Feminism as Addressee and Addresser in the Glorious Qura'n: A Pragmatic Study

Amaal Jaber Ketab
123467859f.@gmail.com
Faris Kadhim Al-Atabi
falattabi@uowasit.edu.iq
Wasit University

Abstract

This study elucidates the pragmatic aspects of the Feminism Discourse in the Glorious Quran. This study aims to discuss the contextual meaning of this Feminism Discourse and explore its pragmatic meanings. Consequently, these Feminism Discourses are found in various contexts. In this respect, this study focuses on the pragmatic meanings of these Feminism Discourses. Thus, this study attempts to identify the types of speech acts, kind of implicature, the form of politeness, and presuppositions implemented in these Feminism Discourses. Whether the feminism discourse is addressed by her or addressed to her, there are many styles related to the feminism discourse.

To accomplish the study aims; Researchers adopt a model based on Searle's (1969) types of speech acts, Grice's (1975) theory of implicature, Leech's (1983) theory of politeness, and Yule's (1996)division of presupposition by choosing four Quranic verses from the Glorious Quran to analyse these Feminism Discourses. This study has determined that the Feminism Discourses have different interpretations, demonstrating distinct related pragmatic meanings to speech acts, implicature, politeness and presupposition.

Keywords: Feminism Discourse ; Pragmatics; Speech Acts ; Implicature; Politeness; Presupposition.

النسوية كمُخاطِبة ومُخاطَبة في القران الكريم : دراسة تداولية

| الاستاذ: فارس كاظم العتابي | الباحثة: امال جابر كتاب |
| جامعة واسط /كلية التربية للعلوم الانسانية | جامعة واسط /كلية التربية للعلوم الانسانية |

المستخلص:

توضح هذه الدراسة الجوانب التداولية للخطاب النسوي في القران الكريم. تهدف هذه الدراسة الى مناقشة المعنى السياقي لهذا الخطاب النسوي واستكشاف معانيه التداولية. هذا لان هذه الخطابات النسوية توجد في سياقات مختلفة. في هذا الصدد تركز الدراسة الحالية على المعاني التداولية لهذه الخطابات النسوية. وهكذا تحاول هذه الدراسة تحديد انواع افعال الكلام، ونوع التضمين، وشكل التأدب، والافتراضات المطبقة في هذه الخطابات النسوية سواء كان الخطاب النسوي موجها منها او موجها لها ،فهناك العديد من الاساليب المتعلقة بالخطاب النسوي. ولتحقيق اهداف الدراسة ،اعتمد الباحثون نموذجا قائما على تصنيف سيرل (Searle)١٩٦٩ لأفعال الكلام، ونظرية كريس (Grice) ١٩٧٥ للتضمين ،ونظرية ليج(Leech)١٩٨٣ في التأدب، (Yule) لتقسيم الافتراضات ١٩٩٦ بأختيار اربعة ايات قرانية من القران الكريم لتحليل الخطابات النسوية .وجدت هذه الدراسة ان الخطابات النسوية لها تفسير مختلف وثبت ان لها معاني تداولية مختلفة تتعلق بأفعال الكلام، التضمين، التأدب والافتراض.

كلمات مفتاحية :الخطاب النسوي ، التداولية ،افعال الكلام، التضمين، التأدب ،الافتراض

1. Introduction and Background

Finch (2000) described Linguistics as the study of language, and he avoids using the term "linguistic science" since it can be misleading. The common notion of language is that it guides by specific laws that determine how words should use, similar to how Newtonian physics controls the operation of the solar system. Humans and language are inextricably linked. People require language for communication and bonding (Abdulsada & Yacoub, 2022).

Linguists investigate language as the capacity for human communication, as individual expression, the shard

heritage of the speech community, spoken sound, written text, and so on (Hartman & Strok, 1976). Humans frequently utilize social media to communicate information and convey emotions(Al-Mjdawi & Jabi, 2020). Chomsky's term pragmatics refers to pragmatics concerns restricted to linguistic use. As Levinson (1983) stated, it has nothing to do with that language structure concerned with performance, not competence. In later works, Chomsky (1980) introduced the concept of pragmatic competence to identify language users who understand the relationship between verbal language and the specific context of use. However, the fundamental distinction between competence and performance initially led many to include pragmatic phenomena in the performance domain, thereby excluding pragmatics from linguistic investigations centered on the level of competence, especially in syntax. The modular theory of mind comes in second.

According to Cameron(2001), The Glorious Quran affirms that males and females share a common humanity and that women are provided with the freedom, comfort, and social value necessary to partake in the life of their respective societies. There are direct and indirect addressing of women in the Quran, and the direct addressing of women is considered a rare and important event in the Glorious Quran. Applying female verbs, such as (be obedient, bow, prostrate) in succession, has given special weight to the female gender in the Glorious Quran. Elsewhere in the Glorious Quran, Allah addresses women directly and warns them(Mehar, 2003).

This study investigates the linguistic meaning of the Feminism Discourse presented in the Glorious Quran from the pragmatic aspects. It seeks to determine the various pragmatic aspects implemented in these Feminism Discourses, including speech act, implicature, politeness, and presupposition.

