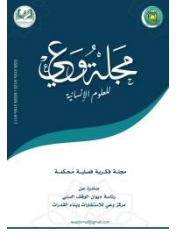




مجلة وعي للعلوم الإنسانية

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Woman Empowerment in the Bible, Prophetic Hadith and CEDAW Convention Part 2: Woman Rights

تمكين المرأة في الكتاب المقدس، الحديث النبوي واتفاقية سيداوا: الجزء الثاني - حقوق المرأة

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المخلص

الكلمات المفتاحية

تعد قضية تمكين المرأة واحدة من الموضوعات الرئيسية في الخطاب المعاصر وتحليل النوع الاجتماعي، إلا أن لغة تمكين المرأة في الكتابات الدينية والقانونية ستدرس باستخدام أدوات تداولية خطابية أكثر تخصصاً. يركز هذا العمل على سبل تمكين المرأة في ثلاثة أشكال نصية، هي: الكتاب المقدس، والحديث النبوي الشريف، واتفاقية القضاء على جميع أشكال التمييز ضد المرأة (CEDAW). تتبع الورقة منهجاً تداولياً-خطابياً، وتفحص الكيفية التي تُعرّف بها المرأة وأدوارها ومسؤولياتها من خلال الوسائل التداولية للعب اللغوي. وتستخدم الدراسة إطاراً تفسيرياً انتقائياً يجمع بين الطبقات التداولية (أفعال الكلام والافتراض الضمني)، والأبعاد النسوية (النظرية النسوية والدلائل الإشارية)، وعدسة

التمكين التي تقيس قدرة الخطاب على تمكين المرأة أو الحد من فاعليتها.

وتُظهر النتائج أن أفعال الكلام التوجيهية والافتراضات السياقية الضمنية تؤدي دوراً مهماً في تشكيل التوقعات المعيارية المتعلقة بالمرأة من حيث أدوارها داخل الأسرة والبنى الاجتماعية. تُعد هذه الورقة الجزء الثاني من دراسة مكوّنة من أربعة أجزاء حول البناء الخطابى للمرأة في الأدبيات الدينية والقانونية. ويركّز البحث الحالي على حقوق المرأة، في حين تُخصّص الأجزاء اللاحقة لقضايا مكانة المرأة وأدوارها الاجتماعية. وقد أظهر هذا التحليل أن التمكين ليس حالة مُعطاة مسبقاً، بل هو عملية ديناميكية من التفاوض حول مسؤوليات المرأة وسلطتها، وكذلك فاعليتها ضمن أطر أيديولوجية متنوعة.

KEY WORD

*woman
empowerment,
feminist,
Prophetic
Hadith, The
Bible,
indexicality,
ideology.*

Abstract

The issue of woman empowerment is one of the key themes in the modern discourse and gender analysis, but the language of women empowerment in the religious and legal writing would be studied using more pragmatic discursive instruments. This work focuses on the ways of empowering women in three textual forms, including the Bible, Prophetic Hadith, and the Convention on Elimination of All forms of Discrimination against women (CEDAW). The paper follows a pragma-discursive method and examines the manner in which women are defined with their roles and responsibilities by the pragmatic means of language play. The study uses an eclectic interpretive framework between pragmatic layers (speech acts and implicature), feminist dimensions (feminist theory and indexicality), and empowerment lens which measures the capacity of discourse to empower or limit the agency of women. These results show that directive speech acts and contextual implicatures are important in the creation of normative expectations of women in terms of their roles in the family and social set ups.

This paper is the second part of a four part study on the discursive construction of women in religious and legal literature. The current research is concerned with woman rights, whereas the next ones are devoted to the issues of woman status, and social roles of women. This analysis has shown that empowerment is not a given state of affair but a dynamic process of negotiation of the responsibilities and power of women as well as their agency in various ideological frameworks.

1 . Introduction

Religions and national laws are both influential in terms of forming the image of women and their rights, responsibilities, and social status. The Bible, Prophetic Hadith and the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) are three powerful sources of discursivity that are involved in the creation of gender norms. All of these textual traditions form the role of women using certain linguistic strategies and pragmatic mechanisms.

Pragmatically, language does not describe social reality, but actually creates it. The use of speech acts, implicatures and contextual meanings creates discursive frames that determine the meaning of empowerment of women. As a result, the pragma sociolinguistic and feminist analysis of these texts offers a better insight into how the issues of empowerment are linguistically displayed, negotiated and construed in various ideological spheres..

