



## Representation of Anti-Islamic perspective: A Critical Discourse Analysis of Aurat March (2019-2020) in Pakistan

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**Abstract-** This study analyzes the slogan used in Aurat March (2019-2020) on Women's Day in Pakistan. It finds out how these slogans represent non-Islamic values in the Islamic society of Pakistan. It employs a qualitative approach as the design of the present study is critical. Further, it uses Fairclough's 3d model of Critical Discourse Analysis to analyze the limited sample which is composed of 19 slogans. The findings of the study have shown that the language used in the slogans has an ideological purpose; it is used as a tool to spread non-Islamic ideology among the people. The Pakistani women held the March to give voice to their rights, however implicitly the manipulation of language in their slogans demonstrates that they are demanding sex free society as practiced in the west. The results conclude that the language of slogans used in Aurat March Pakistan (2019-2020) represents non-Islamic ideology as it selects vulgar and unrefined linguistic patterns that are prohibited in a Muslim society like Pakistan. Thus, the study implies that the language of slogans can bring ideological change among the people.

**Keywords:** Critical Discourse Analysis, Non-Islamic Ideology, Slogans (play cards), Fairclough's 3d Model

### I. INTRODUCTION

The main interest of the current study lies in the critical analysis of the linguistic choices employed in the placards of Aurat March Pakistan (2019-2020). Therefore, it supports the Islamic ideology of modesty and consigns brief deliberation on the status of women from an Islamic perspective exposing the vital negative effects of vulgar, globalized linguistic trends. As Allah Almighty determines in the Holy Quran (Al- Noor; verse 30-31) the limitations of modesty for men and women; "And inform the faithful women be modest and lower their look (gaze), and not to show their beauty except that which is evident and spread their veils over their bosoms, and not to show their beauty but to their spouses or progenitor or father-in-law or their sons or their spouse's sons, or their brother's sons or sister's sons or their females or their bondmen or male servants who lack desire or children who don't have a conception of women nakedness." Further, Allah says in the Holy Quran: "And remain in your dwellings; adorn not yourselves with the adornment of the time of enlightenment" (Al-Ahzab; Verse 33). However, the Aurat March (2019-2020) in various cities of Pakistan: Lahore, Karachi, and Islamabad shows a different picture that can be contrasted with sex free society in the west. Where, impolite linguistic choices have ruined feminine modesty and exemplary social relations, inculcating the ideology of modernism (Föllmer, 2013). According to Paltridge (2013), CDA aims to reveal some of the hidden and sight values, positions, and perspectives. As, discourses are always socially politically, racially, and economically loaded (Rogers, 2011). Therefore, the present study is an honest effort to expose the anti-Islamic mindset of liberal youth by analyzing slogans of Aurat March Pakistan (2019-2020) in the light of Fairclough's 3D model.

#### Significance of Study

The significance of current research lies in its focus on exposing the implicit intention and covert interpretation of the slogans displayed on the placards in Aurat March (2019- 2020). So, the CDA of the slogans would help to understand how the western ideology is constructed and transmitted through linguistic choices used on the placards.

#### Research Questions

1. What linguistic choices are used on the placards in Aurat March Pakistan (2019-2020)?
2. What ideological perspective is constructed and transmitted through the use of language on the placards in Aurat March Pakistan (2019-2020)?

#### Objectives

The main objectives of the current study are: To expose the hidden ideological perspectives in Aurat March Pakistan (2019-2020). To show the manipulation of language on the placards to represent non-Islamic values in Aurat March Pakistan (2019-2020).

