Ideological Conflict as a Marker of Change: A Critical Discourse Analysis of Naseem Hijazi's novel "The Last Fight"

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ARTICLE INFO

ABSTRACT

This research paper aims to find out how the two main groups of the subcontinent namely: Hindus and Muslims, face a clash of ideologies at the same time, what were the effects of this clash of ideology on their social lifestyle values and code of conduct as depicted in Nasim Hijazi's novel "The Last Flight". How perception about religion and power imposing groups have changed through a chain of events. In this study, the "Last Fight" (translated version) has been keenly analyzed by keeping in mind the subcontinent's historical perspective and relating these ideologies with the present time. The framework of Van Dijk's ideology and discourse analysis (2006) with reference to social, cognitive, and discursive components is employed to investigate how language is used to understand and communicate ideologies and their impact on the thought processes of groups, systems of beliefs, values, cultural manifestations, and society altogether. This paper is significant in portraying the framework and implications of ideology and discourse analysis. However, the text under consideration can be analyzed and explained in other multiple dimensions.

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1.   Introduction

In particular, Ideologies are the set of beliefs; one has in his mind, told by his ancestors which are shared with the next generations. An ideology modifies actions, power imposing behavior, and man's social practices. Ideology is the force that, by the use of language, develops our moods, behavior, and hatred towards others. Ideologies are schematically structured general ideas about pertinent social topics such as abortion, nuclear energy, or affirmative action that are arranged into social groups (Eagly & Chaiken, 1993). Each group will choose from the broader cultural repertoire of social norms and values those that best achieve its aims and objectives and will use these ideals as the foundation for its group ideologies, relying on its status.

Ideology has been well explained by Fairclough, Van Dijk, and Benjamin. Considering Muslims and Hindus always remain at daggers' end for centuries in the subcontinent because of the difference in ideologies, this particular novel has been written by Naseem Hijazi, depicting the ideology underpinning the present-day actions of Hindus and Muslims. It is a reminder to recall what was the true ideologies of the two religions that paved two different civilizations and set of identities. As a result, the followers of both religions are still not able to reconstruct their healthy relations with each other.

Usually, people let Hindu Muslim enmity relatable to the separation of 1947. However, the seed of their exceptional hatred had been deeply rooted. Islam was established in an indeed Hindu land in 712 when Bin Qasim entered Sindh. However, this hatred was fully refined when Mahmood Ghaznavi invaded most of the subcontinent and broke the great Idol of

Somnath. At that time, there were two main ideologies, ruling in the subcontinent. Firstly, Hinduism and the second one was Islam. Hinduism was the religion of the natives. Therefore, Hindu Ideology was the native ideology while Islamic was the outsiders who affected the previous' ideology' stance and highlighted its flaws. It is a matter of fact that without comparison, one cannot bring facts to light. Islamic ideology paved a road for natives to scrutinize the unnoticed brutality of their religion. Likewise, it let the natives think about the present state and became the voice of the poor. The same idea has been portrayed in the novel *"Last Fight"* by Naseem Hijazi. He is one of the most famous writers in the history of the early nineties. His major writing genre was Islamic history and fictional love stories. The prolific writer wrote many well-acclaimed novels such as 'blood and mud', 'Romans and Persians' and "journey towards Hejaz. He passed away in Abbottabad after writing the 'old tree' his last novel.

The particular novel which is taken for this research is the *"Last Fight".* It talks about the arrival of Mahmood Ghaznavi in the subcontinent and the event, in which he destroyed the Idol culture and challenged the ideology in India. Being unbiased, the ideology mentioned in the novel, and carried on by Mahmood Ghaznavi, stated that Somnath is the place where the darkness of brutality, favoritism, and greed is begetting and shared among all states.

The novel *"Last Fight"* is not only the repository of the last attack in the subcontinent; however, it speaks about the last clash of two ideologies ruling in the subcontinent. The novel*"Last Fight"* is not only the end of brutality and reunion of the love couples, but it talks about the reunion of humanity breaking all the chains of superiority, oppression, and discrimination.