This study aims to:1. Identify the pragmatic tools used in the formulation of Biblical verses, Prophetic Hadith, and the CEDAW convention that contribute to the representation of women's empowerment, 2. examine how the pragmatic force of speech acts operates within these texts to construct larger discourse frames through which the image of women is represented, 3.investigate how the empowerment lens functions in interpreting women's roles and responsibilities within the selected texts.

The study attempts to answer the following questions:1. What pragmatic tools are employed in the selected texts to represent women's empowerment?, 2.How do speech acts and implicatures contribute to shaping the discursive image of women in these texts?, and 3. In what ways does the empowerment lens reveal different dimensions of women's agency within religious and legal discourse?

The study is based on the following hypotheses:1. The three sets of texts display variation in the realization of women's empowerment with regard to pragmatic tools.2. Religious literature focuses on some aspects of empowerment that are not reflected in the secular legal discourse, 3. gradual historical changes in the formulation of women and their rights and empowerment relate to changing socio-cultural conditions.

The importance of this work is that it is interdisciplinary, i.e. the pragmatics, feminist theory, and the empowerment lens are used to analyze women empowerment in various textual traditions.

In addition, the paper emphasizes how empowerment is a dynamic phenomenon that exists as a discursive phenomenon as opposed to an ideological concept..

2. Theoretical Framework

The theoretical framework of pragmatics and feminist linguistics is applied to the study as it is based on an interdisciplinary perspective.

In the pragmatic approach, the paper is based on the Speech Act Theory by Austin(1962) and further elaborated by Searle (1969) which describes the ways utterances act in a discourse. It also takes into consideration the theory of implicature developed by Grice (1975), which studies the meaning conveyed in an indirect manner through the inference of the context.

Based on the feminist approach, the research will be based on the findings of feminist linguistic theory of Cameron (1992) and Mills (2008) that examines the role of language in creating gender identities and social relations. The scholars of feminism state that discursive plays a very important role in creating the vision of gender roles and power relations as the linguistic systems tend to reflect the greater ideological presuppositions inherent in social systems.

Besides these viewpoints, an empowerment lens is also used in the study as an interpretive analytical dimension. The empowerment lens enables the study to focus on the role of the linguistic expressions in the construction, negotiation, or transformation of the women agency in discourse. Although the concept of empowerment can be considered in terms of a political or legal element, this lens considers empowerment as a process of discursive creation and interpretation of meanings surrounding the notion of authority, responsibility, and social participation.

The paper combines a pragmatic examination, feminist theory, and the empowerment lens to examine the intersection of linguistic formations and ideological formations in the creation of the images of empowered women in various textual traditions..

3. Model of Analysis

The study adopts an eclectic analytical model consisting of three main components:

1. Pragmatic Layers: Speech Acts and Implicature. 2. Feminist Layer: Power Dynamics, and Indexicality, and finally 3. Empowerment Lens: This component focuses on interpreting how textual representations contribute to the construction or negotiation of women's empowerment.

4. Data Selection

Twelve texts are selected. The data of the study consists of selected texts drawn from three different discursive traditions: 4 Biblical verses , 4 Prophetic Hadith , and 4 Articles from the CEDAW convention. All the selected texts are related to the theme of Woman Rights.

5. Methodology

The study adopts a qualitative pragma-discursive approach to analyze the selected texts. Each text is examined through the proposed analytical model, which identifies the pragmatic structures and ideological meanings embedded in the discourse.

The analysis proceeds through several stages:1. Identifying the speech acts performed in each text.2. Examining the implied meanings generated through implicature.3. Interpreting the discourse using feminist theoretical insights.4. Applying the empowerment lens to evaluate how the text contributes to the construction of women's empowerment. Four texts of each kinds is being dealt with separately in order to design the image of women concerning rights theme in each particular discourse.

6. Data Analysis

The Theme of Woman Rights

The woman rights theme is dominant in religious and legal discourses because it touches on the rights of women both in the family and in the society. These rights are fundamental to Sacred and Prophetic texts, via the concept of dignity, moral standing as well as fair treatment, whereas the contemporary legal systems like CEDAW make them explicitly expressed as legal rights. The regularity and normative applicability of these representations explain why the rights of women should be a key analyzing axis of this research.

1. Analysis of Biblical Verses

Text No. 1

Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband (1 Corinthians-7-3)

1. Speech Acts Layer: The verse fulfills a directive speech act that controls the mutual duties in marriage. The directive ascertains that spouses have to complete their marital duties to each other, which has to be mutual in terms of the marital relationship.

