



A CDA analysis of Fadi Zaghmout's Amman's Bride

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Abstract

Critical approach analysis is an approach towards the study of language, which is based on multiple theoretical and methodological approaches. Most of scholar's view language as social practice and this approach is used to highlight the hidden relations and ideologies that are present in the discourse and content being studied by the reader. All the social practices that are a part of society are linked to some historical contexts. The existing social relation in a society also reproduce based on the social practices which make an overall outline of the society and its practices. To explain the social practices with the language, Critical Discourse Analysis is one of the main strategy that aims at critically describing and interpreting the discourse (Kress, 1990). Critical discourse analysis is based on the qualitative approach. This paper is based on the critical discourse analysis of the book, The Bride of Amman. The novel is based on the details of the struggle that are faced by the women in the Jordanian society. The novel is considered as a bold attempt of Fadi Zaghmout, who addresses the societal issues like sexual orientation and gender identity in the novel with the aid of different characters. The paper focuses on the socio-psychological aspects of the novel, linking the societal issues in the Jordanian society with the emotions and feelings of the people. This has practical importance in making the personalities of the people and in the novel too, where characters are developed according to the situations they must face. The paper conducts a critical discourse analysis of the novel, on the by inter linking the ideology in the texts and interprets the idea behind the writings also combining the social and psychological aspects of the human life. The analysis is also based on the theory of socio-psychological and relating it to the main idea of the theory. Critical discourse analysis in this paper is based on the Fairclough's model of the CDA.

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Introduction

Critical approach analysis is used towards the study of language, which is multidisciplinary in nature, and its theoretical and methodological approach enhance its practical use in the field of research. There are different model through which the critical approach analysis is conducted, which are proposed by different analysts including Norman Fairclough, Ruth Wodak, Teun Van

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Dijk, and James Paul Gee (Blommaert & Bulcaen, 2000). This paper is based on applying the Norman Fairclough model of Critical Discourse Analysis. The model proposed by the Fairclough is based on the three main interrelating processes that are used to conduct the analysis. Initially stating and describing the textual data that is under the analysis and research. Secondly, interpretation of the described text is conducted, and lastly the text is explained and a critical analysis is conducted on the social implications of the text (McHoul & Rapley, 2001). This is the reason that while conducting a critical discourse analysis, Fairclough's model is most widely accepted one as it covers the data or text under consideration from the most three important dimensions and relates the three explanatory analysis. While unpacking the text the researcher makes sure to reveal the idea behind the mentioned text to overcome the language barrier and broaden and deeply explain the social practices and social implications.

Fairclough model of critical discourse analysis is applied to the novel *The Bride of Amman*, which is written by Fadi Zaghmout. The novel is based on issues like homosexuality, sexual orientation, inter religious marriages, gender identity and other violence issues that are faced by women and Trans gender people in the society with main emphasis on the Jordanian society. Fairclough model is applied to each scenario of the novel and each character who portrays the specific issue in the novel. Interrelating these issues to the societal practices and norms by conducting an analysis of the norms that have been normalized in the society of Jordan is the main central focus of the research. Research that emphasis on different aspects of violence that are faced by the women and Trans gender people and an analysis of these issues can help the societies to over the issues of violence and investigate the areas that have promoted in normalizing such practices of violence in the societies.

Literature review

Socio Psychological Theory

The theory states that individuals and societies are intricately linked, in which the individuals strive to meet the standards and norms that are set by the society and in turn society helps them to achieve these goals and norms (Aydinbek, 2021; Burgul Adiguzel, 2021; Melhem, 2021). This close relationship between the society and individuals that make the society have a deep effect on the personality making of the people. Social factors as well as psychological factors contribute in making the personality of people, where social factors include religion, family, wealth and psychological factors include feelings, thoughts, actions and beliefs of people (Bar-Tal & Halperin, 2011; Junaid, Santaria, & Thaba, 2021). Cultural values and social norms from the society have an overpowering effect on the psychological factors and thus shape the human personality (Danielsen & Valaker, 2021; Muthuswamy, 2021). These factors also have a considerable effect in shaping the behaviour of people according to the external situation (Lind, Hartmann, & Wakenhut; Meniado, 2021; Pantazidou, Vega-Gea, & Requena, 2021). Social psychologists explain that human behaviour is derived from the social institutions of the society and mental state of the people inhabiting the society.

