

*The Representation of Social Powers and Ideologies in the
Commandments of Luqman the Wise in Surat Luqman: A Critical
Discourse Analysis*

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Abstract: This study intends to display the ideologies and power presented in the translated verses in Interpretation of the Meanings of the Noble Qur'an in the English Language based on the interpretation of Al-Tabari, Al-Qurtubi, and Ibn Kathir. The study is concerned with exclusively analyzing to the texts related to the commandments of Luqman the Wise. Linguistically, the texts are analyzed on three levels according to textual strategies and discursive strategies, then social practices. The study aims to reveal and convey the ideologies present in the commandments of Luqman the Wise, in addition to present the types of power prevailing in the texts to clarify the impact that linguistic discourse can have in changing societies. Moreover, the study explores the importance of sober language in achieving better change at the behavioral, moral and intellectual levels as social practices. To achieve the above-mentioned aims, in terms of textual and discursive levels used in the text under investigation, the paper hypothesizes that a number of ideologies and social powers that transmit and adopt these ideology are revealed. The texts are analyzed discursively and textually within the Fairclough's approach (2001).

Keywords: Critical Discourse Analysis, Textual strategies, Discursive Strategies, Ideology, Power, Surat Luqman.

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تمثيل القوى الاجتماعية والأيديولوجيات في وصايا لقمان الحكيم في سورة لقمان:

تحليل الخطاب النقدي

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ملخص: تهدف هذه الدراسة إلى عرض الأيديولوجيات والقوى الواردة في الآيات المترجمة في كتاب تفسير معاني القرآن الكريم باللغة الإنجليزية وفق تفسير الطبري، والقرطبي، وابن كثير. تهتم الدراسة بتحليل النصوص المتعلقة بوصايا لقمان الحكيم حصراً. يتم تحليل النصوص لغوياً على ثلاثة مستويات وفق الاستراتيجيات النصية، والاستراتيجيات الخطابية، ثم الممارسات الاجتماعية. وتهدف الدراسة إلى كشف ونقل الأيديولوجيات الموجودة في وصايا لقمان الحكيم، بالإضافة إلى عرض أنواع القوة السائدة في النصوص لتوضيح الأثر الذي يمكن أن يحدثه الخطاب اللغوي في تغيير المجتمعات. كما اهتمت الدراسة باستكشاف أهمية اللغة الرصينة في تحقيق التغيير الأفضل على سلوكياً وأخلاقياً وفكرياً باعتبارها ممارسات اجتماعية. بغية تحقيق الأهداف المذكورة أعلاه. تفترض الدراسة ان هناك عدد من الأيديولوجيات والقوى الاجتماعية في النصوص قيد التحليل يتم الكشف عنها وفق استراتيجيات التحليلين النصي والخطابي وتعتبر هذه القوى والأيديولوجيات ممارسات اجتماعية تعكس المستوى الثالث من التحليل الا وهو المستوى الاجتماعي . يتم تحليل النصوص نصياً وخطابياً واجتماعياً ضمن منهج فيركلاف (2001).

الكلمات المفتاحية: التحليل النقدي للخطاب، استراتيجيات النص، الاستراتيجيات الخطابية، الأيديولوجيا، القوى، سورة لقمان.

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1. Introduction

Luqman Al-Hakim is a wise man. He is mentioned in the Quran as his name is given to Surat Luqman. He is a contemporary of David (The prophet Dawood).

Luqman was born and lived in Nubia, his commandments are one of the stories in Quran that talk and represent his wisdom that Allah has given.

Among the Muslims, Luqman's commandments are considered one of the greatest wisdoms and sermons, as his wisdom comes in its proper place, and according to the books of interpretation, Luqman is the most insignificant of his master's rulers, as Allah Almighty bestows wisdom on him, so he has become the best of them to Him .

Moreover, Luqman is neither a president, nor a politician, nor a scholar; what is the power that supported his words to be known throughout all those times and eras? (Lukman, 2022)

The texts under inquiry may include various representations, ideas and concepts people have about their activities and practices, which parallel the concept of ideology in its simple sense and reflect the power that can establish that ideology. The texts may participate forming various perceptions through Luqman. For this reason, these interpreted texts affect society in one way or another as they create public opinion and direct society. Luqman's commands may persuade people to adopt some ideologies and to reject others having the power of changing people's points of view, as present and enhance certain ideologies by way of various linguistic tools.