The elements of ideologies, their effects, and how they nurture the road for another ideology to bloom have been found through the critical discourse analysis. The Discourse of this novel has been studied under a designed methodology. The stance of Van Dijk has been applied to trace down the ideological change reflected in the text. In other words, the application of power and ideology has been studied concerning tradition, mentality, and habit formation. It has been shown that ideologies prevailing in a state can be internalized in the brains in such a way that the followers become unaware of their miserable state. They seek joy and consider their oppression 'nature'. As a result, they lead a life of mental slavery. As a result, they unintentionally opposed every change. The text has been searched for the answers to the research questions. The critical analysis has been used to depict the change of personal ideologies of the natives during the conflict of the two main ideologies.

The novel opens with the soul-provoking note of the hero, Ranbir who is entrapped by the Muslim forces after losing his arms against the troops of Mahmood Ghaznavi. The novel moves on presenting how Ranbir went to fight against Muslims having a thought in his chest that fighting against Muslim troops would reward him great success. His deities would be happy and bring good luck to his entire family and clan. Likewise, Brahmans have also given a prophecy of great wealth and fortune. However, after becoming a prisoner, he met Abdul Wahid who was a newly converted Muslim. He told his story about how Hindu so-called ideologies have set his and his beloved Aasha aside. The story moves on with another character Ramnath who's beloved Roopwati was sacrificed for the so-called customs of ideology. Later on, the story untangles the struggles of Ramnath and Ranbir, that how they fought against social Lords of the society, and how they convert to the real light of Islam. Also, the powerful impact of Islamic ideology has been represented by several events.

2. Literature Review

Since the emergence of discourse analysis and critical discourse analysis, the intentions of the analysts have diverted from focusing mere language itself towards the social and communicative events. Language comprises only words spoken or written whereas discourse involves nonverbal cues, extra-linguistic features, volume, pitch, attitudes and behaviors, context, facial expressions, body language, and posture, etc., and all these elements among many others too contribute to the meaning-making phenomenon or social semiotic process. In simpler words, discourse means language in use that how language is used in a particular context and how social activities are enacted. Here, the analysts make a distinction between *"discourse"* and *"Discourse"* which needs to be differentiated. The word *"discourse"* with small letter *d* is used for simple language use in context whereas the amalgamation of *non-linguistic*

stuff in discourse constitutes what we call *"Discourse"* with the capital letter *D*. Discourse can also be taken as a topic or domain of a particular study like feminist discourse and political discourse etc. Critical discourse analysis is the domain of discourse analysis wherein power relations, dominance, discrimination, and ideology embedded in discourse are specifically studied.

On the other hand, Blommaert and Bulcaen (2000) wrote about Wodak's model of discourse that, *"the purpose of CDA is to analyze opaque as well as transparent structural relationships of dominance, discrimination, power, and control as manifested in language"* (p. 448). Rogers (2011) has differentiated critical discourse analysis from other discourse analysis that is not only interpreted and reinterprets the text but also gives the answer how and why these texts and discourses work. Kazemian and Hashemi (2014) have explained that critical discourse analysis describes the relationship between power and discourse. It explores how ideologies and authority are created and recreated in discourse and where relations of hegemony and dominance are constructed in the discourse.

Whereas, Fair-clough calls critical discourse analysis *relational, dialectical,* and *trans-disciplinary. Relational* in the sense that language construes relations outside the domain of language. *Dialectical* means that language has relations with non-linguistic objects and these relations as per the case are overlapping. *Transdisciplinary* means that now the language is not specifically studied as a unified mode of communication, but it is studied as one of the other available modes of communication. In simpler words, it is studied accompanied by other fields and disciplines of knowledge. Wodak (2001) studies that how *persona, culture,* and *ideology* work in combination to produce our understanding of discourse analysis. Stubbs (1996) has performed a computer-assisted study of discourse analysis. He has developed relations between language and culture. He was interested in the lexical choices of a text. O'Halloran and Coffin (2004) used the model of APPRAISAL in systemic functional linguistics and studied that how texts control the orientation of the readers to come up with certain views about social practice. Critical discourse analysis has also been used in the feminist domain where feminists seem to have challenged the existing values and relations of power and ideology.

