

**MARIAM'S PROBLEM AS ILLEGITIMATE CHILD IN
KHALED HOSSEINI'S
*A THOUSAND SPLENDID SUNS***

THESIS



By:

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**ENGLISH LANGUAGE AND LETTER DEPARTMENT
FACULTY OF HUMANITIES
MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY
MALANG
2015**

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Presented to

Maulana Malik Ibrahim State Islamic University of Malang

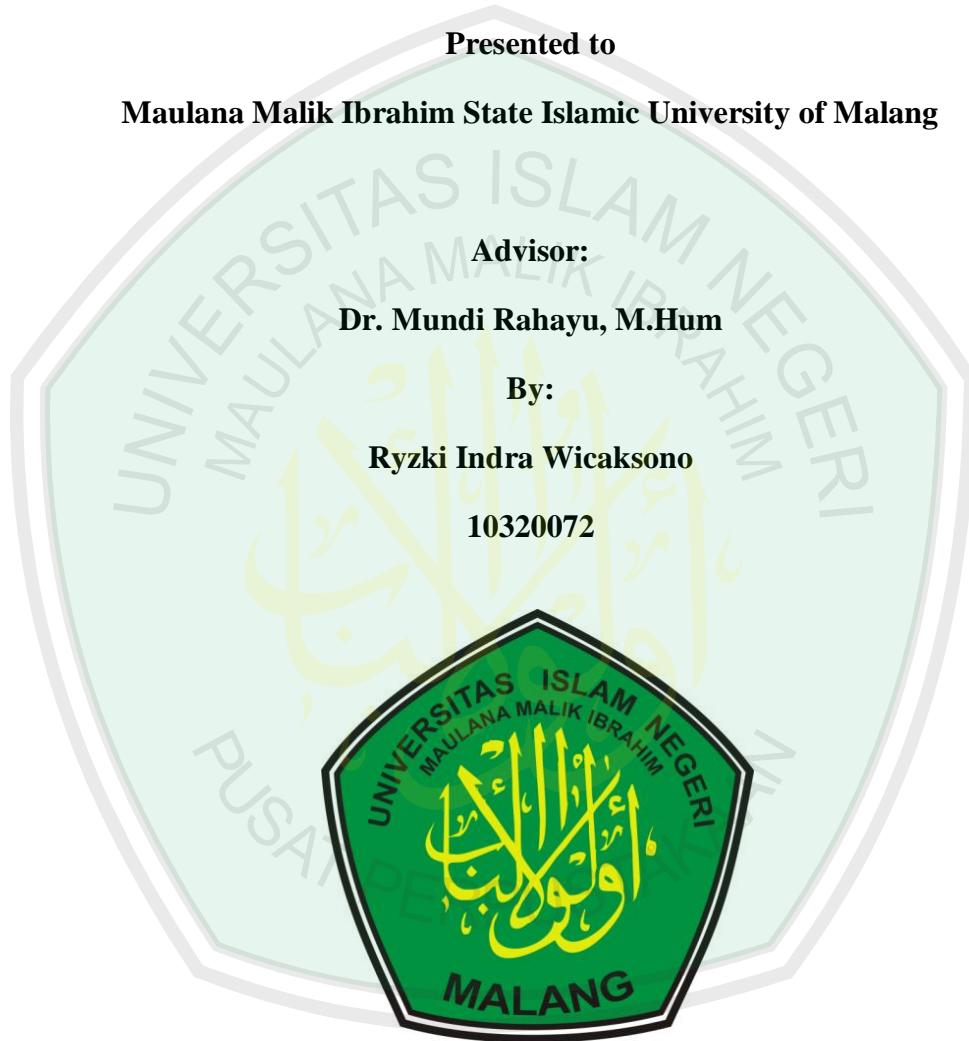
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MALANG

2015

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Here with, I certify that the thesis I wrote to fulfill a requirement for the bachelor degree of *Sarjana Sastra* entitled “**Mariam’s Problem as Illegitimate Child in Khaled Hosseini’s *A Thousand Splendid Suns***” is truly my original work. It does not include any materials previously written or published by another person, except those indicated in quotation and bibliography. Due to this fact, I am the one who is responsible for the thesis if there is any objection or claims from others.

Malang, June 17, 2015

Ryzki Indra Wicaksono

MOTTO

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ
لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا
الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

“You who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do”.

(Q.S Al-Mujadilah 58; 11)

DEDICATION

This Thesis Is I Proudly Dedicated To

My Beloved Father, Ribowo

Thank you for keeping, taking care of me over the years and giving a lot of love.

Thank you for being the best parent for me.

My Beloved Mother, Winarmi

Thank you for giving birth to me in this colorful world. Thank you has taught me everything about this world.

My Beloved Sister, Luluk Wibawa and Lutvia,

Thank you for giving me the motivation to be a good brother to you. Hopefully, you can always take any kindness that I can give you and neutralize all the bad things that I have given you.

My Sweetest, Old Friends and My Best Friends

Aisha, Alfia, Fatih, Fanani, Haikal, and Ichwan

Thanks for your love, help, motivation, spirit, advice, care, and togetherness

Thanks For Everything...

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In the name of Allah, the God who teaches us with pen and teaches human beings of what they do not know. May peace be upon our prophet Muhammad SAW, the noblest human being and the teacher of all people in the world. He is a chosen prophet who has most fluent tongue. All praise and gratitude be to Allah having power upon all people on earth, giving the inspirations, healthy and the power to me, so I can finish my thesis entitled **“Mariam’s Problem as Illegitimate Child in Khaled Hosseini’s *A Thousand Splendid Suns*”**.

In writing of this thesis is intended to fulfill the requirement for achieving degree of Sarjana Sastra (S.S) in English Language and Letters Department, Faculty of Humanities at Maulana Malik Ibrahim State Islamic University of Malang. Thus, in this chance I would like to thank my families, especially for Abah, Umik, Mbak Luluk, Fia, mas Amirul, Zavira who have given me support, love and invaluable attention for me. This thesis would not have been completed without some contributions and supports from many people. Firstly, I want to express my deepest gratitude to my advisor Dr. Mundi Rahayu, M. Hum who has given valuable guidance, patience, suggestion, comment, and correction which help me to make this thesis more perfect.

My sincere gratitude also goes to all the lecturers of English Letters and Language Department for being so kind, patient, and generous in leading to the world of linguistic and literature with the invaluable knowledge inputs.

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Isya thanks for the care, love support, motivation, togetherness, and help me to finish this research.

Finally, I realize that this thesis needs the constructive criticism and suggestions from the readers in order to make it better. And hopefully it can be useful for the readers, especially for English Letters and Language Department students.

Malang, June 17, 2015

Ryzki Indra Wicaksono



ABSTRACT

Indra, Ryzki. W. 2015. *Mariam's Problem as the Illegitimate Child in Khaled Hosseini's A Thousand Splendid Suns*. Thesis, English Language and Letters Department, Faculty of Humanities, Maulana Malik Ibrahim State University of Malang.

Advisor : Dr. Mundi Rahayu, M.Hum

Keywords : Illegitimate Child, Islamic Law, A Thousand Splendid Suns.

The novel of *A Thousand Splendid Suns* by Khaled Hosseini tells about the problems experienced by Mariam. She is the scorned illegitimate daughter of a wealthy businessman, forced at age fifteen into marrying Rasheed, who grows increasingly brutal when she fails to produce a child. This novel gives a forceful portrait of despotism where women are dependent on fathers, husbands and especially sons, the bearing of male children being their only path to an accepted social status. Each woman in the end is forced to accept a path that will never be completely happy for them: Mariam will have to sacrifice her life to save Laila after she murders their husband, while Laila even though marrying her childhood love, must find a way to keep the sacrifice Mariam has made from not becoming an act done in vain. The aims to research this novel is to know the problems of Mariam as the illegitimate child and to know the Mariam's response to solve the problem in her life in *A thousand Splendid Suns Novel* by Khaled Hosseini.

This research used descriptive qualitative with the writer design used in this research is literary criticism which used sociological literary criticism as an approach to deal with the data. In this research, the writer use literary criticism with sociological literary approach because this approach involved a turn towards exploration of the society especially women as the illegitimate child in the society.

The result of this research shown that are Mariam efforts to solve each her problem by her response are patience, obedient, and always approve what she get. By Islamic law, Mariam status as the illegitimate child, cant be forced by her father. Due to all the problems occur towards her is mainly from her father affection to get marriage to avoid the disgrace. All of her response stated in the novel shows that Mariam is a strong woman who tries to survive her family. Even though, Mariam has the depression during her life.

ABSTRAK

Indra, Ryzki. W. 2015. *Mariam's Problem as Illegitimate Child in Khaled Hosseini's A Thousand Splendid Suns*. Thesis. Jurusan Bahasa dan Sastra Inggris. Fakultas Humaniora. Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Pembimbing : Dr. Mundi Rahayu, M.Hum.

Kata Kunci : Anak Haram, Hukum Islam, A Thousand Splendid Suns.

A Thousand Splendid Suns novel oleh Khaled Hosseini bercerita tentang masalah yang dialami oleh Mariam. Dia adalah anak tidak sah dicemooh dari seorang pengusaha kaya, dipaksa pada usia ke lima belas menikahi Rasheed, yang tumbuh semakin brutal ketika ia gagal untuk menghasilkan anak. Novel ini memberikan potret kuat despotisme di mana perempuan tergantung pada ayah, suami dan terutama anak-anak, melahirkan anak laki-laki yang hanya jalan mereka ke status sosial yang berlaku. Setiap wanita pada akhirnya dipaksa untuk menerima jalan yang tidak akan pernah senang untuk mereka: Mariam harus mengorbankan hidupnya untuk menyelamatkan Laila setelah dia membunuh suami mereka sementara Laila, meskipun menikah cinta masa kecilnya, harus menemukan cara untuk menjaga pengorbanan Mariam telah membuat dari tidak menjadi tindakan yang dilakukan sia-sia. Tujuan penelitian novel ini adalah untuk mengetahui masalah Mariam sebagai anak haram dan untuk mengetahui respon Mariam untuk memecahkan masalah dalam hidupnya di A Thousand Splendid Suns Novel oleh Khaled Hosseini.

Penelitian ini menggunakan deskriptif kualitatif dengan desain penulis yang digunakan dalam penelitian ini adalah kritik sastra yang digunakan kritik sastra sosiologis sebagai pendekatan untuk menangani data. Dalam penelitian ini, penulis menggunakan kritik sastra dengan pendekatan sastra sosiologis karena pendekatan ini melibatkan pergantian terhadap eksplorasi masyarakat khususnya perempuan sebagai anak haram di masyarakat.

Peneliti menemukan beberapa adegan yang menunjukkan bahwa Mariam, sebagai karakter memiliki masalah utama yang terkait dengan statusnya. Masyarakat memandang dia sebagai aib karena ia lahir sebagai anak haram. Dan dari keluarganya ketika ia menjadi dewasa, ayahnya memaksanya untuk mengatur menikah dengan pria yang dipilih. Akibatnya, beberapa konflik muncul di seluruh hidupnya. Jadi, status dari anak haram adalah sebagai akar masalah hidupnya.