2. Literature Review
2.1. *The Discourse in the Glorious Quran*

Islam is the last Holy Religion, and "Glorious Quran" is the Eternal Book. The Glorious Quran, an everlasting Divine Book, does not belong to a limited race or era; it is for all people of the universe and has the traits necessary to guide all people. Islam as the final Holy religion and the prophet as the last Holy Messenger make clear that Glorious Quranic discourse cannot contradict the inherent

traits of Islam, hence necessitating the examination of Quranic human discourse. Many Quranic verses in the Glorious Quran support this claim (Gholami & Mehraki, 2018). Roded (2001) stated the discourse of Quran is one of the dominant and powerful discourses in different areas of meaning and form. Discourse is the systematic order of signs in a broad texture that develops new conceptions. But any discourse, despite the fact it could be dominant and powerful, requires antis to be able to ensure its legality. So, discourses generate halos for legitimacy and persuasive characteristics to maintain the circumstances of power and their permeability. Discourse indicates a speech with a social form and character as paragraphs, interviews, speeches, discussions, and likes.

2.2. The Feminism Discourse in the Glorious Quran

The concept of feminism differs from place to place and from period to period according to the conditions (Moghadam, 2002). Khadija (peace upon him), the first wife of the holy Prophet Mohammed (peace upon him), was a businesswoman explaining the prominent status of women in Islam's social history. Ayesha (peace upon him), the Prophet Mohammed's (peace upon him) wife, was well-known and renowned as an expert in Hadeeth (among the leading interpreters of Hadeeth) and also engaged in battles (Saadawi, 1980). Hussain (2013) demonstrated that feminism is an analytically two-part concept: the recognition of women's rights and gender equality. Also, to establish initiatives about providing men and women with equal rights.

Badran (2011) described Islamic feminism as a feminist discourse and practice that gets its interpretation and mandate from the Quran. It seeks rights and justice within gender equality for women and men in every aspect of human lives. Islamic feminism explains gender equality as an integral aspect of the Quranic concept of the equality of all humans. Islam claims that a woman is a human being on par with a man. All individuals, male or female, are human beings whose combined substance and components derive from two human beings one, male and one female, and no one is superior to the other save through piety (Al-Tabatabai, 1972)

Pragmatics is considered a subfield of linguistics that play a crucial role in the interpreting of the Quran. According to the definition agreed upon by the vast

majority of Muslim exegetes, Quran commentary (Tafsir) comprises the exegete's efforts to uncover Almighty Allah's intention behind His word as conveyed in the Quranic text (Sotudenia & Habibolahi, 2019).

3. Pragmatic Features

Levinson (1983) asserted that pragmatics concerns only language utilization, and pragmatics have nothing to do with that linguistic structure. To use Chomsky's term concerns with performance and not competence. This means that pragmatics is concerned with the relationship between language and context, which is very important in understanding the meaning of language. According to Leech (1983), Pragmatics is the study of relational meaning in speech contexts. Otherwise, he stressed that pragmatics might be seen as a technique to overcome difficulties from both the speaker's and the hearer's perspectives. Mey (2001) defines pragmatics is the study of language use in context, as its topic is typically recognized as a complement to the field of linguistics (cited in Alhusseini & Hassan, 2020). Crystal (1985) stated that no coherent, pragmatic theory is achieved, owing to the wide range of topics it must account for, such as aspects of speech acts, implicatures, politeness, and presuppositions.

3.1 *Speech Act and it Classification*

The speech act theory, as Rankema (1993) demonstrated, is that language is a form of action. Parker (1986) observed that speech actions depend highly on context, especially in terms of the relationship between the speaker and the hearer. Bachman (1990) described speech acts in communication circumstances are intimately tied to the functional scopes of language. Birner (2013)" mentioned that Austin's idea of speech act theory is performed to show the difference between constative speech, which means declarative utterances expressing some state of affairs" (cited in Hassan & Al-Atabi, 2022).

According to Searle (2001), speech acts are a theory that investigates the connection between an utterance and the act committed by the speaker. This position maintains that language is a method of communication, and an utterance can only have meaning if performed in an actual act, such as making a statement, command, inquiry, or request.

Searle (1975) established a classification of speech acts with

the following five categories listed below:

1. Declarative: In this type of speech act, the speaker changes the word via utterance. When using declarative, the speaker must have the institutional category within a particular context to perform an adequate declarative act. Declaratives are the expressions of some phrases that alter the actual circumstances around the speaker. (Mey, 2009).

2. Commissive: this verbal act attaches the speaker to something in the future; the action may be performed after the utterances or later. When a speaker uses a commissive verb, for example promise, contract, vow, guarantee, or pledge (Cutting , 2002).

3. Representative: the type of speech act consists of a word that expresses the speaker's conviction that something is the case. The objective of a representative statement is to commit the speaker to the concept that the propositional content of the statement is true. (Yule,1996).

4. Directive: This type of speech act connects with other individuals. In this case, the listener does certain activities and will behave by that sentence when the speaker utters a statement. They convey the speaker's desires, include recommendations, demands, requests, and orders. (Yule, 1996).

