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A Linguistic Study of Hijab in Selected Quranic Texts

A B S T R A C T

The notion of Hijab is rooted in Quran, the Holy book in the Islamic teaching, where it emphasizes the importance of modesty. One of the key verses often cited is in Holly Quran, which instructs Muslim women to draw their veils over their heads. Therefore, this study aims to explore the textual features of Hijab in religious discourses by examining the ideologies found in religious verses. By employing critical discourse analysis, the research investigates the representation of the Hijab across two selected verses from the Holy Quran. By utilizing Fairclough's three-dimensional framework (2001) and qualitative methods, the analysis reveals nuanced expressions of the Hijab within religious verses. The study discerns that religious verses employ carefully chosen words to underscore the significance of wearing the Hijab. The usage of second and third possessive pronouns in the text indicates that wearing Hijab is an obligation for all women. It also concludes that the religious verses describe the Hijab positively by using positive expression. As for the ideological analysis, it reveals different aspects of life, including religious, juristic, moral and social matters that is used to regulate life.

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دراسة لغوية للحجاب في نصوص قرآنية مختارة

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المستخلص

مفهوم الحجاب متجذر في القرآن الكريم، كتاب الإسلام المقدس، إذ يؤكد أهمية التواضع إحدى الآيات الرئيسية التي يتم الاستشهاد بها غالبًا هي في القرآن الكريم، الذي يأمر النساء المسلمات بوضع حجابهن فوق رؤوسهن؛ ولذلك تهدف هذه الدراسة إلى استكشاف السمات النصية للحجاب في الخطابات الدينية من خلال دراسة الأيديولوجيات الموجودة في الآيات الدينية. ومن خلال استخدام التحليل النقدي للخطاب، يدرس البحث في تمثيل الحجاب في آيتين مختاريتين من القرآن الكريم. ومن خلال استخدام إطار فيركلاف ثلاثي الأبعاد (2001) والأساليب النوعية، يكشف التحليل عن تعبيرات دقيقة عن الحجاب في الآيات الدينية. وتبين الدراسة أن الآيات الدينية تستخدم كلمات مختارة بعناية لتأكيد أهمية ارتداء الحجاب. ويشير استخدام ضمائر الملكية الثانية والثالثة في النص إلى أن ارتداء الحجاب واجب على جميع النساء. ويخلص أيضا إلى أن الآيات الدينية تصف الحجاب بشكل إيجابي باستخدام التعبير الإيجابي. أما التحليل العقائدي فيكشف جوانب مختلفة من الحياة، منها الأمور الدينية والفقهية والأخلاقية والاجتماعية التي تستخدم لتنظيم الحياة. الكلمات الافتتاحية: الحجاب ، الإسلام ، محرم ، تحليل الخطاب نقدي، مفهوم فيركلاف.

1 . Introduction

Mizel (2019) states that Hijab is a piece of garment worn by woman to conceal and protect her forbidden parts from strangers and non-Mahram. In Islamic laws, Mahram refers to male or female prohibited from marrying one another due to factors such as breastfeeding, descent, or marriage (Wulandari, 2023). The Hijab is a garment that covers the whole body, from head to toe. Essentially, it is defined as the garment that shows a woman's head is covered. It also noted that the term Hijab known as covering (Halrynjo & Jonker, 2016). Hijab, in the majority Muslim society, refers to any piece of clothing such as a headscarf or a long coat that covers the female body (Ruby, 2006).