Considering the discourse models, Amir and Mehmood (2018) have applied CDA to Tariq Ali's novel *"The Stone Women"* and have explored the processes of its narrative. The particular aim to study this novel can be summed up by Lazar (2000) *"to show up the complex, subtle, and sometimes not so subtle, ways in which frequently taken-for-granted gendered assumptions and hegemonic power relations are discursively produced, sustained, negotiated, and challenged in different contexts and communities."* Kohler (2009, p. 36) has defined power concerning CDA that, *"Power is the probability that one actor within a social relationship will be in a position to carry out his own will despite resistance, regardless of the basis on which this probability rests."* because the fundamental concern of CDA is always the implementation of power in some instrumental way in society and the purpose of critical discourse analysis is the transformation of society whether to transform in a positive sense or to do in an exploitative and destructive way.

However, Fairclough (1992) and Van Dijk (1993) have called that CDA is the display of ideological impacts manifested in superior ethnic mentality, age, and gender-oriented superiority, and social status. They argue that these social constructs are enacted in discourse to produce hegemonic relations and to marginalize those who are not equipped with these set standards of social superiority. Fairclough (1989) states loud and clear that *"The idea of 'power behind discourse' is that the whole social order of discourse is put together and held together as a hidden effect of power."* Van Dijk sums it up to say in his *"Discourse Analysis as an Ideology Analysis"* that ideology triggers discourse which controls further the social interaction. Fairclough (1989) described CDA as *"a contribution to the general raising of consciousness of exploitative social relation, through focusing upon language"* Fairclough (1992) has propounded a three-dimensional model in CDA as (a) discourse as a text, (b) discourse as a discursive practice and (c) discourse as a social practice. This model explains discursive practices as contrived into *"production", "circulation", "distribution"* and *"consumption".* This model is also employed in critically analyzing media discourse as well as how the film industry manipulates the minds of the public and how through a propagandist nature can construct

false alliances to reality. Jowett and O'Donnell (2012) have used a form of critical discourse analysis to analyze how ideology works in news, media, film industry, dramas, and on the internet. They conclude that the most influential media is motion picture whereby the facts could be transformed to a particular orientation. The objectives of this research are divided from general to specific utilizing the below given methodology.

The general objective is to investigate that how language is used to understand and communicate ideologies and their impact on thought process of groups, system of beliefs, values, cultural manifestations, and society altogether. The specific objective of this study is firstly to trace down the difference of Muslim and Hindu ideologies operating in the novel 'The last fight'. And secondly the papers aim to explore how these ideologies are playing a fundamental role in the construction of conflict between two religiously varying groups in the sub-continent (Jamil, Farooq, Sajid, & Shehzadi, 2021). The below given research questions have been designed to direct the research objectives in the right direction.

- How is native ideology presented in the novel?
- What is the perspective of the new ideology?
- In what ways are new and old ideology different from one another?
- How have new and old ideology affected each other?
- What were the impacts of the clash of ideologies in the subcontinent?

3.   Research Methodology
A particular research framework has been designed to formulate the theoretical stance to the text; to carry certain objectives.

3.1   Corpus Selection
The novel chosen for the analysis is 'The last fight'. It has been written in the early 90s. The long novel has been written in the Urdu language. However, it was translated into English later on. Due to the translator's self-conceptual faults and language shifting errors. The translation may not be the cent percent accurate representation of the author's thoughts and perspectives. So, the actual literary text is also taken into consideration along with the translation.

3.2   Framework
3.2.1 Van Dijk (1993)
Van Dijk (1993) applied a theory of discourse in the mirror of critical studies of newspaper media discourse on his local newspaper and concluded that linguistic tools play an important role in doing critical work on media like transitivity in syntax lexical structure modality and speech acts. Van Dijk insists that a text has two type of structures macrostructures and microstructures. Both these types of structures are essential in the construction of meaning in the text. Macrostructures consist of themes and topics that are prevalent in the text whereas microstructures consist of lexicon and syntax of a text. In simple words macrostructure focus on context while microstructure covers co-text. Van Dijk further claimed that discourse structure and society both influence each other. As discourse has potential for expression and construction of ideologies individual and social identities.

3.2.2 Van Dijk (2006)
Van Dijk (2006) put forward the concept of "ideology analysis". The multidisciplinary work of Ideology analysis involves the three components of analysis which are social, cognitive, and discursive. The process has been concluded in three phases: starting from the micro level to the macro level of discourse analysis.

Social analysis is an explanation and checks how the text influences social practice and how it is used to dominate other people. Social status is generated and maintained by the use of words, ideologies are addressed and intentions behind uttering the word are checked. Text is analyzed in the broader context of society.