The Bride of Amman

Studies (Stockwell, 2015) have said that Fadi Zaghmout, the Jordanian activist and an author, in 2012, published his first novel, "The Bride of Amman", discussing the sexual standards and gender brutality in the city of Amman. It was a bestselling and was converted into English by Ruth Ahmedzai Kemp. Furthermore, *The Bride of Amman* is a short and convincing read, interlacing five alternate points of view all through the book - those of Salma, considered an eternal old maid and a source of disgrace by her family, of Salma's sister, Leila, who drives the ideal life in Jordanian culture's eyes, of Ali, covertly gay, Hayat, victim of inbreeding, and Rana, a Christian young lady who succumbs to a Muslim. Regardless of the bleakness and viciousness pervasive inside the book as the characters battle to fight bias and abuse, *The Bride of Amman* is oddly an elevating novel with its versatile characters and finishes on a confident note with what is two cheerful relationships. As said by the researcher (McGhee, 2013), *The Bride of Amman* is a sharp and delicate confession of Jordanian culture through the voices of youngsters compelled by traditionalism and outright segregation.

Previous studies (Pötzl) shows that Fadi Zaghmout's novels deals with various types of obstruction and joy and viciousness, readings of these unexpectedly interdepend with sex, sexuality gender and needs by the novel's flaunty showcase of Jordanian and Egyptian culture to say the

least. Moreover, A close perusing of Fadi Zaghmout's 'The Bride of Amman', gives an expert story of an intrinsically androcentric, male centric, homophobic, misogynist and transphobic society and the support of this very framework by its own kin (Al-Hmiedat, 2021). By uncovering the literary development of two female heroes as femini sacri (and one as their main enemy) and confusing these very developments to discourse act hypothesis, it is shown the way that brutality works through language (Kiral, 2020).

Regardless of anything else, The Bride of Amman can be perused as an immense request for adoration said by. It will not be the romanticized heteronormative love, one may have as a primary concern, it portrays various adaptations of adoration and figures out how to deconstruct standardized, real types of affection (marriage among people) and undermines heteronormativity in doing as such. Besides, the developments of womanliness and transgression of binaries and their regular opposition against normalizations will be inspected.

Literature (Joudeh, 2019) has argued that the book cover shows the mental disharmony and inner clash experienced by every one of the significant characters in "The Bride of Amman". While the title would appear to flag bliss, the substance of the lady imagined close to it is loaded with nervousness and agony. Marriage, and every one of the assumptions joined to it, is only one of the cultural standards which creator Fadi Zaghmout problematizes in his book. Moreover, hard-hitting writing rapidly brings the readers into the existences of four young ladies and a man living in the present Amman. They are close companions and offer numerous things, not least, the danger of absolute demolition if they do not keep the guidelines. Some will not be enclosed by normal practices and intentionally settle on resistant decisions, while others are accidentally set on an impact course with family and society through no shortcoming of their own. All are looking for affection and regard. They get going as unstoppable romantic people, however occasions cut hard, cynical edges on their spirits, as they find that it is difficult to stay consistent with their qualities and dreams during unavoidable social burden to adjust.

By allowing his characters to recount their accounts, from a women's viewpoint, Zaghmout conveys an extreme critique of society, creating one of few books composed by men that convincingly pass on the ladies' point. Furthermore, Zaghmout's book is certifiably not an artistic novel like theirs; indeed, its borderlines on drama, yet it is a story that should be told, an original that clearly rises out of solid inspiration to catalyse social difference. Having initially stated "The Bride of Amman" in Arabic affirms that his point is to produce conversation, not just to uncover.

Author (AbuAlRub, El-Jardali, Jamal, Iblasi et al., 2013) has described that the manner in which the writer makes the reader think about his characters and their dilemmas is one of the qualities of The Bride of Amman. As we witness them decide, we might shake our heads and murmur, "No, don't get it done," yet there is extraordinary enthusiastic truth to Zaghmout's composition and some appalling minutes in which the reader becomes contributed. Besides, one of the book's numerous incongruities is that the unmarried Salma is pushed to the mental and emotional edge, feeling "shackled, like I'm incapacitated," by different ladies locally - the companions whose mantra is, "it's your chance next", the grandma who wedded at fourteen years, and a fanatical matchmaking mother. Salma portrays Jordanian ladies' fixation on marriage as "deranged," and I was helped to remember Lorca's Yerma, one more lady considered a disappointment and scorned by her companions.

