

## A PERSUASIVE LINGUISTIC ANALYSIS OF PAKISTANI FASHION E-MAGAZINES ON WOMEN'S BUYING BEHAVIOUR IN RELIGIOUS AND CULTURAL CONTEXTS

*Sadaf Fatima*

*PhD Linguistics Scholar, Department of English, Faculty of Arts and Social Sciences, Fatima Jinnah Women University, Rawalpindi, Pakistan*

*Dr. Fakhira Riaz*

*Assistant Professor, Department of English, Faculty of Arts and Social Sciences, Fatima Jinnah Women University, Rawalpindi, Pakistan.*

### **Abstract**

*This research paper discusses the role played by persuasive language strategies used in Pakistani fashion e-magazines in influencing and authorising purchasing behaviour of women, especially on religious and cultural festivals like Ramadan, Eid ul Fitr and the Eid ul Adha. It is important to notice that the shopping graph gets usually on its peak on these occasions which is directly related to the festive and religious spirit associated with these festivals in an Islamic country like Pakistan.*

*This study examines the linguistic characteristics at the textual, discursive, and social levels through the three-dimensional model of discourse analysis provided by Fairclough (1989) with specific consideration of the second person pronouns, imperatives, modality, evaluative vocabulary, and culturally hidden religious references. The data set consists of ten fashion and lifestyle articles chosen from top five Pakistani online magazines during the years 2023-2025 (based on their Instagram followership) which will be analysed as the primary discourse data. The analysis indicates how fashion e-magazines always use personalised address, softened instructions, and emotion-filled words to develop intimacy, urgency, and assurance. These tactics make the female readers to be proactive but indirectly influenced consumers, which makes the purchase of fashion to look like a volunteer, desirable, and expected activity in the society.*

*An important contribution of the study is that it shows how the religious occasions are strong instruments of discursive anchors around fashion consumption in Pakistan. Ramadan and Eid are built repeatedly as the occasions when one needs to prepare aesthetically, when a modest and culturally correct dress code is the way of proving the respectability, belonging, and religious involvement. Buyer legitimisation of the purchase is also done simultaneously by the Pakistani e-fashion magazines through the appeals to the modesty, heritage, desi cultural values which makes the purchase morally legitimate and traditional.*

*This study also contributes specifically to the debate about media discourse, consumer behaviour, and cultural politics of the modest fashion by demonstrating how persuasive discourse creates and endorses occasion-based fashion consumption.*

### **Introduction**

Fashion magazines have long played a significant role in shaping consumer perceptions, lifestyle choices, and identity construction, particularly among women. Through carefully curated language, imagery, and stylistic presentation, fashion media does not merely describe clothing trends but actively persuades readers to desire, adopt, and consume fashion products. In the Pakistani context, the language used in fashion magazines is often convincing, glamorous, artistic, and emotionally charged, contributing to the formation of ideals related to beauty, femininity, social belonging, and self-presentation. These linguistic choices are especially influential in guiding women's perceptions of appropriate appearance and consumption practices within their everyday social and cultural environments (Sheikh & Shuaib, 2018).

Over the past years, the role of fashion magazines has grown tremendously because of the digitalisation. The fashion magazines have always been viewed as the luxury products due to

high production and printing costs which made them accessible only to elite groups. Nevertheless, the digitalization of print has enabled fashion content to be more accessible to women in different socioeconomic statuses. This trend was also further enhanced by the COVID-19 pandemic, which made use of print editions less relevant and more dependent on online fashion magazines and lifestyle outlets. Although the format has changed, the linguistic and visual appeal techniques used by digital fashion magazines are mostly similar to the ones that are applied in the print media. This continuation has increased the persuasive forces of the fashion discourse especially because of the digital platforms that enable one to have continuous and instant exposure to fashion discourses that shape consumption behaviour.