Cognitive analysis is the description and evaluation of relationship between structures of discourse and society, how they are merged together and how meanings are emphasized through their marriage.

Discursive analysis, in which interpretation of words is done. Speech acts are analyzed in it. The tone of words and their deeper meanings along with inter-textuality and the presence of coherence and cohesion in the text are analyzed. Intertextuality is the focus in this step because it studies the link of one text with another resulting in the production of a context.

4.   Data Analysis

The data has been collected by the novel 'The *"Last Fight"* '. The process has been concluded in three phases: starting from the micro level to the macro level of discourse. Firstly, the preface has been interpreted thoroughly to highlight the cause and its effect on the subcontinent. It is all twenty-seven chapters that are studied and analyzed in terms of vocabulary, syntax structure, superstructure features, and social impact in a broader sense. The first chapter 'The Light bearers' introduced the main setting and conditions of the subcontinent before the arrival of Mahmud Ghaznavi. Later on, it briefly describes the perspective of Islamic followers. The next 10 chapters depict the tales of different characters that how they strictly believed in their faith regardless of their miseries. The next 15 chapters include the flow of change. They talk about the difference in impact on the lives of the two ideologies. The second last chapter 'Last fight' shows the attack on the idol-worshipping and glory of Islamic ideology in the clash. The last chapter shares the happy ending of the couples and the aftereffects of the clash of ideologies. The heading of every chapter has been marked separately to check the steady impact of the clash of ideology. For further analysis, the footnotes have been analyzed to make the research relatable and authentic about historical perspective. However, to understand the fabric of ideology used in the selected text it is important to bifurcate the native and arriving ideologies which are:

4.1   Native Ideology and its thematic configuration

"You are a Rajput. Apart from Brahmans (religious clan) and Kheshtaries, the warrior clan, you must hate humans from every lower class" (p. 60). It has been mentioned that the focal point of the Hindu ideology was hatred. Being a high–class warrior, one has to take care of its prestige and remain away from the lower class. *"This is the ideology which is the enemy of everyone; not only mud blood Everyone, who succumbs to power. Its gods support those oppressors who can slay the neck of the poor."* (p. 156). Ideology favored superiors. Inferior was misused by the superiors. Society gave more power to those who were the owner of wealth and fortune. *"This is the ideology which divides human beings in the herds of sheep and wolves"* (p. 200). The particular ideology divides society into preys and hunters. Likewise, this ideology has a negative social impact. The oppressed are treated like sheep and the oppressors become the blood eaters. *"Whosoever would keep their chest open for the arrows of the enemy; would directly go to paradise (Swarga)"* (p. 572). The ideology provides reinforcement and develops the reward of lust in the followers. They are given the idea of Benefits after death. The idea is very much similar to the Shahadat in Muslim ideology. However, the difference lies in the temptations. *"We have been taught to pray wealth and stones"* (p. 215). The followers have been told to worship who power is full, have material wealth.

4.2   New Ideology and its thematic configuration

The emerging ideology subcontinent was the Islamic ideology. The novel mentions the major themes of this ideology. *"I have the only support, which you are"* (p. 240). Islamic ideology supports the idea of one God. *"We do not believe in the strength and quantity; we trust the light of our conscience. The source of our power is Islam"* (p. 168). The followers of this particular ideology believe in their god. They are not a little bit frightened about the number and power of the other rival as they trust the Almighty. As their contact with the lord is direct, they need only to believe in their inner voice. *"Somnath is a house of darkness. It is the last resort of idols"* (p. 215). According to them, the concept of picturesque gods is wrong in the ideology of Islam. Therefore, this is the only place of hiding for their stone gods. If it is ruined, the idol-worshipping, and era of suppressions would be over. *"The ruined humanity would bloom with the arrival of this ideology"* (p. 235). This ideology supports the upheaval of humanity. As there is no discrimination of rich and poor; high or lower social class, every human would gain significance. Now keeping in mind, the fundamentals of 'Ideology and Discourse Analysis' prevalent in micro and macro structures, the following explanation has been drawn:

5. Text Analysis

5.1 Genre Description

The genre of this piece of text is "Novel". It is a full-fledged piece of fiction with a tinge of reality (History). The story has been written in third person narrative. it also includes the authorial comments in the beginning and footnotes. It has a loose plot strategy. As a result, different events and episodes build up the story and get connected in the end. Hence maintain the suspense and structure of the novel.