## II. LITERATURE REVIEW

Baig et al. (2020) has pinpointed the relation between language and power. The findings of his research investigation show that the influence of ideologies represented in media depends on the opinions of the related public. The influence of language is the actual force resulting in either an amendment or reinforcement of an individual's belief or the public's beliefs as the text always emulates certain ideologies or values (Baig et al., 2020). Ali et al. (2014) researched the interpretation of visual images in the commercial ad of lux. He says that the representation of women in the brand is viewed as the construction of a new identity of women. Jain (2018) is of the view that the trend of misusing female dominance by women is increasing in the modern era. Usually, financially well-established women register complaints to raise their voices. The need for the law for men's protection is raising. Awan (2012) is of the view that civil society is playing a vital role in the political, social, and economic dominance of women. However, Awan (2016) tries to highlight the stereotypical mindset of Pakistani society. Responsible factors behind this specific approach have been described as biased behavior to a baby boy and baby girl. It is recommended that for prosperous Pakistan it's compulsory to measure both male and female positions on equal grounds. In CDA researchers comfortably concentrate, elaborate, elucidate and interpret the relationship between language and dynamic social problems. It can be determined through CDA that there is a connection between power, ideology, and language. CDA exposes how the world view is portrayed in texts and what the public believes are highlighted about the globe (Baig et al., 2020). Fairclough (1992) explained that there are three parameters to analyze any communicative practices: The first is Description (textual analysis). It has four primary headings: (i) vocabulary deals with words, (ii) grammar focuses on sentence and clauses, (iii) cohesion informs how sentence and clauses are linked, (iv) text structure focuses on "large range organizational traits of texts. The second is Interpretation (Discursive practice). It shows how discourse is enacted as an event. The last dimension is Explanation (social practice): It analyzes discourse concerning ideology and power. According to Paltridge (2013) CDA "explores the connections between the use of language and the social and political contexts in which it occurs". It explores issues such as gender, ethnicity, cultural differences, ideology, and identity and how these are both constructed and reflected in texts. Kress (1990) elaborated that CDA takes the view that the relationship between language and meaning is never arbitrary in that choice of a particular genre or rhetorical strategy brings with it particular presuppositions, meanings, ideologies, and intentions. Thus, CDA unpacks what people say and do in their use of discourse about their views of the world, themselves, and relationships with each other. However, the use of words is not the only way texts can be constructed, modalities such as pictures, videos, and sounds can also be combined with these words giving the readers/viewers a clearer understanding of what is being presented (Han, 2015). Moreover, Critical discourse analysis also includes how ideologies are constructed in the use of discourse (Van Dijk, 2006). As far as the current study is concerned, it analyses the language used on the placards in Aurat March Pakistan (2019-2020) to expose the anti-Islamic mindset of liberal youth who are demanding their rights but implicitly they are spreading the western philosophy of sex free society.

## III. RESEARCH METHODOLOGY

Descriptive qualitative research methodology has been used by applying the CDA 3D model of Fairclough's to analyze the slogans displayed in Aurat March.

### **Population and Sample**

The population consists of the slogans displayed in the annual Aurat March (2019-2020) held in Pakistan. The sample size of the study is nineteen slogans used on the placards. A purposive sampling technique has been used to analyze the selected slogans (link in appendix).

## Data Interpretation

Table 1: Description of the text

S #	Slogans	Linguistics Elements	Cohesion	Coherence	Ideological Representation	Discourse Practice	Social Practice
1	"My body my choice"	Phrase is used as slogan Two Adj "My" Two Nouns (Choice, Body)	There is no visible connector but cohesion is present 'any'	This slogan is related to the theme of Gender discrimination	Body (sexual freedom)	Aurat March	Gender Discrimination
2	"MujheyKiyaMaloomb TumharaMozaKhana Hai?"  I don't have any concerned about your socks	(Muji/I) (Tum/Your) are Used as inclusive Pronoun	'about' is used as a connector	The Slogan is related to women empowerment	Moza (male accessories)	Aurat March	Women Empowerment
3	"My Body is not your battleground"	(MY/ Your) are used as Inclusive pronouns	'Is' used as a connector	Slogan is related to female victimization	Body (Battleground)	Aurat March	Victimization
4	"KhudKhana gram ker lo" Heat your meal yourself	Khud(yourself) used as imperative	Invisible connector is present	Slogan shows modern trend of women empowerment	Khana (male accessories)	Aurat March	Modernism
5	"Tumare Bap kiSarknahihai."  "The road doesn't not belong to your father."	Tumhara 'Your' is used for exclusive pronoun	Ki/ belong to is used as connector	Overall coherence is showing female dominance	'Baap' (power, position)	Aurat March	Female Complain against so-called patriarchal system
6	"MujayHayaSekhana y Say PehlayApni Search History Dekho"  Look at your search history before teaching me modesty	Me/ Apni Mujay/ your used as (exclusive, inclusive)	Pahlay/ 'Before' is used as (connector)	Coherence is showing women Empowerment	Haya (Islamic system) search history(im moral background)	Aurat March	Threatening Face Act