Hijab comes from the word "H-j-b" which refers to a "barrier, cover, to veil, or to prevent" (Badawi & Haleem, 2008). Consequently, numerous terms are used to denote the act of covering the head and face. The term "Hijab" is often used to include several forms because to its broad and multidimensional character. For instance, a Saudi woman may refer to a niqab or face veil as Hijab, while a Canadian Muslim woman may use a headscarf and also describe it as Hijab (Ruby, 2006; Cole & Ahmadi, 2010)

The Glorious Quran is the sacred book in Islamic teaching, and it provides the rules and regulations of the Islam. In the thirty chapters of the Quran, there is little reference of the explicit seclusion of women and the practice of veiling (Hussain, 1984). The Glorious Quran is well-structured and built and it is filled with many rhetorical and symbolic devices. Therefore, fundamental Arabic knowledge is required to ascertain the accurate meaning (Abdul-Kareem, 2019, as cited in Kareem & Al-husseini, 2022). The concept of the hijab witnessed different controversial circumstances between Eastern and Western countries. Some of them tried to fight the hijab, some of them tolerated it, and some of them emphasized the necessity of wearing the hijab. These opinions emerged from the extremist political positions of these countries, and some politicians views who tried to target Islam by prohibiting and banning the hijab (Al-Shammari, 2023).

The current study aims at analysing the textual features of Hijab in religious discourse to identify the ideologies found in selected Quranic texts. Thus, the researchers will employ a Critical Discourse Analysis (henceforth CDA) by utilising the three-dimensional framework of Fairclough (2001) to investigate the representation of the Hijab across two selected verses from the Holy Quran.

A common misconception about CDA is that it is a distinct approach to doing discourse analysis. There is no specific technique to CDA, all methods are cross-discipline of discourse studies, as well as other related methods in the humanities and social sciences, may be used (Titscher et al., 2000; Wodak & Meyer, 2008). CDA is the method that is designed to develop the relationship between language and social structure. It focuses on several aspects such as power dynamics, identity, and social roles (Fairclough, 1992). According to Van Dijk (2004), CDA is the study approach that focuses on examining how social power abuse, domination, and inequality are expressed, maintained, and challenged via written and spoken language in social and political settings. To analyse any source of language text, the researchers certainly analyse the discourse contained in a text.

2. Critical Discourse Analysis (CDA)

CDA represents the development of Discourse Analysis. Discourse is defined as a form of social practice, and asserts forward the claim that all linguistic usage encodes ideological beliefs. Furthermore, it examines how language serves as a means of communication and portrayal of the world from various perspectives. (Fairclough, 1995). CDA aims to uncover the implicit ideology and how power are implemented into texts which cannot be seen by people (Tehrani & Yeganeh, 1999, as cited in Kadim, 2022)). From a discourse perspective, CDA tries to offer explanations and interpretations of social phenomena (Mautner, 2009).

Discourse refer to a board term that extends beyond the sentence level. Since discourse can be present in several domain, there are several perspectives about discourse and discourse analysis (Tannen et al., 2001). Additionally, Gee (2005) argued that discourse includes the coordination of many different aspects, such as places, actions, people, verbal and non-verbal expression, times interactions, symbols, technologies, things, and tools.

2.1 Fairclough's Approach to CDA

One of the most prominent and productive individuals who contributed to the creation of CDA is Norman Fairclough. He kept on his work as a productive and engaged analyst for CDA. He argued that there is a correlation between power and language, and a discourse is the social activity (Al Ghazali, 2007). In contemporary culture, the exertion of power is accomplished via ideology. Fairclough presents the concept of hegemony, as a means of understanding the transformation of power dynamics. This concept emphasises on discursive change and its connection to broader processes of change. It also high lights the connection between power, discourse and ideology (Fairclough, 2001, as cited in Jahedi et al., 2014). He also argued that discourse orders are dynamic and subject to change throughout time. These changes result from altering the power dynamics inside a social encounter. Fairclough (2001) continued by asserting the way discourses are organized within a certain order of discourse, as well as the evolution of this organisation over time, are influenced by shifting power dynamics at the level of social institutions or society as a whole. Power at these levels involves the ability to manipulate the way conversations are conducted. One way this is done is by ensuring that the conversations are in line with a certain ideology, either internally or at the societal level.