As no previous study dealing with ideologies and powers has been done in Luqman's commandments, this study is an attempt to find out how ideologies and social powers are presented in interpreted texts by exploring the discursive and linguistic strategies used to convey the powers and ideologies in these interpreted commandments. The current study aims at:

1. identifying the textual strategies in the texts under inquiry,
2. displaying the discursive strategies in the texts under inquiry,
3. specifying the strategies involved in revealing ideologies in the texts under investigation,
4. finding out the strategies used in revealing social power in the texts under study.
5. testing the applicability of Fairclough's model (2001) in analyzing literary works.

In order to fulfill this goal, the paper exposes the following:

Several ideologies and powers are presented by certain textual structures of the interpreted texts under inquiry.

Several ideologies and powers are presented by certain discursive strategies of the interpreted texts under inquiry.

These ideologies and powers are the fundamental base of the social practice in this interpreted commandments under the inquiry.

This paper hypothesizes that: In terms of the textual discursive strategies in the texts under investigation, certain ideologies and power are presented as social practices.

2. Literature Review

Johnstone & Andrus 2024, states that Discourse analysis is interested in what occurs when people depend on the knowledge about language they have and they need to do their life. Thus, Discourse analysis is the process of analyzing language in use. (Johnstone & Andrus, 2024)

According to Chimombo and Roseberry (1998), the primary purpose of Discourse analysis is to reflect the relationship between language and the contexts in which it is used, in addition it is concerned with the analysis and description of interactions either spoken or written to provide a deeper understanding and realization of texts and become meaningful to their users. (Handford & Gee, 2023)

Sociologically and social-psychologically, Wooffitt (2005: 15) states that Discourse Analysis is introduced in the sociology of scientific knowledge which is accompanying with the work of Nigel Gilbert and Michael Mulkay. That has been occurred through their technique in collecting data of scientific interviews, which are organized and studied later on by some sociologists and psychologists as a category of Discourse Analysis.

Moreover, linguistically, linguists endeavor to exceed the sentence level in studying language through founding the innovativeness of discourse. They believe that a discourse should be structured from specific rules and elements such as the sentence. (ibid)

Feng (2023) suggests that Discourse Analysis is developed through many steps as researchers took structures beyond the sentence level in frequent directions: some explored structures and rules for narratives and stories; others suggested mapping and sequencing rules for conversation. (Feng, 2023)

That discourse is not contracted to face-to-face communication but instead, contains texts through a variety of technologies and platforms. Moreover, discourse is not tightened to language but contains various semiotic resources such as gazing, body movements, gestures, artifacts, and the material setting. (ibid: 7).

DA includes its own approaches such as conversational analysis (CA), Interactional sociolinguistics (IS) and Critical Discourse Analysis (CDA).

DA includes its own approaches such as conversational analysis (CA), Interactional sociolinguistics (IS) and Critical Discourse Analysis (CDA). Since Critical Discourse Analysis is regarded as one of DA's approaches and discourse, as Zhang (2024) states, is the real and factual use of language as well as other multi-modal resources to accomplish actions, transfer identities, and construct ideologies, DA must be the analysis of such actual use, so CDA is a suitable approach to be used as well. (Zhang & Yu, 2024)

Fairclough and Wodak (1997) claim that, according to other approaches devoted to CDA, the discourse-historical approach observes both written and spoken language as a form of social practice and a discourse is how to signify a particular field of social practice from a particular perspective (Fairclough, 1995, p. 14). (Fairclough, 2013a)

Gee 2014, as critical discourse analysts, assume that a dialectical relationship between particular discursive practices and the specific fields of action (including situations, institutional frames and social structures) in which they are entrenched. Discourses as linguistic social practices can be known both as establishing non-discursive and discursive

social practices and, at the same time, as being founded by them.(Gee, 2014)

Lukman, state that **Critical Discourse Analysis** is devoted to illuminate the relationships between power and language. Thus, critical discourse analysts clarify language along with its sense and use as essentially historical, political, social, and ideological. Their effort emphasizes on investigating the processes by which power, dominance, discrimination, gender inequality, racism, etc. endorse and adopt them through discourse by using various methods.(Lukman, 2022)

Moreover, Billig, states that CDA has been established as a field within the humanities and social disciplines and considered as an extraordinary approach to study language. (Billig, 2003)

CDA, according to van Dijk (1995: 301), is a field that is concerned with analyzing text either written or spoken, to discover the discursive sources of power and dominance or inequality and alignment. CDA investigations how these discursive sources are reproduced within particular, social, historical and political contexts as well as to examine social in equality as it is communicated by language use (discourse).(Van Dijk, 1995)

One of the most important challenges of CDA is to make the relations between discourse and knowledge obvious and explicit. They, discourse and knowledge, are actual complex phenomena, both are studied in almost all disciplines of the humanities and social sciences. Therefore, it may be expected that also a theory of their relationships has philosophical, linguistic, psychological, sociological and anthropological dimensions. (Weiss & Wodak, 2007)

Traditionally, social sciences are concerned with social practice and social modification while traditional linguistics concentrations on the micro analysis of texts and interactions. Since that CDA is a critical social analysis, it is discriminated from other sociolinguistic approaches since it deals with diverse problems in nature as well as it supports the role for those who suffer from social unfairness and discrimination (Meyer, 2001: 14-20).