7	<p>“Agar DupattaItnaPasandhaituAnkhonPe Band Lo”</p> <p>If you really like the scarf, then cover your eyes with it.</p>	<p>If Agar /condition Tu/ Then (condition) to show female domination</p>	<p>Tu/ then is used as connector</p>	<p>Condition of if/then is showing coherence of sentence</p>	<p>Khana (male accessories)</p>	<p>Aurat March</p>	<p>Modern trends of scarfless women are shown</p>
8	<p>“Apna Time AaGiya”</p> <p>It’s our era or turn.</p>	<p>Apna/ our is used for exclusive pronoun</p>	<p>Invisible connector is present</p>	<p>Coherence is present without connectors</p>	<p>Time (liberty and vulgarity)</p>	<p>Aurat March</p>	<p>Threatening face act theory is showing comparison of male and female status</p>
9	<p>MeriZindagiMeraHaq, MeriZindagiMeralkh tiyar</p> <p>My life is my right; I should have the power to make decisions about my life.</p>	<p>Meri/my and I is used for exclusive and inclusive pronoun</p>	<p>grammatical unity of phrase is used</p>	<p>Slogan is related to women dominance</p>	<p>Ikhtayar (freedom, power)</p>	<p>Aurat March</p>	<p>Women dominance</p>
10	<p>“IzzatNahiInsanHoon Main.”</p> <p>I am not respect but human</p>	<p>Izzat (respect) is used as adjective Insan (human) is used as noun</p>	<p>Nahi (not) is used as visible connector</p>	<p>Slogan is related to women empowerment</p>	<p>Izzat (property) human (freedom)</p>	<p>Aurat March</p>	<p>Protest against male dominant society</p>
11	<p>“My mind My body My power.”</p>	<p>Grammatical unity without connector</p>	<p>My is used for exclusive and inclusive pronoun</p>	<p>Slogan is used for postmodern folks.</p>	<p>Mind (opinion) Body (sexual freedom), power (women autonomy).</p>	<p>Aurat March</p>	<p>Shows confidence of postmodern women-folks</p>
12	<p>“Meri shirt nahitumharaysochchotti hey!”</p> <p>It’s not my outfit but you’re thinking style is narrow</p>	<p>My/Your is used for exclusive and inclusive pronoun</p>	<p>For grammatical unity, no need of connector</p>	<p>Slogan shows modern trends</p>	<p>Short shirt (modern trends) narrow vision (Islamic trends)</p>	<p>Aurat March</p>	<p>Negation of conservative ideas</p>
13	<p>“Khana gram kar don gi, Bister Khud gram ker lo.”</p> <p>I’ll make your food ready, warm your bed yourself</p>	<p>I/Your is used for exclusive and inclusive pronoun</p>	<p>Grammatical unity is present.</p>	<p>Slogan shows liberalization</p>	<p>Khana/food (wife duty) Bister/bed sexual satisfaction.</p>	<p>Aurat March</p>	<p>Vulgar trends of modernism</p>