2. Implicature Layer: The verse creates presumptive implicature, which denying benevolence to the wife is a violation of marital normativity. These kinds of inferences of

default occur independently of special circumstances and form part of the process of hearers deriving obligations out of conventionalized forms.

3. Power Dynamics: In spite of the fact that it is reciprocal on the surface, the verse plants intimacy in a duty regime. Obligation is the means of articulating rights and may act as a regulation in case the compliance is moralized.

4. Indexicality Layer :*Due benevolence* indexes what is proper marital behavior, and also indexes equivalence. These indicators render the refusal of the wife her right to be a deviance in the institution. Indices of woman rights are on norms of propriety and reciprocity.

4. Empowerment Lens: Empowerment wise, the verse is somewhat acknowledging of the rights of women through referencing of entitlement but limits agency through moralizing reciprocity. Showing less choice as moral responsibility is dangerous to make a similar hierarchy more stable instead of allowing independent agency.

Text No. 2

Anyone who divorces his wife and marries another woman commits adultery against her. And if she divorces her husband and marries another man, she commits adultery (Mark 10:11-12).

1. Speech Acts Layer :The verse fulfills a directive speech act that controls the mutual duties in marriage. The directive ascertains that spouses have to complete their marital duties to each other, which has to be mutual in terms of the marital relationship.

2. Implicature Layer: The text creates the implicature of divorce as an undesirable way to remarriage. Remarriage is connoted as an ethical breach even in the case of separation, meaning derived not by explicitly lexically encoded meanings, but by mutual religious and moral suppositions.

3. Power Dynamics: The word limits the right of unilateral divorce by husbands by obligating them to moral responsibility. This acts as gendered protection where there is a tendency to gender the privileges of divorce in a context where women face limitations regarding the security of their marriage.

4. Indexicality Layer: Quality principles which are universal, like *Anyone who* index the utterance as binding moral law. The phrase *against her* index and role labels presuppose expected behavior and accentuate the harm in relationships.

5. Empowerment Lens: Biblical scholars frequently observe that the symmetrical formulation of this passage is important in the historical context of this passage. However, in most ancient cultures, the right to divorce was extensively dominated by men, and when it came to this specific teaching, both spouses were subject to the moral standards of the same.

Text No. 3

³⁹ *A woman is a slave to her husband during his lifetime. However, when her husband is dead then she may marry whom she wants, except that he must be a Lord. (Corinthians 7:39).*

1. Speech Acts Layer: There is a declarative speech act that is being carried out by the statement which determines the marital relationship and its boundaries. The pronouncement creates a normative regulation on the length of marriage, which puts forth the matrimonial association as obligatory so long as the husband lives in addition to explaining the liberty of the woman when the wife passes away.

2. Implicature Layer: More than this, the passage holds legitimate agency in marital relations, and that freedom is ethically positioned as consistent with faith commitments, and not with free will. The only/but in the Lord element pragmatics entails community-based partner choice.

3. Power Dynamics: Although the verse under consideration confirms that once a woman becomes a widow because of the death of her husband and is free to remarry with any man, this supposed freedom is actually limited by the practical considerations of reading this verse with 1 Timothy 5: 9- 10, which provides: No widow may be put on the list of widows unless she is above sixty. The juxtaposition shows a contrast of individual marriage liberty to institutionality whereby the case of widowhood is accepted in principle, but not in practice by means of age control.

4. Indexicality Layer: The expressions free to marry and No widow may be put on the list are the expression of individual agency and institutional validation and right, respectively. Combined, these indexicals signify a difference between social status and actual marital reality lived.

5. Empowerment Lens: In the view of empowerment, the condition of an age older than sixty makes widowhood an impending rather than a present condition. This is because women widowed at a young age are technically free to remarry, but are not actually

supported in practice, thus this is an example of how sacred discourse can access-latent the rights of women by making the autonomy of women independent and unrecognized by the institution (Deveaux, 1994:236238).

Text No. 4

There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus (Galatians 3:28)

1.Speech Acts Layer: The speech act is a declarative statement that reinvents the social identity in the Christian community. The speech does away with traditional lines of ethnicity, social status, and gender since all believers are shown as equal members of the religious community.

2.Implicature Layer: The saying creates a specific implicature that dignity, input and inclusion in the community in the name of Christ is not determined by social groups. The gender pair, male and female, underscores the incompatibility of the gender-based exclusion and the claim of unity as being pragmatically incompatible, however, gender may still be a social reality.