Norman Fairclough has presented a model in 1989 and revised it in 1995. His approach is regarded as ‘an axis around which CDA wheel spins’. He is the first who design a CDA theoretical framework and provide guidance for text interpretation. He is a critical discourse analyst and scholar who is the only one that expounds the connection between power, language and ideology. (Foucault, 1972)

Moreover, Nekvapil has his own definitions and terminology. To him, text is any genuine instance written or spoken of language with sound and semiotic form; however discourse is distinct as a way of representing aspects of the world. He has classified these aspects as firstly, the processes, relations, and structures of material world, secondly, thoughts, feelings, beliefs, etc. as a mental world, and finally, the social world. Fairclough adds ‘different discourses are different perspectives on the world’ these discourses are connected with the different relations that people have. (Nekvapil, 2006)

Fairclough (2003: 25) climes that the abstract social structures with concrete social events are justified by the social practices of discourse in constant procedures of social activities. The social practices of discourse are considered as selecting certain structural possibilities and ignoring others.

Thus, he believes that linguistic analysis connects with social analysis as languages are imitation to social structure since both are abstract. Social practices are expressed into networks that establish social fields, organizations, and institutions, whereas text is considered as social events.

Accordingly, any social change includes change in social structures, social practices and social events. These changes generate from emergency and hardships in an institution or an organization and that produces struggles between strategies for such changes. Differences between strategies are partially discursive. (ibid: 26).

The change in social practices affects the way of articulating elements together in practices, the way of articulating practices together in networks, the way of articulating discourses, genres and styles together in orders of discourse. Moreover social practices include social relations, actions and interactions, the material world and discourse. In this perspective, discourse consists of three main ways: ways of acting (genres), ways of representing (discourse), and ways of being (styles) (ibid: 27).

According to all of the above, three-dimensional framework of analysis is recommended by Fairclough (2001). It involves interrelated analytical steps to take:

Description: deals with the formal features of the text. The description stage is considered as the text analysis.

Interpretation: deals with the correlation between text, as a product or a process of production, and interaction, as a reserve in the processes of interpretation. The interpretation stage is the analysis of production and reception processing.

Explanation: deals with the correlation between interaction and social context. It is interested with the social effects of the processes of production and interpretation with their social determination as well. Hence, the explanation phase represents the social analysis.

The discourse stage is an intermediate one between the text and its social context (social events, social practices, and social structures). Discourses, styles and genres as social elements are schematized together in inter-discursive relations, in which they may be mixed, articulated and textured together in specific ways in orders of discourse. They make the link between the text and other social elements and between the internal relations of the text and its external relations as well. (Fairclough, 2003: 38).

According to Van Dijk (1995: 16) **Ideology** is not simply an abstract system of concepts, but it is articulated and reproduced in discourse and communication. It is specific fundamental social framework of social cognition, so it is not merely forms of consciousness; it has its own specific internal structures and specific social and cognitive functions. (al-Hilālī & Khan, 1993)

Wodak (2014: 14) state that ideology is considered as a significant means of constructing and maintaining the unequal power relations. Ideology connects society, discourse, and social knowledge (social cognition) in a way that allows for a critical connection to be established between the macro-level analyses of groups characterized in social configurations and social structures and micro-level studies of discourse and individual interaction.(Wodak, 2014)

To Fairclough (2003: 9), the representations of ideologies must be examined in any text relatedly with social power. Ideologies can also be created through the ways of our interactions socially (institutional organization) and can be transplanted into the ways of our existence (social roles and identities).

Fairclough (2013) suggests, when a certain aspect of common sense which is supporting power differences at our own expense is become aware, it ceases to be common sense, and may stop having the ability to endure power variations. Thus naturalization of ideology depends on the power applied by a certain organization or social institution. (Fairclough, 2013b)

Nevertheless, for Fairclough (1995, 2001, 2003), ideology is more functioning when its acting is less observable. In this perspective, he argues that ideology imperceptibly permeates people's lives (discourse and use of language) through implicit components as background assumptions, so it aims to textualize the world in a particular way. Ideology has turned invisible because it has to be natural to make sense. As such, it becomes effective and operates better by disguising its nature and pretending different nature.