Researches (Kulwicki, 2002) have enlightened that there is a lot of misfortune and despair in The Bride of Amman and it defies issues regularly hid where no one will think to look for the honourable sake - assault, interbreeding, anti-gay prejudices, self-destruction, sexism, macho brutality, and impromptu pregnancy, for instance (Salam, Yaman, Hashim, Suhaimi et al., 2018). Nonetheless, the truth is balanced by incidental lovely analogy, and the text is frequently improved by Arabic adages. These contacts, along with the keen and understandable numerous voices, save the novel from truly becoming terrible.

Studies (Younis, 2013) shows another writing of Fadi Zaghmout includes Laila, which talks about the injustice in the Arabia despite of Arabic world being diverse in region and traditions . Laila, a women caught in a union with a man she sees as truly loathsome, Laila starts to acknowledge secret realities about her sexuality, about her very way of life as an advanced Jordanian lady. "Great" Arab ladies might have incidental startling dreams about men being dominating in bed... however Laila really finds strength to make it happen. Furthermore, when

she dies abruptly in an experience with a sweetheart, the stakes for the survivors become an incomprehensibly critical issue. Fadi Zaghmout, in *Laila*, gives voice to the Arab lady to place men in her general public being investigated (Elsherif, 2021).

Another book by Fadi Zaghmout, "Heaven on Earth" embraces a thoroughgoing examination of what a general public comparable in different regards to our own would look like if maturing and death had at last been prevailed as said by the writer (Brock & MacLean, 1993). Moreover, how will society manage the issue of overpopulation? Could anti-ageing be permitted uniquely to a limited, or could it be open to everybody? How it might treat our ideas of time, of achievements, of adoration? How might generations connect with one another? What new social sayings could jump up, and what might they supplant? What other innovative headways could exist at that point, and how might hostile to maturing set with them? From the thickly concrete to the uniquely existential, from society's legitimate reactions to unpretentious adjustments in human brain science, "Heaven on Earth" stands up to and manages essential changes in a whole approach to everyday life. The outcome is a packed material where not all things are given the consideration that it merits, however whose desire and intensity makes for a luxuriously fulfilling read.

Methodology

The novel sheds light on various kinds of difficulties and violence women must face which is an unfortunate part of our societies, particularly elaborates the difficulties of women of Jordanian society. Looking onto various kinds of violence women must face according to novel, Fairclough model of critical discourse analysis is applied to each.

Chains of Marriage

Where Fadi has highlighted various aspects of the society and difficulties that are faced which shape the human nature and personality. Fadi has called violence and its other name marriage in the novel. He highlights the curse of the Jordanian society, where marriage is entitled as the prime goal of the lives of girls. No matter how high their aims and ambitions are they are suffocated by the relationship of marriage. One of the noticeable examples of this violence stated in the novel is in the character of the girl named Leila.

"We laughed about it, a sad kind of laughter that betrayed the degree of unfairness in a society that forces our relationships to conform to one single format, making things permissible for men only, and only in one specific arrangement." (B: 160-161)

Fadi has portrayed a character Leila who is an ambitious girl and aims to study to elevate her value in the society to become an independent educated girl. Unfortunately, Fadi presents the reality of the society by saying, "much more significant achievement than getting a degree" (B: 16). Leila despite of being ambitious and educated realized that no one in the society cares about her education inquiries regarding her marriage. Leila was of the idea and genuinely believed that getting a degree will elevate her value in the eyes of people. However, the girl realizes that completing her degree was like a step moving closer towards the ultimate destination of marriage in the life of girl. The girl, Leila considers this realization as thunderstruck in her journey of success. Fadi sadly states that like Leila goal of the girl's life is marriage which is an unfortunate set standard of the human societies, epically mentioning from the Jordanian society. Being educated Leila wanted to put all the restrictions and implication of the marriage as side and wanted to excel in her life. However later another character Ali, proposes Leila for marriage. At this time Leila realized the bitter reality that she is armed with everything a woman wishes for, however she has is still missing on most valuable certificate of her life, marriage certificate. According to Fadi then makes Leila achieve this certificate and calls her Aroos, presenting the bitter side of society that no one cares about degree the only valuable certificate which is certified for women is marriage.