Fairclough suggests three-dimensional levels for conceptualizing and analyzing discourse (Blommaert, 2005). The first dimension is a text (which

may be spoken, written, visual, or any mix of these), the second is a discursive activity that involves the creation and consumption of the text, and the third is a social practice (Fairclough, 2001).

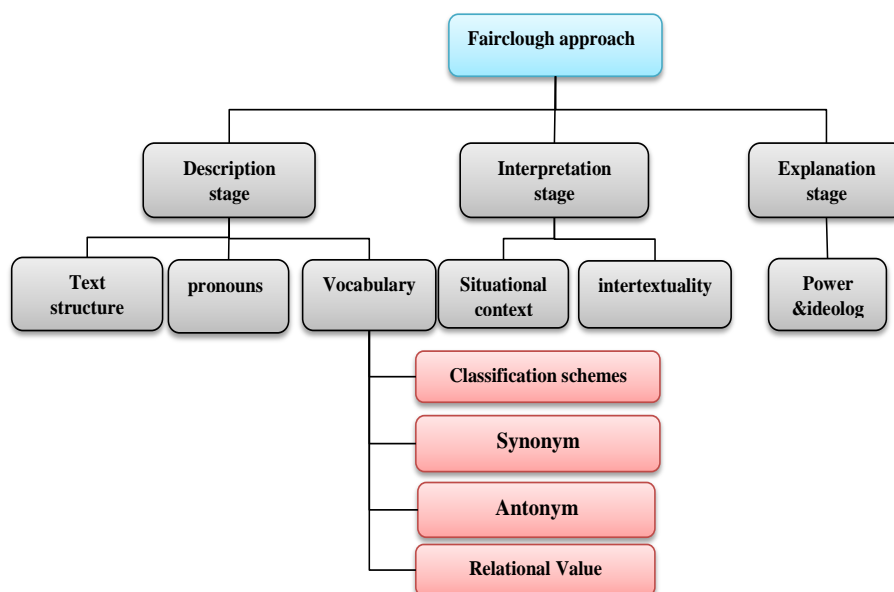
The three stages of CDA are description, interpretation and explanation. Fairclough (2001) establishes three related levels of discourse as shown in Figure 1 below:

1- The process in which the formal features of the text are taken into account is referred to as description.

2- The relationship between the text and interaction is the focus of stage two, interpretation.

3- The link between the encounter and the social setting is addressed in the explanation stage.

Figure 1: Fairclough’s Three-dimensional Stages (adopted from Fairclough, 2001)



3. Hijab in Islam

The Hijab or the veil is mainly linked to Muslim women. Thus, it is regarded as a practice that began with Islam (Furseth, 2011). The practice of wearing the Hijab predates the emergence of Islam and was prevalent in ancient

cultures. In ancient Mesopotamia, the act of veiling was a symbol of social status and respectability for women of the upper class who were free. On the other hand, slaves and prostitutes were prohibited from veiling and faced penalties if they were discovered doing so unlawfully (Ahmed, 1992; Walther, 1993).

Ahmed (1992) invoked that scholars refuse the idea whether veiling was regarded as a part of Judaism as well as other ancient societies or not. He states that this opinion is not accepted. Whereas El Guindi offers biblical evidence to support the claim that it was really the case, In Jewish custom, women were expected to either wear a veil to conceal their hair or completely shave their heads (El Guindi, 1999).

The most visible identification of woman in Muslim community is certainly the covering of the whole body parts with a veil ((Jardim & Vorster, 2003). According to Latiff and Alam (2013), Hijab refers to veil or the seclusion of women in all Islamic societies and it is the practice that maintain standards of modesty. Khan (2015) provides another definition of Hijab, he indicates that hijab is an Islamic concept of modesty and privacy. This notion is not unique to Islam but also embraced to other religions, such as Christianity and Judaism. The Islamic Hijab is mostly expressed by women's clothing. Hijab garments include a variety of head coverings, from head scarves (called خمار khimaar or simply Hijab) to head-to-toe cloaks such as abayas and burqas. In every generation, Muslim teachers agreed that a woman should cover all her body parts, except her face and hands, that is without any make-up, from stranger persons.