Theoretically, the origins of the concept of **power** have been originated in political philosophy and political theory. Permanently, power is defined in terms of two common theories: pluralist and elitist. These two approaches concentrate on different problems. Pluralist theory which starts with Machiavelli and Hobbs has considered power as an effect that can be studied empirically out of political process whereas elitists' theory that came after the Second World War with

different writers has tried to analyze resources and effects of power (Berndtson, 1995: 31).

In CDA, according to Fairclough (2001: 74), Power is everywhere. He believes that there is no language in use can ever be 'objective' or 'neutral', no discourse can ever be free of power. All the theoretical definitions of power have supplied different mechanisms and strategies of power that can be suggested and manifested in connection to CDA.

Foucault (1972: 23) proposes that power is in a constant state of circulation between all the powerful and the powerless, everyone is stuck in the circulation of power, each in his or her field of work. In other words, to a certain extent, we are all stuck in power and its circulation - the oppressing and the oppressed.

Van Dijk (1998 Weiss: 72) argues that the dominant social group members can also workout control (by power they have) and access patterns over talk and text in both, this means that power is dominance; dominance discursively involves superior access to talk, text and context, dominance is taken as a root or a resource of power, comparable to such social resources as wealth, good job, position, income, status, education, and knowledge.(Van Dijk, 1998)

3. Methodology

The data chosen for the analysis in this study are selected from *Interpretation of the Meanings of the Nobel Qur'an in the English Language* based on the interpretation of Al-Tabari, Al-Qurtubi, and Ibn Kathir. They are guided by the three main categories of the model adopted i. e. textual analysis, discursive analysis and social practice.

The analysis of the texts is made to specify the ways of the representation of ideology and powers. Thus, the selection of data is guided by the linguistic structures that include powers and ideologies in the interpreted texts of Surat Luqman.

The data of the current study are represented by texts, sentences, and vocabularies that include the classes covered in this study.

Surat Luqman consists of 34 verses; the verses that contain Luqman powers and his commands are analyzed which are only six.

Text analysis focuses on using transitivity and vocabulary in the textual strategies. Discursively, text analysis focuses on using presupposition and speech acts. A critical discourse analysis will be carried out according to the model adopted. Several practices of ideologies and powers are presented in the level of social strategies.

Surah Luqman is the 31st surah of the Quran, it is a Meccian one. It discusses the wisdom that Allah granted to Luqman and reports themes related to monotheism, ethics, education, and guiding children.

The surah initiates by informing about wisdom and its virtue, then mentions some advice that Luqman gives to his son, such as the importance of gratitude to Allah, avoiding polytheism, establishing prayer, and doing good to others.

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4. Analysis

Text (1)

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ۚ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۗ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ (12)

And indeed we bestowed upon Luqman Al-Hikma (wisdom and religious understanding) saying “give thanks to Allah” And whoever gives thanks for (the good of) his own self, and whoever is unthankful, then verily, Allah is All-Rich (Free of all needs), Worthy of all praise (12)

And We had certainly given Luqman wisdom [and said], "Be grateful to Allah." And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] - then indeed, Allah is Free of need and Praiseworthy.

Although the study is concerned with the wording of Luqman the Wise in the interpreted verses of the Holly Quran, this verse is chosen to be among the verses being analyzed because of its direct connection with Luqman’s lesson mentioned in other verses below.

Textually, according to the experiential value of grammatical characteristics, the transitivity of the sentence:

1	We	bestowed upon	Luqman	wisdom and religious understanding
	Actor	Material Process	Goal ₁	Goal ₂

This sentence shows the seeker of truth easily and conveniently that the wisdom distinguishes Luqman the Wise is nothing but a gift from God Almighty, as the actor is connected with the material verb that distinguishes a certain action with the goal directly, in addition the presence of two goals that are linked in a certain scheme with the same linguistic straightforward.

The word wisdom in the Arabic language is a set of virtues that become faculties in a human soul (nefs) that represented in his/her ability to put everything in its true, correct, and appropriate position. Wisdom is an experience and knowledge to make good judgments; pragmatically it is a kind of process where one is constantly using metacognition. Thus, Wisdom combines three types of prevailing social power: knowledge, experience, and reference power.

Obviously, the selection of the Nubian Mamluk slave to be an idol in whose name a Qur'anic surah is written is only due to his possession of these tremendous abilities that were granted to him from above by God Almighty by bestowing.

In vocabulary schema, the word thank is repeated in the text above three times. The repetition of thank in the interpretive translation in the text alone or within the phrase (give thanks to Allah, give thanks to himself) reflects the concept of gratitude after the blessings have come, as it connected to the sentence that precedes. Emphasizing gratitude as a human value that ultimately belongs to the individual himself is a deterrent to the ideologies of arrogance that may afflict a person in the reality of his feeling of inexhaustible power.