Penelitian ini juga menunjukkan bahwa upaya-upaya Mariam untuk memecahkan setiap masalah dia dengan tanggapannya yang sabar, taat, dan selalu menyetujui apa yang dia dapatkan. Secara hukum Islam, status Mariam sebagai anak illegitimate, tidak bisa dipaksa oleh ayahnya. Karena semua masalah terjadi terhadap dirinya terutama dari kasih sayang ayahnya untuk mendapatkan menikah untuk menghindari aib. Semua jawabannya dinyatakan dalam novel menunjukkan bahwa Mariam adalah wanita yang kuat yang mencoba untuk bertahan hidup keluarganya. Meskipun, Mariam memiliki depresi selama hidupnya.

الم لخص

إندرا، مشكلة 5102 دب ل يومريم ب أنها غير شرعية الأط فل في ألف شمس مشرقة خالد وأدابها ك لية ال علوم الإن سانية جامعة الدولة ح س يني. أطروحة. ق سم ال لغة الإن جل يزية الإ سلامية مولانا مالك إيه راهيم مالانج. الم شرف: د. موزدي راهلي و، هوم. ك لمت ال بحث: الأط فال الأهرم، ال شريعة الإ سلامية، ألف شمس مشرقة.

ألف شمس مشرقة خالد الحسينير واية تحكي عن المشاكلا لتبيعا يمنها مريم. وهو ال ابغير الشر عيلر جلا عمالثر يسخر، اضطر في الخامسة عشر من عمرها علنا الز واجمنر شيد، الذين تنز ايد وحشية عل بنو متر ايد عندما فشفل في إنتاج ال أطفال. هذ هالرواية تعطى صور قوية منا ال استبداد فيها المر أة تعتمد علنا ال أباء و الأز واجو خاصة ال أطفال، أنجبت صبياء ك فحسب ريقهما ال بالو ضع ال اجتماعي ال ساند. كلامر أة في ال نهاية اضطر القبول لاطر يقة التيلنكو نسعية بالنسبة لهم، وكانمر يملل لتضحية بحياتهم أجل إنقاذ ليل بعد أن قتلا ز واجهنا في حين ليلي، علنالر غمنا نتر وجذب فولته، بجباي جادوسيلة للحفاظ علنا لتضحياتو مريم مصنوعة من عدم ال عملذل كعبثا. والغرض من هذ هالدراسة الجديدة هو تقييم مريم مشرعية المشكلة وتقييم استجابة مريم لمحل هذ هالمشاكل كبير واية ألف شمس مشرقة خالد الحسيني.

استخدمت هذ هالدراسة النوعيتية تصميم الكاتيبو صفي ال مستخدمة قيه هذ هالدراسة والنقد الأدبي ال استخدام النقد الأدبي ال اجتماعي ك نهج ال تعامل مع ال بيانات. في هذ هالدراسة، استخدم المؤلفون النقد الأدبي مع نهج ال أدب ال سوسيو لوجي هذ هالنهج يظو يعنا استبدال المجتمع ال استكشاف، و لاسيما النساء كما طفا غير شر عي في المجتمع ووجد الباحثون نبعضا المشاهدي علنا مريم، وشخصيات تلديها مشاكلا كبيرة المر تبطه بالوضع. المجتمع أة عيباتها وصمة عار لأنها ولدة غير شر عي. ومنعائلتها عند ما تكبرت، أجبروا لها علنا الز واجمنر جلمجوعة مختارة. ونتيجة لذلك، تنشأ بعض الصراعات في جميع مراحل الحياة. وهكذا، وضعا ال أطفال غير الشر عيين هو جذر مشكلته وتبين هذ هالدراسة أيضا أن ال جهود ال رامية ال لحل ال مشكلة مريم لم يملح دفع لال المرض، وطاعة، و الموافقة دائما م الديه. في ال شرعية الإسلامية، و وضعا ال اجازية مريمو هي طفلة، لا يمكن اجبار والده. بسبب كل المشاكلا ك ليد ثلها، وخاصة من ال حبو لها علنا الز واجل تجنبا لال عار. وتظهر جميع ال جوانب ال روية أة أن مريم هي امر أة قوية تتحاو لال بقاء علنقيد الحياة عائلتها. و علنالر غمنا مريم يمالا كتنا بخلل حياتهم

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CHAPTER I

INTRODUCTION

This chapter deals with introduction that consist of background of the study, problem of the study, objective of the study, scope limitation, significance of the study, research method, and definition of key terms.

1.1 Background of the Study

There have been various ways to define what literature is. Literature is a term used to describe written or spoken material. Broadly, "literature" is used to describe anything from creative writing to more technical or scientific works, but the term is most commonly used to refer to works of the creative imagination. Literature introduces us to new worlds of experience. It provides an objective base for knowledge and understanding. It also exercises our emotion through interest, concern, excitement, hope, fear, regret, laughter, and sympathy.

Roberts and Jacobs (1995:2) say, "literature may be classified into four categories or genre: (1) prose fiction, (2) poetry, (3) drama, (4) nonfiction prose." From the four categories of literature, the writer chooses to discuss the prose fiction, especially on novel. Fiction is a name for stories not entirely factual, but at least partially shaped, made up, imagined. Novel is one of the prose fictions. It reflects a move away from an essentially religious view of life towards a new interest in the complexities of everyday experience. Sometimes, novels present a documentary picture of life. In fact, novels look at people, individual, society in which they live, and presenting characters who are at odds with the society.

Literature is derived from Latin *literaturameans* writing formed with letters (Meyer, 1997). In the broadest sense, Literature is defined as everything in print (Wellek& Warren, 1956, p.20). The definition of literature has undergone of differences but it has a similarity that literature refers to imaginative works that uses language as its media. To differentiate between the works of literature and not literature is that literature does not use the daily language but connotative language. Regarding to Wellek& Warren (1956), literature also defined as social institution because it represents life; social reality. Social reality is the object of imitation for literature. It is captured and portrayed in literary works. The author himself is a member of society. S/he can take either the whole or some of the social reality around her/him and writes it in literary works. This is the beginning that literature has a relation with sociology.

Peck and Coyle (1998:102) say, “Most novels are concerned with ordinary people and their problems in the societies in which they find themselves”. Some of novels are fiction (unreal) and some of them are nonfiction (real) based on true stories. Novels are about people, and the role of things there is always likely to be a secondary one. And yet many readers like being told about them. The novel informs about something more than human nature: it explains how to deal with a shipwrecked vessel if cast away on a desert islands, cook a meal or hunt whales. Today, novel has attracted interest and attention for many people, especially in teenagers, and other young generation. Novel is very entertaining to read.

The novel which discuss in this paper is written by KhaledHosseini with title *A Thousand Splendid Suns*. KhaledHosseini was born in Kabul, Afghanistan,

in 1965. In 1976, the Foreign Ministry relocated the Hosseini family to Paris. They were ready to return to Kabul in 1980, but by then their homeland had witnessed a bloody communist coup and the invasion of the Soviet Army. Hosseini sought and were granted political asylum in the United States, and in September 1980 moved to San Jose, California. Hosseini graduated from high school in 1984 and enrolled at Santa Clara University, where he earned a bachelor's degree in biology in 1988. The following year he entered the University of California, San Diego, and School of Medicine, where he earned a medical degree in 1993. He completed his residency at Cedars-Sinai medical center in Los Angeles and was a practicing internist between 1996 and 2004. In March 2001, while practicing medicine, Hosseini began writing his first novel, *The Kite Runner*. And *A Thousand Splendid Suns* is his second novel that success to be one of international best seller novel in the world.

This novel tells about the problems experienced by Mariam. She is the scorned illegitimate daughter of a wealthy businessman, forced at age fifteen into marrying Rasheed, who grows increasingly brutal when she fails to produce a child. Eighteen years later, Rasheed takes another wife, fourteen year-old Laila, a smart and spirited girl who only other options, after her parents are killed by rocket fire, are prostitution or starvation. Mariam and Laila become allies in a battle with Rasheed, whose violent abuse is endorsed by custom and law. This novel gives a forceful portrait of despotism where women are dependent on fathers, husbands and especially sons, the bearing of male children being their only path to an accepted social status. Each woman in the end is forced to accept a path that will never be completely happy for them: Mariam will have to sacrifice

her life to save Laila after she murders their husband while Laila, even though marrying her childhood love, must find a way to keep the sacrifice Mariam has made from not becoming an act done in vain.

Finally, in this analysis the writer tries to explore some ideas given in the novel *A Thousand Splendid Suns* by Khaled Hosseini. This research discusses about problems of illegitimate child in Afghanistan which is based on Islamic law.

1.2 Statement of the Problems

Problem formulations of this study are as follows:

1. What are Mariam's problems as the illegitimate child in *A Thousand Splendid Suns* Novel?
2. What are Mariam's responses to solve the problem in her life in *A Thousand Splendid Suns* Novel?

1.3 Objective of the Study

Concerning the statements of the problems that is mentioned above, this study is intended to present the description of:

1. The problems of Mariam as the illegitimate child in *A thousand Splendid Suns* Novel.
2. The responses of Mariam to solve the problem in her life in this novel *A Thousand Splendid Sun Novels*.

1.4 Scope Limitation

In this research, the researcher wants to focus on one form. It is identifying the character of Mariam as the illegitimate child which he was born as an illegitimate child whose life was never felt respected by her family.

1.5 Significant of the study

The writer hope that for the analysis of social problem that occurred in *A Thousand Splendid Suns Novel* as the sketch of human's life problem of the Afghanistan revolution, will give profitable contribution to students who want to learn about sociological literary study. The writer also hopes give form the thesis about the relationship between fact and fiction in a work of literature itself. Moreover, the writer wants this thesis to be useful for students who want to write the thesis of literary for their reference.

Generally, most of the students of university are interested in analyzing and studying the intrinsic aspect such as theme, conflict, plot, setting, and character. It just studied all things in the work, without caring about everything out side of it. However, in this thesis, the writers want to search the outside aspect of the novel that has close relationship with literary work.

Sociological literary criticism is a kind of extrinsic approach which will be applied in the analysis, and it is very interesting to study because the writer will try to show the relationship between the literary work and the society.

1.6 Research Method

Method is a way used to get the objective of the research, and how the researcher arranges his steps of work. In brief, method is not only the way the work in good order, but also the way to give the clarification of what the researcher has done.

In this chapter, the researcher of this study will discuss the aspect related to research method. They are: research design, data and data sources, data collection and data analysis.

1.6.1 Research Design

The writer problem has been formulated clearly to specify the type of the important formulation needed. The writer design means the arrangement of condition for collecting and analyzing the data that are taken from the novel *A Thousand Splendid Suns* by Khaled Hosseini.