3.1 Types Of Hijab

According to Lindholm (2012), the term "veil" defined differently across different cultures and is worn for various purposes, depending on the specific culture.

- **الحجاب Veil**

Veil covers the head, the face, or the entire body. Hijab, as defined by Islamic law, is a suitable dress code that is based on the instruction of Glorious Quranic and hadith. Therefore, Hijab is a garment that serves as a barrier, preventing man from perceiving woman. Therefore, Hijab is a barrier that prohibits men from seeing a woman. Hijab is referred to in two ways: firstly it is used to refer to all practice of Hijab, including the clothes that are worn with it, and not just the practice of hair covering. Secondly, it is used to refer to the practice of covering the hair (Woldesemait, 2012).

- **Chador الجادر**

According to Monkebayeva et al. (2012), Chador refers to a light blanket of white, blue, or black covering the entire body, including the head.

- **Abaya العباية**

Monkebayeva et al. (2012) states that abaya is a long garment which is open at the front. It also denotes a long gown which is often worn with headscarf and designs to wear in public places. The primary purpose of the abaya is to provide full coverage for a woman's body (Alharbi, 2013).

- **The Burqa البرقع**

A burqa is a garment worn by some Muslim women in public settings, which covers both the face and body (Blakeman, 2014).

- **The Niqab النقاب**

The niqab is a veil that covers women's hair and face except their eyes and it wears by some Muslim women (Blakeman, 2014).

- **Khimar الخمار**

Khimar refers to what women use as a head cover, it is in general the cover that women put over her head (Mizel, 2019).

4. Methodology

There are three distinct categories of research techniques: quantitative research methods, qualitative research methods, and mixed research methods (Mawat & Alhousseini, 2023). The adopted analysis in this study is qualitative in nature. The aim of this type of study is to look deeply at articles in details and examine a particular event rather than to make general overview depending on classifications or frequencies which are the general characteristics of quantitative studies. Shank (2002) defines qualitative method as a form of systematic empirical approach to investigate meaning. Qualitative approach is used here since it emphasizes text rather than numerical data for analysis (descriptive, not statistical). Such approach seeks to comprehend "how" and "why" a certain social occurrence or program occurs in a specific setting and period (Polkinghorne, 2005). The qualitative approach has the benefit of placing greater emphasis on the contextual interpretation of the chosen data. Furthermore, the present study employs a qualitative content analysis (henceforth QCA) methodology (Siegle, 2002, as cited in Alhousseini & Abdel Hussein, 2022). Following Berg (2001), qualitative research focuses on the definitions, conceptions, meanings, traits, symbols, metaphors, and descriptions of objects.

As for the adopted data in this article, the researchers have chosen two Quranic verses that have tackled the concept of Hijab in order to be analysed qualitatively based on Fairclough's three dimensional stages.

5. Data Analysis

5.1 Analysis of Quranic Verse (1) : Surat Al Ahzab (The Confederates), (33: 33)

"وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا" (سورة الاحزاب: 33)

(And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance; and establish regular Prayer, and give regular Charity; and obey Allah and His Messenger. And Allah only wishes to remove all abomination from you, ye Members of the Family, and to make you pure and spotless.) [Surat Al Ahzab (The Confederates), 33: 33; (Ali, Trans., 2004, pp. 1066-1067)]

5.1.1 The Description Stage

According to Fairclough's theory, the description stage of discourse analysis is the first phase. This level encompasses the elements of text structure, pronouns, and vocabulary. The following three subsections will address each of the aforementioned components, focusing on their use in the verse from Al-Ahzab.