In the Pakistani society, fashion consumption cannot be interpreted simply as a commercial or aesthetic process, but it is so intricately integrated into the cultural, religious and social practices. Religious festivals like Ramadan, Eid-ul-Fitr and Eid-ul-Adha are all such important social events that bring about a lot of social interaction, family bonding and social exposure. In such events, clothing becomes symbolically significant and serves as a symbol of respectability, celebration and cultural membership. Although mostly the fashion magazines seem to be subtly convincing the female audience to adapt and internalize western fashion (Khan et al., 2014). However, the Pakistani fashion magazines are keen to exploit such religious and cultural festivals and occasions by positioning clothes wearing as part of the religious celebration and not as an excessive and materialistic behaviour. With the help of the convincing words, discursively, fashion buying is transformed into the socially obligatory and morally permissible practice that can relate to festivity, tradition, and community belonging.

The significance of Pakistani fashion discourse during religious events is that it focuses on the aspect of modesty and desi culture. The Pakistani fashion magazines unlike the western fashion media that tends to anticipate sexualised glamour, uphold elegance, grace, heritage, and refinement. The clothing is characterized by such words, which create an image of modest, traditional craftsmanship, and cultural authenticity, such as banarsi, dupatta, heritage prints, and royal elegance. The modesty-based argument is important to justify consumption in religious times through correspondence of fashion with the Islamic and cultural beliefs. Consequently, purchasing behaviour is not presented as a form of indulgence, but as a way of showing respect, cultural preservation as well as proper self presentation in the religious and family context.

The text of the fashion magazines is the focus of this persuasion. The desire, normalisation of consumption, and the direction of the buying behaviour of the readers are created through the usage of carefully chosen words in fashion discourse. The use of the second-person pronouns, soft imperatives, modal verbs, intimate words, and pseudo-conversational tones place the readers as active participants of the fashion story. This is because these linguistic techniques generate emotional proximity, immediacy and desire that makes readers consider fashion products as imperative elements of their religious and social existence. Women are consistently called to be the agents of responsibility and are advised to make plans in terms of their wardrobes in suhoor and iftar parties, family dawat, Chaand Raat and Eid. Through this, fashion magazines create buying behaviour as a social participation and performance of identity as opposed to an economic choice.

Consumer behaviour literature recognises the fact that religious and cultural events play a crucial role in determining consumer behaviour especially in those areas of consumption including clothing and personal appearance. Research has revealed that consumptions are heightened during festivals and religious activities because they establish social expectations and symbolic meanings of purchase activities (Khan & Sharma, 2020). Although the marketing research has identified a festival-based consumption, there is relatively less research that determines how language as such is used as a persuasive technique in the development of

religious occasion-based fashion consumption. The given work fills this gap and explores the impact of persuasive linguistic strategies in Pakistani fashion e-magazines in terms of purchasing behaviour, depending on religious and cultural events.

This study uses the Critical Discourse Analysis background and the persuasive linguistic analysis of fashion discourse introduced by Lulu and Alkaff (2019) to explore the way fashion discourse creates a sense of desire, urgency, and legitimacy regarding fashion consumption. The study does not consider fashion magazines as objective sources of information, but rather as ideological texts in which consumer culture is actively constructed. Through the evaluation of the chosen articles on fashion in Pakistan, the research examines the effects of language that connects fashion consumption with the sense of modesty, desi cultural identity, and religious celebration, thus affecting the purchasing behaviour of women.

The study thus adds to the discourse studies, media linguistics and consumer culture studies by indicating the mediating role of the language in the relationship between fashion, religion and buying behaviour. Through foregrounding of religious events and modest fashion talk, the study provides a cultural informed insight into the way consumer persuasion works in Pakistani fashion media and how language influencing consumption at the daily level can be rather delicate and yet effective.

### Research Questions

- What persuasive language strategies are used in the chosen Pakistani fashion e-magazines to create impact on the purchasing behaviour of women on cultural and religious events?
- What are some of the ways that the fashion magazines utilize modesty and cultural discourse to market fashion consumption to women?