The writer design used in this thesis is literary criticism which used sociological literary criticism as an approach to deal with the data. In this research, the writer use literary criticism with sociological literary approach because this approach involved a turn towards exploration of the society especially women as the illegitimate child in the society.

1.6.2 Data Sources

The data source of this study is the novel *A Thousand Splendid Suns* Novel by Khaled Hosseini. All of the data take from this novel itself. This

novel is a 2007 novel by Afghan-American that was produced by Khaled Hosseini as the author.

1.6.3 Data Collection

In the data collection, this study can be categorized as a library research; this is because the steps of data collection conducted by researcher associated with written documents.

The steps are conducted by researcher to collect data are: Firstly, the researcher read and understand the content of the novel *A Thousand Splendid Suns* to find the one aspect that can be analyzed according to the statements of the problem that the problems of Mariam as the illegitimate child. Secondly, the researcher identified a data based on the statement of the problem. Finally, researchers gathered additional information through journals, books and electronic media to facilitate the analysis.

1.6.4 Data Analysis

Concerning with explanation above and based the title of the novel *A Thousand Splendid Suns Novel* by Khaled Hosseini, which is analyzed by the writer, writer begins to analysis by trying to find the root problem of the main character as the illegitimate child and the responses to solve the problem of the main character by reading the novel carefully. Then writer marked the statements or paragraphs, which is claimed containing the women problems. The next step is concluding the whole data analyzed to obtain the answer of research question.

1.7 Definition Key Terms

In order to avoid some misinterpretations of some of some key terms are used in this study, the following explains the terms are used:

1. Illegitimate child

The meaning of Illegitimate child in generally is a child born of a woman, the father of which is not the husband of the woman; therefore, the child does not bear the father's name. It is a child born out of wedlock. The child was born as the result of sinful sexual conduct.

2. Islamic law

This aremade up of *Shari'ah* (شريعة Šarī'ah) and *Islamic jurisprudence* (فقه Fiqh). Shari'ah is seen as sacred and constitutes the *Qur'an* and Prophet *Muhammad's Sunnah*(way), which is found in the *Hadith* and *Sira*. Islamic jurisprudence is a complimentary expansion of the former by Islamic jurists. (WikiIslam.com)

3. A Thousand Splendid Suns

The novel by Afghan-American, the author is Khaled Hosseini, which tells about the condition of Mariam as an illegitimate child.

CHAPTER II

REVIEW OF THE RELATED LITERATURE

This chapter provides review of the related to literature in order to enrich knowledge and information related to the topic. It consists of sociological literary criticism, illegitimate child in Islamic law, Islamic law in Afghanistan and previous study.

2.1 Sociological Literary Criticism

Since the thesis deals with the individual life and society which both of them have mutual correlation where the individual is part of the society. Subsequently, the condition of individuals such as physical, economic, spiritual, or social are influenced by society. For this reason, the writer applies the sociological approach for this analysis.

According to Stryker (1990:2) states that the sociological approach to understand the self and its parts (identities) means that we must also understand the society in which the self is acting, and keep in mind that the self is always acting in a social context in which other selves exist. It means that the certain people are actually having interaction with its environment which comprise of a group of society and they will be affected by society therefore they can act, understand and feel everything in social context.

Sociological approach concerns toward society therefore when we want to understand the self or the individual's life we need to know the society where the individual was living. Since the individual life appear as the reflection of society. As Wellek and Warren presented three perspectives of sociology literature

relationship including the sociology of the writer, the social content of the literary works, and the literature's influence on society (Wellek and Warren, 1996: 96).

The sociology of the writer deals with the life story of the author which includes social status and another factors related to the author who creates literary work. The relationship sociology and literature exists since literary works is written by the author. Then, the author himself is the member of the society therefore things which become the main point are human and society where both of them are not apart. Thereby, the behaviors of individuals will create a groups, organizations and networks therefore we will know how a person's life which is actually part of society. Hio in Yohanda State that,

“Sociology is the scientific study of human behavior. It shows us how the people interact with each other, how groups and societies differ, and how social affect human behaviours” (2005:19).

Sociological approach is a approach which is used to study about human behavior. Especially, their interaction in a group and social community. Each individuals is actually part of society.

Therefore, sociological approach is quite appropriate to know how social communities affect human behaviors mentally. Ratna (2004:45)states about sociology as follow,

“Sociological approach analyzes human in society by understanding process about from society to individual. Basic philosophy of sociological approach is there is natural relationship between literary works and society”.

Literary works are never far from society because the author is part of society. They always explore the phenomena occur in society as the issue in their literary works, therefore sociological approach is always used to break phenomenon in society.

There are some statements about sociology which concern to everything that related to human being in society. Therefore, when we concern about sociology, it cannot be separated from how people interact and socialize each others. Sociology is the study which deals with everything that related to social environment of human (Craib, 1992:42). Literary works are the reflections of the society in social contact as the creation of author to deliver his feeling, emotion, view even his thought about what is going on in the certain period. Based on sociological approach, there is relationship between the literary works with society.

2.2 Illegitimate Child in Islamic Law

In Islamic law, sex between men and women without the relationship by a valid marriage contract called adultery. Islam forbids adultery with strong statements even impose sanctions for those who do. Prohibition is quite wise about adultery in started with the command should not approach adultery.

Chuzaimah (1945:100) state that adultery is the cursed acts. So Islam provides severe legal sanctions to each culprit. When did the unmarried (girl or youth, he punished flogging or whipped 100 times and then tied to a tree and watched in front of lots of people then exiled abroad). Child as the nature of God Almighty need to get the best possible care and the hope of the nation that will continue the ideals of the nation is to realize a just and prosperous society. Each child can or able to assume responsibility in the future, it is necessary to obtain the widest possible opportunity to grow and develop normally both physically, spiritually and socially.

According to Mohammad Joni and Zu'chaina Z. Tanamas (1999:87) the rights of children in general can be grouped into four (4) categories. namely: the first is the right to survival, the right to protection (Protection Rights), the right to grow and develop (Development Rights), and the right to participation (Participation Rights).

Protection includes the rights to be able to live, grow, develop, and participate fairly in accordance with the dignity of humanity, as well as the protection of violence and discrimination, the right to self-identity and citizenship, the right to worship according to their religion, the right to know their parents, and the right to be raised by the parents, the right to health, right to education and teaching, the right to express and be heard the opinion, the right to rest, the right to associate, the right to play, the right to protection from discrimination and exploitation as well as the right to be raised by their own parents. Unless if there is the reason or the regulation of the valid law which shows that the separation is for the best interest of the child and is the last consideration. The right to humane treatment and the right to legal assistance are very important for the child.

However, there are also circumstances in which the presence of a child in a family is not always a joy. This usually occurs when a person who is not married woman gave birth to a child, it is a disgrace to his family. Children born of a woman who has no husband or male not her husband, so called illegitimate children. If the children born illegally (outside marriage) then she / he were called to a child outside of mating as a result she could not be associated with his father, but only to his mother. This provision is contained in the book of civil law and Islamic law.

According to Dahlan, (1999:15) illegitimate child is born to a woman, while women are not in a valid marriage bond with the guy to fuck. While understanding outside of marriage is a relationship of a man with a woman who can give birth to off spring and their relationship in marriage are not lawful positive and their religion. In Islamic Law "illegitimate child" is the term "child born outside a legal marriage", as contained in Article 100 Compilation of Islamic Law, which states that "children born outside marriage descent only have a relationship with his mother and his mother's family ". Based on the definition and approach of "illegitimate children" at the top, then that conception is the result of fornication or children born outside of marriage, as a result of fornication.

Soetojo, (2000:16) state that approach the term "natural child" as "a child born outside a legal marriage", in contrast with the child's sense of adultery is known in civil law, because in civil law, the term natural child is a child born of a relationship of two people, men and women who are not husband and wife, in which one or both are bound to one marriage with other people. Therefore, a child out of wedlock as defined in civil law is a child conceived and born out of wedlock and other terms are not to be construed as an illegitimate child.

Based on the Islamic law, Chuzaimah,(1945:87) said that illegitimate child are not having relationship descent to his father but to his mother. Then, there is no mutual inherited, so it can't be a guardian for a child out of wedlock. According to the Islamic Law a child outside marriage is sacred from all the sins of those who cause the existence in this world, according to the word of God in An-Najm verse 38:

“That no bearer of a burden shall bear the burden of another” (Q.S An-Najm 53:38)

Therefore, Chuzaimah (1945:86) states that a child out of wedlock should be treated humanely given education, teaching, and skills that are useful for the provision of public life in later. Which is responsible for earning his living material and spiritual is the mother who gave birth and mother’s family. Based on the explanation followed, it is clear that a child born out of wedlock the descent it does not have a relationship with his father, but only to his mother because the only legitimate child syar’i (according to Islamic law) that could have relationship descent with his father.

Recently, the issue of illegitimate children is always cause problems in the community, both about public relations as well as on the rights and obligations. Often heard and witnessed that the public is too quick to give a verdict against children born out of wedlock as the dregs of society, instead always treated outside of humanity, so that the birth of such a result, it is considered that acts of worship are doing is not acceptable. Meaning they had forgotten to Islamic law, because it is clear to say that every child born is a holy / clean from sin, both born of legitimate marriage and outside of marriage are legitimate, because the child is born it is independent of or responsible for the sins of the mother his father.

While Ishaq bin Rahawaih, IbnTaymiyyah, Ibn al-Qayyim (2000) argue that they found children born because fornication is a descendant of people who

claimed, because in fact he did commit adultery with the child, as well as the determination descent the boy to his mother. Determination was intended that the child was not neglected, do not get harm, and not exposed to shame because of what he did not do. Therefore, innocent people will not bear the sins of others. Many children of an affair or a child outside of marriage because of promiscuity and lack of respect religious norms.

According to Islamic Law view on the status of children in the context of human rights is when the child has the fundamental right. Disposition in this case is the nature of religious belief in the Oneness of Allah as God. According to Al-Suyuti - in *Al-Jami' al shaghir* (1945) based on the Hadith of Prophet Muhammad said that:

كلمو لوديوالد على الفطرة حتى يعر بعنهل سانه فابوا ايهودانها وينصرنها ويمجسانها

“A baby is not born (into this world) but he is in chastity (fitrah). Then the parents that would make him or her a Jew, Christian, or Zoroastrian.”

The above hadith is the fundamental principle for a child whose right is snatched away. In the perspective of the principle of equality, Islam has committed that the place of human in nature is the same; although, they come from different background such as the race, the ethnicity, the age, the gender, and the origin of the child.

The claim of the illegitimate child or even as a natural child relationship is the claim that always separated the concept of lineage legally. Natural child was born to his mother through illegal way, or child as a result of the illegal relationship. Regarding the relationship between the natural children with his

biological father, all jurists' agreed that if a woman has a husband or a slave to his master (*sayyid*), then she has a natural child, the child cannot be referred to the biological father. The child lineage should be referred to the valid husband of that woman unless there is no denial by her husband with *Li'an*. Imam IbnQudamah said, "The scholars agreed that if a child born from a woman who is a wife of a man, then there is another man who claims her child", then the child cannot be referred to that man. Such provision is in accord with the words of the Prophet Muhammad: *The boy is for the owner of firasy (male-status as husband / slave owners), and those who commit adultery only gets rocks.* (Bukhari Muslim).