5. Expressive: This type refers to words conveying the speaker's feelings at specific times. These expressive speech acts (convey a psychological state or mood of the speaker, such as sadness, happiness, or approval/disapproval).

Apologizing, Braising, Blaming, Congratulating, and Thanking are pragmatic examples. (Mey,2009).

3.2 Grice's Theory of Implicature and its types

The word implicature relates emotions and their representations to the conventional implications of communication (Fedorovam & Salnikova, 2019). Grice (1975) was the first to carefully investigate instances in which what a speaker says differs from the meaning of the phrase used by the speaker. Grice introduced the term mplicature, which explains the delicate boundary between the words said and the real meaning transmitted by a speaker in the sentences expressed from the first steps of language acquisition. Grice demonstrated that implications are formed throughout infancy. It serves an essential purpose in communication. With its help, verbal effectiveness is attained,

and a distinct communication style is developed. Informal social relationships are maintained without using of evident falsehoods or deception of an interlocutor. The word implicature relates to emotions and their representations of the conventional implications of communication (Fedorovam & Salnikova, 2019).

According to Grice (1975), implicature can be divided into two categories; conventional and conversational. Conventional implicature has been characterized by Mey (2001) as those linguistic statements that, independent of their application, implicate a particular aspect of the world. In other words, this type of implicature has nothing to do with the use of language in a specific interaction; yet it could be elucidated by such language usage. As Yule (1996) stated, conventional implicature happens when the speaker misrepresents a fact. It is associated with certain phrases that may convey extra significance when spoken. Conventional implicatures are connected with certain words and transmit of additional meanings when such terms are used.

Grice (1975) viewed conversational implicature as one of the forms that can be recognized and interpreted if and only if the interaction's

participants understand the context of the speaker's speech. Birner (2013) asserted that the distinguishing characteristic of conversational implicature is that its contribution to the meaning of the utterance is not truth-conditional and is context-dependent. In other words, conversational implicature is not conveyed by the truth of what is said: instead, its interpretation is contingent on the context of the utterance. Depending on the context of its usage, a single utterance may have multiple meanings. Black (2006) emphasized that conversational implicature is the combination of language and the context of the situation in which that language is utilized. When discovered in various contexts, one phrase may not give birth to an implicature, or it could imply alternative implicatures.

Grice (1975) differentiated between two forms of conversational implicature. These are: particularised implicatures and generalised implicatures. The former, in turn, has two sub-types of implicature; Scalar quantity implicature and clausal implicature. Birner (2013) characterized particularised implicature as unique to the specific setting in which they occur. This means that the implicature cannot be generalized

to other contexts, and its meaning is limited to the context in which it is found. It will have a different meaning if it appears in a different context. Interpreting particular conversational implicature necessitates using specialized prior information between the conversing participants. According to Yule (1996) most inferences are inferred in a relatively specific conversational context. The study of communicated meaning requires assumptions that generate particular conversational implicatures. Birner (2013) demonstrated that generalized implicature can be associated with the form therefore, does not need to be recalculated for each relevant statement.

3.3 Politeness and its forms

Leech (1983) stated politeness is demonstrating awareness of another person's face. This way, civility may be achieved regardless of social distance or proximity. Respect or deference is often used to describe the act of seeing another person's face while that person seems socially distant. Sometimes, friendliness, solidarity or camaraderie are used to define socially near individuals who demonstrate equivalence of consciousness. Politeness is a

crucial part of pragmatics, and its definition in communication is a way to demonstrate awareness of another person's face (Yule, 1996).

Leech (1983) emphasized the notions of (self) and (other). He noted the relationship between the self (designated as S) and others (identified as H).

According to Suzila and Yusri (2012), communication requires politeness because it considers other people's needs. In addition, social distance, the formality of issue, and power differential may influence adherence to politeness norms as it may would behaviours in several ways. The concept of politeness is split into six maxims, each consisting of two sub-maxims. Leech (2014) outlined six maxims, which are summarized in the imperative voice as follows the following:

1 . Tactical Maxim: (A) Minimize expenses and maximize benefits for others.

(B) Maximize the expense of others and minimize the advantage to others.

2. The principle of generosity: (A) Minimize self-benefit and maximize self-cost. (B) Maximize self-benefits while minimizing self-costs.

3. Approbation principle: (A) Min imize the criticism of others and maximize their acclaim. (B) Maxi

mize criticism of others while min imizing appreciation of others (Ra n, 2006).

4. Rule of modesty : (A) Minimize self-praise and maximum self-dispraise. (B) Maximize self-praising and reduce self-dispraise.

5. Agreement Maximization: (A) Minimize disagreements with others and increase agreement with others. (B) Increase one's disagreement with others and decrease one's agreement with others (Leech, 1983).

6. Maximizing Compassion: (A) Minimize hostility between oneself and others and increase sympathy between oneself and others. (B) Maximize antagonism and Compassion between oneself and others (Almusallam, 2018).

According to Leech (1983), the forms of politeness are positive and negative. A positive approach to etiquette encourages the requester to appeal to a shared objective and even camaraderie with language. Yule (1996) defined positive politeness as "an appeal to solidarity with another."