### Literature Review

#### Fashion Media, Language, and Consumer Persuasion

It is not a new idea that fashion media has served as a strong location where consumer desire, identity and lifestyle norms are constructed. Instead of serving as an impartial outlet of reporting trends, fashion magazines have been the active creators of consumer behaviour through attentively edited words and images. According to the scholars, fashion discourse is persuasive in the sense that it incorporates consumption into the emotional, aspirational and identity-driven stories (Talbot, 1995; Fairclough, 1995). As a result of the use of stylistic elements, lexical structures and modes of address, the reader is placed in a different position not as a spectator of the fashions but rather as a player in an endless cycle of desire and consumption.

Fashion magazines have a very strong role to play in the Pakistani environment because of their overlaps with gender norms, cultural expectations, and religious values. According to Sheikh and Shuaib (2018) the discourse about fashion in Pakistan often entails the integration of glamour with cultural legitimacy, which results in the development of contemporary yet socially approved ideals of femininity. Words like elegant, graceful, timeless, and heritage-inspired can be used to show fashion consumption as a classy and respectable one, not an over-the-top one or a questionable one. This linguistic positioning is key to the persuasion of purchasing behaviour particularly in women who are socially located at the centre of maintaining the appearance in social and family events.

#### Buying Behaviour as a Socially Constructed Practice

The conventional research on consumer behaviour tends to take buyer behaviour as a result of rational decision-making and the motivating factors of needs, tastes, and financial benefits. Nevertheless, modern researchers are more inclined to believe that buying behaviour is constructed socially and culturally, and conditioned by symbolic meanings, social expectations, and ideological storylines (Belk, 1988; Arnould & Thompson, 2005). In this school of thought,

consumption is not merely a process of buying goods, but a process of identity performance and social involvement.

Language is very important in persuasion. Persuasive discourse presents some products as a must, want, or something that fits in situations. The principles of persuasion presented by Cialdini's (1984): social proof, authority, scarcity, and liking can be utilized in showing how linguistic cues can be used to implicitly influence the consumer decision making process without apparent coercion. In fashion media, these ideals are commonly manifested in terms of second-person address, soft imperatives, evaluative certainty, and emotional vocabulary, which all stimulate the readers to conform their buying behaviour to social standards approved. The fashion items chosen by the Pakistani fashion are an illustration of such discursive construction of buying behaviour. As an example, the article "Lawn 2025: Gul Ahmed Presents the Celebrity-Approved Eid & Ramadan Fashion Edit" in the Diva Magazine explicitly presents fashion buying as a pre-Ramadan and pre-Eid planning activity, which includes such phrases like 'grab your favourites before they sell out' and 'stay effortlessly elegant through every suhoor and iftar'. The language used by such individuals makes purchase behaviour seem like a necessity, something which must be done at the right time, and which has been expected in their culture.

#### Religious Occasions and Festival-Based Consumption

There is a growing literature that points to the contribution of religious and cultural festivals towards heightening consumption behaviour. As Khan and Sharma (2020) religious events affect the preference in purchases significantly, especially in the area that is associated with apparel, gift-giving, and self-image. Consumption is socially justified in festivals where buying relates to celebrations, generosity, and collective involvement as opposed to self-satisfaction. Ramadan and Eid are the key points of consumption in Muslim majority societies like that of Pakistan. Although Ramadan has been considered as a spiritual and restraining season, it has equally been a season of socializing, invitations to iftar and organization of Eid festivities. The Fashion media exploits this dichotomy by packaging consumption as something that does not contradict religious values. The purchase of new clothes is discursively connected with respectability, modest demonstration and keeping cultural traditions.

This tendency can be easily observed in the articles under analysis. Diva Magazine and Page 3 both have several Ramadan and Eid-themed fashion spreads that directly associate wardrobe refreshment with religious schedules. In "Lawn 2025: Gul Ahmed's Timeless Tribute to Pakistani Heritage & Festive Elegance!" (Page 3), fashion consumption is framed as a way of celebrating cultural heritage during Ramadan and Eid, using phrases such as "a celebration of culture and comfort" and "ideal for iftar evenings and Eid gatherings". These discursive options ensure that the point of view that purchase behaviour in case of religious events is not only permissible but also good, is strengthened.