3. Power Dynamics: The verse questions the aspect of power disparity by rendering gender naked of its right to hold a position of hierarchy in the community of the sacred. The support text, which is written in the text, reinforces this equality claim: However, in the Lord woman has no independent position to man, nor man independent position to woman. But it all is of God" (1 Corinthians 11:1112) is a way to re-interpret gender relations in terms of interdependence in the context of divine sourcehood instead of domination.

4.Indexicality Layer: *In Christ Jesus* indexically marks the theological domain as the controlling context; "*neither... nor...*" indexes categorical exclusion of hierarchy-making distinctions.

5. Empowerment Lens: According to Dunn, the declaration eliminates the differences that formed social hierarchy in the ancient world. The text reinforces the idea by placing gender in the context of ethnicity and social position to state that such distinctions have no impact on the status of a person in Christian circles (1993: 206).

Text No. 1

"A woman should learn in quietness and full submission. I do not permit a woman to teach or to assume authority over a man; she must be quiet." (1 Timothy 2:11–12)

1. Speech Acts Layer: The statement supports a directive speech act that stipulates the norms of behavioural expectations among women in the religious community. The word establishes rules in relation to learning, instruction as well as authority through community worship and teaching.

2. Implicature Layer: The text incriminates that female preaching is possibly threatening or destructive to the order. This implicature is not blatant, but it places the speech of women in a position of being contained, a gesture which can justify silencing in action .

3. Power Dynamics: Epistemic gatekeeping is centralizing authority: possessing the ability to, and decide who may, teach is centralizing authority that influences doctrine. This is a typical means of preserving male-dominating institutional power found by the feminist pragmatics.

4. Indexicality Layer: Terms such as *quietness* and *submission* index acceptable feminine behavior, while *I do not permit* indexes institutional authority. Together, they guide interpretation toward compliance as virtue.

5. Empowerment Lens: In a viewpoint of women-rights, the ban on teaching is an agency-restriction in that it deprives women of a right of authoritative speech. This exclusion switches the empowerment aspect to passive positions where obedience is the moral virtue and restricting autonomy and equal involvement is quite limited (Deveaux, 1994:238; Mills, 2008:41).

2. Analysis of Prophetic Hadiths

Text No. 1

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: « لَا تُنْكَحُ الْأَيِّمُ حَتَّى تُسْتَأْمَرَ، وَلَا تُنْكَحُ الْبِكْرُ حَتَّى تُسْتَأْذَنَ. » قِيلَ: يَا رَسُولَ اللَّهِ، وَكَيْفَ إِذْنُهَا؟ قَالَ: « أَنْ تَسْكُتَ ». « البخاري (5136) :

Translation

The Prophet (ﷺ) said, "A matron should not be given in marriage except after consulting her; and a virgin should not be given in marriage except after her permission." The people asked, "O Allah's Messenger (ﷺ)! How can we know her permission?" He said, "Her silence (indicates her permission).

1. Speech Acts Layer :The prophetic statement « لَا تُنْكَحُ الْأَيِّمُ حَتَّى تُسْتَأْمَرَ، وَلَا تُنْكَحُ الْبِكْرُ حَتَّى تُسْتَأْذَنَ » performs a directive-regulative speech act governing the legitimacy of marriage by making female consent a necessary procedural condition.

The negative imperative «لا تُنكحُ» functions illocutionarily as a prohibition directed at guardians and contracting parties, preventing them from concluding a marriage without the woman's authorization. Rather than merely describing an ethical preference, the utterance establishes a binding normative rule that regulates the formation of marriage.

2. Implicature Layer: The explicit meaning of the hadith establishes that marriage should not proceed without consultation or permission. However, the utterance also generates a particularized conversational implicature (PCI).

If the rule «لا تُنكحُ» prohibits marriage without consultation, it implies that marriages conducted without the woman's consent are normatively defective.

The companions' question «وكَيْفَ إِذْنُهَا؟» signals the need for interpretive clarification. The response «إِذْنُهَا أَنْ تَسْكُتَ» introduces a pragmatic inference: consent may be communicated through culturally meaningful cues rather than explicit verbal affirmation.

Thus the discourse combines:

- a directive speech act establishing the rule
- an inferential mechanism explaining how consent is recognized.

3. Power Dynamics: The commandment لا تُنكحُ limits the authority of the guardian as it does not allow the marriage to be fulfilled without the consent of females. Despite marriage being placed in the context of a family structure, the rule brings in a structural restraint to patriarchal dominance.

Power is thus mediated by the consent of the woman instead of it being exercised in independence.