5.1.1.1 Text Structure

Almighty Allah starts this verse by telling the Prophet Muhammed's wives (p.b.u.h.) the new lifestyle they have to follow. He told them to stay in their houses. The phrase " and stay quietly in your houses وَقَرْنَ فِي بُيُوتِكُنَّ " implies that they should remain inside their houses and refrain from venturing outside unless there is a specific need to do so. As for the Quranic verse " وَلَا تَبَرَّجْنَ " (And make not a dazzling display), it indicates that Muslim women have to hide all their forbidden parts from strangers. The act of prohibition is realized by the particle of prohibition (لا الناهية) (Al-Saaidi, et al, 2013).. Then, in the middle of this verse, Almighty Allah describes the way to trade with Him. Almighty Allah tells them to spend their wealth for the sake of acceptance. He tells them to pray, which means that He puts the praying side by side with a fine display of adornment, which means that it is one of the obligatory duties as of praying. The last section is a conclusion to the previous verses. As Almighty Allah gives the cause behind making such

rules that to be obeyed, He wants to clarify human souls, especially those who are related to Prophet Mohamed (p.b.u.h.). Therefore, the last part is a clarification of previous verses, in which Almighty Allah intends to keep out His believing ladies of evil deeds.

5.1.1. 2 Pronouns

The verse begins to address the Prophet's wives to emphasise that they were the mothers of the Muslims, and as such, their responsibilities were very significant, and they should obey Almighty Allah's orders. In this verse, Almighty Allah uses possessive feminine second-person pronoun "your, كُنَّ" to refer to Prophet Mohamed's (p.b.u.h.) wives. It also appears that Almighty Allah commands Prophet's (p.b.u.h.) wives by using the pronoun "N, ن" as in the words " stay quietly, وقرن ", "dazzling display تبرجن", "establish regular, واقمن", "give, واتين" and "obey, وأطعن". Then, Almighty Allah uses masculine third-person pronoun " his, هـ " to tell prophet's (p.b.u.h.) wives to obey Allah and His prophet orders. The pronouns in this verse were feminine, but they have been changed to masculine as "you, كم". This means the language of this verse has been expanded to be as a guidance for all the women of the believers because the wives of the Prophet (p.b.u.h.) are role models for all women. The pronoun "his, هـ" means allegiance to Almighty Allah, which includes conformity with His legal responsibilities and obedience to His Messenger about what he commands and prohibits by the authority Almighty Allah has delegated to him.

5.1.1.3 Vocabulary

The choice of words is a mirror that reflects the speaker's perspective. In this verse, there are special words with their denotative meanings to deliver Almighty Allah's messages. The word "Tabarruj, التبرج" (dazzling) refers to a woman who wears Khimar but fails to tie it correctly. Thus, her necklaces, earrings, and neck are all visible. The other word that reflects the connotative meaning "abomination, الرجس" indicates that Almighty Allah desires to clean and purify the believers. It conveys the idea of seeking spiritual purity and moral excellence. Almighty Allah does not mean body clean, but that is related to the spirit; He wants them spiritually purified. The mention of "ye Members of the Family, أَهْلَ الْبَيْتِ" refers to the believers as a community, indicating that this guidance is meant for all believers to follow collectively.

As for classification schemes, the words are used positively or negatively to express the speakers belief. Positive and negative expressions are used in this verse by Almighty Allah. The phrase "like that of the former Times of

Ignorance" الجَاهِلِيَّةِ الْأُولَى , appears to be a negative description of the word "Tabarruj التبرج" in the time of Al-Jahiliyyah. Almighty Allah affirms that women were dazzling themselves in time before Islam and He warns women from that action. Positive description portrays by using the phrase "pure and spotless". Women who obey Almighty Allah's orders and do not dazzle their beauty are more purified than other women.

The word "Tabarrajna, تبرجن" comes from the root "b-r-j, برج" appears twice in the Holy Quran. The word "Tabarruj, التبرج" means show or display the beauty of women to strangers in lust-causing way and "zenah, زينة" means to make oneself alluring. These two words are near-synonymous. The word "Tabarrajna, تبرجن" has an opposite meaning with word "sitr, ستر". The word "Tabarrajna, تبرجن" means showing their beauty while the word "sitr, ستر" means veil, hide, or conceal (Badawi & Haleem, 2008).

