

**Violation towards Charismatic Domination in Atiq Rahimi's
*The Patience Stone***

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ABSTRACT

This study is a qualitative research that was conducted to analyze the violation towards charismatic domination by a woman as reflected in Atiq Rahimi's *The Patience Stone*. The writers use the sociological approach to analyze the charismatic domination. The researcher uses the descriptive method in analyzing the study. The researcher also uses the theory of domination of Weber. The main source of this study is the novel *The Patience Stone*, while the supporting data are taken from books, journals, and from the internet. Using the theory of domination referring to the Mullah and the husband, the researcher finds that the woman as a wife dares to violate the religious teaching as she feels lonely, tortured, as well as despaired by those two charismatic domination.

Key words: violation, charismatic domination, *The Patience Stone*, .

INTRODUCTION

Recently, dispute between woman and man in Atiq Rahimi's *The Patience Stone* has been discussed in three articles by Dyah Rohmawati (2014), Seyedeh Robabeh Zabihzadeh, et. Al (2015), and Abdul Wali Yawari (2020). Including the researcher's analysis, all three mentioned above analyze a woman facing a speechless husband that makes the wife (the woman) lonely, tortured and despaired. Literature is the mirror of the society. We can find out what happens in a certain society from the literary works that we read. Literature is the reflection of the society where the authors live. The literary works can be in the forms of poetry, short stories, novels, drama, and etc.

Literature and society have a strong connection in that a literary work can affect the mindset of a certain society. On the other hand, a certain society may give the idea to the literature. Literature is a reflection of the society. It indeed reflects the society, its good values and its ills. In its corrective function, literature not only mirrors the ills of the society with a view to making the society realize its mistakes and make amends, but also projects the virtues or good values in the society for people to emulate (Duhan, 2015).

Little in Fanani (2015) says that the people's literature becomes the fundamental element of its culture which contains the information of the society's value, their worries and conflicts, briefly, their entire way of life. The fictional characters that the authors create in their literary works are the representative of the real characters in real life. What happens in the society gives the authors inspiration that they transform into their literary works. The literary works are the interpretation of the authors about the problems that the society has. With their imagination they bring the problems that they see in the society to their works.

An author is a member of society who is attached to a certain social group. Such a certain social group maintains education, religious practice, culture and all existing social institution. One of the existing social institutions is literature which uses language as its medium. Language then is a social creativity. Further, literature presents a picture of life which is a reality in society in that it involves relations among society, relation between society and personalities, relation among people, and among events in human's feeling.

Then, the society the researcher refers to is the society within Atiq Rahimi's *the Patience Stone* in which a woman violates her religious teaching and the Mullah, both of whom possess charismatic domination towards a woman religiously and culturally. Religiously, Islam regards a man is higher than a woman. Culturally, the Mullah takes a control over the society.

Atiq Ramini is a prestigious Afgan writer who has received a number of literary and film awards. He won the Prix du Regard vers l'Avenir at the Cannes Film Festival and a Golden Dhow award for Best Feature Film at the Zanzibar International Film Festival for his *Earth and Ashes* in 2004. For years later, in 2008, he was awarded the Prix Concourt for *The Patience Stone* (<https://www.literaturhauseuropa.eu/en/authors/rahimi-atiq-1>).

The Patience Stone talks about Afgan women who have been faceless and voiceless for a long time. Hosseini in Khan states that Rahimi in this novel has given them voice and face by using an unforgettable character who could argue, and offers her a proxy for the grievance of millions of women (Khan, 2017).

LITERATURE REVIEW

Previous Studies

Rohmawati commences her article, entitled *The Domeatic Violence Against Afghan Women in Atiq Rahimi's The Patience's Stone : A Feminist New Historicism Reading*, with domestic violence against Afghan woman in the form of physical, psychological, sexual or financial violence within an intimate or family-type relationship and forms a pattern of coercive and controlling behavior (Rochmawati, 2014). Similarly, Seyedeh Robabeh Zabihzadeh, et. Al, in the article entitled

Domestic violence against women in Atiq Rahimi's The Patience Stone, analyze domestic violence against woman in Afghan based on three main forms of domestic violence, namely physical, sexual and emotional abuse (Zabihzadeh, 2015). Abdul Wali Yawari analyzes in a different way from the previously mentioned; he analyzes critically a woman who has suffered from a man in the eye of the man about sex, love and her anger (Yawari, 2020). Though, the woman faces a man in the novel, however, the researcher's view point is charismatic domination referring to the man (the husband) and the Mullah whose domination toward woman is confirmed by Islamic teaching as well as Afghan's culture. Because the relationship between the woman and the man as well as the Mullah is social relationship, therefore, the researcher explains the relationship of literature and society.