4. Indexicality Layer

The expressions «The use of árabic words الأَيِّم» and «البكر», are indexical indicators that place women in culturally significant terms. Not only does the marital status indicate these labels but also conveys communicative expectations on consent.

The word الأَيِّم is an index of a woman who is able to consult explicitly, but the word البكر is an index of modest communicative actions where silence can be a culturally accepted way of agreeing.

Therefore the indexicality is one that connects the identity categories with the understanding of agency in the marital discourse.

5. Empowerment Lens

From an empowerment perspective, the prophetic directive « لا تُنكحُ الأيمَ حَتَّى تُسْتَأْمَرَ، وَلَا تُنكحُ » can be interpreted as establishing a form of procedural empowerment within the marital institution. The prohibitive construction « لا تُنكحُ » functions as a regulatory limit that does not allow the marriage contract to be concluded without the authorization of the woman. Instead of looking at marriage as a contract that is carried out by the guardians only, the directive presents the approval by the woman as a procedure required and thus obligatory before the contract can be formed.

Text No. 2

عَنْ عَائِشَةَ، أَنَّ هِنْدَ بِنْتَ عُثْبَةَ، قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ، وَلَيْسَ يُعْطِينِي مَا يَكْفِينِي وَوَلَدِي، إِلَّا مَا أَخَذْتُ مِنْهُ وَهُوَ لَا يَعْلَمُ فَقَالَ " خُذِي مَا يَكْفِيكِ وَوَلَدَكَ بِالْمَعْرُوفِ " (صحيح البخاري: 5364).

Translation

Narrated `Aisha: Hind bint `Utba said, "O Allah's Messenger (ﷺ)! Abu Sufyan is a miser and he does not give me what is sufficient for me and my children. Can I take of his property without his knowledge?" The Prophet (ﷺ) said, "Take what is sufficient for you and your children, and the amount should be just and reasonable.

1 . Speech Acts Layer: The utterance « خُذِي مَا يَكْفِيكِ وَوَلَدَكَ بِالْمَعْرُوفِ » performs a directive-permissive speech act. It is directive because it authorizes a concrete course of action, and permissive because it lifts potential blame from the wife's act of taking what is necessary from her husband's property when he withholds obligatory maintenance.

2. Implicature Layer: The literal offering of the hadith is Hind may say « مَا يَكْفِيكِ وَوَلَدَكَ بِالْمَعْرُوفِ ». But the utterance creates at the same time a powerful particularized conversational implicature: when the Prophet permits the wife to put on the maintenance by herself, the former behavior of the husband becomes an effort to avoid fulfilling an obligatory duty. This implication of the permission is that there is a known right that must exist before taking. It also suggests that dependence of women in marriage is not absolute since the wife has a right to take action to ensure subsistence when his husband is too miserly to provide her with her right. The words, introduce an extra implicature, that necessity does not abrogate ethical boundaries, in that the right still needs to be undertaken within accepted boundaries instead of overkill.

3. Power Dynamics: The Hadith deals with an imbalance in economic authority within marriage. The husband holds the control over the المال but the discourse limits the control

by subjecting it to the right of sufficiency by the wife and children. The Prophet restrains unilateral male financial authority by the means of «خُذِي» and corrects the domestic balance by allowing the wife to have legal redress in the event of non-payment of maintenance. The outcome is not the subversion of the institution of marriage, but the punishing of power by duty.

4. Indexicality Layer: Several expressions index broader social meanings. «شَحِيحٌ» indexes not mere thrift but ethically blameworthy withholding in a context of duty. «مَا يَكْفِينِي» indexes adequacy rather than luxury, thereby locating the dispute within subsistence rights. Most importantly, «بِالْمَعْرُوفِ» indexes communal norms of fairness, customary sufficiency, and proportionate taking. Thus, the hadith indexes a moral economy in which women's access to maintenance is measured by socially acknowledged standards rather than arbitrary desire.

5. Empowerment Lens

The hadith builds a kind of rights-based financial empowerment based on lawful obligation and not on a discretionary charity. The enjambment «خُذِي» is analytically central since it does not just tolerate the plight of Hind; it gives permission. More pragmatically, the wife is not depicted as a passive recipient to be benevolent towards, but as a rights-bearing subject who is being allowed to obtain what is already hers to get. This changes the subject of personal grievance to established claim. The words, «مَا يَكْفِيكَ وَوَلَدَكَ» further establish the parameters of that entitlement by the words of sufficiency that the wife will have access to her husband wealth, not as a claim of ultimate ownership of the property as such, but as a means of protection to herself and her child.