"Aroos – what joy is crammed into those letters! The name resonates in my ears like a sacred chant, the most cherished word in the human lexicon since time immemorial. Mankind has celebrated the concept of the bride throughout the history of civilization, and countless traditions, customs, and fables have been built up around it. Contemporary Amman society is no different." (B: 104)

Fadi mourns over the idea of marriage that is part of human civilizations since God created humankind. He finds the words Aroos significantly hurting his ears especially for a girl who is

well-educated, ambitious, and independent. Significance of making a girl bride since the creation of humankind is highlighted by the writer, which is a cultural aspect all around the world. Fadi says that the entire human race has been celebrating making girls bride, however he feels utterly sadden at these celebrations that are part of human societies. Fadi elaborates that the celebration and achievement which is the prime goal of human societies is scary to him as the girls being chained in the relation of marriage are no more productive to the society, their contribution towards the society gets so limited. Fadi says same is the tradition followed in the society of Amman. Making a girl Aroos is bringing her achievements and success to halt, is the idea of the writer.

Another such example of love and marriage relation is also depicted by Fadi in the novel, which is the story of a Christian girl who falls in love with a Muslim man which is also not considered normal according to the codes and standards of the Jordanian society. A Christian girl, Rana who is expecting a baby with a Muslim man, as she is in love with Janty. From being a Christian family and part of a society that has conservative norms towards the emotions and feelings of people and does not let the loved ones stay together happily. Rana being aware of the restrictions of her family did not even open to her family about her feelings for a man who she wants to marry. Such restrictions only lead either in the separation of the loved ones or separation from their families. One of the two option was the future of Rana and Janty, where they opted to leave the country and society that does not let the two in love with each other live together peacefully.

“I was filled with a sense of hatred for myself, and for everyone around me. I hated our culture and our religion, our traditions and our social prejudices.” (B:150)

The hate that Rana had for her and everyone around her was just because of the crime she committed of falling in love with a man from other religious background. She was even familiar to the punishment she had to face was nothing other than being killed by the violent man of her family. This aspect of novel also highlights another unfortunate aspect of the human societies that is the hate which exists in people who belong to different ethical backgrounds, religious backgrounds, and other differences. The hate for each other is being multiplied with each passing day instead of having harmony and respect for each other. Therefore, Rana had no other option than to leave the country and flee with Janty, whose parents assured their safe flee to Sweden Rana stated that she had no other option to either flee or to get an abortion and take away the life of baby. Love of Rana had to end up in a murder any way therefore she left the country. This part of the novel highlights another curse of the societies that is becoming common in which societal and familial pressure is the sole reason behind countless unwanted marriages and unwanted abortions. The differences that are made as in issue of ego for all the ethical groups, can be solved with a feeling of love, harmony, and respect of each other. And can also avoid the negative consequences like abortions, unwanted marriages and leaving own homeland. This will ultimately make the planet a peaceful place for entire humanity to inhabit no matter to what religious or ethical groups they belong to (Dweik, 2000).

Issues of Homosexuality

In addition to this adding towards the violence Fadi has stated in the novel, he further sheds light towards another curse of the human society is towards the homosexual relation. Fadi in the novel has mentioned a gay relationship, which is depicted by the character Ali. Adding on to this relation, Ali has been in love with his boyfriend, however he had no intentions of hurting the person he loves so much still Ali had to marry a girl. Fadi is of the concept that the restrictions that are imposed on the human beings regarding their love and relationships are also not justified in the human society. Fadi has highlighted these restrictions imposed by the standards of societies on the emotions of humans by marrying Ali to Leila, where both are not interested in getting married however they must do so to meet the set standards of the societies. Fadi here blames the strict restrictions that are very part of the culture imposing implications on the feelings and emotions of people. In the text Fadi prominently highlights the Jordanian society, for its codes and strict restrictions imposed on the people for keeping homosexual, transsexual, bisexual, and intersexual relations. Homosexuality and homosexual acts are not illegal under the penal code and laws set by the Jordanian courts and government. Despite of not being declared illegal by the laws all societies set their own conducts and boundaries that are expected to be followed by all the people. By setting societal boundaries and restriction inclusions and exclusions also exist. With the existence of the

