

Scottish International Conference on Multidisciplinary Research and Innovation – SICMRI 2026

FRIENDSHIP AS A NARRATIVE AND VALUE-DRIVEN CORE IN KHALED HOSSEINI'S THE KITE RUNNER

Rakhmonova Adolat Rajabboyevna

Master's student, Asia International University, Bukhara, Uzbekistan
Scientific supervisor: Rakhimova Zarina Uktamovna, Assistant Teacher

Abstract. This thesis presents the results of a study of the friendship motif in Khaled Hosseini's novel *The Kite Runner* (2003). The study applies close reading and motif analysis to the bond between Amir and Hassan and to the adult relationships between Amir and Rahim Khan and Amir and Soraya. The analysis shows the childhood bond joins unequal forms of attachment shaped by class and ethnic hierarchy, while the adult friendships supply the honesty, recognition, and reciprocity the first bond lacked. The findings define friendship as the instrument of characterization, the engine of plot, and the moral scale of the novel.

Keywords: motif, friendship, loyalty, social inequality, Khaled Hosseini, *The Kite Runner*, narrative analysis.

The motif of friendship organizes the entire narrative of *The Kite Runner*, yet critical attention has concentrated on guilt and redemption rather than on the structure of the friendships themselves, as in Khadawardi (2017) and Jefferess (2009). The aim of this study is to define how Hosseini builds friendship as a value-driven core, and how class, ethnicity, and power operate inside the central bond. The material is the text of the novel in its first American edition (Hosseini, 2003). The method combines close reading of key episodes with motif analysis, supported by the classical friendship theory of Aristotle (2000) and by the narrative theory of Genette (1980) and Rimmon-Kenan (1983).

The analysis produced four results concerning the Amir–Hassan bond. First, the bond joins two unequal forms of attachment. Hassan offers a friendship of virtue, selfless and constant, while young Amir offers a friendship of comfort and use. In Aristotelian terms, the imbalance between these forms produces the moral tension of the book. Second, Hosseini codes the relationship as kinship from the earliest pages. The boys feed from the same nursemaid, their first words name each other's objects of devotion, and their favorite epic tale of Rostam and Sohrab mirrors the hidden structure of the household. The later revelation of half-brotherhood completes an existing pattern. Third, ethnic and class hierarchy operates inside the friendship rather than around the bond. Amir, a Pashtun master's son, enjoys the substance of the bond with a Hazara servant's son and refuses its name (Hosseini, 2003, p. 25). The refusal prepares the betrayal. Fourth, Hassan's formula of devotion, spoken during the kite tournament, returns at the close of the novel as the measure of Amir's transformation.

The adult friendships evolve the motif. Rahim Khan supplies recognition and truth. His gift of a notebook affirms Amir's inner life, his call from Peshawar opens the retrospective narrative and the path of atonement, and his letter converts guilt into moral instruction. Soraya supplies honesty and reciprocity. Her full disclosure before marriage models the courage of confession, and her acceptance of Sohrab turns private repair into shared responsibility. Both figures act as corrective versions of the Hassan bond, and both make Amir's final honesty possible. Trauma research on the novel supports this reading, since disclosure of traumatic experience requires a trusted listener, and the two adult friends occupy this role in sequence (O'Brien, 2018).

The study concludes friendship in the novel is not a decorative theme. The friendships form a single structural network converging on Sohrab, and the closing kite scene gathers the network into one gesture of repaid devotion. Friendship serves as the instrument of characterization, the engine of plot, and the scale on which the text weighs every moral action. The results carry

Scottish International Conference on Multidisciplinary Research and Innovation – SICMRI 2026

pedagogical value for literature courses centered on ethics, empathy, and cross-cultural understanding.

References

1. Aristotle. (2000). *Nicomachean ethics* (R. Crisp, Trans.). Cambridge University Press.
2. Genette, G. (1980). *Narrative discourse: An essay in method* (J. E. Lewin, Trans.). Cornell University Press.
3. Hosseini, K. (2003). *The kite runner*. Riverhead Books.
4. Jefferess, D. (2009). To be good (again): The Kite Runner as allegory of global ethics. *Journal of Postcolonial Writing*, 45(4), 389–400. <https://doi.org/10.1080/17449850903273572>
5. Khadawardi, H. (2017). Superego guilt, redemption and atonement in Khaled Hosseini's *The Kite Runner*. *International Journal of Humanities, Social Sciences and Education*, 4(2), 88–99. <https://doi.org/10.20431/2349-0381.0402009>
6. O'Brien, S. (2018). Translating trauma in Khaled Hosseini's *The Kite Runner*. *Transnational Literature*, 10(2), 1–13.
7. Rimmon-Kenan, S. (1983). *Narrative fiction: Contemporary poetics*. Routledge.