

## She Has Many Effective Roles to Play: Embracing Woman Tenderly in the Quranic Discourse

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### Abstract

This small-scale study explores the extent to which woman is being embraced gently in the Quranic discourse. It aims at identifying the potential roles the Quranic discourse assigns for women to play. As the study utilizes corpus linguistics, a concordance of key words in context (KWIC) to list the Quranic discourses reporting the roles is used. The study exclusively applies a critical discourse analysis (CDA) approach to the data collected. It inclusively builds on Fairclough's (2010) and van Dijk's (1998) models of analysis to describe the roles assigned for woman to play, interpret the properties given to the role players and explain the forces lying behind the Quranic selection and use. It has been found that woman in the Quranic discourse plays a considerable number of significant human, social, leading, ethnic, and ethical roles. As a human being, woman is supposed to enable peacefulness of mind. When a mother, she follows her intuition to protect her own family. If a fruitless wife, she tends to fight against racial discrimination and genocide. As a field worker, she avoids direct competition with her counterpart, the male, and struggles for doing her job properly and patiently. As a leader, she is exceptionally a peacemaker. And as a witness, she always tells the truth tactfully. Consequently, it has been concluded that woman in the QD is honored or rather promoted to a good position. Finally, the study implicates for pedagogy and research on Muslim woman.

**Key words:** Muslim Woman, Gender Roles, Quranic Discourse, Critical Discourse Analysis (CDA), Cognitive Linguistics, Pragmatics

### 1. INTRODUCTION

The issue of Muslim woman has been recently under resounding debate in both western and eastern communities. The problem has three major domains: Artistic, discriminative and non-democratic. On the artistic level, the Islamic attire dressed by the mature Muslim female (also known as *jilbab* and *niqab*) has been severely criticized on the informal level in general and 'banned' on the formal level in some countries in the European Union (EU) in specific (Carmody, 2010). On the discriminative level, "the compatibility of Islam and gender *equality*" in relevance to heritage in particular has been raised for discussion (Spierings, Smits and Verloo, 2009, pp. 503-522). It has been argued that Islam discriminates between brothers and sisters for the sake of male relatives. On the non-democratic level, media usually presents the Muslim woman as a human being who is unable to make decision by herself and for her own self. She sounds stuck at home under the protection of her own partner or parent. Cooke (2001, p. 111) quotes that "Arab Muslim women have been left out of history, out of the War Story, out of the narratives of emigration and exile, out of the physical and hermeneutical spaces of religion".

For Sunni Muslims, the biggest sect in Islam, sources of legislation related to all aspects of life including those related to women stem from the Quranic discourse, the teachings of Prophet Muhammad, analogy, the agreement of the Islamic nation and what is known as norms among the Muslim Community. For many issues related to women, the Quranic discourse comes first and last. In the Noble Quran, chapter 4, entitled as An-Nisa' meaning 'Women', explores as well as attempts to answer a lot of questions that the woman concerns, such as inheriting women against their well (4: 19), getting married from fathers' sons (4:20), giving guardianship to men (4:39) and keeping perfect balance between wives (4:129), for example. In Al-Baqarah, the second (but the longest) chapter in the holy Script of Islam, certain feminine issues concerning menstruation (2:222) and divorce (2:223, 231), have been raised for discussion and explained. In Al-Imran, women, like children, gold, silver, horses, crops and cattle, are notified and exemplified as a source of pleasure for mankind (3:14).

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In An-Nur, women are encouraged to restrain their eyes and guard their private parts, and that they disclose not their *natural and artificial* beauty except that which is apparent (24:31). In At-Talaq, people are directed to divorce women for the *prescribed* period, reckon the period and not turn the divorced women out of their houses (65:1).

Technically, the Quranic discourse uses certain terms to refer to woman. The singular form 'imra'atun' roughly glossed as 'partner' in modern English, is selected when there is a full disagreement between partners who tend adopt different attitudes and approaches to life. In chapter 11 for instance, the Quranic discourse reads "And Allah sets forth for those who believe the example of the wife of Pharaoh when she said, 'My Lord! Build for me a house with Thee in the Garden; and deliver me from Pharaoh and his work, and deliver me from the wrongdoing people;" (At-Tahrim 66:11). The term is also used to refer to the wife who turns to be old and incapable to give birth due to age. In chapter 51, the Quranic discourse reports that Sarah, Abraham's wife "came forward crying and smote her face and said, 'A barren old woman!" (Al-Dhariyat: 51:29). Differently, the Quranic discourse inclines to use the singular form 'zawjun' and 'azwajun' glossed as 'couples' in modern English when there is a full agreement and sexual ability between partners of one functional family. For example, the Quranic discourse exclaims "O Prophet, We have made lawful to thee thy wives whom thou hast paid their dowries..." (AL-Ahzab 33:52). Elsewhere, the term 'nisa'un' glossed as 'women' or 'females' is used throughout the Quranic discourse. The Quranic discourse confirms that "...there shall be no blame on you in throwing out a hint regarding a proposal of marriage to *these* women.." (Al-Baqarah 2:35).

On the practical level, a great deal of the practices related to women stem from the realization of the Muslim scholars to the meanings depicted in the verses of the Quranic discourse. According to the Noble Quran itself, the verses of the Book can be categorized into types: *Solid* (Arab. muhkama:tun) and *susceptible* (Arab. mutasha:bihatun) . The former ones -according to the Quranic discourse- are "decisive in meaning, and they are the basis of the Book". The later "are responsive to different interpretations (AL-Imran 3:7). For example, the Quranic discourse that maintains that "Men are guardians over women because Allah has made some of them excel others, and because they (men) spend of their wealth" clearly fixes the minor, i.e. familial, caretaking for the sake of male parents (An-Nisa' 4:34). The syntactic features of the Quranic discourse further both the physical ability as well as the fiscal capacity of men as major causes for the decision made regarding guardianship. They may also implicate that the physiological differences between males and females (perceived in 'some of them excel each other') are likely to be a main a reason for that preference. In any way, the skillful, mental or cognitive ability of both sexes is excluded.

Many debates concerning the woman also emerge from the realization of the teachings of Prophet Muhammad which were collected after his death. The teachings (also known in Arabic as 'ahadi:thun' were collected from Prophet Muhammad's attendants and successive narrators and recorded by Muslim scholars. It is important to note here that both collection and documentation of the Prophet Muhammad's wordings had been exceptionally carried out through some unique, genuine criteria and methods aiming at qualifying the data collected from different people living at different times and places. Historically and traditionally, Arab Muslim scholars rely so heavily on the teachings collected in six major references including "Al-Bukhari's, Muslim's, Abu Dawoud's, At-Tirmidi's, An-Nasa'i's and Ibin Maja's" as a second source of legislation. Based on a declarative saying by Prophet Muhammad confirming that "No people will ever prosper who entrust their leadership to a woman", An-Nasa'i (6/49 No.5390) and Al-Bukhar (4425) list the saying, build on and prohibit appointing Women for Judgment (Hayati, 2016, pp. 163-178). Then, he concluded that major leadership on the national level is unlikely for women. Other scholars had drawn analogy between the minor guardianship and the major leadership. They said that both tasks are not alike as the leadership looks tougher than guardianship. They concluded that the woman is unlikely to be both.

Regionally, the cultural and social practices towards the woman vary considerably. This variation stems from the creeds that the political regimes tend to follow. Generally speaking, there are four creeds developed throughout history. In dealing with people's daily life routines and questions, some creeds tend to be firm; others incline to be fairly smooth. According to Holmes (2001, pp. 194-221) change usually takes place, socially, gradually and in physical place. For example, circumcision or female genital mutilation (FGM) that aims at removing the clitoris, prepuce, or labia of a female is found in Africa, Asia and the Middle East. According to Miller et. al (2005), FGM is a 'harmful social convention' that is 'changing' on both social and formal levels in many countries. In a reversal of a longstanding rule, a fresh royal decree in Saudi Arabia has allowed women to drive. According to Aljazeera "The decree said that women would be allowed to drive in accordance with the Islamic laws" (Aljazeera News, 2017).

Khan (2015, p. 362) explored the nature of the modern *family law*. He reported that the legal system in Afghanistan drew on both the Islamic legal traditions valued for their unifying and universal characteristic properties and the local customary tribal law, known as Pashtunwali. The scholar disclosed that though the Islamic law was felt as prestigious and supreme on the legal level, it was often disregarded -as field surveys showed, in favor of the tribal, local law to sustain communal agreement. One of the concerning outcomes of this manipulation was the marginalization of woman in spite of the Islamic legal axioms that deeply care about rights of individual especially in the domains of marriage, family and inheritance which were all not included in Pashtunwali. The researcher found that a significant number of survey respondents showed too much concern about the credibility as well as the neutrality of Islamic religious scholars in dealing with the dispute on the informal level. The researcher also found that the local actors of informal justice expressed, nonetheless, their readiness to approach the disputes from an Islamic legal perspective if they received a proper training and a full understanding of the Islamic law pertaining to women and gender-related norms.

Oken (2013, pp. 21-31) explored the *status of woman* in Islam. The researcher remarked that the theme is recursive in "the global feminist discourse". The scholar argued that there was a full agreement that Islam participated in improving the condition of woman compared to what had gained in the pre-Islamic period. Some scholars were, however, preoccupied of the revival as well as restoration of the medieval principles against women in the third millennium. The study displayed Islam as the only painstaking doctrine that has defended and preserved woman's rights. It aimed at giving a critique on the questionable prescriptions that religious men offer in the issue of rights of woman. The study represented an advocacy for the nullification of the rules and doctrines that are repulsive and irresponsive to natural justice. The researcher concluded or rather claimed that the Islamic legislation of polygamy has been no more acceptable in modern times. Regardless of the motivations that led Islam in the medieval period to endorse optional marriage of four females by one male, such considerations do not exist in modern societies. This study implicated that monogamous marriage should be reconsidered in Islamic societies. For more participation in and acceptance to the twenty-first community, the discourses that highlight isolating, beating and veiling woman in general and wife in specific should be recessed or terminated.