1 4	“Rebellious women will change the world!”	Rebellious women is used for proper noun.	Grammatical unity is present with ‘will’.	Slogan shows the grudge of victimized women folks	Rebellious women (liberal generation ) world ( Islamic values)	Aurat March	Threatening face act using! mark
1 5	“Silence is Violence.”	I/Your is used for exclusive and inclusive pronoun	Grammatical unity is present.	Slogan shows temptation to non-participants	Silence (modesty) Violence ( corruption )	Aurat March	Enticing device is used for immoral protest
1 6	“ShadikeElawaAur bi buhatKaam Hey.”  “Marriage don’t have priority”.	No pronoun has been used.	Elawa/besides, aur/and are used as connectors	Slogan shows rejection of noble Islamic law (Nikah)	Shadi/marriage (Islamic family system) kaam/work ( Illicit relations)	Aurat March	Liberal mind set against marriage
1 7	“MeyTumhariIzzatna hihoon.”  “I am not your respect.”	I (exclusive and inclusive pronoun)	Grammatical unity is present by using ‘your’	Slogan shows modern trend of self-identification	Izzat/Respect ( property)	Aurat March	Spouses are urged to be self-identification
1 8	“I naps but I stay WOKE.”	I (exclusive and inclusive pronoun)	‘but’ shows grammatical unity as connector	Slogan shows female Suppression	Naps (illusion/ignorance) WOKE(consciousness )	Aurat March	Secular life style is encouraged
1 9	“ARRANGE MARCHES NOT MARRIAGES.”		Grammatical unity is present by using ‘not’ as connector	Nuptial Knot (Nikah) is discouraged in the slogan	‘MARCHES’ (making protests) ‘MARRIAGES’ (Islamic family system)	Aurat March	New trends of protest are encouraged

### Description

In the first slogan, a young lady holds the placard in a western outfit style (short white shirt & skin tight blue jeans). She is putting black, stylish sunglasses on her head, representing herself as a modern lady. The placard has a white background which is the symbol of purity, text in red with capital letters has erotic sexual representation. White and Red words are written in English have their experiential and relational values, whereas the feminists and activists argue that women are allowed culturally and religiously to work outside. These types of women often argue that women body is objectified in different forms as physical violence, domestic violence, sexual abuse. This slogan harmed society because the response of the masses is negative. As Baig et al. (2020) explains that Aurat March in Pakistan is proof of vulgarization with the western supremacy agenda. In the depiction of the 2nd slogan, the yellow background has been