#### 1.1. Modesty, Desi Culture, and the Moral Legitimisation of Consumption

One of the key differences between Pakistani fashion discourse and the Western fashion media is the focus on modesty and authenticity of the culture. There has been growing acknowledgement of modest fashion as an important trend of consumer behaviour within Muslim cultures, the clothing preferences of which are determined by religious values, family values, and cultural identities (Lewis, 2015). Fashion media negotiates these values in a central manner in that it represents consumption as being in line with modesty and not extravagance. The chosen articles share similar use of discourse of modest elegance. Such words as heritage, regal, timeless, graceful, and refined are mostly common in magazines and this strengthens a 'desi' aesthetic that justifies a buying behaviour. In particular, the article by Good Times titled Farshi Shalwar: One Such Regal Trend Making a Comeback in Pakistan places fashion consumption in the context of the continuum of history and culture. The article puts 'farshi

shalwars' acquisition in cultural preservation instead of trendy product by mentioning Mughal heritage and artisanship.

The articles in the Paperazzi Magazine including, Winter Collection 2024: Fashion that suits all generations Gul Ahmed and Cozy Up with Winter Collection Gul Ahmed: Women present the idea of fashion consumption to the target audience based on the inclusivity, coziness, and family values. Even though these articles are not strongly associated with Ramadan or Eid specifically, these articles support the modesty and desi cultural values that support religious-occasion fashion consumption. This implies that festive moments are not the only way of influencing buying behaviour, but rather a continuous conditioning of the culture through the fashion media.

### Persuasive Linguistic Strategies in Fashion E-Magazines

The useful way of looking at the fashion discourse and consumer behaviour is the persuasive linguistics framework by Lulu and Alkaff's (2019). The linguistic elements that the framework identifies as important sources of persuasion include use of pronouns, imperatives, modality, rhetorical questions, and intimate vocabulary. These are the main characteristics that are predominantly featured in Pakistani fashion e-magazines.

In the chosen articles, there is the extensive use of second-person pronouns (you, your) to make the discourse personal and include the reader in the fashion narrative directly. Soft imperatives like 'opt, choose, style, pair, and don't wait' do not give the feeling of command but that of autonomy, and motivate purchase, nonetheless. Strong obligation modals are not used in favour of modal verbs such as 'can and will', and a non-coercive, but convincing tone is reinforced. A striking example of intensified persuasive language appears in the Sunday Times article "Eid but Make It Fashion: Gul Ahmed's Eid ul Adha Collection 2025 Just Turned the Heat All the Way Up". The use of colloquial expressions ("add to cart", "don't sleep on these fits", "before someone else's mom beats you to it") creates urgency and fear of missing out, directly stimulating buying behaviour during Eid. This aligns with Cialdini's (1984) scarcity principle and demonstrates how informal language can be a powerful persuasive device.

### Research Gap and Contribution

Studies in the literature have focused on fashion discourse and consumer culture, and festivals-based consumption, the author has not identified much discussion on the role of language in creating buying behaviour in the religious setting. Other studies, including those by Khan and Sharma (2020) are devoted to the study of the purchasing patterns, yet they do not discuss the linguistic processes according to which such patterns are created and naturalised. On the same note, studies focusing on modest fashion tend to dwell on the trend in the market more than discursive strategies.

This research fills this gap through Critical Discourse Analysis of persuasive linguistic strategies to find how Pakistan fashion e-magazines formulate buying behaviour in religious and cultural events. The analysis of actual media texts of Diva Magazine, Page 3, Good Times, Paperazzi Magazine and Sunday Times reveals that fashion consumption is discursively constructed as something modest, culturally acceptable and expected. By so doing, it also inoculates a language-based insight into the consumer behaviour which is responsive to the religious, cultural, and gender contexts.