Text No.3

عَنْ عَائِشَةَ، قَالَتْ خَرَجْتُ سَوْدَةَ بِنْتُ زَمْعَةَ لَيْلًا فَرَأَاهَا عُمَرُ فَعَرَفَهَا فَقَالَ إِنَّكَ وَاللَّهِ يَا سَوْدَةُ مَا تَخْفَيْنَ عَلَيْنَا، فَرَجَعْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ ذَلِكَ لَهُ، وَهُوَ فِي حُجْرَتِي يَتَعَشَّى، وَإِنَّ فِي يَدِهِ لَعَرَقًا، فَأَنْزَلَ عَلَيْهِ فَرُفِعَ عَنْهُ وَهُوَ يَقُولُ " قَدْ أَزِنَ لَكُنَّ أَنْ تَخْرُجْنَ لِحَوَائِجِكُنَّ " (صحيح البخاري). (5237):

Translation

Told in the person of the narrator Aisha Once Sa`da bint Zam`a had gone out at night on some business, and he (Umar) saw her, and knowing her, said (to her), By Allah, O Sa`da! You cannot conceal thyself before us. That is why she went back to the Prophet (ﷺ) and told him that to him as he sat in my house and was eating his supper and was holding a bone full of meat in his hand. Then the Divine Inspiration appeared before him and when

that condition passed he (the Prophet (ﷺ)) was saying: "O women! Allah has permitted you to go out in search of your needs."

1. Speech Acts Layer: The utterance «فَذُ أُذِنَ لَكُنَّ» performs a declarative-directive speech act that establishes a normative permission regarding women's movement in society. The verb «أُذِنَ» encodes authorization rather than mere allowance, signaling that the act of leaving the house is legitimized through prophetic approval.

2. Implicature Layer: Despite the statement expressly allowing women to depart their homes, a number of pragmatic implicatures is created by the statement.

The first one is that the permission «فَذُ أُذِنَ» means that women are not necessarily forbidden to move but they are ethically controlled. Second, there is an implicit difference between justified needs and those that are purposeless exposure to the public spaces through the phrase «لِحَوَائِكُنَّ». In this way, the utterance conveys a moderate pragmatic meaning: mobility of women is already recognized as a necessary condition, but the ethical standards of social interaction placed into the perspective.

3. Power Dynamics: The social regulation and the independence of women are mediated through the Hadith. In expressing the permission in terms of «أُذِنَ», the discourse is aware of the fact that even the public space is morally regulated, but it also recognizes that women have some valid reasons to enter the public space.

4. Indexicality Layer: The phrase «لِحَوَائِكُنَّ» replies to broader cultural implications of necessity, dignity and social participation. It is an indication that the presence of women in the space of publics is not associated with uncontrolled exposure.

Besides, the collective noun لكن refers to social awareness of women as the subjects of social life whose requirements should be fully justified.

5. Empowerment Lens: From an empowerment perspective, the statement «فَذُ أُذِنَ لَكُنَّ أَنْ» articulates a model of regulated social empowerment. The verb «أُذِنَ» grants women recognized authorization to access public space when necessary, while «لِحَوَائِكُنَّ» frames that access in relation to legitimate purposes.

Text No. 4

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَتْ النِّسَاءُ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ غَلَبْنَا عَلَيْكَ الرَّجَالَ، فَاجْعَلْ لَنَا يَوْمًا مِنْ نَفْسِكَ. فَوَعَدَهُنَّ يَوْمًا لَقِيَهُنَّ فِيهِ، فَوَعظَهُنَّ وَأَمَرَهُنَّ، فَكَانَ فِيهَا قَال لِهِنَّ " مَا مِنْكُنَّ امْرَأَةٌ تُقَدِّمُ ثَلَاثَةَ مِنْ وَلَدِهَا إِلَّا كَانَ لَهَا حِجَابًا مِنَ النَّارِ ". فَقَالَتْ امْرَأَةٌ وَاثْنَيْنِ فَقَالَ " وَاثْنَيْنِ " (صحيح البخاري. 101):

Translation

Narrated Abu Sa`id Al-Khudri: Some women requested the Prophet (ﷺ) to fix a day for them as the men were taking all his time. On that he promised them one day for religious lessons and commandments. Once during such a lesson the Prophet said, "A woman whose three children die will be shielded by them from the Hell fire." On that a woman asked, "If only two die?" He replied, "Even two (will shield her from the Hell-fire).