Discrimination against women in the national family laws also varies considerably due to the lack of codification in Arab States. Welchman (2010, p. 13) found that the codes differed as to how they were applied and also as to their details. The codes of Muslim personal status law in Palestine, Jordan and Lebanon for example, was applied though the shari'a court systems which were usually separated from the 'civil court' (known locally as *nizami*) systems. In Egypt, the system of shari'a courts was invalidated in the 1950s. The family law was applied in the regular courts of the unified national legal system. In 2004, major adjustment in the court system was carried out in which family courts have been established to deal with all personal status issues. Substantially, many Arab countries advanced to explain the rebirth or origin of particular provisions in their codifications through referring them back to the various past jurists' and schools' opinions, integrated altogether with debates made on the basis of the public interests and the uncertain socio-economic circumstances. Political opponents as well as scholars did often tend to criticize an approach they wanted to further by identifying the political or social objectives. Instead, they were working backwards to find a justification, rather than pursuing the establishment of a comprehensible jurisprudence. They were not taking any responsibility for state choices in family law.

Anwar and Rumminger (2007) explored the nature of the family law in the Muslim World. The researchers argued that one of the prevalent and extensive areas of discrimination against women in the Muslim World was the inequality taking place within the context of family. Women were raising their voices against discrimination and fighting for reform of family laws to promote equality and justice within the family. The researchers outlined major provisions of discrimination within the Islamic Family Law (Act 1984) in Malaysia. They also referred to the efforts being made by Malaysian Muslim women to reform the family laws. The scholars argued that developing a full understanding of why and how reformation of Muslim family laws was likely. The scholars suggested applying new progressive scholarship on equality and justice, building gender roles in Islam, meeting the challenges to law reform that might arise within the Muslim context, and exploring the strategies that have been used by women's groups in other Muslim countries to push the reform forward. As Malaysian activists, the scholars developed a draft model of family law grounded in the Islamic general principles of justice and equality. They also suggested a guide for the proposed reform based on a framework highlighting the principles of religion, local policies and laws, international human rights and the social trends among Malaysian women.

In relevance to the Islamic law and its main sources, Wurth (2004, pp. 8-9) listed three fundamental attitudes with regard to the question whether the Quranic discourse should be reinterpreted in favor of the Muslim woman. The first view has been actually acknowledged by secular women's organizations which often attack the act as cultural relativism.

They argue that the UN Women's Rights Convention already includes internationally conclusive standards, so one should not subside or fall back to Islamic norms which lag far behind these standards. The second perspective has been raised by fundamentalist groups who usually stand against the "progressive" interpretation of Islamic sources. They insist that the idea of reinterpreting the Islamic sources be part of the western cultural imperialism, so they align themselves with the existing, male-biased interpretations of Islam. The last view is usually adopted by the reform-oriented Muslims along with many experts and academics. They advocate that the Quranic discourse be referred to as an open book and be considered as a positive resource that should and can be construed in the light of social changes.

## 1.2 Research objectives and questions

Though the affair of Muslim woman is extremely debatable or rather problematic among certain categories of scholars, this small-scale study explores the extent to which the Quranic discourse, the first source or rather the main point of legislation in Islam, handles the rights of woman. It aims at interpreting and describing the syntactic features of the Quranic discourses that deal with woman to explain the forces that accelerate such Quranic manipulations, exemplifications or argumentations. In particular, the study addresses the following questions:

1. What main roles do the relevant Quranic discourses assign for woman?
2. What qualities and properties does the Quranic discourse display for the role player?
3. What proclivities and forces does the Quranic discourse convey in the role exemplified?

## 1.3 Significance of the study

The study counts for some good reasons. It differently applies a critical discourse analysis (CDA) approach to the discourse. It is the first (up to my best knowledge) to use a pure linguistic approach to the Quranic discourses that exclusively manipulates the issue of women. The study builds on more recent denotational and critical approaches to the holy Script. These approaches concern the deep meaning values, thoughts, tendencies and forces lying behind the syntactic features of the text. Unlike the library studies and reporting sciences which have been followed for hundreds of years so far in the Arab World, the CDA approach, a new thrust builds on more denotational theories of language, helps realize the senses depicted in the discourse in the processes of meaning production, consumption and realization. The study also perceives the data collected from a more structuralist's perspective that stresses the notion of "there is nothing outside the text" (Body, 2004). Thus, the study contributes the efforts paid traditionally in reinterpreting the Quranic discourse for more values of meaning in favor of woman.

The study also minds a broad audience of both native and non-native speakers of Arabic. Hopefully, it adds to millions of Muslim women through drawing their attention to the potential roles they are supposed to play from a pure Islamic, preliminary point of view. It may also open the door for the liberal activists to tolerate the extremists' attitudes which are mostly based on conventional studies conducted in a different time and for different categories of people. The study may also contribute to the efforts scholars in general, and of linguistics, pragmatics and stylistic translation in particular, are paying to understand the verses that look responsive to different denotations. In relevance, the study benefits from the syntactic features of the Quranic discourse concerning women on the syntactic, semantic and schematic levels. This analytical, linguistic integration attempts to reveal the real meaning the Quranic discourse satisfies when discussing a certain issue related to the woman.

## 2. MATERIALS AND METHODS

The study benefits from the linguistic features of the Quranic discourse (now on QD) to describe, interpret and explain the exceptional linguistic phenomenon that Arab linguists identified and referred to as *Anomalies of the Quran Discourse*. It first utilizes corpus linguistics, i.e. the science of large bodies of text, to collect the Quranic words that give roles to female figures, such as [umun] meaning 'mother', [imr'atun] meaning 'woman' and [zawjun] meaning 'wife'. Concordance of the key words in context (KWIK) results in identifying the Quranic sequences and discourses in which the woman's roles and their proclivities are expressed. This manipulation at the discourse level enables the researcher to have a general look at the components of the sequence collected. This preliminary outlook often helps the researcher interpret and describe the various contexts in which the role is advanced and the boundaries of the Quranic clause at which the role is construed, i.e. realized. The ultimate goal of the corpus work is to quantify the roles given to woman as well as to categorize their types as social, professional and ethical, for instance.

Theoretically, the paper draws on a linguistic theory of language. The analysis consistently builds on "systemic functional language" (SFL) which is supposed to leak some knowledge about the grammatical functions as well as the syntactic features of the units of language under analysis (N. Schmitt, 2010, pp. 55-73). From a pragmatic view, the analysis also builds on "first order logic" to purify meaning (Kearns, 2000, pp. 25-35). Therefore, the "meaning relation" that each pair of words under investigation helps build will be analytically checked. The "meaning values" of the antonyms in context will be also drawn (Kearns, 2000, pp. 35-41). More importantly, the "predicate" or the "predicators", i.e. what is said about the subject or what is used as subject complement, as well as their "arguments", will be systematically drawn and notified (Hurford, 2007, pp.198-204).

The study also benefits from critical discourse analysis (CDA) as a research method. It builds on Van Dijk's 1998 model of analysis which includes discourse as an indispensable component of an ideology. Van Dijk (1998) has identified a variety of discourse structures that can carry important functions of ideology at the syntactic, semantic and schematic levels. The study also meets Fairclough's 2013, 2010 model of analysis. Fairclough's 2013 three-dimensional analytical framework includes three types of analysis at the levels of producing, consuming and construing, i.e. realizing, meaning (Mirzaei and Eslami, 2013, p106). The first analysis is descriptive; it aims at describing the meaning produced. The second is interpretive; it aims at consuming the meaning produced by the writer or speaker. The last analysis is explanatory as it aims at realizing the meaning produced and consumed.

The data collected is felt differently. Analytically, the researcher integrates two levels of language to describe, interpret and explain the linguistic features of the QD that processes the affair of woman. Thus, the researcher systematically uses a critical research method that clearly shows how meanings are conveyed at the syntactic level. The study, therefore, approaches the text from a more "recent denotational theory" in which the structural meaning of words is checked at the discourse level (Kearns, 2000, pp. 16-24). Consequently, the study goes beyond the notion of the sentence to contextualize the deep meanings, values, and doctrines the QD helps advance. These meanings are often satisfied in the processes of production, consumption and realization. Stylistically, the researcher also highlights the importance of language functions and styles, and speech patterns and voice for instance, in the process of word selection and use. Generally speaking, data is perceived or rather conceived from a 'post-structuralism' perspective validating the claim that there is nothing outside the text (Rivkin and Rayan, 2004).

### 3. DISCUSSIONS AND ANALYSIS

This chapter aims to contextualize, i.e. interpret, describe and explain, the rhetorical features of the QD manipulating the issue of woman. As it is geared towards addressing the research questions, the chapter is divided into some sections, each of which is sub-headed by the role the QD male figure is accredited to play. Under each sub-heading, three types of critical analysis are systematically carried out: The first analysis is syntactic; it interprets the language functions and processes of the QD under analysis. The second is semantic; it examines the predicates (also predicators, i.e. what is said about the subject, and their arguments. One the main purposes of this semantic analysis to explain how certain meanings are produced, consumed and construed. The third is schematic. It aims to spot the concepts and notions the QD develops as full understandings and ways of understanding, and proclivities and forces the holy Script attempts to highlight and display.

#### 3.1 Woman as a human being

Quote 1A highlights how and why women are created. It endorses for people who reflect that Allah has created partners from one another so that they may find peacefulness of mind among each other, and has put love and tenderness between both of them (see Quote 1A). On the syntactic level, the QD uses the unstressed form the *addition* marker [wa-] meaning 'and' to coordinate the sign under discussion to some previous ones and to coordinate the clauses informing about the idea of partners' creation and the emotions sustained between each couple. The stressed and unstressed forms of the preposition [min or mmin] glossed as 'some' in English are used for *quantification*. They quantify Allah's 'signs' and 'yourselves'. The unstressed preposition [li-] glossed as 'belonging to' is used as a genitive marker to express self-*possession* while the stressed form [lli-] meaning 'so as to' is used to display the *purpose* of creation. The unstressed [an] functions as a discourse marker *hedging* for the concept of creation. The stressed form [inna] roughly glossed as 'verily' is an endorsement marker. It certifies the notion of partnership. The exophoric reference [tha:lika] meaning 'that' signals for thinking of the real force governing the creation of partners. Language styles also fluctuate between a verbal and a nominal one. Therefore, the function of the language used in moth styles is informative

Quote 1A [wa-min a:ya:tiHi an khalāqa la-kum mmin anfusikum azwa:jan lli-taskunu: ilayha: wa-ja'ala baynakum mmawaddatn wwa-rahmatan inna fi: tha:lika la-a:ya:tin lli-qawmin yyatafakkaru:na] Ar-Rum 30:21

"And one of His Signs is this, that He has created wives for you from among yourselves that you may find peace of mind in them, and He has put love and tenderness between you. In that surely are Signs for a people who reflect."