Literally, *Firasy* means bed. In this Hadith, *firasy* means women who have legal conjugal by the legal law, either as a wife or as a slave girl (*milkulYamin*). If a woman is single or not a female slave, and then she has a child of adultery, there is a difference of opinion (*khilafiyah*). First, *Jumhurscholars* of the four schools and school of *Zhahiri*, argue that natural child cannot be referred to the biological father. Second, some scholars, such as *Hasan Al-Basri*, *IbnSirin*, *Nakha'I Ibrahim*, *Ishaq bin Rahawaih*, also *IbnTaymiyyah* and *Ibn al-Qayyim*, argue that such a natural child is referred to his or her biological father. The opinions of the consensus of the Muslim scholars argue for the generality of Hadith "*wali'aahir al hajar*" (for those who commit adultery only got rock), whose meaning adulterer just got losses (*khaibah*), which cannot claim as his natural child as his child. The second opinion postulates that the hadith "*al-waladli al-firasy*" is applied only in cases of adultery between the competing claims of jurisdiction between *firasy* owners (husband / slave owner) with men who commit adultery. In this condition,

the natural child is belonged to the husband (firsasy owner), not the men who commits adultery.(IbnulQayyim, V:425)

According to the four mazhab(Hanafi, Maliki, Shafi'i and Hambali) have agreed that the results of illegitimate children that do not have descent of the men, in the sense that he does not have a father, even though the man who sowed it claimed that he was her son. This recognition is not considered, because the child is the result of an extramarital affair. In this case, the same kind the woman to have a husband or did not have a husband. So it is not fatherless child.It is also based on the words of the Prophet: "The child is for (owner) firsasy and for the male adulterer was rock (loss and regret)". (HR. Bukhari and Muslim)

In the Children's Law outside of marriage cannot be descent to his father so that he will not have any legal relationship or kinship with his father. So are nominally father did not obligated to provide maintenance to the child, although the child is biologically his own son. So kinship with humanity not only takes place legally.

Based on the definition above, it is understood that the illegitimate child is a child born outside marriage are illegitimate. The scholars have agreed that a child cannot descent to his father as a legitimate child.

2.3 Islamic Law in Afghanistan

In general, social and cultural lives of the Afghan people are very close with elements of the religion of Islam. That's because almost all the people of Afghanistan, especially ethnic Pashtun devout Muslim fanatic even inclined. Parties to strive to propagate the teachings of a religion other than Islam will be

threatened by customary law with the death penalty. Approximately 40% of the Afghan people follow the teachings "sunnahwalJama'ah" from the Hanafi school of MaturidiyahHanafiyah sect was first developed by a student of Abu Hanafi Islam first attempt to interpret Islamic law into the daily life of man. Interpretation of Islamic law is very tolerant of differences within the community of Muslims.

Afghan people also distinguishes between belief and execution. Where,theyconsider that confidence is more important. This flow has the characteristic feature of highly textual understanding of religion according to what is written in the Quran and the Sunnah. With such a life attitude of the Muslims of Afghanistan can quickly decide what is permitted and what is forbidden without doing a lot of procedures that require a high interpretation of the scholars of their scholars. The trust was also made of the Afghan people become tolerant of differences, provided that there is trust one group to another.

Afghan people live with the pattern of Islamic religious tenets that are tailored to the norm Pashtuns and other local customs. Yet there are differences over the implementation of Islamic law among them. There are liberal, conservative, or orthodox. Although some Afghan leaders have done radical reform of the values shared by the people of Afghanistan, for example, the elimination of the use of the veil on women of Afghanistan are replaced with international style clothes, the values of Islam has been deeply ingrained in everyday life squad Afghans. Besides tribalism also not allow the proposed changes.

Thus, in terms of the applicable norms, the social lives of the people of Afghanistan are governed by Islamic Shari'a. It is characterized by the authority of the clergy who is better known as Mullah Degree is very strong. Maulani (2002:5) state "to meet the challenges of the modern world, the Afghan government establishes religious schools to prepare the scholars are expected to be more excellent".

The problems of the social in Afghanistan to apply the Islamic law or Shari'a law is rigid or misinterpretation of the Islamic laws (Quran and Al-hadith). These are misinterpretation of *Quran* and *Al-hadith* by the public and rigid interpretation of the *Quran* and *Al-hadith* by some religious scholars. The problem in Afghanistan is that everyone interprets *Quran* and *Ahadith* according to his or her own will.

According to Shireen Khan (2011:78) state that People take whatever is according to the customs and tradition and do not concentrate on the portion that is against it taking one portion without paying attention to the second leads to the misinterpretation of *Quranic* verses and *Ahadith*.

People who hear that someone has committed *Zina* believe that she/he should be killed without knowing that there is a criteria and a long list of doings to be done before the *head* of *Zina* is to be executed. They also do not know who has the authority of the execution of *hudood*. Lack of knowledge leads them to a misinterpretation of Islam and the taking of another's life. Another problem is the rigid interpretation of the Islamic law by some of the religious scholars who interpret Islamic law (Quranic verses and *Ahadith*) so rigidly that they want to

punish an offender on the spot without giving him/her a chance to defend him/herself.

According to Hafiz Abdul Bar (2001:162) state that when the Taliban took power in September 1996. Life in Afghanistan for women as though suspended. Keep in mind that most members of the Taliban are from the Pashtun group ethnically pure. Under Taliban rule, women snatched from her as human rights. Among others, the right to express opinions, the right to provide and receive health care, the right to work, and the right free live.

Bajpai and S.Ram (2002:127) argue that before the Taliban took power, Afghan women enjoy freedom in life. At that times, the majority of Afghan women are not only educated, but also the 70% of teachers from all schools of Afghanistan, half of government officials, and 40% of all physicians in Kabul.

The daily life of the Afghan people's life journey is very alarming. Prolonged war causing many social problems such as displacement, famine, high mortality rates, especially toddlers, a lot of women who became widows of war, as well as an increasingly popular education is not neglected. Children has exposed to the risk of trauma, separated from family, impaired the economy, does not have a state, social marginalization, and did not have a chance to get formal education. They began issuing ordinances. An ordinance of eight articles was issued that prevented women going out without *Mahram*(a close legal relative), without a *Burqa*, or sitting in the front seats of vehicles and cars. Women were prevented from going to hotels and other public places, and other restrictions were also included.

According to Aabideen (1984:69) stated Taliban banned was the education of girls by justifying their act as “security and safety of female population.” Women were banned from working except in health and social service sectors. Female teachers became beggars and were seen begging at the streets for find a loaf of bread for their families. Some of the women did not give up and organized to keep teaching girls in their homes. Although the Taliban forbade this, communities found a way to justify it by saying they were sending their girls for Quranic education only Quranic.

2.4 Previous Study

The result of previous researchers is different from the focus of the present study. LintaWafdanHidayah (2009) studied Aggression in domestic Violence Based on Frustration-Aggression Described in KhaledHosseini’s A Thousand Splendid Suns Novel. The result shows that there are three main forms of derivation on each aspect of aggression-frustration. First aggression is described into the cases of physical aggression and verbal: active aggression and passive aggression: direct and indirect aggression. Second, domestic violence is explored in six cases, namely physical abuse, emotional abuse, sexual abuse, intimidation, economic deprivations, and threat violence. The last is frustration aggression hypothesis in domestic violence that happened in Mariam family. The theory used in the study is frustration-aggression of psychological criticism.

The difference between Linta’s researches with this research is from the approach of the study. Linta’s research uses psychological criticism but this research uses sociological criticism. The second difference is from the focus of

study. Linta's research focuses on frustration-aggression in psychological criticism but this research focuses on an illegitimate child.

YuliaDjiona (2009) studied An Analysis of gender Discrimination toward Mariam and Laila in A Thousand Splendid Suns by KhaledHossaeni. The theory used in his research is patriarchal system of modern feminism. The data analysis found is Rasheed as a husband, dominated and played a discrimination and violence toward two of his wives. There are two kinds of gender discrimination in that novel; they are domestic life discrimination and public life discrimination. The impact of discrimination is there is rebellion from Mariam and Laila toward his husband to get freedom.

The difference between Yulia's researches with this research is from the approach of the study. Yulia's research uses patriarchal system of modern criticism but this research uses sociological criticism. The second difference is from the focus of study. Yulia's research focuses on gender discrimination toward Mariam and Laila but this research focuses on an illegitimate child of Mariam.

CHAPTER III

ANALYSIS

This chapter serves the analysis is aimed to answer the statement of the problems in the chapter I. It serves the analysis of Mariam's problem as the illegitimate child and Mariam's responses to solve the problem in her life.

3.1 Mariam's Problems as the Illegitimate Child

In the novel *A Thousand Splendid Suns*, Mariam is described as a woman who was born from a relationship without marriage between Jalil as her father and Nana as her mother. Therefore she called *Harami* or illegitimate child.

The researcher identifies that because of the status of Mariam as an illegitimate child, she always had a lot of problems in her life. Illegitimate child also as the root problem which caused her life to be miserable. The problems will be mentioned in this classification below.

3.1.1 Mariam's Problem as the Illegitimate Child in the Family

In Islamic law which states that the illegitimate child should be done humanely, given education, teaching, and skill, all it is the responsibility of the mother. Practically it is not accordance with the condition in this novel. The problems as the illegitimate child in this novel Mariam is always treated rudely by her mother. It is proven by his speech below,

It was this last piece that slipped from Mariam's fingers, that fell to the wooden floorboards of the *kolba* and shattered. When Nana saw the bowl,

her face flushed red and her upper lip shivered, and her eyes, both the lazy one and the good, settled on Mariam in a flat, unblinking way. Nana looked so mad that Mariam feared *the jinn* would enter her mother's body again. But *the jinn* didn't come, not that time. Instead, Nana grabbed Mariam by the wrists, pulled her close, and, through gritted teeth, said, "You are a clumsy little *harami*! This is my reward for everything I've endured. An heirloom-breaking, clumsy little *harami*."
(ATSS, p.5.)

From the quotation above it is clearly seen that the Mariam's problem as the illegitimate child she has an abusive treatment by her mother. When she did mistake, that dropped her mother's beloved bowl. The abusive treatment should not be obtained with Mariam if she is a legitimate child as generally.

