by step, and closing in inch by inch around his country; he cannot afford to leave you unprotected. Furthermore, the Hazara were informed that if they agreed to the Amir's terms their life would be easy, but if they resisted, they would face alarming situations.

“If you agree to Ameer's terms now he will make easy ones. If you resist, it will be a case of fire and sword, extermination and slavery (Hamilton, 1900, p.35).

Moreover, the author informs us that Amir declared a Holy War against Hazara and massacred a large number of Hazara people. Their women and children were adopted as slaves.

Gul Begum was also among the captives and was ordered to march to Kabul. “You are all war prisoners, slaves of the Ameer, and must come with me to Kabul” (Hamilton, 1900, p.85). When Gul Begum thought that her family had been captive solely; soon she discovered that a lot of other women and children were made captive.

“women and children, driven and hustled by the soldiers, first there, then there” (Hamilton, 1900, p.85).

She was searching for her mother and suddenly heard the sobbing and crying of Hazara women and children who were expelled from their homes and were ordered to march towards Kabul.

Oh, such a wailing and crying, such sobs and such despair! Here what fortitude and courage, there what dull obstinacy and indifference; but it is the weeping of the children, the crowds of half-clad sleepy girls exposed to the night wind, that most to Gul Begum’s heart (Hamilton,1901,p.87).

"thousands of Hazara men, and women were sold in the cities of Kabul and Qandahar, while numerous towers of human heads were made from the defeated rebels as a warning to others who might challenge the rule of the Amir" (Mousavi,1998).

The author informs us that the Hazara were forced to leave their house brutally. The women and children were cutting their feet while walking barefoot on these stones. The women were searching their children and children were investigating about their mother.

"These hundreds of human beings, driven like so many sheep along a sheep- track, the lambs following as best they could" (Hamilton, 1900, p.87).

The novel also describes the worst conditions of Hazara prisoners. These prisoners were sold in the open market at a very cheap price. The market was teemed with Hazara slaves.

"Of course, Hazara slaves, the town still teems with them, slaves of all sorts and ranks. Why, you can buy a slave now for next to nothing, but they say the *Ameer* gave Mohamed Jan *his* slaves and has offered him an Afghan wife – a member of his tribe" (Hamilton, 1900, p.177).

Tens of thousands of Hazara were forced into slavery, many of them were slain, and they were forced to flee their homes (Mousavi,1998).

The novel furthermore describes the tragic death of Gul Begum when Muhammad Jan pursued her, at last, found her in the Hazara hills and stabbed her to death. The Chief Secretary laments her death and describes her tragic death in these words.

"Gul Begum, Gul Begum." An exceeding bitter cry rent the air. "He has killed you and the Chief Secretary forgot his pride, and knelt and wept over the girl he had too late learnt to appreciate. One wave of her great tender hand, that had so often soothed him in his pain, one loving glance that told him what he had known or could have known for years, and she was gone, free, free at last! – free, even from the new pain that had come to her in her last hour, and which would have turned her freedom to nothing but wormwood and gall (Hamilton, 1900, p.217).

Analysis and discussion of *The Kite Runner*

The novel, *The Kite Runner* shows the racial discrimination in Afghanistan due to religious belief and ethnicity even after the lapse of 100 years. Amir lives with Baba in a lavish home in Kabul along with two Hazara servants Ali and Hassan. Amir dislikes Baba for giving favours to Hassan. Amir, a Pashtun character underestimates his counterpart Hassan, an ethnically Hazaras. Although the latter shows his loyalty during the novel; Amir never helps him in his time of need. Assef dislikes Hassan for his ethnicity and leaves no stone unturned in harming him. One day Assef along with his friends Wali and Kamal found Hassan in the alley and raped him. Amir saw the incident and turned a deaf ear.

"Whatever you wish... Assef unbuttoned his winter coat, took it off, and folded it slowly and deliberately. He placed it against the wall" (Hosseini,2003, p.9).