Theory of Domination

Domination is capability of individuals or groups to make their own will come true though there is counter-attack from others. Weber in Szelenyi states that every genuine form of domination implies a minimum of voluntary compliance, that is, an interest in obedience, customs, personal advantage, purely effectual or ideal motives of solidarity do not form a sufficiently reliable basis for a given domination. In addition, there is a further element, the belief in legitimacy. Every system attempts to establish the belief in its legitimacy.

Charismatic

Charismatic is one of the three forms of the authority. It is rational-legal and traditional types of authority that are realized by legitimacy. Its legitimacy is judged in four different ways on the basis of tradition, affectionate and emotional belief, rational belief, and belief in legality. According to the principle of legitimacy, Weber distinguishes three forms of the authority: traditional, charismatic and rational-legal (Njegovan, 2011). Weber defines charismatic as emotional binding of a follower to his/her leader. He further explains that charismatic domination refers to two groups one of which is religion.

RESEARCH METHOD

The methodology used in this study is the descriptive method. The description gives the readers a clear explanation about the problems that are analyzed. The researcher refers to the theory of domination. Since the novel belongs to Afghanistan with its Islamic belief, the researcher then attaches charismatic to Islamic leader, the Mullah, whose domination influences people's life. Magnus (2002), et al, in his book *Afghanistan Mullah, Marx, Mujahid*, defines Mullah as the one who represents traditional Islam by which a key role in making events has been played, which takes account of the official structure of religion, in the twentieth century.

He further states that Mullah's tasks are to serve the mosque, to lead the prayer, to present a sermon on Fridays especially, to read the Koran, to preside at life-cycle

services, to judge quarrels, and to teach how to read the Koran to the boys. Mullah has a great influence in their society and because of his faithfulness he deserves some respects.

Another person that has a charismatic domination in Islamic domain is a husband; a husband takes a control over his wife. It means that a woman (a wife) has to respect her husband whatever it stakes. Thus, the two persons, the Mullah and the husband become charismatic dominations in this article.

RESULT AND DISCUSSION

As explained above that charismatic domination refers to religion domain dealing with the power of two sorts of people, the Mullah and the husband. Therefore, being miserable confronting those two persons, the woman violates the religious law and culture by being against them. It is told that the husband has been badly injured due to war and lying in bed.

As to being against the Mullah, firstly, in desperation of her husband's remaining silent, the woman curses the Mullah by not paying a usual visit to her husband. In the following day when the Mullah knocks at her door, the woman remains silent. She should have admitted the Mullah in because he is the one who has deserved respects from the people around. Yet, the woman is against him by not letting him in because of what happens to her husband, nothing what the Mullah's order does the husband any good. The following quotation verifies the above illustration: "But that stupid Mullah has no idea what it's like to be alone with a man who...." (Rahimi, 2010:9) is spoken after the Mullah goes back.

Secondly, the woman is reluctant to go on reciting one of the ninety-nine names of God ninety-nine times a day for ninety-nine days, which to their belief can cure her husband's wound, ordered by a Charismatic religious leader in that area, the Mullah, because she thinks the Mullah has done something unfair to her for her husband has ignored her. The following quotation verifies her complaint against the Mullah: "That I must recite one of the ninety-nine names of God ninety-nine times a day...for ninety-nine days! But that stupid Mullah has no idea what it's like to be alone with a man who..." (Rahimi, 2010:9). The woman indeed obeys his order to recite one of the ninety-nine names of God for ninety-nine times a day for ninety-nine days. However, remembering that her husband always does her lots of harms during his being healthy, the woman feels reluctant to obey such an order besides her husband recovery doesn't come into sight yet. The following quotation verifies the previous explanation: "What was I saying before that stupid Mullah started screeching?" (Rahimi, 2010:85).

Lastly, the woman is found to be in conflict against the Mullah, through her husband. As her husband cannot do anything and speak, the Mullah asks her wife to recite the name of God for his recovery. Realizing that what the woman has done doesn't do her husband any good, the woman relents. The woman is in protest

against the Mullah because she has to treat a husband who has neglected her during his being in normal condition, which then she regards as being unfair. Exactly what the Mullah tells the woman to do is to recite one of the ninety-nine names of God in ninety-nine times a day for ninety-nine days. The following is the quotation of her conflict against the Mullah: "I can't take it anymore" (Rahimi, 2010:6-7).

As to being against the husband, firstly, wife's existence turns out to be ignored by man especially when he is with his guns. It happens to the woman whose life is so miserable because her husband ignores her. The following quotation verifies the fact that man forgets his family whenever he is dealt with guns/war: "Did you think about us for even a second, when you shouldered that fucking Kalashnikov? You son of a...." (Rahimi, 2010:14).