inclusions and exclusions at some domains privileges are provided to the followers however in the other domains exclusions are imposed. Acts of homosexuality fall in the category of latter, where despite having felt for the person of same gender once cannot express and must face restrictions. Fadi has depicted this side of the Jordanian society in the novel where Ali despite being in love with his friend can't live happily together (El-Sharif, 2016). As he had to fight with the entire society and will be opting for a relationship that is not considered normal in their society. Portraying Ali as a hero towards the rights of homosexuality wasn't a good option for Fadi as he had to live a difficult life or ultimately had to leave the country for the peace and success of his relation (Froehlich, 2010).

Per formative Speech Act and Negative Words

Practice of per formative speech act is a reality of our societies that cannot be denied, in which people use speech and language to describe a situation beyond reality. Fadi has also highlighted this bitter side of our societies in the novel in different situations. Firstly, when Leila accomplished her dream of getting a degree, society pointed at her with the per-formative speech instead congratulating her on the considerable success she achieved. Fadi describes the situation when Leila proudly goes to home after concluding her degree, a few moments of congratulations were the followed by the idea of finding a good husband soon and start her family as a young bride. Also, cold heartedly pointing at her sister, Salma, mentioning to get married and not be like her.

Salma starts to cry when she hears her grandmother say "don't end up like your sister. No one wants to be an unplucked fruit left to rot." (B: 19)

The harmful consequences of one's speech can be so intensified that it can affect the mental health and peace of the other person. Fadi presented the effects of pre formative speech hidden behind the suicide of Salma. Speech and words of a person can build up negativity and hatred in people which leads to the loss of peace in their lives, and people end up taking their own lives. Fadi highlights the importance of speaking good and spreading positivity in life for everyone. Fadi has explained the negative words of people for Salma using the following metaphors:

"A scalpel that sliced through" (B: 21) her "mask of self-confidence" (B: 21)

Fadi has also highlighted another aspect of arranging marriages in the Jordanian culture in which girls are presented as an item for judgment if people find them good enough for marriage or even reject. He condemns such culture that questions the value and self-respect of any human being which is considered as a norm in the Jordanian society. In the novel Fadi expresses his dislike towards such norms and cultures hidden in the blogs of Salma. Salma is depicted as a writer of blogs in the novel and raises awareness to the girls of Jordanian society regarding the culture and norms that are being followed since ages. Salma states that the society is full of pressures, restrictions, and obligations especially for the human beings who belong to her gender, because of the pressures and implications imposed by the society, Salma opted not to get married. Salma explains the expectations she had from the people and society however per formative speech and societal pressures led her to take away her life in the most miserable way.

Per formative speech and its negative effects also had a negative oversized effect on the life of Ali. He used to experience negative speech since his childhood about his experience over sexuality. Words reflecting hate were used by the children of his age group which represents the overall hate of the society that is also a part of up bringing of the children. This made Ali insecure since his childhood and this was reflected in his life decisions, in which Fadi mentioned homosexuality not being declared as illegal even then Ali had to opt to marry a girl. The negative effects of hate speech remain as a dark shadow in the lives of people and strongly effect their living.

Violence and Rape

Fadi in the novel has highlighted violence in the society that is faced in different terms and various aspects. Rape is also a reality of the human societies where Fadi has emphasized on this reality in his novel with help of another character Hayat, who was not raped by any stranger or any other person but is a rape victim conducted by his own father.

"The moon chose to hide that night and was nowhere to be seen. The moon had given my father her blessing for his crime, or she was ashamed to witness it. I was alone with my father. I drove in

silence, praying to God over and over in my heart, begging him to stand at my side and let me get through the night safely. But God did not listen. He also hid and abandoned me to my destiny.” (B: 69)