used to clarify the message in black Urdu bold writing. It uses the pronoun *tumhara* (yours) from the Urdu language written in red color that shows its relational value with a spouse hanging a white bag on her left shoulder displayed as a symbol of *Khudmukhtar* (Independent) *Aurat* (lady). The placard primarily unfolds “I don’t have any concern, where is your sock?” In many independent countries where men and women do jobs outside the house, indoor duties are shared between a husband and a wife. However, in Pakistani society, women are still expected to manage inner duties. This message is promoting freedom for a woman from her husband. The message of the third slogan is written in bold English writing by patching the white background on the orange play card. Orange and black color have their experiential and relational values towards the degradation of men. To stress upon the message an image of the ‘uterus’ (women’s private part) is focused. The linguistic choice is obscene and vulgar that uses the metaphor of ‘battleground’ that represents the body of a woman where wars are fought. In another word, men fight to make love with a woman. The feminine modesty and morality are shown at the risk. As Baig et al. (2020) says that the mentioned slogan is conveying the ideology of a women's body who is treated like a sex object. It is considered as something impure, shabby, mean, and sleazy in the Pakistani context. The holy Quran clarifies in (Chapter 1; Verse 223) **بِسَاوَاتِكُمْ حَرْثُ لَكُمْ فَاتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ** English Translation: Women are your fields, sow (raise generation) in them as you desire. In the 4th slogan, a message is written in the Urdu language with black ink. The concerned message is exposing the more liberal and independent behavior of women who want their husbands to warm the meals themselves. In Islamic society like in Pakistan cooking a meal is the duty of women but women in Aurat March Pakistan demand freedom from household chores. The fifth slogan is related to the so-called freedom of the women who are complaining against the hold of men in society even in driving on the roads. Black writing shows the hate of females for males. They want to be free enough to go on the road without male support. The 6<sup>th</sup> slogan explains that the liberal generation is challenging the character of males rather than females. The Romanized Urdu slogan narrates the outspoken immoral linguistic choices of the liberal mind. The exclamation mark shows the emotions of the elite class. As for as, the description of the 7th slogan is concerned it’s a kind of criticism. ‘If (condition) is challenging male dominant society and openly violating the dogmas of Islamic culture putting no value of scarf (dupatta) which is the symbol of woman’s protection in Pakistani Islamic culture. Males have been criticized for asking women to use a scarf on their heads. The 8<sup>th</sup> slogan is written in red color which shows aggression. It also uses exclamation marks (!), giving the proclamation to be independent in every aspect of life. The placard holder is in western apparel showing a sarcastic smile and wearing eye-sight glasses exploiting the barriers of Islamic ideology. To make the poster a more prominent image, multi-type of hands are shown with the text “*Apna Time A Giya*”. The image states that women are free from the male dominant society. The 9th slogan is in black depicting its relational value to women’s suppression. This slogan shows their willingness to take decisions independently without males’ consent. The 10th slogan uses a dark purple background. It says that the deep-rooted family structure of Pakistani society is in danger in the modern age due to male aggression. The 11th slogan with the white background uses rainbow colors that show the happiness of independence. The description of the slogan shows the emerging trends of female autonomy. On the placard, three metaphors (mind, body, and power) have been used to show female independence. Linguistic choices in the slogan are coarse and unrefined that don’t match with the respectful Islamic society in Pakistan. In the 12th slogan, two metaphors are used, the English word ‘SHIRT’ is used to focus on the female short outfit style which has been immorally followed to take a step into a globalized world. It is not considered a *taboo* in an Islamic society but it is the symbol of modern, glamorous women who blame the male for their narrow mindset. This slogan exhibits the traditional Pakistani women who symbolize an autonomic, bold, independent cadre of liberal youth. Vulgar opportunists have transgressed the Islamic values by protesting that the outfit style is modern but the male mindset is still conservative. The 13th slogan uses the white background to convey the concerned message penned in black Urdu writing. In the Pakistani Islamic context, the lexical choices are unrefined and vulgar that intend to violate the marital rights of males which are mandatory for sexual satisfaction and smooth performance in their daily life. The 14th slogan uses light-yellow background with a black English writing style to show females’ hate for males. Angry snake icons have been used to show violence. The word ‘REBELLIOUS’ represents the angry generation targeting the ideology of Islam. Powerful and challenging diction is used with exclamation marks (!). The linguistic choices are most challenging and appealing to disclose prevailing western ideology in the orienting context. The 15th slogan uses a blue background with orange letters. It can be assumed that the metaphor of ‘silence’ is used to entice the young generation (who are not participating in March) and it is regarded as an immoral act. The supportive agent is tempting the non-participants for joining the march and raising their voices against the Islamic culture. The slogan is a kind of implicit temptation to allure women for free expressions. The 16th slogan uses green color (a sign of marriage). It expresses joy without the natural relation of the holy Nuptial knot. Lexical choice of this

slogan is fully opposing the Islamic marriage culture. The selection of words is crude, portraying a violation of Islamic values. The rejection of the sacred Islamic tradition Nikah (marriage) institution is not favored by the holy Quran to maintain social, psychological, economic, and cultural harmony. It can be assumed that liberal kind of linguistic choices may induce the western ideology in the new generation. The 17th slogan uses black writing that expresses hate for male dominance. It uses the word *Izzat* in red (aggression) conveying a threatening tone to violate all Islamic limits. The organizers and behind-the-screen minds are promoting female autonomy along with violating all the limits established by Islamic ideology and culture. It is assumed from the description that young perception is full-fledged anti-Islamic. The 18th slogan uses black color to symbolize female suppression. The word 'WOKE' in red symbolizes western confidence; both words have their experiential and relational value. On the white background, the slogan is appealing. The metaphor 'naps' (ignorance) is mentioned as an excuse from the previous practices (Islamic ideology) which are now becoming 'taboos' whereas the second metaphor in bold letter 'WOKE' (multicultural trends) is mentioned as the concrete decision to take new steps into the multicultural consciousness. The 19th slogan uses the red background which is the symbol of marriage in Islamic culture. Islam is the absolute cluster of beliefs, values, and norms that a Muslim community holds. Values explain the relation to the globe. But the surface level (description) of the slogan shows the anti-Islamic, western trends. They violate the smoothness and solidarity of Islamic society promoting the trend of protests which are not welcomed in Islamic ideology.