In reference to كُفِرَ in the verse, it is translated in proportion to gratitude, so the word (كُفِرَ) became not to be thankful, and this may directly affect the recipient's understanding of the verse because using the past tense to express disbelief instead of the present tense to express gratitude leads to a change in thought. The basic principle for Muslims is that Allah expects those who disbelieve to offer thanks and treats their disbelief as a past action that may change in the future.

The overwording of thank involves excessive or unnecessary words to express an idea, making the message convoluted or unclear while in the original Qur'anic text, the word "شكر" is repeated in the same letters in a beautiful and consistent manner that prompts the reader to carefully consider the concept and its ability to improve society that communicates the idea consistently and incomparably. All of this textual structure in the aforementioned linguistic buildings confirms that the powers of wisdom that Luqman obtained were in two parallel, inseparable ways: first, as an innate gift, and second, as a self-development (by gratitude and knowledge).

The word (all) in Worthy of all praise it is a good attempt to translate the word حميد as it is in Arabic can be an object or a subject. The word حميد is used in the original text because if the rational disbeliever has realized that because of his disbelief, Allah would not cut off his blessings from him, he would praise God for that, because God does not become angry since you disbelieved in Him. Rejecting vanity is represented.

Text (2)

وَأَذَقْنَا لُقْمَانَ لَابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (13)

And [remember], when Luqman said to his son when he was advising him, "O my son, Join not in worship others with Allah. Verily, joining others in worship with Allah [with him] is a great Zulm (wrong) indeed."

And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice".

Analysis

Textually, in indicating the suitable vocabulary, the using of the phrase my son in the translated verse indicates a relational value, as the speech is directed with gentle words to attract the attention of the individual who is part of the family and then the community. Starting with interjection (oh) attracts the reader smoothly to bay attention to what will be mentioned later feeling that he is the one who is addressed.

Moreover, there is an indication of the importance of family building, where advice and admonition from the father to his son must carry the qualities of goodness and benevolence, since fatherhood is embodied in the parent's hope that the son will be better than the father himself.

The rewording of the word *join in worship* indicates the rejecting of Polytheism indirectly as it is within the structure not separated.

Moreover, in textual strategies, the transitivity of the sentence below:

1	You	join not in worship	others	With Allah
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	(omitted)			
	Actor	Material Process	Goal ₁	Circumstances

In this sentence, as the actor is connected with the material verb that distinguishes a certain action with the goal indirectly, in addition the presence of two phrases that are linked in a certain scheme with the same linguistic structure. In comparison, the sentence لا تشارك seems more affective yet it is the most effective structure to represent the ideology of Monotheism obviously. There are two material processes in the sentence *join not in worship* to cover the verb تشارك in the original text.

Moreover, textually, delaying the negation in the sentence Join not in worship others with Allah gives a formal or literary style in which delayed negation may be used for emphasis or give more importance to the action or state. Rejecting polytheism is presented.

Discursively, a structural presupposition has been engaged. A presupposition trigger is the conjunction when involving the grammatical structure of a sentence that implies certain information in the sentence.

when Luqman said to his son>> Luqman speak to his son
 >>he has a son

when he was advising him >>Loqman has a son and he advising him. >>Loqman is wise.

This schema has relational value to societies as the power of the family connection and the importance of moral and humanitarian reminders for building better societies are

presented continuously and consistently. The process of **يُعِظ** in Arabic serves more as a reminder than as a learner. Luqman's son has basic knowledge of all these tips, but his father reminds him of them in a gently. Emphasis on the presence of role models in the family is presented ideologically.

In discursive level also, in the sentence *Verily, joining others in worship with Allah is a great Zulm indeed*, there is a lexical presupposition as the adverb *verily* comes to certain; linguistically the information that comes after.

Verily, joining others in worship with Allah is a great Zulm indeed>> to worship a god except Allah is injustice. The concept of injustice is presented in a different and exceptional way. What injustice is in reality? It is giving rights to those who do not deserve them; there is nothing more unjust than worshipping anyone other than Allah who granted you all these blessings, choosing the verbal meaning of the word injustice in the interpreted text does not fit the relational or cognitive scheme linguistically.

Text (3)

يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ (16)

“O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in rock, or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Subtle (in bringing out that grain), Well- A ware (of its place) .

"O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or [anywhere] in

the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted.