5.2 Lexicon

The writer has used a certain set of the lexicon, highlighting the ideology of the sub-content. In the first half of the novel, the nouns and adjectives are attributed to their gods.

Table 1

Sr#	Urdu words	English Translation
1.	بےبھگوان	Oh God
2.	مہاسومناتھ	The great Somnath
3.	ویدامہہ	Mahadev
4.	بھگوانکیقسم	I swear by the lord
5.	رکھشاکر	Protect us

However, in the second half of the novel, the adjectives and nouns have converted in support of Muslim ideology. Comparing to the first half, where the lexicon highly in favor and fear of the Hindu lords and priests, the words have been used against the idols, oppression, blindness, and injustice of the Hindu ideology.

Table 2

Sr#	Urdu words	English words
1.	حق	Truth
2.	سماج	Society
3.	آخریامید	Last hope
4.	دبندبنجات	Savior
5.	سلطان	Sultan

5.3 Syntax and semantic structures

5.3.1 Imperatives

The Hindu priests have used various imperative sentences to keep Warriors manipulated and fighting. However, the repeated imperative sentence of the novel is as follows, which depicts how blindly the people of the subcontinent were dependent on their lords. "*Oh, God protects us*".

5.3.2 Attributive sentences

Attributive sentences have been widely used in the novel. The following information has been attributed to the Brahmans.

5.3.3 Declarative Sentences

Another type of sentence is used in declarative sentences. They are simple statements, covering almost 87% of the novel. They usually end with a period.

5.3.4 Superstructures

The choice of words and sentence structures clearly states the emotions of the characters. For example, when the father of 'Ranbir' the hero of the story, heard the weakened reply of another leader regarding the fight, He scornfully replied that we would not follow him till Somnath, but till Ghaznavi. Likewise, every situation of the novel depicts the social and psychological behavior of the characters according to the situation. The writer has highlighted the gestures and thoughts of many characters. The unintentional calling of Aasha, by Abdul Wahid in chapter.08, and the nostalgia of Ram Krishen support the superstructures in the novel.

5.3.5 Cognitive Aspects

"*I am the sacrifice of Lord Shiv. Thinking of happiness is a sin for me*"

These are the lines from the text where Roopwati is thinking about herself. The characteris an oppressed female, a victim of gender as well social discrimination where women were sacrifice just for sake of being a woman. They were not given the liberty to think or argue. Theses lines clearly represent the native ideology.

"I do not want to be an idol seller; I want to be the breaker of idols" (p. 580).

These lines are from the text where Mahmood Ghaznavi started recognizing his capabilities. All the characters after adapting the new ideology started having self-confidence and self-worth. They started contemplating and questioning the insensitive and illogical social ideals of Hindu ideology.

5.3.6 Interpretation of selected lines

Discourse and ideology are intertwined and understanding the connection between both is an ultimate requirement for ideological discourse analysis. However, analysis of the relationships between personal and social cognition tends to suggest that the link between discourse and ideology is not only implicit and ameliorated by cognition, but also that the link between ideology and the mental strategic planning of discourse is oblique even within the cognitive structure. That is, we can uncover more knowledge, detailed attitudes, and mental models of incidents and communicative scenarios between ideology and discourse. Furthermore, language speakers are individuals with a personal history (biography), collected encounters, personal opinions and beliefs, motives, and sentiments, as well as a distinct character that determines the general type or disposition of their activities. Personal cognitions will impact actual text and speech, in addition to socially shared attitudes, knowledge, and ideologies.

Every sentence of this novel has a thematic background of religion, politics, and society. The below explained are some of the lines which represent the core of the novel.

5.3.7 "Please Gods, Protect us". (Repeated)

The particular sentence is the most repetitive sentence of the novel. Also, the novel has been written in the political unrest of the state. Hindus sought protection against enemies. It also represents how they were dependent on their lords. The word 'please' refers to their requesting tone for mere protection. 'Gods' represent the main point of the Hindu ideology where resides more than one God. A cultured Hindu, however, calls all gods for guidance and protection.

5.3.8 "I am the sacrifice of Lord Shiv. Thinking of happiness is a sin for me" (p. 100).