The presence of a child in the family is not always a joy if it caused by fornication. When the adulterous intercourse and giving a child, then the child is reputed a disgrace by her family. The problem of Mariam as the illegitimate child in this novel she is a disgrace of her father and her family. It can be seen in the quotation below,

To Jalil and his wives, I was a pokeroot. A mugwort. You too. And you weren't even born yet."
"What's a mugwort?" Mariam asked
"A weed," Nana said. "Something you rip out and toss aside." (ATSS, p.8)

The quotations above describe that because adultery Mariam was born an illegitimate child. Mariam is reputed disgrace to the family her father. Then her mother said "mugwort". It is something that should be removed and discarded. The problem was that she was raised by her mother and lived in the village that will quiet and isolated. Her father lives in the city with third wife and the children legitimate also. Injustice has been obtained from her status as an illegitimate child that she had been considered a disgrace to this family.

Contrary with the al-hadith of the Prophet has explained that all the children born were not in a state of guilt and sin. The sinner is one who commits adultery. From the adultery was born a child according to the Islamic religion it is not a illegitimate child. It is describe that the children must be treated with the affection as generally children in the family.

Although her mother prevent acts Mariam to go to the town to meet her father, Mariam keep going even she no longer comply with the greeting Nana. While she arrived in the town, Mariam are not allowed to the house of Jalil. That is the problem Mariam as the illegitimate child. The family of her father has no right to treat an illegitimate child as legitimate children in general. It is proven by speech below,

"I'll take you to a hotel, then. You can sleep comfortably there. We'll see what we can do in the morning."

"Let me in the house."

"I've been instructed not to. Look, no one knows when he's coming back. It could be days."

Mariam crossed her arms. (ATSS, p.23.)

The quotation above describe that although she was not allowed into the house of her father, Mariam still waiting in front of Jalil's home to meet her father. When Mariam was waiting the driver offers to stay at the hotel.

As the illegitimate child, Mariam like the stranger in her father's family. Moreover she ostracized from the family. It was also explained in the following below,

In the morning, she was shaken awake. Mariam saw that during the night someone had covered her with a blanket.

It was the driver shaking her shoulder.

"This is enough. You've made a scene. *Bos*. It's time to go."

Mariam sat up and rubbed her eyes. Her back and neck were sore. "I'm going to wait for him."

"Look at me," he said. "Jalil Khan says that I need to take you back now. Right now. Do you understand? Jalil Khan says so." He opened the rear passenger door to the car. "BiaCome on," he said softly. "I want to see him," Mariam said. Her eyes were tearing over. The driver sighed. "Let me take you home. Come on, *dokhtarjo*." (ATSS, p.24)

The quotations above explain that Mariam did not meet her father even though she waited a long time until sleep outside the house. In fact, she listened driver of her father said that Mariam has attracted the attention of neighbors. Then Mariam forced to back home to Herat by her father's driver. It shows that Mariam as the illegitimate child does not getting the good treatment as the children in general.

Most of the people of Afghanistan are devout a Muslim. The society should have a better understanding about Islam set of illegitimate children. In the hadith of the Prophet which says that all children born in a state that is fitrah and no term illegitimate child in Islam, but there is a child outside of marriage.

As the illegitimate child Mariam live in the house of her father which treated like a guest and unlike the other legitimate family of her father. It was explained in the following below,

"Your sisters Niloufar and Atieh play here sometimes," Jalil said, "but mostly we use this as a guest room. You'll be comfortable here, I think. It's nice, isn't it?" (ATSS, p.27)

The quotation above explained that as the illegitimate child Mariam was not recognized as the legitimate family although she lived with her father together. On the other side are also described in the conversation below,

"You could eat downstairs with the rest of us," he said, but without much conviction.

He understood a little too readily when Mariam said she preferred to eat alone.

(ATSS, p.27)

The above explanation indicates that although Mariam allowed eating with the family, but Mariam did not want and choose to eat alone. It appears that the psychic of Mariam also disturbed by the situation around in the house of Jalil who do not accept the arrival of Mariam as the illegitimate child.

The next Mariam's problem when she lived with her husband with called name Rasheed. Yet the researcher may explain who Rasheed is. Rasheed is an ethnic Pashtun, a shoemaker. He lived in Kabul (p, 31). Before married with Rasheed, Mariam ever imagined when she was living with a stranger whose did not know before. She imagined herself in Kabul, a large city that is overcrowded. It occurs in the following statement below.

Kabul was some six hundred and fifty kilometers to the east of Herat. Six *hundred and fifty kilometers*. The farthest she'd ever been from the *kolbas* was the two kilometer walk she'd made to Jalil's house. She pictured herself living there, in Kabul, at the other end of that unimaginable distance, living in a stranger's house where she would have to concede to his moods and his issued demands. She would have to clean after this man, Rasheed, cook for him, wash his clothes. And there would be other chores as well Nana had told her what husbands did to their wives. It was the thought of these intimacies in particular, which she imagined as painful acts of perversity, that filled her with dread and made her break out in a sweat. (ATSS, p.33)

The quotation above describes that Mariam shadow when she lived in Kabul with a stranger. She took care of the man, she becomes the wife of a stranger. This is the problem of Mariam as the illegitimate child because forced marriage in which Mariam did not want it happened. All of the imagines now are happening when her marriage with Rasheed already implemented.

When Mariam lives in the Kabul, the first day she was rarely out of the room. She only woke up when listening to the azan and go back to sleep after the prayers. It is proven by speech below,

For most of the days, Mariam stayed in bed, feeling adrift and forlorn. Sometimes she went downstairs to the kitchen, ran her hands over the sticky, grease stained counter, the vinyl, flowered curtains that smelled like burned meals. She looked through the ill fitting drawers, at the mismatched spoons and knives, the colander and chipped, wooden spatulas, these would be instruments of her new daily life, all of it reminding her of the havoc that had struck her life, making her feel uprooted, displaced, like an intruder on someone else's life. (ATSS, p. 42)

Mariam all the furnishings that were in the house Rasheed make him remembered by her life. The furniture was scattered and in a state that does not neatly arranged. She will be confronted daily with it. She is like to live with people who are not wanted and she's like an intruder for the lives of stranger.

The other problems arise when Mariam invited her husband to go to the public baths. And there underfoot of Mariam bleeding, so she had to be taken to the doctor. In the event that their hopes of having a baby finally had been sunk.

The grief kept surprising Mariam. All it took to unleash it was her thinking of the unfinished crib in the toolshed or the suede coat in Rasheed's closet. The baby came to life then and she could hear it, could hear its hungry grunts, its gurgles and jabbering She felt it sniffing at her breasts. The grief washed over her, swept her up, tossed her upside down. Mariam was dumbfounded that she could miss in such a crippling manner a being she had never even seen. (ATSS, p. 60)

This quotation explains that problem occur when the baby was died and that had made him feel not happy. She wants her baby back to life. She wants her husband happy with a baby due Rasheed preparations are very enthusiastic to welcome the birth of a baby.

From this incident the attitude of her husband has changed. He always becomes irritable. He has always done violently towards to Mariam and in their daily life also getting away from Mariam.

In the four years since the day at the bathhouse, there had been six more cycles of hopes raised then dashed, each loss, each collapse, each trip to the doctor more crushing for Mariam than the last. With each disappointment, Rasheed had grown more remote and resentful. Now nothing she did pleased him. She cleaned the house, made sure he always had a supply of clean shirts, cooked him his favorite dishes. Once, disastrously, she even bought makeup and put it on for him. But when he came home, he took one look at her and winced with such distaste that she rushed to the bathroom and washed it all off, tears of shame mixing with soapy water, rouge, and mascara.

(ATSS. P, 64)

The quotation describes that the attitudes of her husband had change. He is easily provoked anger, even a small problem can be angered with terrific. All things have been done by Mariam to make her husband happy. The start of cooking favorite dishes of her husband, clean the house, and even dress up in order to look beautiful was not made her husband happy. All the change because during the times every go to the doctor, Mariam did not also get the child.

Then came the character was named Laila. She is a survivor of the explosion that occurred at that time. The social circumstances of this novel often occur Afghanistan war because the Taliban. Laila saved by Rasheed and he surrounded him with affection at home. It became the next Mariam's problem in her life. It is proven by speech below,

"Don't be so dramatic. It's a common thing and you know it. I have friends who have two, three, four wives. Your own father had three. Besides, what I'm doing now most men I know would have done long ago. You know it's true." "I won't allow it." At this, Rasheed smiled sadly. (ATSS, p.133)

The quotation above describes when at such a time, Rasheed want to marry Laila. Laila thinks needs a place and respite care outside the home because

of the social conditions do not allow for Laila to live alone. This is the problem of Mariam as the illegitimate child her husband married again with Laila.

3.1.2 Mariam's Problem as the Illegitimate Child to the Right in Her Life

The responsibility of the mother to the illegitimate child must be treated humanely and given the teaching of the right to education. But in the novel Mariam did not obtain the right to attend school. It is proven by speech below,

One day, as they were walking, Mariam told him that she wished she would be allowed to go to school.
"I mean a real school, *akhund* sahib. Like in a classroom. Like my father's other kids." Mullah Faizullah stopped. (ATSS, p.13.)

Based on the quotation above, Mariam wanted to get a teaching like other children of Jalil. As the illegitimate child, in this novel Mariam has no right of the real right because education is the right of every child.

The other things are also contained in the following dialog that social life is very influential for women, especially women in Afghanistan.

"What's the sense schooling a girl like you? It's like shining a spittoon. And you'll learn nothing of value in those schools. There is only one, only one skill a woman like you and me needs in life, and they don't teach it in school. Look at me." (ATSS, p.14)

The quotation above describe the women in Afghanistan are very difficult to acquire the education. Moreover Mariam as an illegitimate child who will never get a decent education like school.

Illegitimate children also have the same rights as children born legally. The right form of the right to good treatment of parents. The other problems arise when Mariam did not get the right like a legitimate child, when she wanted to go to the movies, though both parents do not agree.

"I want you to take me to your cinema," Mariam said now. "I want to see the cartoon. I want to see the puppet boy."

With this, Mariam sensed a shift in the atmosphere. Her parents stirred in their seats. Mariam could feel them exchanging looks.

"That's not a good idea," said Nana. Her voice was calm, had the controlled, polite tone she used around Jalil, but Mariam could feel her hard, accusing glare.

Jalil shifted on his chair. He coughed, cleared his throat.

"You know," he said, "the picture quality isn't that good. Neither is the sound. And the projector's been malfunctioning recently. Maybe your mother is right. Maybe you can think of another present, Mariamjo."

"*Aneh*," Nana said. "You see? Your father agrees." (ATSS, p.18)

From the above conversation Mariam want to go to the cinema to watch a movie like anything ever in Jalil tell him. It is owned Jalil's cinema that is located in the city. As an illegitimate child, Mariam when going into town to watch the movies are not allowed by both parents. Because in their life, Mariam as an illegitimate child whose birth did not undesirable.

3.1.3 Mariam's Problem as the Illegitimate Child to the Inheritance

According to four mazhab, have agreed that the results of illegitimate children had no lineage of the men. In the sense that she does not have a father, even though the man who sowed the seeds adultery and admitted that he was her son. This recognition is not considered, because the child is the result of an extramarital affair. In this case, is the same both adultery when women who were married or not married. So it is not fatherless child.