Analysis

According to textual analysis, in the sentence ***it be (anything) equal to the weight of a grain of mustard seed*** an experiential value is used by using metaphorical expression as Luqman resembles something to an infinitesimal mustard seed that is in a rock, meaning that it is firmly hidden by something inanimate and extremely solid, or that it is concealed in the vast heavens and earth. What is this hidden thing?? It may be goodness or a sin, and what is meant is any action that Allah brings, no matter how it is small or hidden. The concept of man's self-monitoring of himself appears clearly in all religions. If we think carefully about the verses, Allah is able to reveal a person's sincerity in offering his work since any work depends on honesty, sincerity, and loyalty.

In the same level, in the transitivity of the sentence ***Allah will bring it forth***:

1	Allah	bring	it	Forth
	Actor	Material Process	Goal	Circumstances

In this sentence, as the actor is connected with the material verb that discriminates a certain action with the goal indirectly. The person with high aptitudes and a high position is distinguished by his ability to exercise his authority explicitly through his material actions with no need to hide or manipulate, so how about when he is Allah? Moreover, on modality table using ***will*** before the process reflect promise,

power and fact. The existential power that governs the universe is presented in a constant linguistic schema.

Discursively, a structural presupposition is engaged. A presupposition trigger is *if* in the sentence *if it be (anything) equal to the weight of a grain of mustard seed, and though it be in rock, or in the heavens or in the earth, Allah will bring it forth*:

if it is exist >> Allah will bring it.

That involves the grammatical structure of a sentence that infers certain evidence.

In the same level, another structural presupposition is employed. A presupposition trigger is *Verily* in the sentence *Verily, Allah is Subtle (in bringing out that grain), Well-Aware (of its place)*, this trigger confirms, literarily and rhetorically, the information that comes after, that Allah Almighty is *Subtle (in bringing out that grain)* and *Well-Aware (of its place)*.

Choosing these expressions in the interpreted text seems appropriate as they link experience with accuracy in effort. Despite this, choosing the two Arabic words (لطيف خبير) is not comparable in meaning without the slightest doubt. The aim of this verse is obvious: whenever you believe in God and His method reaches you, and then obey the owner of the method, as God is Ever-Living and Sustainer; neither overtakes by drowsiness nor sleep if you do not see Him, He sees you, and your actions are counted against Him.

Text (4)

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَىٰ مَا أَصَابَكَ ۖ إِنَّ
ذَلِكَ مِنْ عَزْمِ الْأُمُورِ (17)

O my son! Aqim –is-Salat (perform prayer), enjoin (on people) Al- Ma’ruf (Islamic Monotheism and all that is good) and forbid (people) from Al-Munkar (i.e. disbelief in the oneness of Allah, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allah with no exemption). (17)

(17) O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] resolve

Analysis

Textually, according to the experiential value of textual feature, the transitivity of the four successive simple sentences:

1	You (omitted)	Perform	Prayer	
	Actor	Material Process	Coal	
2	You (omitted)	Enjoin	on people	Islamic Monotheism
	Sayer	Verbal Process	Target	Circumstances
3	You (omitted)	Forbid	people	disbelief in the oneness of Allah
	Sayer	Verbal Process	Target	Circumstances
	You (omitted)	bear with patience	whatever befalls	you
	Actor	Material Process	Phenomenon	Circumstances

These four sentences are connected constantly; it is a combination of four processes: material and verbal.

In the interpreted text, although the idea may be conveyed in one way or another, the processes used lose their linguistic function and rhetorical character; therefore, if we classify the verbs in the original sentences according to the same table, the result will be as follows:

1	(انت)	اقم	الصلاة	
	Actor	Material Process	Coal	
2	(انت)	أمر	(الناس)	بالمعروف
	Sayer	Verbal Process	Target	Circumstances
3	(انت)	انهى	(الناس)	عن المنكر
	Sayer	Verbal and	Target	Circumstances
	Actor	Material Process		
	(انت)	اصبر	ما اصاب	الكاف
Actor	Mental Process	Phenomenon	Circumstances	

Within this context, textual analysis appears in its most beautiful form, and the schema appears at its ultimate of consistency linguistically and cognitively, as processes come gradually from the material to the verbal to the verbal material, and then the mental processes. The role of this schema in comprehension helps reader predict what comes next in the text.

Luqman presents a very wonderful schema for self-control and self-improvement, as he begins with committing to Allah with prayer as a disciplined act with time and physical effort, then enjoining good and forbidding evil between verbal and material guidance, finally returning to strengthening heart and mind with patience, so it begins with prayer and ends with patience, all of these things bring only good to those who do them on the physical, psychological, cognitive and emotional levels. Individual and social Utilitarianism is presented.

In the same level, in the interpreted text, the word *important* cannot express the word عزم correctly, choosing the word عزم is an influential ideological contested word. (عزم) (determination) expresses strength in decision-making and consistency in carrying out actions; it refers to intention, strong will, and a clear desire to achieve a specific goal. Moreover, determination (عزم) means definite or inevitable not *important*.