The lines have been spoken by Roopwati to Ramnath. She speaks about the custom of the Hindu ideology that a (Female) associated with a Lord, cannot marry, or seek conjugal love. The idea is more similar to the nuns of Christianity, however, here the slaves of the lord, are used for many sinister purposes. The word 'even' endorsed the immense plight of the lady. The statement indicates the obvious ideological differences between Muslims and Hindus, where Muslims are taught to stay satisfied and happy with blessing of God, the words of Hindu girl, however, imply a totally different idea. It seems like the girl is forbidden to even think about happiness which clearly indicates the difference between social and individual ideologies. Which strengthens the apparent fact that the person belongs to multiple groups and so may share in different ideologies is a dominant contributor of both individual and social variety in ideologies and their display in discourse.

5.3.9 "My brother would prefer death rather than helping Muslims" (p. 290).

The ideology has built a belief system of the Hindus of the subcontinent. The girl highlighted the severity that preferring death is better than helping a Muslim. It represents the hatred, internalized by the ideology. Which cements the idea that social representations are defined as being shared by members of a social group social representations are defined as being shared by members of a social group (Moscovici, 1984). This necessitates bridging the gap between such societal cognitions and the individual cognitions such as personalized experiences and knowledge that underpin individual texts and language. Ideologies impact individual language users' specific knowledge and views through various social representations

such as attitudes and socio-cultural knowledge. This necessitates bridging the gap between such societal cognitions and the individual cognitions such as personalized experiences and knowledge that underpin individual texts and language. Ideologies impact individual language users' specific knowledge and views through various social representations such as attitudes and socio-cultural knowledge.

5.3.10 "The lord of Muslims, I believe in you; I seek your protection" (p. 68).

The particular lines have been spoken by Ranbir when he was imprisoned. He has been impressed by the sovereignty of the god. He is still under the stance of Hindu ideology that is why he is referring to God as 'Lord'. He considers the lord, just as a protector, wrath, and a power full deity. The attributes of care, humanity, and justice are still unknown to him. It is his first stage of confusion between the clashes of two ideologies.

5.3.11 "Between me and Roopwati, there are unbreakable walls of Somnath, and priests' will" (p. 201).

This sentence has been spoken by Ramnath, the future husband of Roopwati, the sacrifice of Lord Shiv. He speaks about the reality that the superficial ideology was the obstacle for humanity, love, and care. Many Ramnath and Roopwati have been sacrificed for the so-called glory of the idols. Those idols were supported by all great men and religious scholars of the country. As a result, the stone walls have restrained humans from breathing freely. They had no right to question, or desire. The argument was banned in such a society.

5.3.12 "Those who argued the priests of the temple have no refuge on the land of Gods" (p. 194).

This statement represents social time. Priests were the money collectors and the forbearers of religion in society. The person, who would offend the priests, would be banished from the earth. He would be helpless socially, financially, and mentally. Here the 'Land of gods' does not represent the temples only but the ideology that this entire planet has been created and cherished by the lord.

5.3.13 "I do not want to be an idol seller; I want to be the breaker of idols" (p. 580).

These are the true words spoken by the Great MahmoodGhaznavi. He summarized both ideologies in a sentence. Hindu ideology was to carve and sell their ideas for benefits. Muslim ideology is to break earthly lords for the sake of humanity, principles. and values.

"The ideology which has permitted the human beings from the higher strata to build their palaces from the dry bones of the poor has been failed by an ideology whose main mission is to break the chain of color, skin, and creed differences" (p. 591).

The marked lines are taken from the end of the novel. It speaks about the clash of ideologies in the subcontinent, where there was a fall of one ideology for the other. In the light of the above statement, the first ideology gave birth to imbalance, social injustice, and oppression. However, the other ideology which gained power over the former; was on merit and discriminated none. This shows that an ideology based on equality and mutual prosperity is strong and sustains for a long period of time.

"For the first time, achoot was feeling liberated and a human being who breathes and who lives" (p. 281).

The impact of ideology has been mentioned that a low-class person felt the ease of living after the clash of these two ideologies. It shows how a change in ideology can affect the whole structure of society, a person living in constant oppression is liberated with just a change in ideological thinking. This example clarifies the stance that ideologies are not only associated with groups that are analogous to power, dominance, or struggle. But also, ideologies affect the social systems and cultural manifestations.