Nana asked about his businesses. And his wives too. When she told him that she had heard, through Bibijo, that his youngest wife, Nargis, was expecting her third child, Jalil smiled courteously and nodded.

"Well. You must be happy," Nana said. "How many is that for you, now?"

Ten, is

it, *mashallah*? Ten?"

Jalil said yes, ten.

"Eleven, if you count Mariam, of course." (ATSS, p.16)

From the conversation above when Nana asked Jalil about the children, Mariam was not considered as legitimate child Jalil. He only had ten children legitimate and amounted to eleven if Mariam recognized by Jalil as her children.

Mariam would never get the recognition of the family of her father. It is already governed by Islamic law that says a child born because of fornication, then the child does not inherit and there is no lineage associated with her father.

"What a stupid girl you are! You think you matter to him, that you're wanted in his house?
You think you're a daughter to him? That he's going to take you in? Let me tell you something- A man's heart is a wretched, wretched thing, Mariam. It isn't like a mother's womb. It won't bleed, it won't stretch to make room for you. I'm the only one who loves you. I'm all you have in this world, Mariam, and when I'm gone you'll have nothing.
You'll have nothing. You *are* nothing!" (ATSS, p.19.)

From the above conversation can be described that Mariam would not be acceptable of her father's family if she wanted to go to town. Nana is very loved Mariam because the only child she had. It relates to lineage an illegitimate child was just to his mother.

Illegitimate child is not entitled to get everything from her father, Mariam finally expelled subtly by doing force married. Mariam will marry with colleagues of her father.

"You have a suitor," Khadija said.
Mariam's stomach fell. "A what?" she said through suddenly numb lips.
"Akhasiegar. A suitor. His name is Rasheed," Khadija went on. "He is a friend of a business acquaintance of your father's. He's a Pashtun, from Kandahar originally, but he lives in Kabul, in the Deh-Mazang district, in a two-story house that he owns."
(ATSS, p.31)

Mariam is unwanted children by the family of her father. Mariam arranged marriage forced by a business associate of her father. It has purpose to be able to quickly get rid Mariam from her father's family.

The family of her father was happy with this marriage because Mariam quickly it will be able to leave the life and does not interfere with the family of her father.

Jalil was busy telling her that Kabul was so beautiful, the Moghul emperor Babur had asked that he be buried there. Next, Mariam knew, he'd go on about Kabul's gardens, and its shops, its trees, and its air, and, before long, she would be on the bus and he would walk alongside it, waving cheerfully, unscathed, spared.

Mariam could not bring herself to allow it (ATSS, p.37)

The explanation above describes that the status of Mariam as an illegitimate child is not desired by the family. Her father's family was satisfied and happy after Mariam married to Rasheed. Because the status of Mariam as an illegitimate child whose a disgrace to their family.

3.2 Mariam's Respond to Solve the Problems

Talking about the response, Shah(1995: 118) argues that "observation means that the process of receiving, interpreting and giving meaning in coming stimuli through the senses, such as eyes and ears". So, the response is the shadows that stay in our memories after going through the process of observation first. In observation, the response is not bound by place and time. Moreover, which is the object of the response was still vague and not detailed and does not require any stimulants and is imaginary.

The researcher identifies Mariam's response to solve the problems in her life based on the content in the novel *A Thousand Splendid Suns*. The following researcher will discuss about Mariam response to solve the problems in her life.

3.2.1 Mariam's Responses to Solve the Problem in Her Life

At the time Mariam was five years old she hear the world *Harami* in this novel *A Thousand Splendid Suns*. In the following quotation the researcher will show the Mariam's response when she heard this world. Mariam was five years old the first time she heard the word *harami*. (ATSS, p.5)

This quotation above shows that the word "Harami" heard of Mariam when she was five years old. As the children in the five years old, she did not understand the meaning of the word "Harami" which is the meaning of illegitimate child as the status of Mariam. From the explanation that takes the conclusion that the respond of Mariam is she didn't know the meaning of "Harami" because her age still young to interpret the word.

At the time, Mariam did not understand. She did not know what this word *harami*--bastard--meant Nor was she old enough to appreciate the injustice, to see that it is the creators of the *harami* who are culpable, not the *harami*, whose only sin is being born. Mariam *did* surmise, by the way Nana said the word, that it was an ugly, loathsome thing to be a *harami*, like an insect, like the scurrying cockroaches Nana was always cursing and sweeping out of the *kolba*.
(ATSS, p.5)

In this case the response of Mariam to the word Harami she can observe that the way of her mother's said like an insect and the ugly's word. So the respond of Mariam is to that problem she just guesses the meaning of Harami.

Later, when she was older, Mariam did understand. It was the way Nana uttered the word not so much saying it as spitting it at her that made Mariam feel the full sting of it. She understood then what Nana meant, that a *harami* was an unwanted thing; that she, Mariam, was an illegitimate

person who would never have legitimate claim to the things other people had, things such as love, family, home, acceptance.
(ATSS, p.5)

In this quotation above shows the respond of Mariam already know the meaning of the word *Harami* is the illegitimate child which would not found the love, family, home, and acceptance when she has grown older. That is the problem faced by Mariam when she heard the word *Harami* and will affect the life of Mariam whose status is considered as illegitimate.

In this novel *A Thousand Splendid Suns*, Mariam find the different treatment by her parents. Her mother gives the abusive treatment but her father gives kindness to the Mariam. Her mother says are contrary with her father says. This can make the Mariam confusing with each statement of her parents. It is proven by this speech bellow,

Mariam would listen dutifully to this. She never dared say to Nana how much she disliked her talking this way about Jalil. The truth was that around Jalil, Mariam did not feel at all like a *harami*. For an hour or two every Thursday, when Jalil came to see her, all smiles and gifts and endearments, Mariam felt deserving of all the beauty and bounty that life had to give. And, for this, Mariam loved Jalil. (ATSS, p.6)

The quotation above shows that the respond she is feel confused with the treatment of her parents. She feels that her mother treatment is bad, but she always obedient to all of her mother says. She more comfort with her father which is the treatment is very kindly to the Mariam.

The other responds arise when Mariam will be repeated at fifteen years old. She wants to be invited to the movies as her father told him.

But later, at the stream, Mariam said, "Take me."
"I'll tell you what," Jalil said. "I'll send someone to pick you up and take you. I'll make sure they get you a good seat and all the candy you want."
"Nay. I want you to take me."
"Mariamjo"

"And I want you to invite my brothers and sisters too. I want to meet them. I want us all to go, together. It's what I want." Jalil sighed. He was looking away, toward the mountains. Mariam remembered him telling her that on the screen a human face looked as big as a house, that when a car crashed up there you felt the metal twisting in your bones. She pictured herself sitting in the private balcony seats, lapping at ice cream, alongside her siblings and Jalil. "It's what I want," she said.

Jalil looked at her with a forlorn expression.

"Tomorrow. At noon. I'll meet you at this very spot. All right? Tomorrow?" "Come here," he said. He hunkered down, pulled her to him, and held her for a long, long time.

This quotation showed the response is Mariam force her father to take her out to go to the movie. Then her father will send the driver to pick up Mariam and celebrate his birthday in the city.

When her mother did not allow Mariam to go to the town Mariam ignore the threat of her mother. If Mariam decide to go to the town, her mother would die. That is proven in the sentences below,

"I'll die if you go. The *jinn* will come, and I'll have one of my fits. You'll see, I'll swallow my tongue and die. Don't leave me, Mariamjo. Please stay. I'll die if you go."

Mariam said nothing.

"You know I love you, Mariamjo."

Mariam said she was going for a walk. (ATSS, p.16)

The quotation above describes if Mariam decide to go to the town to meet her father, her mother would die. But Mariam did not comply with what Nana was said. She would leave her mother's life and go to the town to meet her father.

When the time has come, Mariam still wait to be picked up by the driver of her father. But after a long waiting the driver coming then she decided to go his own way to go to the town.

"I'm Jalil Khan's chauffeur," he said, not unkindly.

"His what?"

"His driver. Jalil Khan is not here."

"I see his car," Mariam said.

"He's away on urgent business."

"When will he be back?"

"He didn't say."

Mariam said she would wait. He closed the gates. Mariam sat, and drew her knees to her chest. It was early evening already, and she was getting hungry. She ate the *garid* driver's toffee. A while later, the driver came out again.

Arriving in front of the house of her father, she did not meet her father.

The driver told Mariam if her father did not at home. But the Mariam's responses decided to wait until her father coming. But her father did not come to see him. Then Mariam expelled by force and delivered return back to the village by the driver. Although Mariam still did not want to go home, she could not resist the eviction.

She was ashamed of how she had dismissed her mother's stricken looks, her puffy eyes. Nana, who had warned her, who had been right all along. (ATSS, p.25)

Mariam was remorse for her mother's words experienced. This turned out for her mother says is true. She will never get the recognition and received by the family of Jalil. It was because of an illegitimate child. From decision to go to town, eventually she lost his mother. Her mother was died. She regretted having left her mother alone in the village.

But he wasn't fast enough. Mariam saw. A gust of wind blew and parted the drooping branches of the weeping willow like a curtain, and Mariam caught a glimpse of what was beneath the tree: the straight backed chair, overturned. The rope dropping from a high branch. Nana dangling at the end of it. (ATSS. P,25)

The researcher concluded that when Mariam faced with problems with confusion over the attitude of the treatment of both parents. The Response of

Mariam decided to love her father even though it turned out all right for him greeting her mother. And then she had lost her mother. After this incident her father brings Mariam to life together. Arriving at the house of her father, Mariam feel like a stranger of their family.

The next responses are when she was at Jalil's home. Mariam watched Jalil shake these strangers' hands, as she saw him cross his palms on his chest and nod to their wives, she knew that her mother had spoken the truth. She did not belong here.

But where do I belong? What am I going to do now?
I'm all you have in this world, Mariam, and when I'm gone you'll have nothing. You'll have nothing. You are nothing! Like the wind through the willows around the kolba, gusts of an inexpressible blackness kept passing through Mariam.
(ATSS, p. 28)

The quotation above showed that Mariam still remembered with her mother's words. She aware that all of the words by her mother was true. There is not her place. All of her father's say are untruth. In the house, she would not be meaningful in the family.

When Mariam was in the house, in her daily life continues to be in the room. He did not get the right to live with Jalil and his family as the other children of Jalil.

"You could eat downstairs with the rest of us," he said, but without much conviction. He understood a little too readily when Mariam said she preferred to eat alone. (ATSS, p.27)

From this quotation above describes although she getting an invitation to dine with family of Jalil, she decided to stay in the bed room. Because she felt his invitation was hesitant.