On the semantic level, quote 1A assigns the Arabic predicate for CREATE to argue for the unstated pronoun (*huwa*) referring to Allah, the prepositional phrase (Prep-P) showing to 'whom', i.e. to people, the Prep-P explaining 'how', that is among yourselves, and the NP mirroring 'what', i.e. partners. The predicate is, therefore a four-place word. It also assigns the predicate FIND PEACEFULNESS OF MIND to argue for the plural bound morpheme [-u:] referring to (people) and the Prep-P (in them) referring to (your partners), so it is a two-place word. The predicate PUT is assigned to argue for the unstated pronoun (He) referring to Almighty God, the Prep-P (among you) referring to partners, the coordinated mass NPs (love and tenderness); it is a three-place predicate. The Prep-P predicator IN THAT CREATION OF PARTNERS argues for the NP (signs) which is endorsed by the slippery marker [la-] meaning 'truly', the Prep-P (to a people) the Clause (they reflect). Thus the predicator is a three-place phrase. As the sentential predicate REFLECT (also can be glossed as CONSIDER or THINK DEEPLY) argues for the unstated pronoun [hum] meaning (them), it is a one-place word.

Schematically, the semantic interpretation of the predicates and their arguments suggests that quote 1A reads as follows: Allah has created partners from their own selves to attain peacefulness of mind, and He has made fondness and forgiveness among them. The word selection of certain words namely 'created', 'from your own selves' and 'partners' mandate the ontological philosophy of Logs, i.e. the rational principle that governs and develops the universe. As the partners and themselves replicate or rather duplicate, this choice of words sustains a rapport of sameness among the couples created for mating. The selection of specific phrases, such as 'to you' 'to find peacefulness of mind' 'among you' and 'passion and consideration', mirrors the philosophy of pathos which evokes a positive feeling towards these potential spouses. In the closing, the selection the Arabic NP [qawm] glossed as 'a group of people' and [yyatafakkaru:na] meaning 'they deeply think' reflects an ethos doctrine in which the individuals are highly valued. In brief, the syntactic features of the QD underline the concept of partnership and the self-concept of peacefulness of mind among partners.

To press on, the notion of partnership, that is the way by which partnership should be realized, often entails the partnership 'condition or state', the 'relationship between partners', and the 'business' each partner should do. In quote 1A, the rhetorical as well as the semantic features of the QD implicate both affiliations of the state of partnership which helps realize itself on the self-concept of tranquility or mind-peacefulness among the spouses and the mutual relationship between partners. The syntactic and semantic features of the quote do not display the notion of business both sexes should do. Quote 1B below discloses the nature of the field partners should strive to accomplish. It, generally speaking, discloses that men have guardianship over women because Allah has already qualified them physically to work hard, gain money and spend that money (see quote 1B).

Quote 1B [ar-rija:lu qawwa:muna 'ala: an-nisa:'i bi-ma: faddala Allahu ba'dahum 'ala: ba'idinw wa-bi-ma: anfaqu: min amwa:lihīm ...] An-Nisa' 4:34

"Men are guardians over women because Allah has made some of them excel others, and because they (men) spend of their wealth..."

Syntactically, quote 1B fluctuates between the nominal and verbal style. The nominal style aims at reducing grammar to the bare minimum and to package meaning. The quote opens with the endorsed NP [qawammu:na] roughly glossed as 'more likely to be guardians than'. It uses this formula to compare both sexes and stresses that 'Men are more likely to be guardians than women'. It selects the non-complementary antonyms 'woman' and 'men'. Then, it continues to explain why men might be good caretakers. It uses a prepositional, relative but endorsed, clause to suggest both physical preference and financial contribute in favor of the males. The quote selects the Arabic quad-literal VP [faddal] roughly glossed as 'differentiate' or 'qualified'. The selection of this VP rather than the other potential senses provided up also suggests a superlative case is under processing. It is important to note here that the inflectional process of superlatives is often referred to as [si:ghatu tafdi:lin] in Standard Arabic (SA).

On the semantic level, quote 1B assigns the predicator MORE LIKELY TO BE A GUARDIAN to argue for (men) and (woman) and the (adverbial coordinated clauses) headed by the Prep-P [bi-] roughly glossed as 'in whatever' in modern English. The predicate is, therefore, a three-place word. It also assigns the predicate DIFFERENTIATE to argue for (Allah), the pronoun (some) referring to 'men', and the Prep-P (over others) referring either to 'other men' or to (very likely) 'other women'.

It is important to note here that the insertion of the Prep-P on the syntactic level is intended to switch the reference to 'women'. It also maintains this linguistic addition as an obligatory element. Thus, the predicate is a three-place word. Finally, the predicate SPEND argues the bound morpheme [-u:] referring only to (men) and the Prep-P (from their money) referring to 'men's fortune'.

Schematically, quote 1B carries on a comparison between both sexes in regard to familial guardianship. According to [www.dictionary.com](http://www.dictionary.com) and [www.learnersdictionary.com](http://www.learnersdictionary.com), guardianship refers to the "position and responsibilities of a guardian", who is expected to "watch, protect and take care of another person or another person's properties". Accordingly, quote 1B mandates that the position of guardianship have to be kept for men as they are qualified for this physically and financially. It also advances to introduce the nature of the business, i.e. responsibilities, that men are supposed to take. Conducting a debate between male guardians and female ones sounds evaluative. According to activists of woman's rights as well as linguists of semantics, both women and men comprise a pair of "equipollent antonyms", each of which has its own linguistic neutrality and independence (Hurford, 2007, pp. 187-197). This outlook theorizes that both sexes belong to different words and worlds. On the logical level, argumentation for any equal party comes true. That is to say both sexes can be equally good guardians. In reality, caretaking overlaps. One often finds mothers take care of their kids while female babysitters do not. In the functional family, one can see male parents watch and protect their own children. This manipulation suggests that the notion of guardianship is quite evaluative and can be processed only by terms of *good* and *poor*. Conceptually, family guardianship is not bound to *sex*, but to *who can*. As family members are joined either by marriage or blood, the QD verifies that the male parent can do that social work properly.

### 3.2 Woman as a laborer in the field

Quote 2A exemplifies for the woman as a worker. It narrates the story of Prophet Moses when he had left Egypt and arrived at the water of Midian. He found so a crowd of men watering their flocks. He observed that two women were keeping back their flock from the water. When asking them about their matter, they told him that they were waiting till the other shepherds finished watering their cattle and that their father was a very old man (see the English interpretation for Quote 2A). The quote uses the narrative style in which the language used attempts to inform a lot about what happened. The selection of the phrases [ummatan mmina an-nasi] glossed as 'a crowd of people' as well as [ari'a:i'] roughly glossed as 'violent or inconsiderate shepherds' suggests all the attendants were males. The use of the phrase [imra'atyini tathu:da:ni] roughly glossed as 'two women trying to keep themselves and their herd away from others' reveals that both women were tolerant and peaceful. It also shows high stamina, i.e. physical and mental strength, to finish the work they were supposed to do properly.

Quote 2A [wa-lamma: warada ma:'a madyana wajada 'alayhi ummatan mmina an-na:si yasqu:na wa-wajada min du:nihimi mra'atayni tathu:dani qa:la ma: khatbukuma: qa:lata: la: nasqki: hatta: yusdira ar-ri'a'u wa-abu:na: shaykhun kabi:run] Al-Qasas 28:23

"And when he arrived at the water of Midian, he found there a party of men, watering their flocks. And he found beside them two women keeping back their flocks. He said, 'What is the matter with you?' They replied, 'We cannot water our flocks until the shepherds take away their flocks, and our father is a very old man!'"

On the semantic level, quote 2A assigns the predicate ARRIVED AT to argue for the unstated pronoun [huwa] meaning 'he' referring to (Moses) and the (water of Midian), so it is a two-place predicate. As the predicate FOUND argues for the unstated pronoun [huwa] referring to (Moses), the Prep-P (there) referring to the (spring of water) and a (crowd of people), it is a four-place predicate. The predicate FOUND also argues for the unstated pronoun referring to (Moses), the Prep-P (beside them), the NP (two women) and the (clause), so it is a four-place predicate. The predicate KEEP AWAY argues for the unstated pronoun referring to (both women) and the unstated NP (their flocks), so it is a two-place word. The predicate SAID argues for the unstated pronoun [huwa] referring to (Moses) and the (interrogative clause). In this sense, this predicate is a two-place word. The predicator BE MATTER argues only for the question-word (what), so it is a one-place predicate. The predicate SAID argues for the unstated pronoun [huma:] referring to (both women) and the coordinated (clauses) that follow. It is also a two-place predicate. The negative predicate DON'T WATER argues for the unstated pronoun referring to (both women) and Prep-P (until the tough shepherds water theirs), so it is a two-place VP. The predicate TAKE AWAY argues for the (tough shepherds) and unstated NP referring to the (shepherds' flocks). Finally, the predicator BE A VERY OLD MAN argues only for the (women's father).

On the schematic level of meaning, a close look at the predicates and their arguments reveals where Moses arrives, who he meets and what the women he met are doing. He arrives at a place where everyone works hard except a couple of women. They are drudging, i.e. performing some continuous, boring and dreary work of a servile and menial kind.

They are also laboring on a farm and doing a hard manual work. Though ready to toil for themselves and the sake of their aging father, the women's work is constrained by the variables of gender and age. The word choice and use of the Arabic offensive term [ri'a:un] instead of the poetic [ru'atun] mirrors a negative feeling or doubt between the women to get involved in the work. The addition of the commentary clause about the old parent (after a short pause) clearly signals for the impact of the factor of age on their selection to do that tiring work. The quote ends in the nominal style which implicitly denotes the retirement of the old parent and the need for a younger male figure to do the work.

To proceed, quote 2B elaborates on the story of Moses and the two women. After watering the flocks for them, one of them came to him, walking bashfully and told him that their old father wanted to reward him for helping them. In quote 2B, the same woman is urging her father to hire Moses because he is very strong and trustworthy. In the reporting quote, the function of the language used is directive. It redirects the old man to hire Moses. The quote also endorses the importance of both physical strength and reliability when giving work or a job to someone in exchange for wages. The style used in the quote shifts from a verbal one to a nominal one (see Quote 2B).