### Methodology

#### Research Design

The present study will utilize a qualitative research design based on Critical Discourse Analysis (CDA) to understand how persuasive linguistic strategies based on Lulu & Alkaff (2019) in Pakistani fashion e-magazines affect the creation of buying behaviour, in the context of religious and cultural events, like Ramadan, Eid, and Chaand Raat. The use of CDA is particularly suitable to the research because it conceptualises language as a social practice

where ideologies, cultural practices and consumer behaviour are produced, circulated, and legitimised (Fairclough, 1989).

In contrast to the quantitative approach or the statistical generalisation, the study aims to identify a comprehensive, contextualised knowledge of fashion discourse effects on consumer behaviour by instantiating fashion consumption into the religious celebration, modesty, and desi cultural values. The Voyant tools was used to locate specific vocabulary and its frequency for analysis.

With CDA, the paper critically examines how language makes fashion buying normal and legitimate when it comes to religious events so that buying behaviour is treated as a commercial activity rather than as a culturally signifying and morally recognisable social activity.

#### Data Selection

The sample data of this research will be ten fashion articles of various Pakistani fashion and lifestyle magazines that have a well-established online presence from the years 2023 to 2025. The articles were selected based on popular platforms on which they frequently post fashion articles targeted to the female audience and contribute to the direction of fashion discussion in Pakistan. These magazines have been selected due to the cultural impact they have, the regularity with the seasonal and festive fashion stories, and their popularity in delivering messages related to fashion for consumers.

The purposive sampling strategy was used to make sure that the articles selected fell within the study objectives. Instead of using quantitative or representativeness, the selection was based on discursive richness, thematic relevance and the attainment of persuasive language. The selected articles represent a variety of fashion-related topics, such as Ramadan and Eid fashion, festive fashions, modest and heritage-based fashions and lifestyle fashion tendencies which are part of the creation of buying behaviour.

Whereas some articles explicitly focus on the religious events like the Ramadan and the Eid, others are strengthening the modesty, desi cultural values, and fashion norms that are socially appropriate, which indirectly reinforce the religious occasion-based fashion consumption. The texts offer a detailed set of data to study the way in which the buying behaviour is constructed and justified by employing the persuasive language techniques in the Pakistani fashion e-magazines. The articles about fashion magazines in the current study, are not the sources of scholarly information and can be considered as the empirical data of the discourse and that is why they were not introduced into the reference list.

#### Selection Criteria

The following criteria were used to select articles:

- Referral to religious or cultural events or holidays (e.g. Ramadan, Eid, Chaand Raat, partying) either explicitly or implicitly.
- Existence of the persuasive linguistic devices, such as the second-person pronouns, imperatives, sense of urgency, and evaluative words.
- There is an explicit encouragement or internalization of fashion consumption and purchase behaviour
- The goal to target women as primary consumers in the Pakistani socio-cultural contexts.

These thresholds made certain that the data set had linguistically rich texts that were useful in analysing how fashion discourse induces readers to take part in occasion-based consumption.

#### Selected Fashion Magazines (Digital Presence)

The following Pakistani fashion e-magazines and media platforms were selected due to their strong digital reach and influence:

- i) Diva Magazine Pakistan (online) approx. 2.2 M Instagram followers
- ii) Sunday Times (online) approx. 1.2 M Instagram followers

- iii) Page 3 magazine (online) approx. 1M Instagram followers
- iv) Paperazzi Magazine (online) approx. 764 K Instagram followers
- v) Good Times (online) approx. 378 K Instagram followers

These platforms were chosen because of their wide readership, frequent publication of festive fashion content, and strong engagement with female audiences across various socio-economic backgrounds.

