

Legitimization and Delegitimization in Yahya Sinwar's Novel "The Thorn and the Carnation" According to Norman Fairclough's Critical Discourse Analysis

Ahmad Arefi, (corresponding author): Ph.D. in Arabic Language and Literature, Faculty of Persian Literature and Foreign Languages, Allameh Tabataba'i University, Tehran, Iran. Email: ahmad.arefi@yahoo.com
Zahra Nasri, Ph.D. in Arabic Language and Literature, Faculty of Literature and Languages, Arak University, Arak, Iran.

Introduction

Discourse analysis, which is an interdisciplinary study between literature and the disciplines of linguistics, social sciences, political sciences, etc., according to various definitions of scientists, explains and specifies the manner of expression and speech in order to determine the ideology of the speaker through it. The context of discourse analysis is language, through which the speaker's goal is achieved, which is why linguists consider language to be versatile and can make life easier for the speaker or destroy it. Critical discourse analysis is a critical approach that, in addition to linguistic and discursive analysis, examines the relationship between language, society, and power. In his critical discourse analysis, Fairclough proposes three levels of description, interpretation, and explanation in examining texts, each of which examines the linguistic context of the text, the background of the text, and the relationship between language, society, and power.

Yahya Sinwar, the author of the novel "The Thorn and the Clove", is one of the pro-Palestine fighters who devoted his life to defending this land and his Islamic ideals against Israel and Zionism, until he was martyred by the Zionists while fighting. He wrote this novel in a simple, realistic and colloquial language in prison to defend the rights of the Palestinians against the colonialism of Israel and America. In this novel, he seeks to delegitimize the usurping Israelis who have forcibly usurped the Palestinian lands and are violently killing Palestinians, and gives legitimacy to the Palestinians, who claim that the Palestinian land is their legal and religious right.

Methodology

The importance and necessity of the research is that the audience, through the analysis of Fairclough's critical discourse, through the scrutiny of the novel "The Thorn and the Clove", achieves the author's goals, namely to discover the meanings and dominant ideology of Yahya Sinwar's novel. So, this article, using the descriptive-analytical method and Fairclough's critical discourse analysis theory, seeks to examine the novel "The Thorns and the Cloves" through the following questions:

1- How and by what styles does Yahya Sinwar legitimize his discourse and ideology in the novel "The Thorns and the Cloves" at the level of description?

2- How does Yahya Sinwar reveal his ideology in the novel "The Thorns and the Cloves" at the level of interpretation and explanation?

Results and Discussion

Regarding the level of explanation in the novel "The Thorn and the Clove", it can be said that Sinwar reveals his ideology by referring to the strategic turning point in Palestine, describing the inhuman actions of the occupiers, the resistance operations and the connection between religion and perseverance, and the emergence of oppression and tyranny in connection with capitalism and the economy to buy weapons and make people homeless, ruin their lives, and the fall of morality and humanity. So we understood the dialectical relationship between discourse and society, that discourse is influenced by some popular ideas and currents of thought, but ultimately discourse has an impact on society and rejects the popular idea of non-resistance, weakness and betrayal of the people and rulers, and the oppression and tyranny of the Israelis, and removes legitimacy from them and gives it to the Palestinians to defend themselves through legitimate struggle and resistance and take their rights from the Israelis.

Conclusion

In the novel "The Thorn and the Cloves", Sinwar uses methods such as contradiction, emphasis, negation, denial and rebuke to encourage the audience to be defiant and resist the evil and tyrannical Israeli occupiers. He intends to legitimize his discourse and ideology in order to prove the legitimate right of the Palestinians to fight for freedom and defend themselves, and in return, to strip legitimacy from the Israelis, who have themselves caused this delegitimization through illegitimate means such as oppression, violence, war-mongering, aggression, massacre, and illegal usurpation of Palestinian land. In his discourses, he places great emphasis on the words "homeland", "land", "Palestine", etc., in order to preserve and highlight the ideology of the Palestinian land as a legitimate right of the Palestinians, and to emphasize the importance of this land and the struggle and sacrifice to preserve it, even at the cost of martyrdom and the loss of Palestinian lives. At the level of interpretation, he has linked the knowledge and awareness of the text to Islamic texts and proverbs, and he considers the discourse of Palestinian struggle and resistance as their accepted culture and ideology to be an extension and continuation of Palestinian thoughts and ideology that has become apparent after the occupation of Palestinian territories by the Israelis.