Quote 2B [qa:lat ihda:huma: ya: abati ista'jiruhu inna khayra mani ista'jarta al-qawiyual-ami:nu] Al-Qasas 28:26

"One of the two *women* said, 'O my father, hire him; for the best man that thou canst hire is the one who is strong and trustworthy'."

Quote 2B assigns the predicate SAID to argue for the unstated pronoun [hiya] referring to (one of the women), the exclamatory phrase (O, my father) and the directive clause (hire him), so it is a three-place reporting word. As the exclamation predicator 'O' addresses (the old man parent), it is a one-place word. The predicate HIRE argues for the unstated pronoun [anta] referring to (the old man) and the bound morpheme [-hu] referring to (Moses), so it is a two-place predicate. The coordinated predicators THE STRONGEST, THE MOST TRUSTWORTHY argue only for (Moses as someone to hire). It is important to note here that the Arabic terms [khayru] and [sharru] glossed respectively as 'the best' and 'the worst' are used as superlative forms. This linguistic manipulation suggests that the woman in the QD is aware that durability, i.e. endurance and integrity or confidence are among the main principles of employment.

On the schematic level, the word selection of certain terms namely 'hire', 'the strongest' and 'the most trustworthy' sounds pivotal to the meanings intended to convey about recruitment. The phrase 'hire' sounds procedural, and the term 'strong' is professionally (accordingly) substantial while the form 'trustworthy' is definitely ethical. According to one of the women, Moses is the ideal person to do the job. From a "socio-pragmatic perspective", the interlocutors, i.e. the speakers and listeners and the topic of the speech play a major role in language selection and use (Schmitt, 2002, 74-91). The participants are distributed equally between two male and two female figures. Absent the old man, Moses, according to one of the women, is the only one who is qualified to look after the cattle. He has also enough but ethical properties that enable him to take care of the whole family. The use of the ethical term helps the old man to propose the marriage bond between Moses and one of the women (very likely the speaker) if Moses agreed to work with him eight or ten seasons.

### 3.3 Women as social engineers

In this section, the QD is consulted to check the social roles assigned for woman to play. Concordance of key words in the context of Quranic discourse (KWIK-QD) has revealed that woman is referred to as an exceptional young mother, content wife, caring mother and sharing sister. The section critically analysis, i.e. describes, interprets and explains the rhetorical features of the language used to prescribe the social roles woman are supposed to play.

#### 3.3.1 Woman as an exceptional young mother

Quote 3A informs how Mary bore Jesus with pain, and brought him forth with pain. The quote reveals that when Mary had become pregnant, she withdrew away to a distant place to conceal her pregnancy. It also continues to disclose that the pain of the sudden childbirth drove her to the trunk of a palm tree where she wished that she would have died before that moment and become a thing from the past. The quote applies only the verbal style which allows for simple ideas to stream in a telegraphic way. The clauses are exclusively coordinated by [fa-] roughly glossed as 'and immediately then'. The quote also uses the derivational morpheme [a-] in the VP [a-ja:'a] meaning 'the pain of the delivery has led her to' to convert the VP into a transitive one. It also uses the demonstrative pronoun [hatha:] meaning 'this' to refer backward to the linguistic element 'pains of childbirth'. Language functions fluctuate between informing what is going on and expressing sad feelings.

Quote 3A [fa-hamalatu fa-intabathat bihi maka:nan qasiyyan \*fa-aja:’aha: al-makha:du ila: jith’i an-nakhlati qa:lat ya:-laytani: mittu qabala hatha: wa-kuntu nasyan mmansiyyan] Maryam 19:22-23

"So she conceived him, and withdrew with him to a remote place.\*And the pains of childbirth drove her unto the trunk of a palm-tree. She said, ‘O! would that I had died before this and had become a thing quite forgotten!"

On the semantic level, the quote assigns the predicate CONCEIVED to argue for the unstated pronoun [hiya] referring to (Mary) and the bound morpheme (-hu) referring to (fetus), so the predicate is a two-place word. The predicate WITHDREW TO argues for the unstated pronoun [hiya] referring to (Mary), the Prep-P [bi-hi] meaning (with him) and the (distance place). The predicate is, therefore, a three-place word. The predicate DROVE argues for the unstated pronoun [hiya] referring to (Mary), and the NP (pain of birth) and the Prep-P (to the trunk of a palm-tree), so it is a three-place predicate. The predicate SAID argues for the unstated pronoun [hiya] referring to (Mary) and the exclamatory (clauses) to come. This reporting predicate is a two-place word. The predicator 'O' argues only for (Mary). As the predicate DIED argues the unstated pronoun [hiya] referring to (Mary) and the Prep-P (before this), it is a two-place word. Finally, the predicator BE A THING QUITE FORGOTTEN argues only for (Mary). It is important to note here that the Arabic VP [ka:na] roughly glossed as 'to be' in modern English is a deficient past tense marker. It can neither be a predicate nor an argument. The predicate is often defined as "what is said about the subject" (Kearns, 2000, pp. 35-41).

On the schematic level, the predicates, drawn up in the previous section, overtly affiliate with exceptional pregnancy, total isolation and hopeless depression. The arguments connect (but covertly) with divine providence. The selection of the Arabic term for 'conceiving' often refers to a woman who has been able to become pregnant. The selection of the phrases 'withdrew to a remote place' suggests that the pregnancy was a breach of the well-known social and legal rules. It associates with social and ethical issues. The use of the word 'drive to' negotiates the need of the pregnant for others' assistance and attendance. The selection of certain phrases, such as 'O!', 'died' and 'a thing quite forgotten' reflect a high degree of concern and sadness as well as a need for urgent care and guidance. In turn, the Providence is always present to guide and care. The option of 'the trunk of the palm-tree' provides shelter, backing and food-stuff. From a pragma-linguistic perspective, the pregnant is concealed and referred to as unstated pronoun. This linguistic manipulation is in concord with the general atmosphere of confidentiality of this miraculous reproduction. It is also in harmony with language tactfulness attempting to keep privacy as well as face, i.e. the "public positive self-image" every woman (especially those who become pregnant exceptionally) wants to assert for herself (Schmitt, 2002, pp. 74-91).

### 3.3.2 Women as content wives

Prophet Muhammad has already confided a matter unto one of his wives and then she has divulged it. Allah informs His messenger and draws the attention of the wives (also referred to as Mothers of Muslims) not to do it again. Quote 3B resumes if Muhammad divorced you, then His Lord will give him some wives much better than you. The QD lists the general features of the new wives. They will be namely resigned, believing, obedient, always turning to God, devout in worship, given to fasting, both widows and virgins. Syntactically, the quote opens with [asa:] glossed as (he might). This Semitic deficient VP is intended to shift the speech from a real to a subjunctive, i.e. imaginary one. The quote also uses the conditional marker [in] to further a temporal case confirming the potential separation. It also uses the infinitival marker [in] to introduce the optimal alternative wives. Exceptionally, the quote uses the stressed form of the coordinator [wwa-] meaning 'AND'. When used once, this syndetic marker is referred to as the 'Coordinator of concession' or 'Number 8 coordinator'. On the syntactic level, it is less frequently used in a list of eight items and placed once before the final item to show a contrast with only the previous one. As this coordinator is employed exceptionally to address only the last two items on a list, it can be glossed as 'both' in modern English (see the English interpretation for Quote 3B).

Quote 3B [asa: Rabbuhu in tallaqakunna an yyubdilahu azwa:jan khayran mminkunna muslima:tin mmu'mina:tin qa:nita:tin abida:tin sa:'ihat in thayyiba:tin wwa-abka:ran] At-Tahrim 66:5

"It may be that, if he divorce you, his Lord will give him instead wives better than you — resigned, believing, obedient, always turning to God, devout in worship, given to fasting, *both* widows and virgins."

On the semantic level, the quote assigns THAT demonstrating for a pseudo, i.e. not real, situation to argue for (His Lord). The predicate DIVORCED argues for the unstated pronoun [huwa] referring to (Muhammad) and the inflectional bound morpheme [-nna] referring to (Prophet Muhammad's wives). It is, therefore, a two-place word.

The predicate GIVE argues for the bound morpheme [-hu] referring to (Prophet Muhammad), the nominative NP (other wives) and the comparative form (better than you, so it a three-place word. The predicators RESIGNED, BELIEVING, OBEDIENT, ALWAYS TURNING TO GOD, DEVOTE IN WORSHIP, TOURING TO GOD, both WIDOWS and VIRGINS are used to argue for the (alternative wives). It is important to certify that the substitution is "temporarily conditioned" by divorce. "Meaning postulates" suggest marriage from the new but better wives will take place if and only if (iff) Prophet Muhammad divorces his old wives (Hurford, 2007, pp. 187-197).

On the schematic level, the QD negotiates the characteristic features of a good wife. The word-selection of [muslima:tin] stemming from [aslama] meaning (he submitted to) mirrors satisfaction. It also connotes a happy or pleased feeling because of something that the woman has done or because of something, such as marriage, that has happened to her. The word use of [mu'mina:tin] referring to 'female believers' denotes acceptance to the idea of marriage as true. They also regard the truth of what is said about marriage by Almighty God. The selection of the word [qanita:tin] designates 'obedience' which highlights like doing what husbands tell them to do. The uses of the term [ta'iba:tin] meaning 'they always turn to God' suggests that they confess their wrong deeds, and they ask forgiveness from God. The use of the phrase ['abida:tin] means that they 'devote to God'. Devotion connotes the positive feeling of respect and honoring their Creator. The selection of the phrase [sa:iha:tin] which refers to going on a journey for a specific purpose. This potential touring is intended to show respect and love for God by praying, fasting and having religious services. Under optimal conditions, these properties may reside in any woman, whether a widow, divorced or virgin woman.