1. Speech Acts Layer: The women's request « غَلَبْنَا عَلَيْكَ الرَّجَالَ » functions as a representative speech act that reports a social imbalance in access to knowledge. The verb « غَلَبْنَا » indicates that men dominate the learning environment surrounding the Prophet, which implicitly restricts women's opportunity to receive instruction.

The Prophet's response « فَوَعَدَهُنَّ يَوْمًا » performs a commissive speech act, committing to the establishment of a learning session specifically for them.

2. Implicature Layer: The explicit meaning of the statement concerns scheduling a teaching session; however, the utterance generates deeper pragmatic implications.

The claim « غَلَبْنَا عَلَيْكَ الرَّجَالَ » implies that the existing learning environment inadvertently privileges male presence. By requesting « يَوْمًا مِنْ نَفْسِكَ », the women implicitly assert their equal entitlement to religious knowledge.

The Prophet's response « فَوَعَدَهُنَّ يَوْمًا » confirms that the request is legitimate, thereby reinforcing the inference that access to religious instruction is not restricted by gender.

3. Power Dynamics: The interaction reveals an asymmetry in access to knowledge, expressed through « غَلَبْنَا عَلَيْكَ الرَّجَالَ ». However, the discourse does not leave this imbalance unaddressed. Instead, the women actively negotiate access by requesting « يَوْمًا مِنْ نَفْسِكَ », demonstrating discursive agency in claiming educational space.

4. Indexicality Layer: The expression « غَلَبْنَا » indexes a social context in which learning spaces were dominated by men. At the same time, « فَأَجْعَلْ لَنَا يَوْمًا » indexes women's participation in shaping the structure of knowledge transmission.

The phrase « يَوْمًا » becomes an index of institutional recognition: it signifies a designated educational opportunity specifically created to address women's needs.

5. Empowerment Lens: From an empowerment perspective, the interaction between the women and the Prophet (ﷺ) reveals a form of epistemic empowerment grounded in access to religious knowledge. The women's statement « غَلَبْنَا عَلَيْكَ الرَّجَالَ » articulates an educational inequality, while the request « فَأَجْعَلْ لَنَا يَوْمًا مِنْ نَفْسِكَ » expresses a conscious claim

to intellectual participation. The prophetic response «فَوَعَدَهُنَّ يَوْمًا» institutionalizes this claim by allocating a specific teaching session for women, and the subsequent description «فَوَعظَهُنَّ وَأَمَرَهُنَّ» confirms that women received direct prophetic instruction.

3. Analysis of CEDAW Articles

Text No. 1

"States Parties shall take all appropriate measures to eliminate discrimination against women in order to ensure to them equal rights with men in the field of education." (Article 10).

1. Speech Acts Layer: The article contains a directive and regulatory speech act that is targeted at state authorities. By using the phrase that, States Parties shall take all appropriate measures, the Convention creates a legal obligation, and governments must take all legal measures to eliminate the discrimination of women in the education sector.

2. Implicature Layer: The article indirectly answers the historical tendencies when women were not provided with an equal educational opportunity because of social conventions, legislation, or institutional discrimination. The article suggests that the unequal access to education is a type of structural gender discrimination that should be prevented by the state policies and legal changes, because the mandatory equality in education implicates the unequal access to education.

3. Power Dynamics: The paper is dealing with the past disparities in power within the educational systems wherein men could easily access education and career training. The article is challenging such inequalities by ensuring that equal rights are applied in education to facilitate a redistribution of intellectual and social capital between the genders.

4. Indexicality Layer: The term, the field of education, indexes institutional mechanisms involved in the production of knowledge, professional training and intellectual growth. The connection of women to these areas of the institute by the discourse indicates the wider change to appreciating the role of women in both education and professional life.

5. Empowerment Lens: In the empowerment context, this article is an important legal tool of empowering women socially and intellectually. The Convention acknowledges education as a transformative instrument in the lives of women as it ensures that women have equal rights in the education sector that can empower them to fully participate in

economic, political, and cultural life. Education increases the ability of women to utilize their rights, professional work, and shape the development of society.

Text No. 2

"The right to work as an inalienable right of all human beings" (Article 11).

1. Speech Acts Layer: The article commits a declarative and normative speech act, which reaffirms the work as a basic human right. The discourse defines employment as a right that every human being is inalienable and this will be a common principle of law that will be realized in both females and males.

2. Implicature Layer: The quote implicitly addresses the historical trends where women were not allowed to work in some professions, were only restricted to domestic chores, or even limited to equal employment opportunities. The provision defines work as an inalienable human right meaning that any limitation that denies women the chance of employment is an abuse of the basic human rights and gender equality.