Leech (1983) showed a negative politeness approach in most English-Speaking environments; a face-saving deed is accomplished using a negative politeness tactic. The most common structure is an inquiry with a modal verb. Negative politeness is defined as "an

attempt to demonstrate awareness of another's right not to be imposed.

3.4 Presupposition and its types

Yule (2010) defined presupposition as a speaker's or writer's assumption about what is true or already understood by the listeners or readers. The presupposition is a component of linguistics that becomes a crucial topic in semantics. Levinson (1983) introduced the idea of presupposition to pragmatics to describe the link between a speaker and the appropriateness of a phrase in its utterance environment. In other terms, a presumption is a mental assumption that a person has when he hears, reads, or utters a word or sentence.

According to Hudson (2000), a presupposition is anything considered true in a conversation that emphasizes other facts. Whether the speech is structured as an assertion, denial, or query is often a required assumption that may be connected with a particular lexical item or grammatical category in the utterance. Moreover," presupposition deals with the necessary preconditions for statements to be true. It refers to assumptions implicitly made by speakers and listeners which

are essential for the correct interpretation of utterances" (Finch,2000,p.173).

According to according to (Yule, 1996), There are six types of presupposition. These types are regarded as possible signs of presupposition. A potential presupposition is a hypothesis often associated with using several linguistic forms (words, phrases, structure).

1. Existential presupposition is a presumption that the existence of things identified by the speaker and presumed to be existent in a noun phrase is committed by the speaker.

2. Factive presupposition is an assumption recognized by certain verbs, such as (realize, regret, be aware, odd, and glad).

3. **Non–factive** presupposition refers to the assumption that is supposed to be false. Certain verbs, including and, are linked to the non–factive presupposition (dream, imagine, pretend, etc.).

4. Lexical presupposition is an idea that the speaker may behave as though another meaning would be understood using a specific form.

5. Structural presupposition assumes of certain sentence forms examined conventionally and frequently, supposing that a portion of the sentence structure is already considered true.

6. Counterfactual presupposition is a belief that what is presupposed is not only false but also the exact opposite of what is true or counters the facts. Some conditional structures, often referred to as counterfactual conditional, assume that the information in the if-clauses is false at the time of utterance.

4. Methodology

The Feminism Discourse in Glorious Quran has multiple interpretations and meanings, and everyone must first grasp the profound significance of these Feminism Discourses. Nonetheless, this study is qualitative. Qualitative research can be defined as the collection, analysis, and interpretation of extensive narrative and non-numerical data to acquire insights into a particular phenomenon of interest (Gay, Mill, & Airasian, 2012). There are many steps for data gathering including, data selection, study preparation, data analysis, data categorization, and interpretation(Rashid & Al-Ghezzey, 2023). This study seeks to integrate pragmatic analysis, which involves Searle's (1969)classification of speech acts, Grice's (1975) theory of implicature, Leech's (1983) theory of politeness, and Yule's (1996)division of presupposition. This qualitative study aims to identify the implied meaning of

the Feminism Discourse and analyse it pragmatically. Such analysis aims to determine the types of speech acts, implicatures, politeness and presuppositions included in Feminism Discourse that are found in Quranic texts.

The researchers selected the samples for the current study based on the meanings of the Feminism Discourse and the simplicity with which the selected data could be analysed. In qualitative research, sampling can occur multiple times during data collection, interpretation, and reporting. Sampling for qualitative research differs from sampling for quantitative analysis because qualitative researchers are not concerned with statistical generalization but with intentional or strategic sampling. Consequently, one might conclude that sample size and data depth are the most important factors in data collection. (Nakhilawi, 2016).

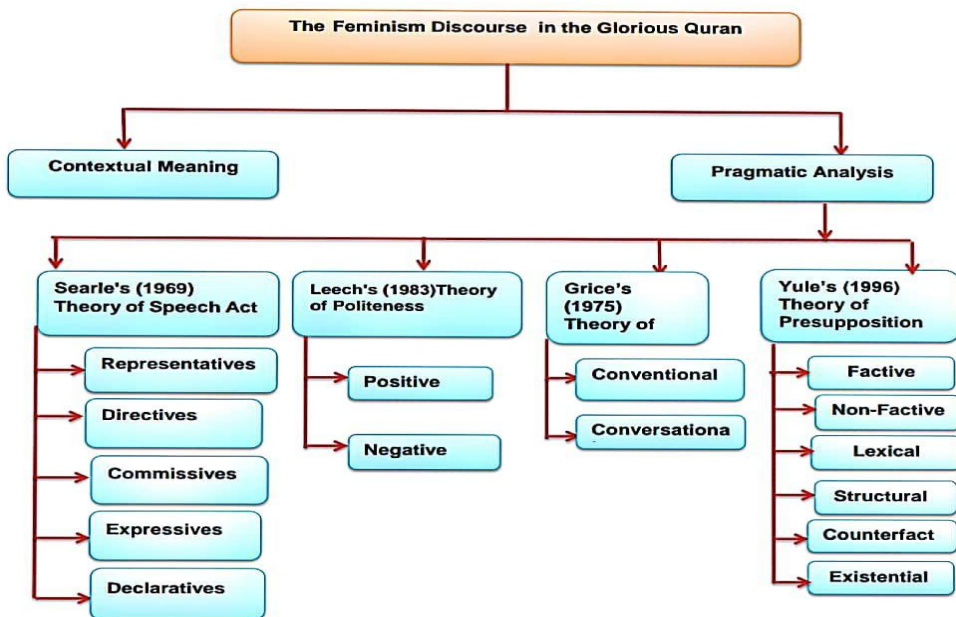Listed below are the levels of analysis used to analyze the selected data of the study:

Figure 1 :Theoretical Framework of the Study adopted from Searle (1969), Grice (1975), Leech (1983), and Yule's (1996).