References

- Allen, G. (1991). *Intertextuality* (P. Yazdanjoo, Trans.). Markaz Publishing. {In Persian}
- Al-Sinwar, Y. I. (2004). *Al-Shawk wa al-Qaranful* [The thorn and the carnation]. No publisher. {In Arabic}
- Al-Sulaymi, A. ibn Mardas. (1991). *Diwan al-shi'r* [Poetry collection] (Y. Al-Jubouri, Ed.). Al-Risalah Foundation. {In Arabic}
- Bairoch, F. (1953). *Hadhihi hiya al-ra'asmaliyah* [This is capitalism] (M. Aytani, Trans.). Dar Beirut. {In Arabic}
- Balmer, T. J. (2013). *Akhlaqiyat al-ra'asmaliyah* [Ethics of capitalism] (M. F. Khedr, Trans.). Hindawi Foundation. {In Arabic}
- David, B. (2003). *Legitimizing power* (M. Abedi Ardakani, Trans.). Yazd University Press. {In Persian}
- Fadli, M. (1997). *Dirasah wa naqd fi masa'il balaghiyah hammah* [A study and critique of important rhetorical issues]. Ferdowsi University of Mashhad. {In Arabic}
- Fadli, M. (2004). Discourse and critical discourse analysis. *Journal of Humanities and Social Sciences*, 4(14), 81-107. {In Persian}
- Fairclough, N. (2000). *Critical discourse analysis* (F. Shayesteh Piran et al., Trans.). Center for Media Studies and Research. {In Persian}
- Fairclough, N. (2009). *Critical discourse analysis and the marketization of public discourse: The universities discourse*. Polity Press.
- Fairclough, N. (2016). *Discourse and social change*. Polity Press.
- Fatahi, S. M. (2008). The discourse of power in Michel Foucault's thought. *Daneshnameh Quarterly*, (4), 65-73. {In Persian}
- Hosseinzadeh, S. M. A. (2018). A reflection on the foundations of political system legitimacy. *Politics Journal*, 48(2), 327-346. {In Persian}
- Heywood, A. (2014). *An introduction to political theory* (A. Alam, Trans.). Qomes Publishing. {In Persian}
- Ibn Qutaybah, A. ibn Muslim. (1981). *Ta'wil mushkil al-Qur'an* [Interpretation of problematic Quranic verses] (S. A. Saqr, Ed.). Dar al-Ma'rifah. {In Arabic}
- Jorjani, A. al-Qahir. (2004). *Dala'il al-i'jaz* [Evidences of inimitability] (M. M. Shaker, Ed.). Maktabat al-Khanji. {In Arabic}
- Jorgensen, M., & Phillips, L. (2010). *Theory and method in discourse analysis* (H. Jalili, Trans.). Ney Publishing. {In Persian}
- Kalantari, A. (2012). Investigation of the triangle of discourse, power, and ideology in Islamic texts. *Political Science Quarterly*, 8(3), 99-124. {In Persian}
- Lenin, V. (n.d.). *Al-isti'mar a'la marahil al-ra'asmaliyah* [Colonialism as the highest stage of capitalism] (R. Al-Barawi, Trans.). Maktabat al-Nahdah al-Misriyyah. {In Arabic}

- Murtad, A. (1998). *Fi nazariyat al-riwayah: Bahth fi tiqniyat al-sard* [On narrative theory: A study in narrative techniques]. Alam al-Ma'rifah. {In Arabic}
- Rahmani, A., & Heydari, A. (2020). Critical discourse analysis of Surah Al-Muddaththir based on Norman Fairclough's theory. *Journal of Arabic Language and Literature Sciences*, 12(1), 9-24. {In Arabic}
- Rousseau, J. J. (1987). *The social contract* (M. Kia, Trans.). Ganjineh Publishing. {In Persian}
- Sabban, M. (2000). *Hashiyat al-Sabban 'ala sharh al-Ashmouni 'ala Alfiyat ibn Malik* [Sabban's gloss on Ashmouni's commentary on Ibn Malik's Alfiyya] (T. A. R. Saad, Ed.). Al-Maktabah al-Tawqifiyyah. {In Arabic}
- Samarrai, F. S. (2000). *Ma'ani al-nahw* [Meanings of syntax] (Vol. 4). Dar al-Fikr. {In Arabic}
- Soltani, A. A. (2005). Discourse analysis as theory and method. *Political Science Quarterly*, 7(28), 153-180. {In Persian}
- Ta'mah Halabi, A. (2007). *Al-tanas bayn al-nazariyyah wa al-tatbiq: Shi'r al-Bayati namudhajan* [Intertextuality between theory and practice: Al-Bayati's poetry as a model]. Al-Nahdah al-Ammah al-Suriyyah lil-Kitab. {In Arabic}
- Zibai, M., & Al-Gharabi, I. A. N. (2024). The narrative structure in the novel *Al-Shawk wa al-Qaranful* by Yahya Al-Sinwar. *Studies in Arabic Narratology*, 6(15), 75-98. {In Arabic}