### 3.3.3 Women as caring mothers

Quote 3C reports what Allah had revealed to Moses' mother. He asks her to feed him and to cast him into the river. Almighty God redirects the mother not to fear or grieve. He also certifies her that He will restore the baby to her, and will make him one of the Messengers. The quote applies the verbal style to tell the mother what to do. It also uses the nominal style finally to certify both restoring the baby to her and naming him as messenger. Generally speaking, the nominal style reduces grammar to the pair minimum in order to load more meanings. In the closing move, the quote used two clauses, each of is structured internally and integrally to certify both the mother's recovery of the baby as well as rehabilitation of Moses as a Messenger (see the next section). The quote also uses ['itha:] roughly glossed as 'when' in modern English. This word is used to urge someone to do something swiftly and quickly. In the quote, it is applied to encourage the mother to throw Moses the Nile once she feels that her baby will be kidnapped by the Pharaoh's men.

Quote 3C [wa-awhayna: ila: ummi mu:sa: an ardi'ihī fa-'itha: khiftalayhi fa-alqi:hi fi: al-yammi wa-la: takha:fi: wa-la: tahzani: Inna: ra:duhu ilayki wa-ja'iluhu mina al-mursali:na] Al-Qasas 28:7

"And We revealed to the mother of Moses saying, 'Suckle him; and when thou fearest for him, then cast him into the river and fear not, nor grieve; for We shall restore him to thee, and shall make him one of the Messengers.'"

On the semantic level, the predicate AWHAYNA: roughly glossed as (We inspired) is assigned to argue for the bound morpheme [-Na:] meaning 'We' referring to the divine (Providence), the Prep-P (to Moses' mother), so it is a two-place predicate. The predicate SUCKLE argues for the unstated pronoun [anti] referring to (Moses' mother) and the bound morpheme [-hi] referring to (Moses the baby). In this sense, this baby-care VP is a two-place predicate. The predicate FEARED argues for the unstated pronoun [anti] referring to (the mother) and the Prep-P (of him). This predicate is, therefore, a two-place word. The predicate THROW argues for the unstated pronoun [anti] referring to (Moses' mother), the bound morpheme [-hi] referring to (Moses the baby) and the Prep-P (into the river), so it is a three-place word. The coordinated but negative predicates DON'T FEAR and DON'T FEEL SAD argue only for the unstated pronoun [anti] referring to the (mother), so each predicate is a one-place word. The sentential predicator RESTORING HIM TO YOU argues - on the external level of the clause- only for the pronoun [anna:] referring to the divine (Providence). The Pre-P predicate TO YOU argues - on the internal level of the clause- only for the present participle VP (restoring him). Similarly, the sentential predicator MAKING HIM AMONG OUR MESSANGERS argues externally for the non-recursive pronoun [anna] referring to the divine (providence). The Prep-P predicate AMONG OUR MESSANGERS argues internally for the present participle VP (MAKING HIM). Thus, these predicates -on both levels of meaning- are one-place words.

On the schematic level of meaning, a close look at the predicators and their arguments suggests that the QD concerns motherhood. Generally speaking, it mirrors a very positive in-group attitude towards a mother preoccupied with her little child. The use of the word [awha:] roughly glossed as (He inspired) in modern English right at the beginning of the quote is very responsive. It acknowledges that the QD is reacting accordingly and positively. This quick response sounds in concord with the mother's want to do something regarding her own son. It also gives the mother an idea about what to do so that she can protect her baby from the threats in the surroundings. The selection of the VP 'feared' connotes the negative feelings of losing her baby. The use of the directive clause 'Throw him into the water of the river' manifests itself as a maternal act. The process of throwing a baby is nearly similar to delivery and river water looks like the amniotic fluid where the fetus lives and grows up. The use of the phrases 'don't feel panic and sad' addresses leaving him in the water and losing the baby, respectively. The selection of the present participle form 'restoring' connotes the positive feeling of getting a lost baby back again onto the arms of his mother. Finally, the selection of the present participle 'making him a Messenger' also aims at endorsing the mother's responsibility to look after the child again so that he can grow up to carry a message from his Lord to other people.

### 3.3.4 Fruitless wives always care

Quote 3D narrates what happened to Moses when his mother had thrown him into the running water. It informs that the family of Pharaoh picked him up. Pharaoh's wife asked her husband not kill the child as he would be a joy for both of them, might be a useful servant or could be an adopted child. The quote applies the verbal style to narrate what is going on to the little child. This style helps internal ideas stream. The mood sounds intimate; the selection of certain words, such as 'woman', 'Pharaoh', i.e. the other male partner, 'son' and 'for me and for you' mirrors a familial relation. The function of the speech given by the wife looks expressive. The use of the directive form 'don't kill him', the emotional expression 'a joy for our sight', and the polite request of 'might adopt him as a child' clearly express a strong need or desire of this childless family.

Quote 3D [wa-qa:lat imra:tu fir'awna qurratu 'aynin lli: wa-laka la: taqtulu:hu 'asa: an yyanfa'ana aw nattakhithahu waladan wwa-hum la: yash'ur:na] Al-Qasas 28:9

"And Pharaoh's wife said, 'He will be a joy of the eye, for me and for thee. Kill him not. Haply he will be useful to us, or we may adopt him as a son.' And they perceived not the consequences thereof."

On the semantic level, the quote assigns the predicate SAID to report for the (Pharaoh's wife) and NP (a joy of eye) and the Prep-P (to me and you). Thus, the predicate is a three-place one. The predicate DON'T KILL argues for the bound morpheme [-u:] referring to (Pharaoh's men) and the bound morpheme [-hu] referring to the little (child just found), so it is a two-place predicate. The predicate MIGHT BE USEFUL FOR argues for the unstated pronoun [huwa] referring to the (child) and the plural bound morpheme [-na:] referring to the (Pharaoh and his wife). In this sense, this predicate is a two-place word. The predicate ADOPT argues for the unstated pronoun [nahnu] referring to the (childless family) the bound morpheme [-hu] referring to (the child) and the NP (as a son). This predicate is, therefore, a three-place predicate. The negative sentential predicator BE NOT PERCEIVING THE CONSEQUENCES OF THEIR DECISION argues only for the free morpheme [hum] referring to (old Egyptians).

On the schematic level, the QD elaborates with much care for the arrival of the kid to the family. From a socio-pragmatic perspective, the QD conceives the distribution of the predicates and their arguments (see the previous section) to mirror the temperament of the childless wife and the nature of the relationships in such families. In the quote referred to, the wife perceives with her eyes the child as a source of happiness first for herself, then for her partner. In response to this need, the QD argues for both Partners' needs for kids, but places the wife's (based on 'a joy to me and you') to the right. Arguing against killing the little child also sustains a positive attitude towards appreciating life itself. Suggesting that the child might be useful for parents also maintains a human approach that evaluates kids -though very young- so highly. Suggesting adoption attempts to keep the childless family quiet, i.e. functional. From a pragmalinguistic perspective, the connotations of the word used, namely 'killing the baby' and 'not perceiving the consequences of their decision' confirm the negative feelings of brutality and inhumanity among old Egyptian males. They also affirm the positive feelings of goodwill and adherence among childless wives.

### 3.4 Woman as a good leader

Quote 4A reports what the bird had found in Yemen. The bird said that he had found a woman ruling over, been given everything and had a mighty throne. The quote applies both the verbal and nominal style.

The active voice is used when the QD manipulates the woman's leadership while the passive voice is applied when referring to the woman's properties. The nominal style is exclusively selected to refer to the queen's throne. The tense also shifts into present when the reign of the woman. The quote also uses the marker [inna] to and the stressed coordinator marker [wwa-] meaning 'AND' to endorse what the bird has found. This shift in language styles, tense and voice is intended to elaborate on this woman as a unique ruler, exceptional woman and great leader.

Quote 4A [inni: wajadttu imra'atan tamlikuhum wa-utiyat min kulli shaiy'in wwa-laha: 'arshun 'athi:mun] An-Naml 27:23

"I found a woman ruling over them, and she has been given everything, and she has a mighty throne."

On the semantic level, the quote assigns the predicate FOUND to argue for the unstated pronoun [ana:] meaning 'I' referring to the narrator (bird) and the NP (a woman). The predicate is, therefore, a two-place word. The predicate RULING OVER argues for the unstated pronoun [hiya] meaning 'she' referring to (the woman), so it is a two-place word. The predicate BE GIVEN FROM argues for the unstated agent [hiya] meaning 'she' referring to (the woman) and the non-existential quantifier (everything). In this sense, it is a two-place predicate. The predicator BELONGS TO argues only for the (great throne). It is important to note here that this one-place predicator is inserted before as well as to the right of the argument. This unique linguistic manipulation is intended for specialization, i.e. drawing attention not what the woman owns but to who owns that great throne.

On the schematic level of meaning, the QD sustains a positive feeling towards that female leader. The distribution of the predicates and their arguments attempts to help realize that woman as a good ruler, lovely woman and powerful leader. The selection of the action VP marked for the present tense [tamliku] meaning 'she is ruling' rather than [malikatun] meaning 'queen' acknowledges that that woman really rules. It also connotes the positive feeling of satisfaction among her people. It, however, highlights good leadership which often stresses doing the right thing. The word choice of 'everything' indicates that the woman owns everything that might bear or not bear in mind. This "non-existential, universal quantifier" can refer to any value of property or quality (Kearns, 2000, pp. 41-51). It is often interpreted as: For every value of X, if X is *gold* or *beauty* for instance, then that woman is given and qualified by that X. This manipulation of the meaning values conveyed by the quantifier 'everything' is qualified again by [min] roughly glossed as 'some' modern English. The Semitic preposition aims at qualifying the so many things that rich woman owns. Finally, the word distribution and choice in the last clause clearly indicates this powerful queen runs the most powerful kingdom. It also implicates that the other kingdoms are not as strong as hers.

Quote 4B proceeds to inform what the Queen has done when she received a letter. She informs her chiefs that the letter is from Solomon. It names Allah as the most Merciful and the most Passionate. And it reads: 'Behave not proudly towards me, but come to me in submission'. The quote tends to use both the nominal and the verbal styles. The verbal style is used for reporting what has been delivered to the Queen. The nominal style is used to inform what has been packaged in the letter. The endorsement marker [inna] meaning 'verily' is used three times namely to endorse the delivery of the letter, the sender, and the opening move.

Quote 4B [qa:lat ya:-ayyuha: al-mala'u inni: ulqiya illayya kita:bun kari:mun \*innahu min suliama:na wa-innahu bismi Allahi Ar-Rahma:ni Ar-Rahi:mi \*alla: ta'lu: 'alayya wa-'tu:ni: muslimi:na] An-Naml 27: 29-31

"The Queen said, 'Ye chiefs, there has been delivered to me a noble letter. \*It is from Solomon, and it is: 'In the name of Allah, the Gracious, the Merciful; \*Behave not proudly towards me, but come to me in submission!'"