Amir gives reference to the book which describes the historical genocide of Hazara at the hands of Pashtun Amir. So, the school books were also creating hatred for Hazara. Amir describes it in these words:

" I read that my people, the Pashtuns, had persecuted and oppressed the Hazaras. It said the Hazaras had tried to rise against the Pashtuns in the nineteenth century, but the Pashtuns had "quelled them with unspeakable violence." The book said that my people had killed the Hazaras, driven them from their lands, burned their homes, and sold their women (Hoseini, 2003, p.203).

Amir tells the reader that history is not easy to change as Pashtuns and Hazara have arch rivals for centuries due to their ethnicity and religion. Pashtuns are Sunni Muslims and Hazaras are Shia. "Never mind any of those things. Because history isn't easy to overcome. Neither is religion. In the end, I was a Pashtun and he was a Hazara, I was Sunni and he was Shi'a, and nothing was ever going to change that. Nothing" (Hoseini,2003, p.20).

Assef blames Hassan by calling him "flat-nosed" and "Hazara" and never misses any opportunity to annoy him.

"But today is your lucky day, Hazara," Assef said. He had his back to me, but I would have bet he was grinning" (Hosseini, 20s03, p.60).

Assef always criticizes Hassan for his ethnicity. Moreover, he thinks that Afghanistan is only for Pashtun people. He considered Hazara as a polluted people and denizens of Afghans. Moreover, Hazaras have Mongolian features and have flat noses and Chinese-like eyes. Assef flicked his eyes towards Hassan and described his grudges in these words.

"Afghanistan is the land of Pashtuns. It always has been, and always will be. We are the true Afghans, the pure Afghans, not this Flat--Nose here. His people pollute our homeland, our watan. They dirty our blood." He made a sweeping, grandiose gesture with his hands. "Afghanistan for Pashtuns, I say. That's my vision" (Hosseini, 2003,p.33).

When the Taliban took control of Mazara-e-Sharif; they started the genocide of Hazara and within a few days, they killed Hazara in large numbers. Hassan and Farzana were killed inside their house on the pretext that they gave safe passage to the intruder. Later on, no one dared to condemn the incident and left the dead bodies for dogs.

"The Taliban moved into the house," Rahim Khan said. "The pretext was that they had evicted a trespasser. Hassan's and Farzana's murders were dismissed as a case of self---defense. No one said a word about it. Most of it was fear of the Taliban, I think. But no one was going to risk anything for a pair of Hazara servants" (Hoseini,2003, p.203).

The protagonist told us that the Taliban banned the famous tradition of kite flying and then started the genocide of Hazara.

"A few weeks later, the Taliban banned kite fighting. And two years later, in 1998, they massacred the Hazaras in Mazar--i--Sharif" (Hosseini, 2003, p.182).

When the Taliban took control of Mazar-e-Sharif, the capital of the Baulk region in northern Afghanistan, in 1998, *Mullah* Abdul Manan Niazi—a former Taliban spokesman who was assassinated in May 2021—announced that:

Hazara! Where are you escaping? If you jump into the air, we will grasp your legs, if you enter the earth, we will grasp your ears. Hazara are not Moslems. You can kill them. It's not a sin. Oh Hazara, become Moslems and pray to God as us. We won't let you go away. Every border is in our control. Moreover, he declared that Tajiks to Tajikistan, Uzbeks to Uzbekistan, Turkmen to Turkmenistan, and Hazaras to Iran or the graveyard – this is Afghanistan. (Ashrafian, 2023,p.7).

The novel depicts that Pashtun not only suppresses the Hazaras community physically but also psychologically. The Hazaras community passes through different agony during the novel. The character of Hassan goes through psychological depression, as the other characters ridicule his physical features such as flat-nosed, Chinese doll face etc. These features make them different from Pashtun. Assef uses different derogatory terms such as mice eating and loaded donkeys and forbids other Pashtun not to roam with Hazara boy. He often blames Amir for his friendship with Hazara boy. He tells them that Hazaras are traitors and they should be expelled from Afghanistan. Assef threatens to beat Hassan, once he gets an opportunity. But their distress of Hassan was increased when Amir levels an allegation of theft. He thinks that despite his friendship with Amir, how can he level such an allegation? It is due to this incident that he leaves Baba's house at Wazir Akbar Khan and leaves for Kabul. But the untoward incidents haunted his memories for a long time before his death.