6. Analysis of the Footnotes

The footnote tells that what was happening in the meanwhile. It generally talks about the expeditions of Mahmood Ghaznavi in the Hindu holy land. It also includes facts and figures. The context is though clear. It carries plain text with no superstructures. The sentences are mostly in declarative form.

6.1   Social impact and explanation

The Hindu ideology was the name of an entire code of life. The impact of this ideology reflected their rigidity over the ideological principles rather than the human emotions. This ideology separated logic from religion and supported devotion with no question. When Islam entered with the flag of Mahmood Ghaznavi, it socially impacted the lives of the natives. It led to the clash of ideologies. The set belief in their gods that they would help them in every plain was shattered. Likewise, the ancient customs such as Sati, the treatment towards widows, and the superiority of the landowners and Brahmans were abolished. It also affected their lifestyle. The Shudras and low-class human beings were given importance and equal right to live in society. The arrival of Muslim ideology paved further roads for Islam in this subcontinent. As a result, it led to the stronger empire ship of Mughals in the country, which was ended up in 1857. However, the ideology reincarnated itself in the two-nation theory which leads to the foundation of Pakistan and the present-day situation of Indians and Pakistanis.

7.   Results and Findings

The first half of the novel revolves around native ideology whereas the second half reflects the change in ideology of people after introduction of new ideology. The characters are more socially and mentally deprived and shaken in the first half whereas they become more completive after knowing the new ideology. The new ideology raised questions and inhibitions in mind of the people. Racial differences, violence, human degradation are the dominant themes in the first half of the novel whereas equality, self-preservation, individual thinking, human rights are prevalent in the second half. There is significant difference between the language of first half and second half of the novel. Hindu ideology was the native ideology watering multiple social injustices. The major perspective of new ideology was the worship of one God where an individual was more conscious of his morals and satisfaction of his conscience instead of focusing on social liberties.

Hindu and Muslim ideologies are poles apart from one another starting from individual to social beliefs. The outcomes of differences between Muslim and Hindu ideologies resulted in the hatred that became habitual and internalized in the minds of the individuals. The Hindu ideology that clearly implicated the socio-economical differences between the groups of Hindu society became weak and illogical against the arriving ideology of Islam.

The Ideologies portrayed in the novel are of an oppressed and oppressor which somehow plays a vital role in highlighting the difference between the two. On the other hand, hatred and inter group reception are manipulated via social, political, and cultural practices. Manipulation of ideologies within the groups lead to sacrificing self-assurance, self-confidence, giving unending power to controlling elites. An arriving new ideology act as a refuge for people suffering from the torture and injustices of native ideology.

8.   Conclusion

Hindus and Muslims are the known enemies of each other. Their rivalry is based upon multiple factors including a dispute in ideologies. At first, natives of the subcontinent were living with a single religious ideology. However, their ideology raised disputes when challenged by the outer Islamic ideology. It formed two schools of thought, which beget two completely different cultures and lifestyles within the same time and area. Though their cultures were similar, but the differences kept them rowing each other for years and till today. The text shows the differences in religious, cultural, and social ideologies that clearly impact an individual's thinking process and changes his viewpoint. However, under any circumstance one should go for peace production rather than indulging in social conflicts and political intrigues.

Considering the ideological model of Van Dijk, firstly, Ideologies can be transformed as they are prone to social changes in the society. Secondly, Native ideologies are replaceable if they confront a more accepting ideology. Thirdly, the conflict between Hindus and Muslims is more deeply rooted because of social, cultural, and power manifestations. Fourthly, there is an apparent difference between the discourse carried out by an oppressor and oppressed. Lastly, emotions can be internalized by exploiting social and religious ideologies.

The particular research is confined to the scope of one novel and Indo-Pak ideologies of the 12th century. The paper only caters the frame of ideology analysis given by Van Dijk by describing social, cognitive, and discursive elements in the text. However, the ideologies highlighted in the novel, are somewhat prejudiced by the pen of a Muslim writer. This paper is significant as it not only elaborates the difference of ideologies that are operating in the Subcontinent for centuries, but it also connects the root of conflict that is still going strong in the region. This discourse study claims that ideologies are primarily tamed by language and reflects perceptions prevalent in a particular society or culture. In addition to this, the present study explores how ideologies, and their difference can be explored by assessing language use and its execution in the piece of literature. The paper insists upon Van Dijk's idea that development of ideology is an internal as well external process.

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