On the semantic level, the quote assigns the predicate SAID to argue for the unstated pronoun [hiya] meaning 'she' referring to (the Queen) and the reported (clauses) that follow. Thus the predicate is a two-place word. The exclamatory predicator 'YE!' argues only for (the chiefs). The passive predicate BE DELIVERED argues for (the noble letter) and the Prep-P (to me), so it is a two-place predicate. The prepositional predicator FROM SOLOMON argues only for the bound morphemes [-hu] referring to (the letter). The predicator THE MOST MERCIFUL AND THE MOST PASSIONATE also argues only for (the letter).

On the schematic level of meaning, a close look at the predicates and their arguments drawn in the previous section suggests the QD displays that Queen as a leader woman who tends not only to consult but also confer others. She seeks advice and asks guidance from her chiefs. She also has regard for her people's interest or convenience in making plans. Both consult and conferring imply talking over a situation or a subject with someone to decide points in doubt. To consult is, is however, to seek from a presumably qualified person or source advice and opinion. To confer is simply to exchange views. In the quote, the woman leader tends to do both.

In quote 4C, the leader explicitly asks advice from her chiefs. She assures them that she has never made a decision without consulting and seeking advice from them. The chiefs reply that they are strong enough to fight and will be obedient to follow her instructions. The quote uses the verbal style when the reported turn is given to the leader. It, however, selects the nominal style when the turn is given to the chiefs. The function of the speech in the verbal style is directive while it is fully informative in the nominal style. This fluctuate in both language styles and functions attempts to redirect people about what to do as well as to inform the leader of the points of strength available for her before she makes up her mind. The quote also tends to use the negation marker [ma:] meaning 'never' to confirm that the decision (and probably any previous decision) will not be taken individually (see Quote 4C).

Quote 4C [ qa:latya:-ayyuha: al-mala'u aftu:ni: fi: amri: ma: kuntu qa:ti'atan amran hatta: tash-hadu:na \*qa:lu: nahnu 'ulu: quwwatin wwa-'ulu: ba'isin shadid:din wwa-al'amru ilayki fa-anthri: ma:tha: ta'muri:na] An-Naml 27:32-33

"She said, 'Ye chiefs, advise me in the matter that is before me. I never decide any matter until you are present with me *and give me your advice*.\*' They replied, 'We possess power and we possess great prowess in war, but it is for thee to command; therefore consider thou what thou wilt command'."

On the semantic level, quote 4C assigns the reporting VP QA:LA meaning (he said) to argue for the unstated pronoun [hiya] referring to (the female leader) and the reported (clauses to come). The predicate is, therefore, a two-place word. The predicator YA: roughly glossed as 'O!' argues only for (the chiefs). The predicate ADVISE argues for the bound morpheme [-u:-] meaning (you) referring to the chiefs and the bound morpheme [-ni:] meaning (me) and the Prep-P (in this issue), so it is a three-place predicate. The predicator BE NEVER MAKING ANY DECISION argues for the unstated pronoun [ana] referring to the female (leader), the NP (any issue) and the Prep-P (until you are present to give advice). In this sense, the predicator is a three-place word. The predicate SHAHIDA sounds ambiguous as it means either 'to be present with' or 'to be witness'. However, it argues only for the bound inflectional morpheme [-u:na] referring to the chiefs certainly as *attendants* and *consultants*.

In quote 4C, the reporting VP QA:LA meaning (he said) is also assigned to argue for the bound morpheme [-u:] referring to (the chiefs) and (the clauses) that follow, so it is a two-place word. The coordinated predicators BE POWERFUL and BE HAVING PROWESS IN WAR argue only for the free morpheme [nahnu] meaning (we), so both predicates are only one-place phrases. The predicator FOR YOU argues only for (the decision) to be made. The predicate CONSIDER argues for the unstated pronoun [anti] referring to the female (leader) and the indirect question (what you will do), so it is a two-place predicate. Finally, the predicate COMMAND argues only for the unstated pronoun referring to the female leader.

On the schematic level of meaning, the predicates assigned in quote 4C affirm the general policy of advisability and democracy. The predicates ADVISE and BE NEVER MAKING ANY DECISION suggest that the leader do not take any decision without consulting other. The exclamatory predicator 'O' and the ambiguous predicate SHAHIDA also mandate that the regime under description be democratic. Big decisions are taken openly by the overwhelming majority and in the presence of that majority. Politicians -whether attendants or consultants, are not passive. The selection of the predicates BE STRONG and HAVING ENDURANCE explicates readiness for fight. The selection of the predicate COMMAND explicates total obedience, but signals for the potential of making peace or any decision rather than going to war.

In quote 4D, certifies her chiefs that when kings enter a village they despoil it and they make the highest people lose their face. She also assures them that she will send Solomon a present and that she will wait the news the messengers get her back. The quote harmonizes between the reporting verbal style and the nominal style. It uses the endorsement marker [inna] to load what the kings usually do when they enter another country. It also uses the demonstrative pronoun [kathalika] roughly glossed as thus' or and that' to signal for what other kings do. On the syntactic level, demonstration is carried out anaphorically and exophorically. This means that the demonstrative pronoun spreads backward and out of the text to convey the ideas expressed some time earlier. In the move of sending the present, the QD tends to apply the nominal style to package certain meanings related the decision made.

Quote4D [qa:lat inna al-mulu:ka itha: dakhalu: qaryatan afsadu:ha: wa-ja'alu: 'izzata ahliha: athillatan wa-kathalika yaf'alu:na \*wa-inni: mursilatun ilayhim bi-hadiyyatin fa-na:thiratun bi-ma: yarji'u al-mursalu:na] An-Naml 27: 34-35

"She said, 'Surely, kings, when they enter a country, despoil it, and turn the highest of its people into the lowest. And thus will they do.\*But I am going to send them a present and wait to see what answer the envoys bring back'."

On the semantic level, quote 4D assigns the predicate QA:LA meaning (he said) to argue for the unstated pronoun [hiya] referring to (the Queen) and the clauses that follow. The conditional clausal predicator WHEN THEY ENTER A VIALLAGE THEY DESPOIL ITS PEOPLE AND MAKE THE HIGHEST PEOPLE LOSE THEIR FACES argues only for the other (kings). In the conditional clause, the predicate ENTER argues for the bound inflectional morpheme [-u:] referring to the (kings) and the NP (village). The predicate DESPOIL argues for the bound morpheme [-u:-] referring to (the kings) and the morpheme [-ha] referring to (the village). The predicate MAKE argues for the bound morpheme [-u:] referring to (the kings) and the phrase (the highest people) and the NP (the lowest). The sentential predicator THEY DO argues only for the demonstrative pronoun (that) referring to what said about the kings. The present participle SENDING argues for the bound morpheme [-i:] referring to the (Queen), the Prep-P [to them] and the Prep-P (with a present). The participle VP AWAITING argues for the bound morpheme [-i:] referring to the (Queen and the Prep-clause (what the messengers bring back). Finally, the predicate BRING BACK argues for (messengers).

A close look at the predicates and their arguments in quote 4D suggests that QD helps manifest the Queen as a good leader on three different levels. On the military level, the Queen sounds aware of the consequences of war. According to her, war means ruin. On the social level, war usually brings in social change. It converts the high class into a lower one. The Queen also certifies these meanings of war. Therefore, she suggests that she should send a present to check how her enemy, King Solomon, thinks. Doing so, the Queen thinks of keeping the enemy outside the border of her own country.

### 3.5 Woman as a witness

Quote 5A reports the story of the Egyptian women and Prophet Joseph. It officially opens with the King of Egypt asking the women about what made them try to seduce Joseph against his will. The women confessed that they did not and that he was an honest man. Hearing this, the wife of the Ruler took the turn and said 'Right now, the truth is going to be plain. Right, I who seduced him against his will. Indeed, he is telling the truth'. As the Quote displays an investigation in public, it uses a formal mode of speech. The setting in which the speech took place as well as the linguistic features of the words used, such as 'seduced', 'sin', 'the truth come to light' and 'surely true' maintains, from a speech-act theory (SAT) perspective, a "performative speech function" for the clauses used in the quote (Holmes, 2013, pp. 258-282).

Quote 5A[qa:la ma: khatbukunna 'ith ra:wadutunna yu:sufa 'an nnafsihi qulna ha:sha li-Llahi ma: 'alimna: 'alaihi min su:'in qalat imra'atu al-azizi 'al'a:na has-hasa alhaqu ana: rawadtuhu 'an nnafsihi wa-'innahu la-mina as-sadiqi:na] Yusuf 12:51

"He (the King) said to the women, 'What was the matter with you when you sought to seduce Joseph against his will?' They said, 'He kept away from sin for fear of Allah — we have known no evil against him.' The wife of the 'Aziz said, 'Now has the truth come to light. It was I who sought to seduce him against his will, and surely, he is the truthful."

Quote 5A also exemplifies for a "conversational pattern" in which some turns are given to a group of people to talk (N. Schmitt, 2010, pp. 74-91). The quote reports a question and some possible answers. The question comprises pair part one (PP1) whereas, the answers comprises pair part two (PP2). As PP2 attempts to respond to PP1 directly, the pattern is adjacent. First, the turn is given to some women to talk, and then it is handed to one woman to talk. The content of the second turn indexes or rather confirms that of the first.

Syntactically, quote 5A employs a nominal, semi-verbal and verbal style. In the interrogative part, there is a shift from the verbal style to the nominal style and from the nominal style to the verbal one once again. In the answer part, there is also a switch from the verbal style to the semi-verbal one, and from the semi-verbal to the verbal one. It is important to note here that the Arabic [hasha: li-Allah-i] is a verbal-like noun phrase that can be roughly glossed as 'what a shame, for God's sake, you are away from that'. In the last part of the answer, the style fluctuates between a verbal and a nominal one. In the quote, the verbal style is used for reporting the story and marking the tense of the event. The nominal style is, however, used for either interrogation or endorsement. Finally, the semi-verbal style selects an expression of politeness which is intended to "keep face, i.e. the public self-image that every" witness woman wants to claim for herself (N. Schmitt, 2010, pp. 74-91). This positive facemirrors the need of every woman's need for herself, i.e. public image to be appreciated and accepted on the one hand. On the other, the negative face echoes every woman's basic claim to territories, personal preserves and rights to non-distraction.