Secondly, the woman is afraid of the blood of virginity because she has imagined what happens to her if in her first night of her marriage, she doesn't bleed. Her husband perhaps tortures her. Her existence of being a good woman will be put away. The following quotation verifies her anxiety of the blood of virginity: "I didn't tell you. And you, you thought that...the blood was proof of my virginity!" A muted laugh shakes her crouched, huddled body. 'How thrilled you were to see the blood, how proud!'" (Rahimi, 2010:28).

Thirdly, the woman is afraid of the blood of menstruation because the woman has been beaten by her husband when she sleeps with him in a condition of menstruation. Her husband thinks that the woman has made him dirty. The following quotation verifies the preceding information: "You came back and beat me, in the middle of the night, just because I hadn't warned you that I was bleeding. I had defiled you!" (Rahimi, 2010:31).

Fourthly, the threat of infertility also falls on the woman. The woman is so much afraid of being infertile that to prove that she is fertile, she conducts illegal sexual intercourses that give her two children. To the fact of the true blood of her daughters that don't belong to her husband, she wants to confirm that her husband himself is infertile, therefore, she will be safe of being sent in exile like her aunt. Hearing the disgraceful thing by his wife, her husband wakes up from his lying and bangs the woman to the floor to her death. The following quotation verifies the previous explanation: "Everyone thought it was me who was infertile. Your mother wanted you to take another wife. And what would have happened to me? I would have become like my aunt. And it was exactly then that I miraculously bumped into her" (Rahimi, 2010:132). That the two daughters don't belong to her husband can be verified by the following quotation, "'Yes, my Sange-e Sabur, those two girls are not yours! And do you know why? Because you were the infertile one. Not me!" (Rahimi, 2010:132).

Fifthly, the woman curses her husband because she cannot sleep with him as she is regarded as being a nuisance. It happens to the woman when out of the blue the woman's presence disturbs him and tells him that she is sick. Yet, the man forbids

her to be with him. He tells her to sleep with the children, instead. Therefore, she bravely curses her husband. The following quotation verifies her bravery to be against her husband: "But you still sent me to sleep in the other room with the children. What a bastard" (Rahimi, 2010:106). The woman is brave because the researcher thinks that she is a religious person that is shown by her obedience to treat her injured husband patiently.

Sixthly, the woman is in protest against her husband for the man's liking to blood; the blood of war, the blood of virginity, and the blood of menstruation. The blood of war means that her husband will be away at war and takes no care of his family. The blood of virginity means man's pride which becomes the woman's fear of her husband's treatment to her whenever in her first night of her marriage she doesn't bleed. The blood of menstruation means his beating against the woman because her husband is made dirty. The following quotation verifies the above explanation: "I didn't tell you. And you, you thought that ... the blood was proof my virginity! ... how thrilled you were to see the blood, how proud" (Rahimi, 2010:28). "I kept wondering what would happen if by any chance I didn't bleed that night...." (Rahimi, 2010:29) is said by the woman at her first night of marriage. Therefore, the woman demands her death, "Why doesn't God send you Ezrael, to finish you off and for all?" (Rahimi, 2010:60).

Seventhly, the woman fights for her private life. A man of war should deserve respects from his surrounding, but he doesn't get one. Despite his disrespect that he gets, as a result of the husband's lying ill in bed, the woman's sisters as well as the husband's brothers abandon her so that she becomes less of care. It is only her aunt that takes care of her and the children. The woman then grows angry with her husband. She has nobody to sustain her life. The only one who sustains her life is her aunt who has been sent away in exile for a certain reason. Besides, man in the woman's area has a hobby, that is, war. When he is away at war he forgets all his women. Her husband is regarded as the one who turns out to ignore his family whenever he has a gun with him. The woman, therefore, is in protest against him for such ignorance. The following quotation verifies the previous explanation: "... you men! As soon as you have guns, you forget your women" (Rahimi, 2010:57). It turns out that what the woman fears is that every time a man is with his gun, he always not only forgets his women; sisters, wife, and mother but also becomes brutal to his women. The following quotation verifies the previous condition: "and you took up your gun again. Left again for that crazy fratricidal war! you became conceited, arrogant and violent" (Rahimi, 2010:66).

Lastly, the woman questions her husband of their marriage. As husband and wife, her husband turns out not to speak, not to share with the woman during their years of married life. To this, the woman is in protest against her husband because only two or three years she can live with him. However, during their briefly living together, her husband still keeps silent towards the woman, therefore, the woman feels lonely. The following quotation verifies the above illustration: "I was talking about two of us, our marriage, my loneliness" (Rahimi, 2010:55).

CONCLUSION

Charismatic domination is worthy a respect to have a balance life, yet, they have to create this balance themselves. What the woman does to violate the Islamic teaching as well as the culture is indeed to remind the policy maker to do their jobs professionally. Thus, the violation of a person towards respectable men, her husband and the Mullah should not happen if the two charismatic domination treat the other well.

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