5. Data Analysis

In this section, four Quranic texts have been selected for analysis using the model presented in Figure 1. The analysis is founded on the implementation of the following methods. Analyzing the contextual meaning based on the interpretation of the selected Quranic texts and the diverse interpretations of the exegeses of Muslim scholars, such as Tabatabai (1972), Kashani (1979), Al Tabrasy (1992), Ibn Kathir (1999), Al-Tabari (2001), and Al-Zamakhshari (2009). Analysing the pragmatic meaning by adopting Searle's (1969)classification of speech acts, Grice's (1975) theory of implicature, Leech's (1983) theory of politeness, and Yule's (1996)division of presupposition. The analysis is divided into two sections. The first section includes a feminism discourse that is addressed by her. The second section includes the feminism discourse that is addressed to her.

5.1 Analysis Feminism Discourse that is addressed by hers .

5.1.1 Analysis of Text (1) Surat Al Tahrim (Prohibition) (66:11)

"وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ

وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ" (سورة التحريم : ١١)

"And Allah sets forth, as an example to those who believe the wife of Pharaoh: Behold she said: "O my Lord! Build for me, in nearness to Thee, a mansion in the Garden, and save me from Pharaoh and his doings, and save me from those that do wrong"{11}.[Surat Al Tahrim (Prohibition),66:11;(Ali,Trans.2004,P.1494)].

5.1.2 Contextual Meaning of Text (1)

Al-Tabari (2001) said that Pharaoh was the most despotic and unbelieving of all the people on earth. Almighty Allah set an example for those who believed that Asiyah bint Muzahim was Pharaoh's wife; Almighty Allah be pleased with her. Almighty Allah and His Prophet are the wisest. She was the most beautiful woman. She was unaffected by her husband's unbelief because she followed her Creator, the Almighty Allah. Thus, let it be known that Almighty Allah is the Just Judge who will not punish anybody except for their transgressions. The unbelievers are incapable of harming the believers. This is a fable that Almighty Allah drew for the believers to illustrate that their affiliation with unbelievers would not damage them if needed. This verse describes how

the angels would cover her with their wings to protect her from the sun after Pharaoh had finished torturing her. She was shown her paradise home.

5.1.3 Pragmatic Analysis of Text (1)

The pragmatic meaning of this Quranic verse. The verse includes speech act, implicature, politeness, and presupposition. It contains a directive form of speech act. The directive is presented as a request. When Pharaoh's wife requests Almighty Allah to construct her a residence in paradise, Allah grants her request. "Behold she said: O my Lord! Build for me, in nearness to Thee, a mansion in the Garden, إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ And she requests from Almighty Allah to preserve her from Pharaoh and his deeds (she is innocent of her husband's deeds) and protect her from the wicked. And to reject dishonesty and distrust all her husband asserts about falsehoods and oppression.

Implicature plays an essential role in this verse. When Pharaoh's wife believed in Almighty Allah, Pharaoh sent his assistants to her and instructed them to get the largest stone. Throw the stone at her if she persists in maintaining her religion; else, she is his wife. As they approached her, she glanced up and saw her Paradise home.

Her perseverance in the faith led to her soul's capture. On her corpse, a stone was flung. The kind of an implicature that is a conversational one. When Almighty Allah has provided an example for the faithful, this is a fable of Almighty Allah drew for the believers to illustrate that, if necessary, their affiliation with unbelievers would not damage them. Pharaoh's wife implores the Almighty Allah to protect her from Pharaoh and his deeds. This implies saving her from Pharaoh's tyranny and his labour culminating in wickedness and ugliness.

In addition, politeness in the discourse of Pharaoh's wife is a positive one. When she requests Almighty Allah to build her a house in Paradise close to Him, this is to build a home for her in the habitation of His benevolence or Paradise. Where no one may dispose of it without His consent. She also prayed to her Lord, the Almighty and Supreme, to protect her from Pharaoh and his evil. This kind of politeness results from the maxim of approbation when Pharaoh's wife explains the extent of her attachment to Almighty Allah and her resentment of Pharaoh and his soldiers.

The type of presupposition is lexical. In verse, Pharaoh's wife asks Almighty

Allah to stop her husband's wickedness. So, her discourse presupposes that she chose death over the king and this world's misery over happiness. She was experiencing when faith mingled her heart. Moreover her friendship with the unbeliever did not do her any damage. While the marriage connection, which is one of the strongest bonds, and her religion do not help him, since each person is a promise of what he earns, none of these relationships benefits him. Almighty Allah made the case of Pharaoh's wife an example for the believers since she believed in the truth once it was made apparent to her, without any distractions; therefore, what she did was of the utmost sincerity and sincerity.