Discursively, once again, the word *Verily* comes in its literary and rhetorical form to confirm what comes after it throughout structural presupposition.

In the same level, speech acts are employed in the sentences:

1. *perform prayer,*
2. *enjoin on people Islamic Monotheism and all that is good*
3. *forbid people from disbelief in the oneness of Allah, polytheism of all kinds and all that is evil and bad*
4. *bear with patience whatever befalls you*

Directive speech acts are involved as an effort on the part of the speaker to get the listener to perform actions.

These directive speech acts are connected to the word “my son” systematically to reflect other social power that

relates to Luqman, a kind of attitude that makes him give the command directly without any restrictions or conditions, it is a power for paternity, the effective symbol in the family that many texts are trying to distort nowadays.

Text (5)

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (18)

And turn not your face a way from men with pride, nor walk in insolence through the earth. Verily, Allah likes not any arrogant boaster.

(18)And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful.

Textually, the delaying of the negation *not* in the first sentence has a literary and rhetorical style to emphasis the state of the process neither as well as *nor* in the next sentence.

In transitivity a constant schema has been drawn:

1	You (omitted)	turn not your face a way with pride	men	
	Actor	Material Process	Goal	
2	You (omitted)	nor walk	the earth	in insolence
	Actor	Material Process	Goal	Circumstance

In the two sentences above, there are two material process that should be evoked together in a certain system that determines the human activity in achieving what he

requirements, and should not be separated from the Actor and the goal in any way to knit together the linguistic fabric, while this aim is achieved in the Qur'anic text easily as below:

1	(انت)	لا تصعر	خدك	للناس
	Actor	Material Process	Goal	Circumstance
2	(انت)	لا تمشي	في الارض	مرحاً
	Actor	Material Process	Goal	Circumstance

In vocabulary stage, the words chosen in the interpreted text in the first sentence cannot convey the metaphor that found in the Arabic word (تصعر), torticollis is a disease that affects the camel's neck, causing it to bend, this is an analogy for an arrogant person who twists his neck and shows his cheek to others. The implicit similarity is not only for appearance, but for the disease itself, as vanity and arrogance are also a heart and psychological disease. The concept of vanity and arrogance is presented metaphorically.

In the same stage of vocabulary, using the word *insolence* is ideologically contested as it reflects the expression of swagger, strut and prideful walking.

Moreover, in the textual level, explicit linguistic schema is employed below in both original and interpreted text:

1	Allah	Likes not	any arrogant boaster
	Actor	Mental Process	Goal
2	الله	لا يحب	كل مختال فخور
	Actor	Material Process	Goal

Arrogance appears in those who believe that they have an advantage over others; (المرح) means being arrogant is the person who has found that he earns an advantage that people recognized so he treats them arrogantly, while boaster's distinctive excellence is in him. Pride is for original properties not in incidental ones since the incidental changes so pride is not valid, this never exists basically.

God Almighty, Lord of all, gives blessings to the unbeliever and the believer; He has the right to be the Only Arrogant in the universe. The concept of equality is presented implicitly.

Discursively, once again, the word *Verily* comes in its literary and rhetorical form to confirm what comes after it throughout structural presupposition.

In the same level, speech acts are employed in the sentences:

1. *turn not your face a way from men with pride,*
2. *nor walk in insolence through the earth*

Directive speech acts are evoked as an effort on the part of the speaker to get the listener to perform actions or not as in this context

These directive speech acts systematically reflect again the same social power that relates to Luqman, a kind of attitude that makes him give the command directly without any restrictions or conditions, it is a power for paternity, and here the instructions are not only toward the individual but also the whole society.

Text (6)

وَاقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ (19)
“And be moderate (or show no insolence) in your walking, and lower your voice, Verily, the harshest of all voices is the braying of the ass

(19) *“And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys.”*

Analysis

Textually, in the vocabulary stage, on a hand the word *moderate* is the closest word to the verb (اقصد) as the material process of this verb is to be in the middle between the two extremes of something when you are looking forward to an event, thus, rejecting the *insolence* is represented in moderateness. On the other hand, the word *lower* is a material process connected with the *voice* to the same purpose (rejecting the insolence). The word *insolence* is ideologically contested.

A person has demands in life; he should have a means to reach these demands. This occurs either in mechanical pursuit (walking) or oral motivation (calling), so he should be moderate in achieving his needs and requirements, not extreme in that. Moderation is implicitly presented.

Metaphorically, the analogy between the harsh loud annoying voices with the voice of the donkey (*ass* in the interpreted text) is used.