Quote 5A assigns the predicates SAY three times to argue for (the king), (the women) and (wife of the ruler). It also assigns the predicator MATTER to argue for (you) referring the women, and the predicate SEDUCE AGAINST to argue for (the women, Joseph and himself). The predicate NOT KNOW also argues for (the women, from Joseph, and evil). The predicate HAS-HASA argues for (the truth). The predicate SEDUCE AGAINST argues for 'I' referring to the wife of Egypt, [-hu] referring to 'Joseph' and [nnafsihi] meaning 'himself'. The closing assigns the predicator THE TRUTHFUL to argue for and endorse (Joseph). The predicates as well as the arguments drawn here clearly show a sensitive context of harassment in which a number of females were accused of seducing one male against himself while one female admitted that she did seduce the male against himself and that that male told this truth some time earlier. In relevance, the QD avoids -here and elsewhere- using the phrase 'telling lies' when the sexual argumentation is related to a female figure. Otherwise, it uses both 'telling lies and the truth' when the debate is related to male figures. More surprisingly, the QD places females before males when the context is connected to the illegal sexual needs.

In quote 5A, the predicate [has-hasa] sounds odd to the native speaker of Classic Arabic and totally atrophic to speakers of Modern Standard Arabic (MSA). To an Arabian Bedouin, it is used only when the camel starts to get up on his feet. In its word-formation, this term is similar to [hasa:] meaning 'small stones'. It is probable that Arabs used it onomatopoeically to imitate the sound produced when pressing small stones. A chiasmus, i.e. mirror image of the term would also result in [sah-sah] meaning 'True, true'. It is important to note here that a "recursive morpheme" is often intended to show evaluation. This "productivity in word formation" as well as "word recursion" would enable us to produce and realize [sah-sah] for instance as 'very true' (Katamba, 1993, pp. 65-85). It also enables us to construe [has-has] as 'get too ready to get up'. Therefore, the Quranic clause [al'a:na has-hasa al-haqu] can be roughly glossed as 'Right now, the truth is too plain to come to light'.

By the same token, the QD exemplifies for a potential but undesirable case in which the woman has to give a witness on her own self. Quote 5B legislates for male couples who accuse their wives of adultery and who do not have witnesses except themselves. The QD mandates (to avoid punishment) a four-time witness be said that the husband is telling the truth. This vow is done by repeating "I swear by Allah that I'm telling the truth" four times. As those oaths are carried out on the positive part of the overlapping antonym, i.e. *telling the truth*, they sound insufficient or rather unreal on the logical level. Surprisingly, the holy Script of Islam accelerates another oath for the fifth time. This time the oath mandates the male husband say that 'Allah's curse be upon him if he be of the liars'. It is important to note here that the final oath is carried on the negative side of the antonym pair part of *telling lies*. This use suggests that the fifth time must look real on the logical level.

Quote 5B [wa-allathi:na yarmu:na azzwajahum wa-lam yakun llahum shuhada:'a illa: 'anfusa-hum fa-shaha:datu 'ahadihim 'arbu'u shaha:dati(m) bi-Allahi innahu la-mina as-sadiqi:na\* wa-alkha:misatu 'anna la'nata Allahi 'alayhi 'in ka:na mina al-ka:thibi:na] An-Nur 24:6-7

"And as for those who calumniate their wives, and have not witnesses except themselves — the evidence of any one of such people shall suffice if he bears witness four times in the name of Allah saying that he is surely of those who speak the truth.\* And his fifth oath shall be to say that Allah's curse be upon him if he be of the liars."

Checking the components of the fifth oath reveals two negative antonym pair parts, namely [la'nata] meaning (curse) and [ka:thibi:na] meaning (liars). However, drawing the "semantic values" for both suggests that the former is realized in -if not conditioned by, the latter (Hurford, pp. 187-197). In table 1, L1 as well as L4 look true. To confirm that someone is not cursed and not a liar is simply to agree that he is telling the truth (see Column 4 L4 in Table 1). To confirm that he is cursed and a liar is to agree that he is simply not telling the truth (see Column 4 L1 in Table 1). In natural language, people may express their feelings in response to a similar case by saying 'Damn, a liar!' The values in L2 and L3 are exclusively conditioned by one value (for these values, see Column 4 in Table 1).

**Table (1): The negative pair parts of the overlapping antonyms: cursed and liar**

Column 1	2	3	4	5
<i>Preposition &amp; consequence</i>	<i>p</i>	<i>q</i>	<i>p &amp; q</i>	<i>P &amp; q fixes:</i>
L1: He is cursed and he is a liar.	T	T	T	<i>Being cursed and being a liar.</i>
L2: He is cursed, but he is not a liar.	T	F	F	<i>Only being cursed.</i>
L3: He is not cursed, but he is a liar.	F	T	F	<i>Only being a liar.</i>
L4: He is not cursed and he is not a liar.	F	F	T	<i>Not being cursed and a liar.</i>

Dissimilarly, quote 5C legislates for the female wife accused of adultery by her own husband to swear four times that he is a liar. As these oaths are carried on the negative part of the antonym, the values look real. As these vows can only maintain that her husband is not speaking the truth or rather a liar, they attempt to keep face. Another fifth oath is needed to reflect the truth of what she says. This time, the oath is carried out by 'Alla's wrath be upon her' if 'her husband speaks the truth'. In this final oath, only the negative part of *wrath* is used as a potential punishment for the wife. The other belongs to the husband himself. Responsibly and sensitively, this linguistic treatment attempts to diagnose as well as to fix a very fragile, familial rapport between a couple who is about to change their right of discourse. A right of discourse, such as birth, marriage, divorce and death, marks a certain circle of human life in which one moves from one circle to accommodate another.

Quote 5C [wa yadra'u 'anha: al-'atha:ba 'an tashhada 'arb'a shaha:dati(m) bi-Allahi innahu la-mina al-ka:thibi:na\* wa-alkha:misata 'anna ghadaba Allahi 'alayha: 'in ka:na mina as-sadiqi:na] An-Nur 24:8-9

"But it shall avert the punishment from her if she bears witness four times in the name of Allah saying that he is of the liars.\* And her fifth oath shall be to say that the wrath of Allah be upon her if he speaks the truth."

In quote 5C, table 2 calculates the truth value for the extraordinary, fifth oath. This Quranic textual presentation maintains only truth value for the oath carried by the wife (see Column 4 L1). Overtly and directly, this meaning value explicates that the husband 'speaks the truth'. Covertly and indirectly, it also implicates that the wife is guilty of what is being accused of. In response to such a truth in real life, people usually tend to show anger as well as use some offensive words relate concubine. All the values in the other lines entail either a contradiction or nothing (see L2-L4 in Column 5). As implicated earlier, the Noble Quran discusses the traits associated with women's chastity and sexuality carefully and technically. It stylistically tends to use certain terms, such as [taghasha:ha] roughly glossed in modern English as (he turn over her) and [ar-rafathu] glossed as (intercourse), that do not stimulate sexual desires.

**Table (2): The negative pair parts of the overlapping antonyms: Wrath and speak the truth**

Column 1	2	3	4	5
<i>Propositions and consequences</i>	<i>p</i>	<i>q</i>	<i>p &amp; q</i>	<i>P &amp; q entails:</i>
: He speaks the truth and wrath of Allah will be upon her.	T	T	T	<i>He is not a liar; she is guilty.</i>
: He speaks the truth, but wrath of Allah won't be upon her.	T	F	F	<i>A contradiction.</i>
: He doesn't speak the truth, but wrath of Allah will be upon her.	F	T	F	<i>A contradiction.</i>
: He doesn't speak the truth and wrath of Allah won't be upon her.	F	F	F	<i>Nothing.</i>

In both quotes, the QD surprisingly avoids any direct and explicit term that describes woman as a liar. In relevance, recent studies on "women language" have already revealed that women use language differently (Holmes, 2013, pp.258-283). Unlike men, women tend to use less directive terms, for instance. As they receive less directives, they incline to give directives. They also prefer to use words for an affective function, i.e. to socialize, rather than for a referential purpose, i.e. to inform. They also tend to avoid strong oaths; they prefer using empty words such as 'Gosh' and 'Heaven', for instance. One reason for doing so relates to the social role they play. At earlier stages, they are encouraged at home and later at school to play certain roles that fit them as daughters, sisters, wives and mothers later. Gradually, women tend to tailor their linguistic norms according to the social roles the society imposes on them. The findings of these studies are in concord with the linguistic norms discussed in quotes 5A to 5C.

**4. Conclusions**

To conclude, the QD tends to introduce woman as a partner to her counterpart, the male on the ontological as well as the human level. It affiliates the state of partnership, the relationship between partners and the business that both partners are expected to do. According to [www.dictionary.com](http://www.dictionary.com), partnership is "the state or condition of being a partner" in which "participation, association and interest" are likely to be motivating factors.

In the QD under analysis, both sexes are created from the same source and joined in partnership with each other. Their marriage is reinforced by strong emotions mainly of love and tenderness. Consequently, the QD furthers a state of partnership in which the self-concept of both partners has the general properties of human and symmetry. Thus, the rhetorical features of the QD confirm tranquility, i.e. peacefulness of mind as a potential self-concept between the partners. They also suggest that a mutual relationship based on strong emotions and tenderness should be sustained between couples. In relevance, the QD highlights that partnership subsumes guardianship. Therefore, the syntactic as well as the semantic features of the words used in the Quranic quotes referred to nominate the male due to the availability of some physical abilities and fiscal capacities to do the task of caretaking.

Besides, the QD exemplifies for the working woman. The quotes referred to exclusively displays two sisters coming from a small family and struggling for doing some work in a place where they are supposed to wait in order to water their livestock. The syntactic features of the word used suggest that both women cannot work in a tough environment controlled by patriarch but coarse working forces. They also implicate that woman is aware of not only the challenges of labor but also of the nature of employment. Word selection and use reflect a degree of high stamina to tolerate work for some pure social and ethical factors. They also mirror a high degree of the nature of employment. The words used by one of the women deeply negotiate the importance of endurance and ethics in hiring people. This integration between the professional requirements as well as the ethical needs of the employers may shed some light on the woman's human and social approach to life in general and her familial life in specific. As women tend to use some language characterized by fuzziness, i.e. lack of exactness and vagueness, Lakoff, however, argues that women's speech lacks 'confidence'. The researcher concludes that woman is, generally speaking, "not aware of the social roles they play" (Holmes, 2013, pp. 282-213).