Presenting rape as Hayat’s destiny is one of the most painful aspects of the novel, where it highlights the difficulties in the lives of women. Rape becoming a norm in the life of woman, even when God shied away, with time becomes normal and naturalized. Fadi has used strong metaphors describing the unfortunate destiny of Hayat’s life, where God is presented as the strong men of the society and moon as the powerful rules and rights of women. Even both do nothing for Hayat and other women leading miserable torturous lives like Hayat. Fadi presented Hayat as a strong character after bearing all the miserable realities of rape and promises to never allow her father to touch her ever again. However, role of societies is so strong in the lives of the people who are living in it, that silence over a matter normalizes that function as a part their lives. Observing this cruelty to be normalized may be sucked out all the courage and confidence Hayat had gathered, and even attempting twice to escape from the cruelty of her father she still could not have the enough courage to do so. Fadi depicts the lust in nature of such men that a father can be so inhuman to initially rape his daughter multiple times and torture her to spread false news regarding her character that she has gone away with a man. By doing so Hayat found herself as what Giorgio Agamben calls *Homo sacer* or *femina sacra*. This shows the injustice and oppression being practiced in the societies, that a woman not only has to face the cruelty and violence her entire life in diverse ways, but she also must keep quiet and cannot say a word in her defence and justice. The reality of the societies is that a woman is always targeted and so is her character without inquiring into the matter, therefore such barbarous acts are becoming normalized in the societies where Fadi has highlighted this in the Jordanian society.

Fadi displays the rape victim, Hayat, being raped since her childhood by her father. As a grown-up individual Hayat misunderstood the reality and believed that being raped was a ferocious act of his father which was part of her past in her childhood. However, Fadi explains lust of such individuals in way that never gets over. And even again Hayat must face and cope up with the barbarous nature of her father. Fadi has compiled Hayat’s feeling in the following words:

“I should have known that the torment I endured for years was not over yet. [...] Later it would seem that fate had conspired to play along with him that night, and the moon did not stand by passively, either. They all ganged up together to play some satanic game in which I was the victim.” (B: 68-69)

Fadi has highlighted the ill-fated women who must face violence and oppression despite being victims of different evil acts being normalized in the societies. Like Rana was threatened to be murdered by her relatives so is the fate of Hayat that either she needs to be a victim of rape her entire life or in case she has enough courage to speak up or rescue herself, the rumours spread by her father will make her life miserable as all these acts are stated as *Haram* for women (Ullman, 1998). This is a word used in Arabic for sacred actions which are forbidden in religion. Novel sheds light on the most forlorn reality that all the restrictions and forbidden acts are defined for people can escape all the set standards and boundaries with no questioning towards their character.

Transgressing Gender Norms

Fadi mentioning various aspects of the societies leading to violence and oppression as the fate of women, behaviour towards the Trans people is also painful for the human beings who wish to feel the difficulties and pain they must face their entire life. Fadi illustrates lives of Tran’s people in his novel with another character Nawal who is an inborn Trans, and her struggle to survive and lead a peaceful life being even when she was a toddler in school. Every time in the school activities, when the administration must set a boundary between the students based on their genders, Nawal insisted to be a girl, where neither the school administration nor her class fellows accepted her as a normal human being. This elaborates that societies do not accept such people and do not even aim to educate children regarding the existence of such people on the planet and that they also have an equal right to live and enjoy their lives (Howansky, Wilton, Young, Abrams et al., 2021). Later Nawal’s father sent her to Egypt, where she makes successful friendships in the Trans gender communities of Egypt. But because of the restrictions in Egypt on such friendships and relationships she was imprisoned where she was beaten, tortured and raped. The most painful part

of the Nawal's story are the comments in the court that hold her femininity being the sole reason behind her rape. Horrifying fate of Nawal continues for years as she was imprisoned and was a victim of rape in the prison commenting on her femininity and holding it the reason behind all the cruelty she had to face. Fadi uses strong expression in the following words regarding the unjust and wicked acts of societies across the world towards the Trans people.

“Tamer [sic!] Realized that he [sic!] lived in the most chauvinistic society on the face of the earth, a society where femininity was seen as nothing more than the potential to turn men on and satisfy their sexual urges. It was a culture where it was the woman who was blamed for any sexual liaison outside marriage, where a woman's natural expression of her femininity was seen as a free invitation to men to abuse her and treat her with contempt. (B: 143-144)”

People belonging to Trans gender communities must also be considered as a creation of God and must be provided protection and all other rights to live a normal life. Educating children and raising awareness regarding the existence of such people is the first step towards taking positive initiatives towards their normal living (Hill, 2005; Josephson, Einarsdóttir, & Sigurðardóttir, 2017).