The other responses arise when Mariam will arrange marriage with a male whose colleague of her father. Because the family considers Mariam is not a

legitimate child as family of her father. By the way of force marriage was indirectly Mariam would live with her husband and Jalil's family fell happy without Mariam. Because for them mariam is a disgrace in the family. It is proven by speech below,

You have a suitor,"Khadija said.
Mariam's stomach fell. "A what?" she said through suddenly numb lips.
"A *khasiegar*. A suitor. His name is Rasheed,"Khadija went on. "He is a friend of a business acquaintance of your father's. He's a Pashtun, from Kandahar originally, but he lives in Kabul, in the DehMazang district, in a two-story house that he owns." (ATSS, p. 31)

From the quotation above explain that Mariam will arrange marriage with Colleague of Jalil. With the force marriage the family of Jalil was glad because Mariam would leave their family and live with her husband. Then the response of Mariam to the force marriage is she refuses persuasion of the wife of Jalil. The refusal describe in the following below,

"I don't want to,"Mariam said. She looked at Jalil.
"I don't want this. Don't make me.
" She hated the sniffling, pleading tone of her voice but could not help it.
(ATSS, p.32)

The quotation above explain when Mariam would force married with the colleague of Jalil, she did not want to do the deed because she did not know the person who is meant by the third wife's of Jalil.

Moreover when the marriage contract ceremony held Mariam's response to the refusal of the marriage is also seen in the following conversation,

"Actually," the mullah said, "she herself has to answer. And she should wait until I ask three times. The point is, he's seeking her, not the other way around."
He asked the question two more times. When Mariam didn't answer, he asked it once more, this time more forcefully Mariam could feel Jalilbeside her shifting on his seat, could sense feet crossing and uncrossing beneath the table. There was more throat clearing. A small, white hand reached out and flicked a bit of dust off the table.

"Mariam," Jalil whispered.
"Yes," she said shakily. (ATSS, p.31)

The quotation above also describes that Mariam's response to reject the marriage ceremony. She was quite in several questions until the second time by Mullah but she did not immediately answer. But because of the pressure and the attitude of Jalil, finally she was accepting Rasheed as her husband. Mariam's respond to the problems with Jalil's finally Mariam decided to go out and split up with Jalil. It is proven by speech below,

"You were ashamed of me."
"I'll visit you," he muttered "I'll come to Kabul and see you. We'll "
"No. No," she said. "Don't come. I won't see you. Don't you come. I don't want to hear from you. Ever.Ever."
He gave her a wounded look.
"It ends here for you and me. Say your good byes."

From the quotation above it is clearly seen that Mariam decided to leave Jalil. Mariam felt her life had made her father's shame. She was a disgrace to his family. She was conscious and she decided to go away leaving Jalil and lived with her husband.

The next Mariam's responses when she lived with her husband which name is Rasheed. Yet the researcher may explain who Rasheed is. Rasheed is an ethnic Pashtun, a shoemaker. He lived in Kabul (p, 31). Before married with Rasheed, Mariam ever imagined when she was living with a stranger whose did not know before. She imagined herself in Kabul, a large city that is overcrowded. It occurs in the following statement below,

Kabul was some six hundred and fifty kilometers to the east of Herat. Six *hundred and fifty kilometers*. The farthest she'd ever been from the *kolbawas* the two kilometer walk she'd made to Jalil's house. She pictured herself living there, in Kabul, at the other end of that unimaginable distance, living in a stranger's house where she would have to concede to his moods and his issued demands. She would have to clean after this man,

Rasheed, cook for him, wash his clothes. And there would be other chores as well Nana had told her what husbands did to their wives. It was the thought of these intimacies in particular, which she imagined as painful acts of perversity, that filled her with dread and made her break out in a sweat. (ATSS, p.33)

The quotation above describes that Mariam shadow when she lived in Kabul with a stranger. She took care of the man, she becomes the wife of a stranger. This is a respons for Mariam. All of the imagines now are happening when her marriage with Rasheed already implemented.

Now she lives in Kabul. The first day he was rarely out of the room. She only woke up when listening to the azan and go back to sleep after the prayers. It is proven by speech below,

For most of the days, Mariam stayed in bed, feeling adrift and forlorn. Sometimes she went downstairs to the kitchen, ran her hands over the sticky, grease stained counter, the vinyl, flowered curtains that smelled like burned meals. She looked through the ill fitting drawers, at the mismatched spoons and knives, the colander and chipped, wooden spatulas, these would be instruments of her new daily life, all of it reminding her of the havoc that had struck her life, making her feel uprooted, displaced, like an intruder on someone else's life. (ATSS, p. 42)

Mariam all the clean away that were in the house Rasheed make him remembered by her life. The furniture was scattered and in a state that does not neatly arranged. She will be confronted daily with it. She is like to live with people who are not wanted and she's like an intruder for the lives of stranger.

With the face of problems like that, Mariam's responses to everything with her duties like a wife. Mariam eagerly serve and act like the wife in general. It is proven by speech below,

The next morning, after Rasheed left for work, Mariam unpacked her clothes and put sser. She drew a pail of water from the well and, with a rag, washed the windows of her room and the windows to the living room downstairs She swept the floors, beat the cobwebs fluttering in the corners of the ceiling. She opened the windows to air the house.

She set three cups of lentils to soak in a pot, found a knife and cut some carrots and pair of potatoes, left them too to soak. She searched for flour, found it in the back of one of the cabinets behind a row of dirty spice jars, and made fresh dough, kneading it the way Nana had shown her, pushing the dough with the heel of her hand, folding the outer edge, turning it, and pushing it away again. Once she had floured the dough, she wrapped it in a moist cloth, put on *ahijab*, and set out for the communal tandoor. (ATSS, p. 44)

The quotation above describes the Mariam's responses to the problem with her husband. She swept the house of Rasheed. She cooked for Rasheed, and she's acting like a wife for Rasheed. Mariam in this life try to make happy and obey all orders of her husband.

Mariam feel happy to stay with Rasheed. He always protects and keeps Mariam, he even took Mariam to walk outside the Kolba to see the city crowd. And on one day while Mariam pregnant a baby, Rasheed feel happy and wish child conceived by Mariam is male.

Mariam awoke the next morning to the sound of sawing and hammering. She wrapped a shawl around her and went out into the snow-blown yard. The heavy snowfall of the previous night had stopped. Now only a scattering of light, swirling flakes tickled her cheeks. The air was windless and smelled like burning coal. Kabul was eerily silent, quilted in white, tendrils of smoke snaking up here and there. She found Rasheed in the toolshed, pounding nails into a plank of wood. When he saw her, he removed a nail from the corner of his mouth.

"It was going to be a surprise. He'll need a crib. You weren't supposed to see until it was done."

Mariam wished he wouldn't do that, hitch his hopes to its being a boy. As happy as she was about this pregnancy, his expectation weighed on her. Yesterday, Rasheed had gone out and come home with a suede winter coat for a boy, lined inside with soft sheepskin, the sleeves embroidered with fine red and yellow silk thread.

(ATSS, p. 46)

The quotation above explain that the expectations of Rasheed of the baby. He wanted a male baby and he has prepared all the necessary furniture when his son was born. Even he has also been a party to welcome the pregnancy of Mariam.

But the problem arises when Mariam invited her husband to go to the public baths. And there underfoot of Mariam bleeding, so she had to be taken to the doctor. In the event that their hopes of having a baby finally had been sunk.

The grief kept surprising Mariam. All it took to unleash it was her thinking of the unfinished crib in the toolshed or the suede coat in Rasheed's closet. The baby came to life then and she could hear it, could hear its hungry grunts, its gurgles and jabbering She felt it sniffing at her breasts. The grief washed over her, swept her up, tossed her upside down. Mariam was dumbfounded that she could miss in such a crippling manner a being she had never even seen. (ATSS, p. 60)

This quotation explains that the problem Mariam's when the baby was died that had made him feel happy. She wants her baby back to life. She wants her husband happy with a baby due Rasheed preparations are very enthusiastic to welcome the birth of a baby.

Then the response of Mariam with the lost of her baby, she is angry then the Rasheed has done celebrate the pregnancy. She feels angry at all prepared Rasheed in welcoming the birth of her baby. But she realized that this was her own fault. It is proven by speech below,

Other days, Mariam was besieged with anger. It was Rasheed's fault for his premature celebration. For his foolhardy faith that she was carrying a boy. Naming the baby as he had. Taking God's will for granted. His fault, for making her go to the bathhouse. Something there, the steam, the dirty water, the soap, something there had caused this to happen. No. Not Rasheed. *She* was to blame. She became furious with herself for sleeping

in the wrong position, for eating meals that were too spicy, for not eating enough fruit, for drinking too much tea. (ATSS, p. 60)

The sentences explain that Mariam feel angry towards Rasheed as farfetched prepare everything needed to welcome the birth of the baby. She blames that everything done of Rasheed for him who took the place of a public bath. But she realized that she himself was wrong because eating too much spicy and too much to drink tea and also sleep in the wrong position.

From this incident the attitude of Rasheed has changed. He always becomes irritable. He has always done violently towards to Mariam and in their daily life also getting away from Mariam.

In the four years since the day at the bathhouse, there had been six more cycles of hopes raised then dashed, each loss, each collapse, each trip to the doctor more crushing for Mariam than the last. With each disappointment, Rasheed had grown more remote and resentful Now nothing she did pleased him. She cleaned the house, made sure he always had a supply of clean shirts, cooked him his favorite dishes. Once, disastrously, she even bought makeup and put it on for him. But when he came home, he took one look at her and winced with such distaste that she rushed to the bathroom and washed it all off, tears of shame mixing with soapy water, rouge, and mascara.

(ATSS. P, 64)

The quotation describes that the attitudes of Rasheed had change. He is easily provoked anger, even a small problem can be angered with terrific. All things have been done by Mariam to make Rasheed happy. The start of cooking favorite dishes of Rasheed, clean the house, and even dress up in order to look beautiful was not made Rasheed happy. Mariam response has to be that way. All the change was because during the times every go to the doctor, Mariam did not also get the child.

Then came the character was named Laila. Laila is a survivor of the explosion that occurred at that time. The social circumstances of this novel often Afghanistan war because the Taliban. Laila saved by Rasheed and he surrounded him with affection at home. It became the next Mariam's problem in her life. It is proven by speech below,

"Don't be so dramatic. It's a common thing and you know it. I have friends who have two, three, four wives. Your own father had three. Besides, what I'm doing now most men I know would have done long ago. You know it's true." "I won't allow it." At this, Rasheed smiled sadly. (ATSS, p.133)

The quotation above describes when at such a time, Rasheed wanted to marry Laila. Laila thinks needs a place and respite care outside the home because of the social conditions do not allow for Laila to live alone. But Mariam's respon to this problem she did not allow the desire of Rasheed to married with Laila.

Rejection response conducted by Mariam ignored by Rasheed. In their daily life together with Laila, Mariam always fought first Mariam who do not want the presence of Laila in her family.