In addition, the QD lists some social roles for woman to play. First, it presents Mary as a young woman becoming exceptionally pregnant. The words selected and used as key words explicitly inform not only a high degree of full loneliness but also a considerable amount of down, but heavy-heartedness of the pregnant young lady. Besides, the word-use of certain arguments implicitly reflects some metaphysical willingness or guidance for the young lady giving birth under such tough circumstances. It includes healthcare, food provision and protection. There is also some evidence from the QD that keeping positive face, i.e. the public self-image, is essential for the woman becoming pregnant under certain miraculous (and probably medical) conditions that break the well-known social and legal norms. Central to Islam is the theme of "not committing illegal fornication and taking secret paramours" (An-Nisa' 4:25). According to the teachings of Islam, these potential practices are too sensitive to the dignity of woman, and they should be dealt with a high degree of privacy and confidentiality.

By the same token, the QD presents some potential characteristic features that the optimal woman as a wife should have. It discloses a temporal, unreal situation in which Prophet Muhammad might divorce his present wives, and God might, in turn, compensate him with some wives having certain qualities. A close look reveals that these qualities affiliate initially with women's submission and devotion to their partners. They also associate with women's obedience, regard and respect to their God's rules and religious services. In listing these qualities, there is a clear integration or rather a plain marriage between the social and religious properties. As it lists the social properties first, the QD stresses the social role as a priority for woman. More surprisingly, these qualities are related to the social role each woman should play as a good wife regardless of age, status and "construction of gender" (Holmes, 2013, pp. 384-316). As some words connote the positive feelings of respect and regard to Allah, the QD maintains "politeness" as a "sociolinguistic" value to pass across successive generations (Holmes, 2013, pp. 258-282).

In relevance, the QD displays woman as a caring mother. The syntactic as well as the semantic features of the words referred to and critically analyzed reflect an in-group, positive feeling towards motherhood and childcare. In a horrible situation, the QD illuminates a mother to feed her baby from her own breast and to throw him into running water to protect him from genocide. The QD also draws the mother's attention to neither feel panic for casting the baby into water nor be worried of losing him forever. The terms used reflect affiliations of maternity. The act of casting the child into water realizes itself as the state of parturition, i.e. giving birth to a child. The selection of water as a shelter of protection also manifests itself in the amniotic liquid in which the baby develops and grows up. The denotations of the words used sound motherly. That is to say, mothers are familiar with these processes and states. They also connote the positive feeling of maternity regarding childcare. When protecting a child, mothers' inner qualities function as magic.

Besides, the QD exemplifies for a childless woman living closely under a regime that commits genocide against some minorities for some racial and religious reasons. The words that woman selected and used to preserve the baby found in a wooden box running in water meets some personal, communal and human needs.

On the personal level, the baby is (from a psycho-sociological perspective) a source of joy to the functional family in general, and the royal one that left no heirs, in particular. Based on the selectional distribution of the words in the quote referred to, it sounds that the satisfaction the child gives to his mother functions internally, i.e. on the familial level. When related to male parents, it, however, works externally, i.e. on a broader but more societal level. This interpretation helps explain why the woman referred to in the QD suggests that her husband should not kill the baby because he might be salient to the royal family. And adopting the baby may change (on the ethnical level) that genocidal practice into more human one.

The QD exclusively refers to a female leader who rules over a group of people. It clearly displays the woman as a great leader who tends to consult and confer others. The woman clearly asks advice from others and exchanges opinions with her own peoples. The rhetorical features of the words selected and used connote the positive feelings of democracy in which the both the individual and his attitude mind. They do not reflect a Proletarian state in which the king often maltreats his own people. Consulting her own chiefs, they certify her that they are strong enough to fight and that they are waiting her own commands. Through participating her own people, exchanging opinions with them regarding the potential threat, informing them of the social and civilian consequences of war as well as attempting to bribe the invaders, the veteran but pragmatic Queen has been thinking of both making peace and keeping her country safe.

The QD displays a tort in which some women are supposed to give in public witness to a sexual harassment affair. From a forensic linguistics perspective, the QD tends to use some words that attempt to evaluate telling the truth clearly and accurately. From a sociolinguistic perspective, the QD inclines to select some words that keep face to women. From a gender perspective, the QD constrains misogyny. Instead, it encourages aphorism, i.e. expressing true believes, and euphemism, i.e. nice way of saying something. These propensities are furthered in a formulaic pattern in which a woman (from a high class) is telling the truth instantly, admitting a previous harassment against others' will freely and verifying the innocence of her counterpart, the male clearly. Needless to say, the QD tends to place the woman's needs to the right when the context associates with illegal sex.

The QD displays a case in which woman is acknowledged to defend herself against her partner who accuses her of illegal relationships with other men. The words selected and used to further the first four vows by the accused female are geared towards describing only her husband as a 'liar'. These words do not, however, denote any accusation of being a liar. Only the final one which denotes 'anger' of Allah if her husband is telling can connote the negative feeling of telling lies. On both the syntactic as well as the semantic level, the rhetorical features of the words that explicate describing woman as a 'liar' are tactfully constrained. Logically, pragmatically, structurally and stylistically, the QD isolates a fifth oath for both partners through which the words 'damn' and 'anger' of Allah are used as a penalty for the party who tells lies. This manipulation reflects itself naturally when we feel others are not telling the truth. It realizes itself in formulaic expressions such as 'LIAR, LIAR!' and 'DAMN (with outrage), HE'S TELLING THE TRUTH!'

## 5. Implications

To implicate for the supporters of woman's rights, such modern misanthropists as well as traditional misogynists who prefer to adopt a more traditional view against woman's liberty, the QD exemplifies for many cases where woman throughout history plays some significant roles. These include mutual partnership, wise leadership, social engineering, physical employment and ethical commitment. Contextualization of some relevant QDs has revealed that the Quranic female figures have already played these roles properly. The rhetorical features of the words selected and used in the QDs -referred to and analyzed in this paper- reflect a high degree of in-group, objective outlook towards the woman as a mother, worker, leader and even sinner. The properties of the word used suggest that the woman can play the roles properly. Discourse analysts should also navigate the rhetorical features of the words used to highlight the ethical domains the QD attempts to fix in the roles assigned for woman to play.

Modern scholars of Islamic doctrine should regard more moderate outlooks to the QDs negotiating woman and familial guardianship and communal leadership. In one case, the QD tends on the syntactic level of the discourse to approve guardianship to male figures. Here, the QD exclusively sounds subjective. The semantic features of the words used regarding patriarch guardianship (also known as minor leadership) are illuminated only by 'social money' and physical capacity. Both sound relatively consistent with the nature of males as well as the Islamic, familial 'intimate economics' in which woman as wife is legally exempted from its burden. This fiscal and biological linkage looks very informative. On the deep level of meaning, the function of the predicate [qawwa:mu:na] meaning 'are too likely to be guardians' is, however, referential and evaluative.

To be exclusively a directive one glossed as [li-yaqu:mu:] meaning 'Be the only is unlikely. In respect, checking the "function of speech" is pivotal to reveal the real meanings the QD conveys and satisfies (Holmes, 2013, p. 258).

Specialists in Islamic studies need to reconsider the major roles the QD tries to engineer socially for woman from more holistic, deontic and ontological perspectives. The researcher found that the word-selection of [muslima:tin] stemming from [aslama] meaning (he submitted to) mirrors *satisfaction*. It also connotes a happy feeling because of something that the woman has done or because of something, such as marriage that has happened to her. The word-use of [mu'mina:tin] referring to 'female believers' denotes *acceptance* to the idea of marriage as true. It also regards the truth of what is said about marriage by Almighty God. The selection of the word [qanita:tin] designates *obedience* which highlights like doing what husbands tell them to do. The uses of the term [ta'iba:tin] meaning 'they always turn to God' suggests that they confess their wrong deeds, and they ask *forgiveness* from God. The use of the phrase [abida:tin] means that they 'devote to God'. *Devotion* connotes the positive feeling of respect and honoring their Creator. The selection of the phrase [sa'iha:tin] which refers to going on a journey for a specific purpose. This potential touring is intended to show *respect* and love for God by praying, fasting and having religious services. Under optimal conditions, these properties may reside in any woman, whether widow, divorced or virgin.

Practitioners of Islamic studies, such as university professors, school teachers and Muslim preachers, can discuss the issue of woman's rights, roles and identities in the Muslim world. Teachers can utilize the formal classes designed for religion while university instructors can design certain courses on the system of family and rights of woman in Islam. These target groups should bear in mind that social change usually takes place "gradually and in physical time". Therefore, it "spreads from one time to another and from one class to another" (Holmes, 2001, pp. 194-220). Regardless of the social suppression as well as the relative deletion that millions of Muslim women have been encountered due to the social injustice and the political adoption of the extremist points of view by some regimes, change is very likely. A Muslim woman, whether married or single, should keep in mind that too many social practices and tendencies against woman are not Islam-based ones. Those inclinations are totally Islam-oriented ones. They are governed by affiliations of religion and power of masculinity (Al-Ali, 2006, pp. 691-714).

Researchers whose main interests are stylistic pragmatics, translation and gender studies need to apply new approaches to the QD. For example, a critical discourse analysis (CDA) model can be used to interpret the deep thoughts, values, identities, roles and rights the QD gives about woman as human being. It also helps explain the proclivities and forces lying behind the selection and choice of the QD. It has been found in the study that the QD exemplifies for a woman who tends to do things right as well as the right things. In this sense, she behaves not only as a good manager but also as a great leader. The Quranic exemplification and manipulation mandate that the woman be a good leader at the nation level and a potential guardian at the family level. Besides roles, researchers should investigate the QD from a critical perspective to unearth the identity and its components the Noble Quran gives for the Muslim woman. Once it is approached from a stylistic and pragmatic view, the QD sounds very "responsive" and promising (Al-Heeh, 2017, p. 5).

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