3. Power Dynamics: The paper also touches on structural power imbalances in the labour markets in which women have long been denied access to employment and economic opportunities. The discourse brings economic systems to question by acknowledging that women should have equal access to work, as this was a universal right, and affirming the equality of economic opportunity.

4. Indexicality Layer: The term right to work is a index that reflects the overall institutional and economic framework of labour participation, employment and economic rights. By identifying women with this universal right, the discourse is an indicator of a transition in acknowledging the role played by women as a valid and significant element of economic systems.

5. Empowerment Lens: Empowerment wise, the realization of work as an indisputable right offers women a pivotal way of economic empowerment and social independence. Employment opportunities allow women to have financial independence, be involved in decision-making in families and societies, and oppose structural inequalities that limited their economic engagement in the past.

Text No. 3

States Parties shall take all appropriate measures to eliminate discrimination against women in other areas of economic and social life" (Article 13).

1. Speech Acts Layer: The article is carrying out a declarative and normative speech act, which is asserting work as a human right. The discourse establishes a universal rule of law that equal treatment of women and men ought to receive by defining employment as an inalienable right of all human beings.

2. Implicature Layer: The statement covertly criticizes historical tendencies where women were not allowed in some areas of professions, confined to household duties, or they were not given equal chances of employment. By defining work as an inalienable human right, the article implies that any restriction preventing women from accessing employment constitutes a violation of fundamental human rights and gender equality.

3. Power Dynamics: The article deals with inequality in the structure of power of labour markets where women traditionally had limited access to workforce and economic resources. The discourse also questions the economic systems that marginalized the participation of women in labour and validates the principle of equal economic opportunity because of the understanding of work as a universal right.

4. Indexicality Layer: The term right to work is used to measure the more general institutional and economic frameworks governing labour involvement, labour opportunities and economic rights. When women are linked to this universal right, the discourse indicates the development of a move towards the acknowledgement of the involvement of women as a rightful and indispensable part of economic systems.

5. Empowerment Lens

In terms of empowerment, the affirmation of work as a fundamental right offers women a key mechanism for economic empowerment and social inclusion. Employment opportunities allow women to achieve economic autonomy, engage in decision-making within families and communities, and overturn structural barriers that limited their economic role in the past.

Text No. 4

"States Parties shall accord to women equality with men before the law" (Article 15).

1. Speech Acts Layer: The article does a directive and declarative legal speech to the state authorities. The Convention binds governments by means of the clause to treat women as legally equal to men, in the context of judicial and legal systems, that is why the Convention stipulates that States Parties shall grant to women equality before the law.

2. Implicature Layer: Historical legal traditions that included barring of women to equal legal status, restricting their contractual rights, or depriving them of specific legal rights are implicitly covered in the article. Through the equality before the law, the article would mean that laws should remove any form of discriminatory laws and that women should be afforded equal legal protection and status as men.

3. Power Dynamics: The article deals with inequalities in the structure of legal systems in which men historically enjoyed privileged legal authority. The discourse attempts to dissolve these hierarchies of authority by enforcing parity in the eyes of the law and increasing the redistribution of legal power between genders.

4. Indexicality Layer: The term before the law refers to the institutional frameworks of the law, such as courts, legislation, and legal procedures. Through the alignment of women with the similar status of law in such institutions, the discussion is an indication of the changing trends to the identification of women as legitimate actors of the law in the formalized justice systems.

5. Empowerment Lens

Empowerment-wise, the acknowledgement of equality of women in the face of law is an important move in breaking the barrier of structural discrimination in legal frameworks. Legal equality serves to empower women by enhancing the right of women to equal legal capacity of men as a means of exercising their rights, access justice, and contest discriminatory practices in courts and other legal systems.

7. Conclusion

First, the distribution of speech acts reveals a shared reliance on *directives* as the primary pragmatic tool for shaping conduct. This indicates that while the sources of authority differ, the intent to direct social behavior remains a central pragmatic feature.

Second, the pragmatic function of implicature in sacred texts is heavily oriented towards communal and relational contexts.

Third, the power dynamics within the Biblical verses are largely constructed as hierarchical and ordered, whereas CEDAW displays a (zero) rate in hierarchy.

Fourth, indexicality reveals a complete absence of sacred or divine indices in CEDAW, which instead relies on legal and judicial indices. The Bible, however, maintains a reliance on divine indexing.

Finally, the realization of Empowerment itself demonstrates a clear trajectory: the Bible favors protective/relational empowerment, the Hadith favors action-based agency, and CEDAW favors systemic/legislative empowerment.

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