### Selected Articles and Their Sources

The ten articles analysed in this study are listed below with their publication details:

- **Lawn 2025: Gul Ahmed Presents The Celebrity-Approved Eid & Ramadan Fashion Edit** — *Diva Magazine* (March 11, 2025)
- **Gul Ahmed's Joy of Summer Collection 2025 Brings the Ultimate Lawn Revival** — *Diva Magazine* (February 24, 2025)
- **KOA: Effortless Style and Personal Expression for Every Season** — *Diva Magazine* (February 6, 2025)
- **Lawn 2025: Gul Ahmed's Timeless Tribute to Pakistani Heritage & Festive Elegance!** — *Page 3 Magazine* (March 11, 2025)
- **EDITORS' PICK: For What's New in Town** — *Good Times Magazine* (May 1, 2025)
- **FARSHI SHALWAR: One Such Regal Trend Making a Comeback in Pakistan's Fashion** — *Good Times Magazine* (March 17, 2025)
- **Fashion for Every Generation: Gul Ahmed's Winter Collection 2024** — *Paperazzi Magazine* (October 2, 2024)
- **Cozy Up with Gul Ahmed's Winter Collection for Women!** — *Paperazzi Magazine* (September 15, 2024)
- **Must-Have Trends for Pakistani Summer Fashion 2025** — *Sunday Times Magazine* (April 22, 2025)
- **Eid But Make It Fashion: Gul Ahmed's Eid ul Adha Collection 2025 Just Turned the Heat All the Way Up** — *Sunday Times Magazine* (May 29, 2025)

### Analytical Framework

The analysis is guided by Fairclough's three-dimensional model of Critical Discourse Analysis, which examines discourse at three interconnected levels:

- a. **Textual level:**
  - Use of pronouns (e.g., *you, your*)
  - Imperatives and calls-to-action
  - Modality (e.g., *can, will, should*)
  - Evaluative and emotive vocabulary
  - Intimate and conversational language
- b. **Discursive practice:**
  - Reader positioning as fashion consumers
  - Construction of urgency, desirability, and aspiration
  - Normalisation of festive and religious occasion-based buying
- c. **Social practice:**
  - Alignment of fashion consumption with religious values
  - Legitimisation of buying behaviour through modesty and desi cultural norms
  - Reinforcement of gendered roles in fashion consumption

Each article was read multiple times, and relevant excerpts were qualitatively analysed to identify recurring persuasive patterns and their ideological role in constructing buying behaviour during religious and cultural occasions.

## Findings & Discussion

This chapter is the result of the Critical Discourse Analysis of ten articles carried out on Pakistani fashion e-magazines from the years 2023 to 2025. The discussion uses the three-dimensional model provided by Fairclough and the model of persuasive linguistic analysis suggested by Lulu and Alkaff (2019) to discuss the way in which language creates buying behaviour, specifically in the situation of religious and cultural events. The results have revealed that the Pakistani fashion discourse systematically uses the persuasive rhetorical techniques of normalising and legitimising fashion consumption through instilling it within the religious celebration, modesty, and the idea of desi cultural identity. Throughout the set of data, the concept of buying behaviour is discursively positioned in a way that does not render it as a form of excessive consumerism but as a socially acceptable and culturally proper practice, particularly around the times of Ramadan, Eid and other celebrations.