5.1.2 Analysis of Quranic Text (2): Surat Al Naml (The Ants) (27:34)

" قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً ۚ وَكَذَٰلِكَ يَفْعَلُونَ"(سورة النمل : ٣٤)

"She said: "Kings, when they enter a country, despoil it, and make the noblest of its people its meanest thus do they behave".{34} [Surat Al Naml (The Ants),27:34;(Ali ,Trans.2004.P945)] .

5.1.2.1Contextual Meaning of Text (2). The character of Queen Bilqis, as shown here, is that of a wealthy and dignified queen. And the complete trust of her subjects.

She always acts by consulting her council, and her board is prepared to follow her in every direction. Her people are masculine, loyal, satisfied, and willing to fight enemies in their land. But, their queen is strategic and unwilling to involve her kingdom in conflict. She has the discernment to see that King Sulaiman is not like other violent monarchs. Even if her people are still pagan, she may have a glimmer of heavenly light in her heart. Since she is as committed to her people as they are to her, she wants to bring them wherever she goes. In Bilqis, one can see a depiction of femininity that is kind, sensible, and able to control her followers' more heartfelt emotions (Al Tabrasy, 1992).

5.1.2.2Pragmatic Analysis of Text (2). The Quranic verse consists of pragmatic aspects such as speech act, implicature, politeness and presupposition. Regarding speech acts, Queen Bilqis's discourse is commissive and includes the form of a warning. She explained that the kings would destroy everything when they entered any kingdom. In her discourse, the distinction between the phrases (honour)) اعزة(and (humiliation) (اذله) first appeared . The verse begins with the Queen of Shaba's address to her council members, in which she declares her preference for the

side of peace over the side of violence.

This Quranic verse has a conversational implicature in the queen of Sheba's speech that she added to underscore her statements. Hence, she started by subtly denouncing war before expressing her position clearly. She said that rulers, when entering a city, always bring about its destruction. That is: "War will inevitably result in the triumph of one of the two sides, which will result in the destruction of the cities and the humiliation of its finest citizens." Consequently, when the opponent is vital and significant, it is only advisable to pursue war if peace and conciliation are available if there is no other option. She prefers to summarise them a summary and then wait to see what information my messengers bring back. At that time, she shall decide between war and peace.

Here, the discourse of the Queen has positive politeness. When Queen Bilqis talked to her council, the language of the Queen was in the politeness way. This woman had cunning and elegance, favouring peace over conflict and mercy over hardship. That is the king; when he entered any town, they introduced corruption, devastation, and destruction. Furthermore, they degraded its nobility and leaders

so that they would serve as an example to others. "And so they do" is their custom when they enter a community by compulsion, violence, and tyranny. This statement is intended to suggest to her people that peace is preferable to conflict. That association with Sulaiman (peace be upon him) is preferable to confrontation and confrontation by force. This politeness resulted from the agreement maximization when the Queen of Shaba agreed to the dangers of war and the benefit of establishing relations with Sulaiman (peace be upon him).

There is a factive presupposition in Queen Bilqis's discourse. She knew that the invasions of other countries by monarchs and the atrocities of the conquering nations against the oppressed nations were never motivated by reform and benevolence. The objective has been to control and exploit the means and resources of sustenance that Almighty Allah has bestowed on the other country and to render it so weak that it will never be able to rise in rebellion and demand its part. To achieve this goal, they obstruct all its means of prosperity, power, and honour, crush all self-respecting elements, and instil in its members' attitudes of servitude, flattery, betrayal, and

espionage against one another, imitation of the conqueror and respect for his civilization, contempt for their civilization, and other such despicable traits of character. Consequently, they progressively pull people down to such a low character level that they are willing to sell even their most revered historical artefacts and execute any despicable job for cash.

5.2 Analysis Feminism Discourse addressed to hers

5.2.1 Analysis of Quranic Text (3): Surat Al 'Imran (The Family of 'Imran) (3:42)

"وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ " (سورة ال عمران :٤٢).

"Behold! the angels said: "O Mary! Allah hath chosen thee and purified thee- chosen thee above the women of all nations".{42} [Surat Al 'Imran (The Family of 'Imran),3:42;(Ali,Trans.2004. P 138)].

5.2.2 Contextual Meaning of Text (3). Maryam, the mother of 'Īsā (peace be upon them), was exceptional in that she gave birth to a son by a miraculous occurrence rather than the usual physical procedures. This does not imply that she was superhuman, nor does it imply that her son was superhuman. She needed to pray to Almighty Allah just as much as everyone else. In this verse, the discourse is from the angle of Maryam (peace be upon her). Almighty Allah relates that the angels spoke to Maryam (peace be upon her) at his direction and informed her that he picked her due to her dedication to him, humility, dignity, purity, and conviction. In addition to her goodness, Almighty Allah chose her above all the women of the world (Ibn Kathir, 1999). According to Al-Zamakhshari (2009), Maryam (peace be upon her), the daughter of Imran, was the most extraordinary lady during her period. Maryam, (peace be upon her) and Asiah, wife of Pharaoh, were the only women to attain perfection. The Quranic verse seems like the angels want to convey to her, they have given her excellent news twice over; she should listen to both of them. The first concern is the position and status Almighty Allah has bestowed her. The second is what she is obligated to do in addition to this Divine Favor; in other words, what she must contribute to Almighty Allah as part of her duty; this will demonstrate her thankfulness for her position and fulfil her obligations as a servant.