#### **Interpretation**

The focused slogans displayed in "Aurat March" are not mere words but distinct linguistic choices of the liberal attitude of women warning men. Aurat veils in Islamic and Pakistani context, represent a specific kind of schemata (Knowledge about modesty, culture, religion, and social values). Whereas women use illocutionary force for warning men, it also exposes the manipulation of obligations assigned by the holy dogmas of the Quran (The divine book of Muslim community which was directly revealed to Prophet Muhammad (PBUH) from the supreme power of Allah Almighty. As in a fragment of Surat an-Nisa (women) in verse 34 the clear male dominance is shown; "Men are in charge of women, because Allah hath made one of them to excel the other, and because they (men) spend their property (for the welfare of women) so good women are obedient". Gender performances in Islam are expressed by Quran in Surat al-Ahzab (33:35) "Assuredly! Muslims men and women, who surrender unto Allah, men, and women who obey Allah, men and women who are reliable, the men and the women who speak the truth, the men and women who fast, the men and women who protect their modesty and the men and women who bear in mind Allah much with their hearts and tongues, Allah has arranged for them pardon and great honor." The modesty and responsibility which Islam assigns to females in an Islamic society like Pakistan is changing in the modern world. Women's labor sphere is home, they are authoritative figures in their home zones and outdoor economic burdens are upon men's shoulders. Keen observation of the history and the current modern age of a Muslim world show that women have performed dominant roles in national life being elected as the head of state, sultana (officially used term for female monarchs), queens, and wealthy businesswomen as Hazrat Khadija (R.Z), wife of Muhammad (the last prophet). It can be said that women are misusing women's empowerment due to their frustration. Multiple circles of society interpret Aurat March's slogans adversely. "Modernization", "vulgarization", "westernization" and "dehumanization" are titles used to interpret Aurat March (Baig et al., 2020). There is no positive reason the Aurat march has. The majority of female adults from age 18-35 are in search of suitable matches and the slogans used in this March can increase the divorce ratio. Patriarchal rejection can't raise women's status. As quoted from the last prophet, Mohammad (PBUH): Who is saved from the misuse of tongue and his/her private parts (sex organ) would enter into paradise (FaizanySunnat, Tirmize).

#### **Explanation**

The explanation phase aims to describe a discourse as part of social practice, revealing how it is established by social structure. Two dimensions; structure and relation of power are considered as the vital part of the explanation of the linguistic choices that support and establish the social connection between Protestants. Expressive traits of linguistic patterns are also ideologically dynamic. Women in imperative mode are in the situation of imposing secular ideologies on addressees in an aggressive tone, making them oppressors (Fairclough, 1989). Un-civilized linguistic trends of globalized mindset are threats to men, whereas women are advantaged with a peculiar type of schemata /MR (knowledge about the history and social values/member resource) in the social context of obligations. Their protest for a new world order contaminates Islamic ideology. Imperative mode unfolds the implicit social determinants which is the root cause to shape immoral texts. A handful of women are misleading our daughters in the name of the so-called Aurat march. By coming out on the roads and raising obscene voices are not permitted in the Pakistani Islamic culture. "What kind of power do they (the marchers) want?" Aurat

march's slogans seem to be energized by English (western) phrase my body my choice, creating a false depiction and impression instead of highlighting real issues.