In addition to it, when Assef Wali and Kamal rape him, Amir turns a blind ear. This apathy even stirs Amir and always laments his actions.

"I watched Hassan get raped," I said to no one. Baba stirred in his sleep. Kaka Homayoun grunted. A part of me was hoping someone would wake up and hear, so I wouldn't have to live with this lie anymore. But no one woke up and in the silence that followed; I understood the nature of my new curse: I was going to get away with it" (Hosseini, 2003,p.80).

Sohrab, the son of Hassan, has not spoken for a long time due to the trauma he experienced when the Taliban entered their home and killed his parents. However, he sees the bodies of Hazara people that lie in the street. The phobia of all these incidents is that When Amir shifts him to America, to save him from the clutches of the Taliban, he cannot speak. “While Sohrab was silent, the world was not” (Hosseini, 2003,p.332).

When the Taliban enters Mazara-i-Sharif, they search Hazara people drag them from their homes and kill them in the street. The fear of the Taliban was so prevailed that nobody spoke a word against it. Later on, the dogs were allowed to eat the dead bodies.

CONCLUSION

In *A Vizier's Daughter: A Tale of the Hazara War*, it is evident that Hazara have been persecuted throughout the reign of Amir Abdur Rehman(1880-1901). The character of Gul Begum shows the suffering of all Hazara. The Hazara women and children were imprisoned and later on, adopted as slaves. Moreover, the pathetic picture was that Hazara slaves were so cheap that one could buy them on small amount of barley. The Kabul was filled with Hazara slaves such that there was no master for them. The novel portrays the internal displacement and forced migration of Hazara within Afghanistan as a result of systematic violence and oppression. Gul Begum was shifted from one person to another. At last, she ran away from the house of the chief Secretary. Muhammad Jan along with other girls pursued her and at last killed her. Hazara lands were confiscated and their children were used like donkeys for carrying loads and work. Their homes were looted and their luggages were distributed among Pashtuns's soldiers. It is estimated that Hazarajat lost 60 per cent of its population due to racial discrimination. The Amir's soldiers were beasts in the form of human beings as they took pleasure in the genocide of Hazara and considered it as their sacred duty. So,

the novel as a whole shows the genocide and the wretched condition of the Hazara, particularly Gul Begum.

In *The Kite Runner* the protagonist, Amir is from the Pashtun ethnicity; while Hassan and Ali are ethnically Hazara. They were marginalised, dehumanized and suppressed due to their Hazara ethnicity. The character of Hassan underwent the same suffering as Gul Begum due to his Hazara ethnicity. Amir always tried his best to humiliate him in front of Baba. For this purpose, he put a watch under Hassan's mattress and levelled serious allegations of stealing. Moreover, he gave reference to the school book that showed how Hazara were killed and persecuted throughout history. Although Hassan is a good kite runner and helps Amir in chasing the kite, despite this Amir considers him as another. Assef, a notorious Pashtun molested him due to his Hazara ethnicity. He sexually abused him with the help of Wali and Kamal. Amir turned a deaf ear and didn't help him in his time of need. In addition to it, Assef like Hitler wanted the ethnic cleansing of Hazara. Furthermore, they are also marginalized for their flat-nosed and Chinese-like eyes. Moreover, they are called load-carrying donkeys for their ethnicity. The novel further highlighted the brutal treatment of the Taliban, when they entered the Mazara-Sharif in 1998 and killed thousands of Hazara within a few days. Their corpses were lying on the ground and nobody dared to pick them up. In addition, they entered the home of Hassan and Farzana and killed them inside their home. To maintain ethnic parity in Afghanistan ethnic conflict should be stopped; Hazara should be recognized as equal citizens of Afghanistan and taxes should not be imposed on them. Furthermore, Amnesty International should play its role in stopping the systematic persecution of Hazara and their land should be returned to them.

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