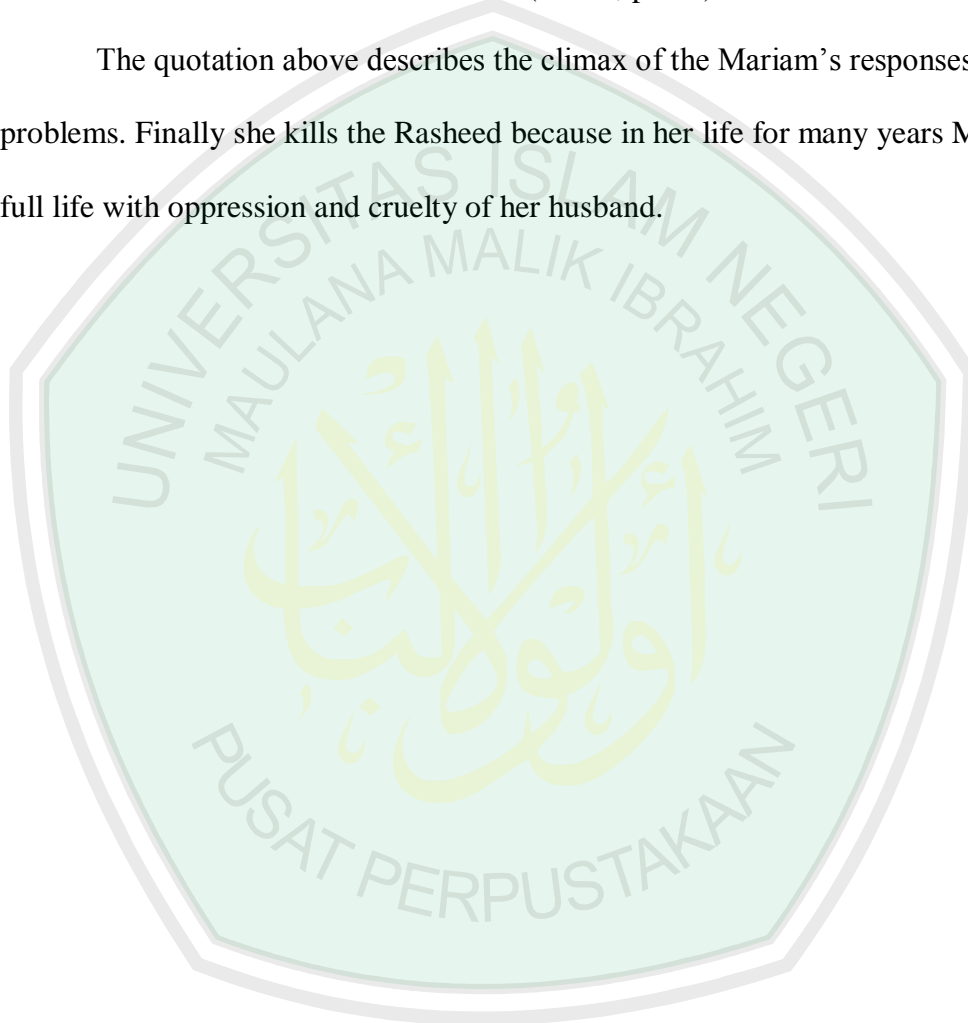
Then Laila gave birth to a baby boy because the relationship of love for Rasheed. The condition of Laila same with Mariam at that time when Rasheed wanted a baby boy. The treatment of Rasheed had been change became a rude and often quarrel. For the same condition both of the girls, Mariam and Laila became the friend.

Mariam was in complicated problem when she helped Laila from Rasheed's violence. Because Laila wanted to escape, Rasheed wanted to kill her. When Rasheed wanted to kill Laila, Mariam helped her,

In the toolshed, Mariam grabbed the shovel. Rasheed didn't notice her coming back into the room. He was still on top of Laila, his eyes wide and

crazy, his hands wrapped around her neck. Laila's face was turning blue now, and her eyes had rolled back. Mariam saw that she was no longer struggling. *He's going to kill her*, she thought. *He really means to*. And Mariam could not, would not, allow that to happen. He'd taken so much from her in twenty seven years of marriage. She would not watch him take Laila too. Mariam steadied her feet and tightened her grip around the shovel's handle. She raised it. She said his name. She wanted him to see. "Rasheed." He looked up. Mariam swung. She hit him across the temple. The blow knocked him off Laila. (ATSS, p.210)

The quotation above describes the climax of the Mariam's responses to the problems. Finally she kills the Rasheed because in her life for many years Mariam full life with oppression and cruelty of her husband.



CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter presents the conclusion and suggestion. The conclusion is completed based on the analysis; while the suggestion is given to the next researcher who is interested in doing research relevance in this study.

4.1 Conclusion

Illegitimate child is the children born in outside married. Based on Islamic Law, the status of illegitimate child only lineages to her mother and family of her mother, the illegitimate child did not have a relationship with her father yet. Islamic law does not recognize the institution of recognition moreover validation as contained in the Civil Code. Because if the agency imposed will result in a shift in values moral that leads to sexual deviance (adultery). The responsibility for all the needs of the child, both materially and spirituality is the mother who gave birth and her mother's family because an illegitimate child has only lineage with her mother.

Therefore, the main character of this novel *A Thousand Splendid Sun* experienced the problem that causes her life changes strictly because she is an illegitimate child. The researcher finds some scene shows that Mariam, as the main character having problem related to her status. The society views her as the disgrace due she was born as illegitimate child. And from her family when she

became adult, her father forces her to have arranged marriage with chosen man. Consequently, some conflicts appear throughout her life.

By this chance, the researcher analyzes the main character problem by sociological theory. Mariam efforts to solve each her problem by her response such as patience, obedient, and always approve what she get. By Islamic law, Mariam status as the illegitimate child, can't be forced by her father. Due to all the problems occur towards her is mainly from her father affection to get marriage to avoid the disgrace. All of her response stated in the novel shows that Mariam is a strong woman who tries to survive her family. Even though, Mariam has the depression during her life.

4.2 Suggestions

Firstly, it is recommended for the readers especially the literature students to understand the status of the illegitimate child, particularly from its basic terms, such as lineage, rights, and the role in Islamic law about illegitimate child. Those terms may give more critical analysis upon the literary works in private interest or current issues.

Secondly, it is suggested for the next researcher to continue the research in the similar field by Islamic law in treat the illegitimate child. As an example, the next researchers can conduct the study by choosing the term relationship the lineage in one of interesting literary works. In addition, the next researcher also may analyze the term discourse which definitely has more significant contribution and influence within the whole Islamic law. Therefore it is expected that the next researcher can provide wealthier information about illegitimate child in society.

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APPENDIX

1. About the Author

Based on Penguin Group and New York

Khaled Hosseini was born in Kabul, Afghanistan, in 1965. A Thousand Splendid Suns was released on May 22, 2007, and received favorable prepublication reviews from Kirkus, Publishers Weekly, Library Journal, and Booklist, becoming a number one New York Times bestseller for 15 weeks following its release. During its first week on the market, it sold over one million copies. Columbia Pictures purchased film rights in 2007 and confirmed intentions to create a movie adaption of the book.

2. Novel Summary

Based on Penguin Group and New York

The story told about a funereal life experienced by the main character, Mariam, who lived with her mother in Kolba. Mariam was an illegitimate child called *harami*. Her mother, Nana, treated her badly and roughly. She was often mocked and yelled as a child who brought bad luck for her mother's life. Mariam stayed separately with her father, Jalil. Jalil lived in Herat with his three legal wives and ten children. Every Thursday, Jalil visited Mariam to give some daily need in order to redeem his sin toward Mariam and Nana. By living with her mother, she was in emptiness because she never got warm affection. Her mother prohibited her to go to school and played with her neighbor. That was why she felt lonely because there was no friend in her life. She often played alone in the edge of the river.

Thursday was her favorite day because her father visited her. Sometimes her father gave her some gifts. Mariam actually could feel bit affection when meeting with her father. Jalil often told some stories and accompanied her to play in the edge of the river. Although Nana told that her father did not really loved Mariam and he just wanted to redeem his sin for them, Mariam still more believed her father than her mother. It was because Jalil did

not treated her roughly. That was why, Jalil's affection became her motivation to live longer. Another beloved person beside her father was Mullah Faizullah. He was Mariam's religious teacher. Twice a week, Mullah Faizullah came to Mariam's house to teach Mariam about praying and some tenets from holy Koran. Mariam became pious and good moslem because of him. Mullah Faizullah gave some motivations when Mariam was sad and down. With him, Mariam could share her problems that actually she could not tell to her mother.

The problems began when Mariam went to Herat to see her father in one day to celebrate her fifth teen birthday. Her father promised her to pick her up and invite her to go to his cinema. But Jalil did not fulfill his promise. He did not come to pick Mariam. That was why Mariam decided to go to Herat to see her father by herself. Before she went to Jalil's house, Nana had prohibited and threatened her that she would commit suicide if Mariam went to Herat. But Mariam decided to go to Herat because she had a freedom like the other children to have happiness with her father. Arriving at Herat, Mariam could not believe that her father did not have willingness to see her. Jalil let her to sleep in the outside of his house. In that time, she realized that what her mother said about Jalil was right. Her father was not in deep heart in loving her as his child. When Mariam arrived at home, she found her mother hung up and died. Mariam was so dissapointed with herself. She

confessed that she was wrong and decided to live better in order to redeem her sin to her mother. She was not in long grief and was not in frustration because she reminded her religious teacher that God had a reason in every sorrow that she experienced. She believed that there was easiness after difficulty.

After her mother died, she lived with her father. There, she could not live in a peaceful condition. Jalil's wives did not treat her well and he did nothing for her. Mariam did not take a long time in living with her father because Jalil's wives married her with forty five years old widower, Rasheed. At that time, Mariam was fifteen years old and she could do nothing to refuse it because her father did not help her.

In the beginning of her marriage, Mariam lived in happiness. Rasheed gave big attention to her and treated her romantically. Mariam could feel warm affection. She actually could show that as a *harami* child, she had freedom to live better. The problem began when she lost her pregnancy. Rasheed attitude changed and became rough to Mariam. She became the target of his discrimination. She often got slap and kick from Rasheed. Mariam accepted it and faced it patiently. She still obeyed and served her husband because her religion commanded her to become a good wife.

Rasheed actually had second wife, Laila. Laila was the victim of Taliban war in their country. Rasheed who found her then

married her. At their marriage, Laila actually was in pregnancy with her beloved man, Tariq. Laila did not married with Tariq because Tariq moved to Pakistan earlier with his family to avoid from Taliban's violence. Indeed, Mariam was not angry or jealous with Laila. She treated Laila well. Even she could see her meaningful life when she treated Laila's children well. She actually could give affection and be beneficial for others. She could prove that as *harami* child, she could experience a beautiful and better life.

Mariam was in complicated problem when she helped Laila from Rasheed's violence. Because Laila wanted to escape, Rasheed wanted to kill her. When Rasheed wanted to kill Laila, Mariam helped her. Undeliberately, Rasheed was killed. Mariam actually took responsibility for it. She accepted death punishment without regret. Finally, Laila could live happily with Tariq while Mariam was very happy in the heaven.