5.1. 2 The Interpretation Stage

The second stage in discourse analysis is that of interpretation in Fairclough's approach. Situational context and intertextuality are the main components that are investigated in interpreting discourse.

5.1.2.1 Situational Context

The Holy Quran is the main source that Muslims rely on in their lives. It is a legislative tool to regulate their lives. The main topic in this verse is an order to Prophet Mohamed's (p.b.u.h.) wives to wear Hijab and not display their finery. This order is reflected in some rules about Islamic teachings. The purpose of presenting this verse is to exhort them to Hijab commitment, modest behaviour, and piety.

The participants that govern this verse are three. Almighty Allah is the one who resembles the addresser, the addressee is Prophet Muhammed (p.b.u.h.), and the verse is about his wives, that is a generalisation for all women.

5.1.2.2 Intertextuality

Since a discourse can be better defined through its relation to other discourses, it is necessary to examine the other verses that are related to this verse. The verse "And follow that which is revealed to you from your Lord. Indeed Allah is ever, with what you do, Acquainted, وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا" shows a clear intertextuality. Almighty Allah mentions this verse at the very beginning of this surah, which indicates that prophet Muhammed (p.b.u.h.) must follow all the orders that come from

Almighty Allah in the following verses. One of these orders is commanding women to hide their forbidden parts from strangers. The verse emphasises on modest and reserved lifestyle.

5.1.3 The Explanation Stage

In this verse, the power dynamics are centred around Almighty Allah, who is the ultimate authority and source of guidance in Islam. The instruction for women to stay in their houses is believed to be a command from Almighty Allah, demonstrating His power and control over human behaviour. The verse conveys the idea that obedience to Almighty Allah and His Messenger is essential for believers, and by following these directives, individuals can attain purity and freedom from impurities. This power dynamic establishes a hierarchical relationship between Almighty Allah as the supreme power and believers as the recipients of His commandments.

The verse reflects the ideological framework of Islam. It emphasises the values of modesty, piety, and the rejection of materialistic pursuits. The reference to the "الْجَاهِلِيَّةُ الْأُولَى", Times of Ignorance" implies that the practices of displaying physical attractiveness and flaunting luxurious possessions were considered misguided and incompatible with Islamic teachings. The ideology conveyed in the verse promotes a focus on inner virtues, such as prayer, charity, and obedience to Allah and His Messenger. It encourages believers, particularly women, to prioritise spiritual and moral aspects of life over materialistic concerns, reinforcing the importance of modesty and devotion to religious principles. By mentioning all these orders, Almighty Allah wants a respectable life for those who are related to Prophet Muhammed (p.b.u.h). When Almighty Allah says to stay at home, He wants women to be out of reach.

5.2 Analysis of Quranic Verse (2): Surat Al Nur (The Light) (24: 31)

"وَقُلْ لِّلْمُؤْمِنَاتِ بَعْضُضْنَ مِّنْ أَبْصُرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّيَجِينَ غَيْرِ أُولِي الإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ" (سورة النور: 31)

"And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over

their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards Allah, that ye may attain Bliss. " [Surat Al Nur (The Light), 24:31; (Ali, Trans., 2004, pp.873-874)]

5.2.1 The Description Stage

According to Fairclough's framework, the first stage of analysis is the description stage. In this regard, this verse is analysed through the structure of its text, the used pronouns and the choice of words and their indication (vocabulary).