Resistance and Sacrifice

“The Palestinian woman who blew herself up in Tel Aviv, to cast a spotlight on the oppression of an entire people who did not benefit from legislation and international laws, is no different to the woman inside me who has had no support from modern social legislation in throwing off the legacies and the constraints that still restrict her relationships with others and her existence as a woman. And here I am today choosing to sacrifice myself [...]” (B: 170)

The impact of violent words and hate speech can have deep negative consequences which lead to outcomes like suicide, triggering hate for own self in people that they end up taking their lives. Salma is a prominent example of this regard who ends up taking her life and states that absence of social, economic, and political justice has led to such outcomes of violence and oppression being normalized towards the women. The above stated words are from Salma's blog in which she expresses her dedicated support and solidarity towards the struggle of Palestinian women. She also links her identity and life like that of these women and concludes that either violence or hate speech is the fate of women. Fadi portrays Salma as a strong character and therefore her act of committing suicide is considered as an act of resistance towards the highly impactful words of society instead of surrendering before a society that is so low from setting norms and standards to providing justice to its women and Trans people. Fadi beautifully complies the scene of Salma's suicide.

“So, you want me to be an Aroos? [...] Here I am [...] Your bride, my beloved city. Am I worthy of you, my love, and my city? Am I good enough for you, Mum?” (B: 171)

As the novel revolves around the norms and unjust acts of the patriarchal and androcentric society, Salma instead of surrendering, resists towards these norms even at time of suicide she dresses up like a bride, a bride for her city. This shows the courage and strength of Salma towards all the harsh acts and words she faced in her life. Therefore, Salma turns down all the acts of violence that have become a norm of patriarchal and androcentric society and expresses her solidarity towards all the women who are struggling for their free lives. This shows that being part of such societies, how many women must surrender, how many resist and how many sacrifice themselves to end up these practices being practiced since ages.

Analysis

This novel of Fadi is a remarkable piece of writing that emphasizes on the difficulties and violence that are part of women, with particular focus on the women of Jordan. Novel highlights a most important and unfortunate part of life of women and girls which is chaining them in the relation of marriage despite their aims, ambitions, and age. Moreover, suffocating women in such relations and taking away their freedom takes them nowhere other than doubting their value and abilities that God has blessed with, each creation. It is also important to talk about the hate speech and per formative speech that is being normalized and leads to nothing other than toxicity in lives of people. Hate words can have intensified negative impact on the lives of people that goes with them during their entire living and can be negative to extent that can even take lives of people.

Instead of normalizing hate speech in societies, spreading optimism and positive energy all around because this is what people want the most. Moreover, it is also the very need of time to raise awareness regarding the existence of Trans gender people and their equal rights must be ensured at governmental as well as at societal levels. Providing safety and protection to the Trans gender people must be ensured as they have been striving towards their living since the humanity started to inhabit the planet. Using the femininity of women and Trans people as an excuse to satisfy the lust of men must be ended and all creatures of Almighty must be safe on the planet. In addition to these differences based on ethical groups and religious groups must be ended and a feeling of equality among the entire humanity must be practiced. This will end up enormous number of issues that are being faced by today's society.

Conclusion

God has created mankind and gifted them with wisdom and intelligence. By making the good use of this most beautiful gift creator has given to His mankind, human beings can make this planet the most tranquil and peaceful place to live where no one will ever wish to die. Giving women, men, and Trans people an equal right to live their lives and considering love and harmony the golden rules of living can assure the achievement of this goal. Bringing violence, oppression, and commitment of cruel sins to an end with the aim of giving respect to all kind of creatures of Almighty will ensure a peaceful living on the planet. Implication of rules and laws may be of societal or religious nature must be equal to entire humanity and no escape from the rules to the men of society should be granted. The planet is in the thirst of optimism and positivity, it is the duty of the inhabitants to quench the thirst of planet and spread positive words ensuring the entire humanity is in love with their lives and no one wishes to surrender and take away their worthy lives. It can be concluded by saying that all lies in the hands of human beings who have the crown of creation, who should aim to end the societal norms that give rise to frustration and chaos by using wisdom and proving that human beings deserve the crown of creation.

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