#### IV. FINDINGS AND DISCUSSION

This study analyses the slogans used in Aurat March Pakistan (2019-2020) by investing in Fairclough's 3D model. The findings of the study show the critical role of social and print media to exhibit political, cultural, and social ideology represented in the slogans of liberal feminist ladies in Aurat March Pakistan. In the construction of modern ideologies, researchers have pinpointed the relations between language and power. They are of the view that print social media victimizes non-serious liberal thinking. This research although has examined the manipulation of language but the real focus in this work is on the misuse of language. The major gap which is tried to be fulfilled is the Islamic point of view about the misuse of language as the Quran says in Surah Almomenoon verse 3 and 4: "Indeed, the successful are the believers (men and women) .... Who avoid obscene language and they (men and women) protect their modesty." Ali et al. (2014) also conducted a study on Lux ads. The objective of his study was to expose the bad impression of women in such ads which are opposite to feminine ideology. In his book "The world I live" Keller (2003) opined; ideas make the world we live in, and impressions furnish ideas. So the traditional norms are influenced badly by the adverse impressions of the vulgar linguistic choices used in the slogans of the Aurat march. The research findings of Jain (2018) show that the trend of misusing female dominance by women is increasing in the modern era. Awan (2012) posits that civil society is playing a vital role in the social dominance of women. Ahmed (2019) also found anti-Islamic biased ideology represented on European news websites. After analyzing the slogans critically, it can be assumed that women's demand for their rights harms Pakistani Islamic society. Islamic scholars must infuse the clear conception of female rights in the minds of authorities, men, and women to remove all gender disparities in the Islamic family system and guide women to stop practicing non-Islamic linguistic patterns. One of the reasons is that the Quranic perspective has not been presented in the real sense. As in al Baqra verse 228, Allah says: "And they (wives) have same rights to those (of their husbands) over them in kindness, but men have a degree (of responsibility) over them (women)...." God gives superiority to men over women.

#### V. CONCLUSION

Based on data analysis, it is concluded that the language used in slogans of Aurat March Pakistan (2019-2020) is manipulated for contaminating the divine Islamic ideology of Pakistani Muslim society. The placards demonstrate non-Islamic values by using unrefined linguistic patterns which are prohibited in an Islamic society like Pakistan. The use of obscene diction "my body my choice" indicates implicit and non-Islamic trends in a Muslim community constructing anti-Islamic ideologies. Fairclough's 3D model of CDA plays a pivotal role to dig out the hidden ideology of the slogans and defining and connect language with power and ideology. This study seems to suggest that implicit propaganda of immoral linguistic choices is used in the slogans of Aurat March Pakistan (2019-2020) to spread sex free culture of the west. Maulana Amjad Khan, deputy secretary of Jamat-ul-Islami opined that Aurat March permuting anti-Islamic values and our morals don't permit for such grubby and obscene programs (Warriach 2020). Therefore, it is concluded that vulgar lexical selection of the slogans used in Aurat March Pakistan is an open violation of the Islamic perspective.

#### VI. FUTURE RECOMMENDATIONS

This study has the following future recommendations:

1. The research investigation on the discussions of Aurat March shown on various TV channels could be conducted.
2. A comparative study of Islamic and non-Islamic autonomy of women can also be conducted to defend Islamic feminist ideology.
3. The other placard that promotes the western agenda among youth can be taken as the sample for further research.

#### Limitations

1. This study uses a very limited sample that is consisted of 19 slogans used on the placards of Aurat March Pakistan (2019-2020).
2. This study focuses only on the Anti-Islamic ideology represented in the slogans of Aurat March Pakistan (2019-2020).



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### Dedications

"If you trust in yourself and have dedication and pride and never quit, you will be a winner. The cost of victory is high but so are the rewards."

I dedicate all of my efforts that I have invested in my educational phase to my dear hubby (Quddus Ahmed) & my family (Kashf, Hadia& Mohammad) who are simply my whole world, without their cooperation I was unable to complete the task. I also dedicate my study to the Founder of the nation (Quaid-e-Azam Mohammad Ali Jinnah) and the great Islamic philosopher (AllamaIqbal) who's poetic spirit infused in me courage enough to defend "NiswaniyatyzankaNighebanhyfaqatmard". The work is also dedicated to MianMohammad Baksh (R.A) whose mystic poetry always excites my soul to defend Islamic modesty.

"Meyguddi hath dorsajandey, jeeveyrakhoyeinrehna  
Vajibnaivichshariatmandakhasam nu kehna"

I also dedicate my work to martyred armed forces and the modest souls who invested their valuable chastity to defend TWO NATION THEORY for an independent homeland.

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