5.2.1.1 Text Structure

Almighty Allah starts this verse by telling Muslim women that wearing Hijab is an order for Muslim women. Almighty Allah says, "And say to the believing women, *وقل للمؤمنات*" which means all women with no exception from the time this verse is laid down until doomsday. Then, the woman is instructed to lower their gaze, guard their chastity, and should not show their charms to anyone except for their Mahrams. Mahrams mean (husbands, their fathers, their fathers-in-law, their sons, their stepsons, their brothers, their brothers' sons or sisters' sons, their fellow women, those bond women in their possession, male attendants with no desire, or children who are still unaware of women's nakedness). It is considered as a generalised provisions for all believing women. Finally, Almighty Allah advises His believing women to repent, emphasizing that follow what He commands lead to success. This instruction is addressed to all believers, both women and men, encouraging them to seek repentance and turn to Almighty Allah sincerely, as repentance is a means of achieving success and gain Almighty Allah acceptance in the this life.

5.2.1.2 Pronouns

In this verse, Almighty Allah uses "N, نَ" that is translated to pronouns "they and their". It is a speech from Almighty Allah to the prophet Muhammed (p.b.u.h.) about Muslim women. He gives him a message to deliver it to all believing women, he is just a messenger between Almighty Allah and believing women. The pronoun "N, نَ" appears in words like " their

gaze, "يَغْضُضْنَ", "their modesty, "يَحْفَظْنَ", "strike their feet, "يَضْرِبْنَ" and "they should not display, "وَلَا يُبْدِينَ" refers to "Muslim women". Therefore, it is forbidden for Muslim women to remove their head coverings except for their Mahrram. The third person feminine appears in words like "their gaze, "أَبْصُرِهِنَّ" " their veils, "يَحْمُرِهِنَّ" "their bosoms, "جُيُوبِهِنَّ" "their hidden ornaments, "زِينَتِهِنَّ". So by using these pronouns "they and their", Almighty Allah wants to show that wearing the Hijab is a duty for all believing women.

5.2.1.3 Vocabulary

The use of words reflects the speaker's ideas. It also presents his ideology and attitudes towards the subject. Therefore, in this verse Almighty Allah presents His idea through the use of denotative words. He uses the word "khumur, خُمُور" to refer to the Hijab. It is the plural of "khimar, خِمَار" that is used to cover hidden parts from non- Mahrram. It means that they should wear the outer garment in such a way as to cover their chests and ribs, so that they will be different from the women of the Jahiliyyah, who pass in front of men with their chests completely uncovered, and with their necks, forelocks, hair and earrings uncovered. So, Almighty Allah commanded the believing women to cover themselves. So, this word is used only in the Holy Quran but is rarely used in daily lives.

The other word "draw, "وَلْيَضْرِبْنَ" does not mean hitting or killing but it used with its connotation to mean pulling the Hijab around and tying it correctly. Then, Almighty Allah repeated this word with another connotation "strike their feet, "وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ" which means women are forbidden to make any movements that would reveal what is hidden in their feet. During the period of al-jahiliyyah, women were stamp their feet to make their anklets ring so that men could hear them as they went down the street wearing anklets.

The final phrase is "lower their gaze, "يَغْضُضْنَ مِنْ أَبْصُرِهِنَّ" which has a spiritual connotation, Almighty Allah forbids women from forbidden look. It does not mean closing their eyes, but they should prevent themselves from doing everything that is forbidden.

According to the classification schemes, the phrase "turn ye all together towards Almighty Allah, that ye may attain Bliss, "وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ" "لَعَلَّكُمْ تُفْلِحُونَ" seems to be a positive description to the subject. Almighty Allah states that to get His bless is by following Almighty Allah orders. Therefore, Almighty Allah says women who hide themselves gain his bless. This verse does not show any negative description.

The word "Khumur, خمرهن" comes from the root "kh-m-r, خمر." It has the meaning of to hide, head cover and to cover the head and the face. It occurs once in the Holy Quran. It shares the same meaning with the word "Hijab, حجاب" that means cover. The words "Khumur, خمرهن" and "Hijab, حجاب" are near- synonymous. The antonym of "Khumur, خمرهن" is "zahara, ظهر" which denotes the act of becoming apparent or manifest (Badawi & Haleem, 2008).