The donkey's voice is perfection for this animal since it needs it for the requirements of its life that Allah created with, but the same voice is a deficiency in humans since a right opinion is not confirmed in shouting and condescension. Extremism is implicitly exposed.

Discursively, the word *Verily* as a trigger comes in its literary and rhetorical form to confirm what comes after it throughout structural presupposition.

Verily, the harshest of all voices is the braying of the ass >> the ass is braying >> its voice is the harshest

In the same level, speech acts are employed in the sentences:

- 1. be moderate in your walking,*
- 2. lower your voice*

Directive speech acts are evoked as an effort on the part of the speaker to get the listener to perform actions or not as in this context. These directive speech acts systematically reflect again the same social power that relates to Luqman, a kind of attitude that makes him give the command directly without any restrictions or conditions, it is a power for paternity, and here the instructions are not only toward the individual but also the whole society.

5. Results and Discussion

Ideologically, the commandments of Luqman the Wise that is found in Surat Luqman include a set of valuable

ideologies and concepts that reflect reflective wisdom in guiding individuals and constructing societies.

Where it begins with emphasizing the importance of believing in Allah alone and not associating others with Him, which reflects the principle of monotheism in worship and the rejection of atheism, polytheism, and irreligion that are spreading in our society nowadays.

Then Luqman transmit to present extreme gratitude to Allah for His blessings, as Luqman stresses the necessity of thanking Allah as part of worship. It goes beyond the concept of gratitude reaching people to each other which are also gratitude to Allah; totally, the virtues of gratitude accrue to the one who is thankful himself.

Emphasizing on the importance of prayer as it is a means of communication with Allah and a tool for self-education and refinement.

Paying attention to morals and good treatment through encourages good and forbids evil, which reflects the importance of virtuous morals and good behavior in society.

Exercising patience in the face of disasters and challenges reflects the value of endurance and determination.

Improve communication methods completely and how to deal with others, such as lowering one's voice and not walking quickly, which implicitly reflects moderation.

Rejecting all the forms of arrogance and calling for good behavior, which reflects the importance of humility and respect.

Emphasizing the role of fathers in guiding their children and teaching them life and moral values, reflecting the importance of the parenthood as the father is an important societal symbol in education and guidance.

Encouraging rational and critical thinking in making decisions and directions in life, as the concept of rationality emerges implicitly

The importance of the family, as each individual represents an integral societal part of the large society on which nations are built

In the level of power, there are a significant number of powers supporting the commandments of Luqman the Wise, as Luqman begins with the Great Existential power that belong to Allah Almighty alone without dispute and manage the affairs of creation and grant virtues to whomever He wishes.

It is clear that Luqman possesses a number of social powers that enable him to convey his commandments explicitly or implicitly

Luqman enjoys the power of wisdom granted to him by Allah, which represent the power of knowledge and experience at the same time.

As well as the power of referent that he possesses as a perceptive of his people once and a father to his son another time.

Then he has the power of fatherhood, which gives him the authority to provide direct instructions and orders.

Also the power of language made him formulate his sentences in a rhetorical and literary manner that reached the recipient easily.

All text has the power of a cognitive and cultural schema that is supported by the background of the recipient

6. Conclusions

This study has extracted the following conclusions:

1. According to textual analysis, strategies such as transitivity, vocabulary, and modality are employed to represent and expose ideologies and power.
2. According to discursive analysis, strategies such as presupposition, speech acts are employed to represent and expose ideologies and power.
3. According to social practices, a number of ideologies is presented in this study such as: reflects the principle of monotheism in worship and the rejection of atheism and polytheism, the concept of gratitude, importance of prayer as a means of communicating with Allah and a tool for self-education and refinement, Paying attention to morals and good treatment by encouraging good and forbidding evil, the importance of virtuous morals and good behavior in society, the value of endurance and persistence, improve communication methods, moderation, Rejecting all the forms of arrogance, the importance of the parenthood, rationality and the importance of the family as each individual represents an integral societal part of the large society on which nations are built.

4. According to social practices, a number of power is presented in this study such as: the Great Existential power that belong to Allah Almighty alone, the power of wisdom, the power of referent, the power of fatherhood, the power of language and the power of a cognitive and cultural schema that is supported by the background of the recipient.
5. The interpretation texts under investigation achieve cognitive, rhetorical, literary access in many aspects and lack it in other aspects.
6. Achieving an interpretive translation that preserves the textual and discursive format to convey the social practice constantly is limited, but it is possible to work on improving it.
7. Expanding the education of the Arabic language at its highest levels, not only for foreigners, but also for Arabs themselves, is extremely important.
8. Adopting Luqman's intellectual, humane and spiritual approach is required for those who seek to change and improve their societies at all levels.

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