5.2.3 Pragmatic Analysis of Text (3). The pragmatic meaning can be identified by the forms of speech act, implicature, politeness

and presupposition in this verse. The discourse has a form of speech act assertive. Angels showed to Maryam (peace be upon her) by Almighty Allah's command and told her that he chose her because she served him, as well as of her honour, modesty, innocence, and conviction. Additionally, Almighty Allah chose her over the women of the world because of her virtue. Almighty Allah had destined a trial for her. But, this examination also gave her a better grade in this world and the Hereafter, as Allah Almighty displayed his might by developing a son inside her without male assistance.

The implicature type is a conversational one. The discourse implies that Maryam (peace be upon her) was one of the people who spoke to the angels. She talked and heard their speech. As soon as when the angels told Maryam (peace be upon her), surely Almighty Allah has chosen her and purified her and chosen her above the women of the worlds" . The announcement that Maryam (peace be upon her) was chosen "above the women of all nations عَلَىٰ نِسَاءِ الْعَالَمِينَ" thus, means that she was given precedence over them. This verse describes the distinction that she was given to the exclusion of all women of the world, and that is

her miraculously conceiving and giving birth to ʿĪsā (peace be upon him). It demonstrates that she was given preference over all other women in this area of her life. The other qualities attributed to her in this verse (her acceptance of the words of Almighty Allah and His Books, her purification, her obedience to God, and her being spoken to) were not her exclusive virtues.

The Quranic verse "above the women of all nations عَلَىٰ نِسَاء الْعَالَمِينَ" has positive politeness. The meaning of being selected "above all nations" indicates that the favoured individual received superiority and priority over others in something given to her exclusively. It is more than a simple selection, implying entire submission to the will of Almighty Allah. The declaration that Maryam (peace be upon her) was selected "above the ladies of the worlds" indicates that she was given priority over others. The form of this politeness results from the generosity maxim in which Almighty Allah maximizes Maryam's (peace be upon her) and elevates her above all women while minimizing the cost of other women.

The type of presupposition is an existential presupposition. It is an existential presupposition because the name Maryam (peace be upon her) indicates the

existence of the real Maryam's (peace be upon her) rank and status given by Almighty Allah. And she was given priority over others. This verse describes the single difference bestowed to her to the exclusion of all other women in the universe: her miraculous conception and the birth of 'Īsā (peace be upon him). It indicates that in this element of her life, she was given priority above all other women. The additional traits assigned in this verse to her (her purity, acceptance of the teachings of Almighty Allah and His Books, obedience to Almighty Allah, and being addressed by Almighty Allah) are not unique to her; others also possess them. She was selected above other ladies of her day.

5.2.2 Analysis of Quranic Text (4): Surat Al Ahzab (The Confederates) (33:30)

"يَا نِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُبَيِّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ ۚ وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا{30}" (سورة الاحزاب : ٣٠)

"O Consorts of the Prophet! If any of you were guilty of evident unseemly conduct, the Punishment would be doubled to her, and that is easy for Allah". {30} [Surat Al Ahzab (The Confederates), 33:30; (Ali,Trans.2004, P. 1065)].

5.2.2.1 Contextual Meaning of Text (4). According to Kashani (1979), this verse refers to the Prophet's wives who chose Almighty Allah, His Messenger, and the Hereafter and remained wedded to the Prophet of Almighty Allah. Almighty Allah addressed them if one of them committed open Fahishah (فاحشة) "abomination", it was thus appropriate for them to be subject to rules that did not apply to other women. Regardless, this is a conditional expression and does not suggest that the referenced event would occur. The meaning of this verse is the women of the Prophet (peace be upon him). Whoever commits a fault manifest in its horror, the Almighty Allah compounds her punishment for the weak since it is a sin of the powerful. It would be an increase in ugliness and the gravest of crimes. Instead, their penalty was twofold since what was uglier than other ladies was uglier than them, as the ugliness of disobedience increases as merit and status rise. And none of the women has the same virtue as the wives of the Prophet (peace be upon him), and none of them is equal to what Allah has bestowed upon them. The Glorious Quran instructs the wives of the Prophet to be purity. If they fear Allah, they will be given their reward twice, and if they have committed indecency, the punishment will be multiplied.