5.2.2 The Interpretation Stage

Based on Fairclough's framework, the second stage in analysing discourse is its interpretation. In this stage, two components are investigated: situational context and intertextuality.

5.2.2.1 Situational Context

Quranic verses are used to regulate human life. Concerning the topic of this verse it is mainly the command of the rulings of Hijab from Almighty Allah to His believing women. The purpose of presenting this verse is to preach that women should wear a Hijab.

The participants that govern this verse are two. Almighty Allah is the one who resembles the addresser and the addressee is Prophet Muhammed (p.b.u.h.) to deliver a message to believing women. The message is to regulate their lives.

5.2.2.2 Intertextuality

Referring to the previous verse which is an example of manifest intertextuality. At the beginning of this Surat Almighty Allah says "A sura which We have sent down and which We have ordained in it have We sent down Clear Signs, in order that ye may receive admonition, سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ" is a manifest intertextuality. By using this reference Almighty Allah says that all what comes down are provisions and they are obligatory for all Muslims women. Almighty Allah gives many provisions until reaching this verse which shows that the obligation of wearing Hijab. This verse is clear in its meaning and does not need any interpretation. All Muslim women must wear a Hijab, and this is an indisputable fact. The verse also serves as a reminder of the importance of modesty in Islam. Muslim women are expected to maintain modesty in their

dress and behavior at all times. The Hijab is a symbol of their commitment to their faith and a sign of respect for their religious beliefs. It is also considered as a sign of their commitment to upholding Islamic values.

5.2.3 The Explanation Stage

The last stage of investigation in Fairclough's framework of discourse analysis is explanation. At this stage, power and ideologies are investigated. In this verse, Almighty Allah tells Prophet Muhammed (p.b.u.h.) "*And say, وَقُلْ*" this phrase shows that the right to give orders has only given to Almighty Allah, therefore He has the power to give orders to His creatures. It shows that women who wear Hijab are more powerful than those who do not. In addition, the verse is very clear, and the speaker uses affirmative and short clauses to support the idea that the speaker is powerful.

The verse is part of Islamic teachings on modesty, Almighty Allah wants to test women's belief therefore, He states orders to be followed. Moreover, He wants to show women in a very respectful way and keep them out of reach of those who want to offend them. It reflects the cultural norms of seventh-century Arabia, which valued modesty and encouraged specific behaviours for women to maintain social order and purity. He raises women's values by preventing them from showing their charms to those who greedily look at them. This verse also reflects the "souls" of men and women from a forbidding look as well as showing their hidden parts and adornments to anyone.

6. Conclusions

The analysis of the two Quranic verses has the potential to provide a variety of findings. As for the explanation stage, the pronouns reveal there is a clear use of second and third possessive pronouns to indicate that the action of wearing Hijab is a duty to all women. Almighty Allah uses (your, *كن*, you, *ك*, his, *هـ*, they, *ن*, and *their*, *هِنَّ*, *نَ*) for the sake of inclusiveness. The pronouns are not used to exclude any gender or a group of women, but rather to emphasise the obligation to all women to wear Hijab. In accordance with vocabulary, different words are used with its denotation or connotation to indicate the obligation of wearing Hijab. It is also found that different expressions that refer to Hijab such as *Tabarruj* *التبرج*, "*khumur*" *خمور* has been used in the Holy Quran and. As for intertextuality, Intertextuality in Holy Quran is used either for text previously mentioned or to text shares the same constitutive with other religious texts.

As for the ideology of This verse underscores Almighty Allah's authority in Islam, directing women to remain in their homes, symbolizing obedience to Him. It highlights the necessity of adhering to divine commands for purity and freedom from impurities. The verse promotes modesty, piety, and rejection of materialism, contrasting with the pre-Islamic era's values. It urges a focus on inner virtues like prayer and charity over material pursuits. Allah's directive for women to stay home aims to ensure their dignity and protection.

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