5.2.2.2Pragmatic Analysis of Text (4). From the pragmatic point of view, this Quranic verse encompasses kinds of speech acts, implicature, politeness, and presupposition. The discourse in this verse includes a form of a commissive speech act because there are warnings. This discourse is addressed in the speech to the mothers of the believers; Almighty Allah warns them if they commit a transgression, they will be subject to a penalty double that of other women. In other words, one of their sins will be substituted for two. So Almighty Allah disciplined them more thoroughly and commanded them to adhere to virtues and warn them of vices because they are role models for other women and because they are at home when revelation descends upon the Prophet of Allah (peace be upon him). He was generous and wise. So he said - Praise be to Him "O Consorts of the Prophet! If any of you were guilty of evident unseemly conduct يَا نِسَاءَ النَّبِيِّ مَنْ "يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ a call from Almighty Allah to them. So, it is commissive kind because Almighty Allah warn them if they have committed indecency, the punishment will be multiplied. As a means of preaching, they were leading, disciplining, and caring for them because they were role models for others.

The discourse is found to include a conversational implicature. It conversationally implies that it does not mean that there was any possibility of the Prophet's (peace be upon him) wives committing an indecent act; rather, it was meant to impress upon them that they were the mothers of the Muslims, and as such, their responsibilities were very significant, and their moral conduct should be impeccable. Still, it is intended to make the Prophet (peace be upon him) and, through him, the ordinary Muslims aware that shirk is a heinous crime that must be guarded against with the utmost prudence. That is, they should not believe that their status as the wives of the Prophet (peace be upon him) will shield them from Almighty Allah's punishment or that it will be difficult for Almighty Allah to call them to account due to their high rank and position in the world. Then the penalty, as a result of their choice, is different for each of the two sides of the repetition, so they have the discretion of their choice of the life of this world and its adornment by parting with the Prophet (peace be upon him) and his family, to divorce them and enjoy all of them from the money of the world, and according to the assessment of their remaining on the marriage of the Prophet

(peace be upon him) and his family—the preference for the hereafter above this life and the embellishment of its reward. The mighty are with Allah, but only on the condition that they do good.

Regarding politeness, the discourse of Almighty Allah includes a form of positive politeness. This sort of politeness when Almighty Allah say, "O Consorts of the Prophet يَا نِسَاءَ النَّبِيِّ" Almighty Allah used this phrase to explain a particular position of the blessed wives and none of the woman has the same virtue as the wives of the Prophet. Still, at the same time, if anyone commits a mistake, Almighty Allah will multiply the punishment for her. Almighty Allah praised them. So, the discourse tries to use the politeness approbation maxim. When describing them, none of the women has the same virtue as the wives of the Prophet (peace be upon him), and none of them is equal to what Allah has bestowed upon them. The discourse has maximized the praise of others or minimized the dispraise of others. In this verse, the discourse includes a non–factive presupposition. It is a non–factive presupposition because no Prophet's wives has ever done a deed of the actions of shame. The Glorious Quran describes the blessed wives in a particular context: Similarly, if they performed excellent actions, their compensation would be double that of other women; that is, one good deed they performed would be equivalent to two. The blessings of Almighty Allah upon fortunate women are unquestionably significant. Allah Almighty selected them as His Prophet's wives (peace be upon him). Divine Revelation continued to drop in their dwellings. Is it, not the case that, under such circumstances, even the most minor mistake or deficiency on their side would be enormous? And if harm is inflicted upon the Holy Prophet (peace be upon him) at the hands of others, then it would be far more terrible if a similar pain or discomfort emanated from them.

6. Conclusion

The study investigates the feminism discourse in the Glorious Quran by adapting eclectic models that include Searle's (1969) classification of speech acts, Grice's (1975) theory of implicature, Leech's (1983) theory of politeness, and Yule's (1996) division of presupposition. After analysing the selected data, it finds that the feminism discourse is not only discourse that can be comprehended superficially and effortlessly. The researchers have demonstrated

that these feminism discourses contain a variety of linguistic concepts that make interpretation challenging and levels of meaning variable. To interpret feminism's discourse, it is necessary to recall pragmatic information. In the selected Quranic texts, the conversationally implied meaning is asserted to exist. Thus, the study finds that the implied meaning in these feminism discourse cannot be comprehended and interpreted by casual readers unless they return to the exegesis and consult it to determine the correct meaning. The researchers found that the feminism discourse in the Glorious Quran consists of different forms of speech acts. It is found that these feminism discourses include declarative, commissive, representative, directive, and expressive speech acts. It is proved that these forms of speech acts are widely found in the feminism discourse. The researchers have not found any form of conventional implicature because such forms are independent of the cooperative principle and its four maxims. Implicature is proved to be an essential factor in these forms of

feminism discourse is found to include a conversationally implied meaning. The form of implicature confirmed to exist in such forms of feminism discourse is a conversational implicature, and the conventional one does not exist.

The researchers find politeness as one of the fundamental pragmatic aspects involved in the feminism discourse. It is proved that politeness plays an essential role in presenting the pragmatic meaning of this feminism discourse. Positive and negative forms of politeness are found in this feminism discourse. The researchers have found five categories of presuppositions, including; fictive, non-fictive, lexical, existential, and structural, implemented in these feminism discourses. The researchers acknowledge that the study results demonstrate that the great study of the Glorious Quran concludes with various of Quranic commentaries and expert-level knowledge of the culture, language, and history of Quranic verses providing object criticism and Quranic comprehension.

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