### **Article 1: Lawn 2025: Gul Ahmed Presents the Celebrity-Approved Eid & Ramadan Fashion Edit (Diva Magazine)**

Fashion consumption is a key part of Ramadan and Eid celebrations which is highly predicted by this article by using the intensive use of persuasive linguistic strategies. The use of the second person pronouns like '*you, your, and you're*', repeatedly, is one of the most dominant elements that place the reader right in the middle of the festive fashion story. The use of phrases such as "stay effortlessly elegant through every suhoor, iftar, and Eid soirée" makes the dialogue more personal and thus it becomes more emotional and personalised when it comes to fashion recommendations. This intimate style is an indicator of synthetic intimacy, as discussed by Lulu and Alkaff (2019) that the reader is made a close-up instead of a consumer. The use of imperative constructions is also relevant in the development of buying behaviour in the entire article. The verbs used like '*opt, pair, elevate, grab, snag, and shop*' are soft commands, which provoke buying an item now but retain an upbeat connotation. Slogans such as "grab yours before they sell out" presents a sense of urgency and scarcity without being openly coercive or direct, which is in line with the modern consumer manipulation which favours an invitation, rather than a command. It is worth noting that strong obligation modals, as '*must and have to*' are largely absent, which supports a rhetoric of choice and autonomy. The vocabulary is also culturally embedded, and this adds a great appeal to the article through persuasion. Lexical items such as *Ramadan, Eid, suhoor, iftar, banarsi, jhumkas, and dupatta* incorporate fashion consumption in the religious and desi cultural settings. This linguistic mixture localises the global discourse of fashion, thus buying behaviour is unequivocal in the sense that it contributes to the culture and the meaning of the society. Rhetorical questions also arouse interest but indirectly locate the brand as the final solution to the festivity. Together, these strategies create buying fashioning Ramadan and Eid as an identity, celebratory, and social identity and display consumption as part of culture and as emotionally satisfying instead of overindulgent.

### **Article 2: Gul Ahmed's Joy of Summer Collection 2025 Brings the Ultimate Lawn Revival (Diva Magazine)**

This article increases the purchasing habits with lifestyle-based persuasion that focuses on elegance, comfort, and renewal of seasons. Even though religious events are not clearly foreshadowed, the discourse also adds to the consumption of fashion by making updating the wardrobe to be a desirable and routine habit. This repeated use of a second person address makes the reader an active contributor in the process of creating her own personal style. The language used to make a purchase is "redefine your wardrobe" and "step into summer with radiance" which portrays the experience of buying as something that is self-affirming and self-caring.

Imperative constructions are formed in weakened advisory form such as *pair*, *style*, *opt*, and *layer*. These imperatives are more like suggestions and not orders, they induce the purchasing behaviour but maintain the freedom of choice of the reader. The modal auxiliary verbs like *can* and *will* are tactfully employed to emphasize on possibility and positive responses to enhance confidence in the buying decisions. Words of evaluation such as *timeless*, *effortless*, *versatile*, *breathable*, and *elegant* reoccur to make the line both practical and breathtaking.

The article is also supportive to modest fashion values since its foregrounding concepts are comfortable, breathable clothing, and elegant forms. Mentions of lawn suits, embroidered details, and dupattas can be regarded as culturally appropriate clothing standards, which justifies the consumption of the modest fashion. The discourse legitimises the buying behaviour by projecting fashion as a balanced, tasteful and adaptable action in terms of contexts. Consumption of fashion is presented as an investment in personal comfort and daily elegance, which coincides with desi cultural beliefs which focus on being refined and modest. By doing so, the article is a part of a wider persuasive context in which purchasing behaviour is culturally approved and socially accepted in which the readers are set up to consume modest fashion trends without necessarily referring to religious phenomena.

### **Article 3: KOA: Effortless Style and Personal Expression for Every Season (Diva Magazine)**

This article builds the buying behaviour discourse as one of individuality and self-expression instead of the outright festivity. The frequent appearance of second-person pronouns puts the reader in a role of a person, who actively constructs her identity by the means of fashion decisions. Knowledge about “fashion is a reflection of who you are” links consumption to the self and the decisions to buy as a part of authenticity but not conformity. This is in line with the consumer behaviour theories which consider consumption as identity performance.

The use of persuasive techniques is not as dependent on urgency but empowerment. The imperatives of *explore*, *mix*, *match*, and *create* allow the reader to experiment without violating her autonomy. Modal verbs such as *can* and *allow* are used to highlight the possibility and choice, implying that fashion acquisition will grant the freedom and free will. The use of the relaxed tone through the lack of aggressive sales jargon makes consumption appear self-directed and voluntary.

Though, the religious events are not directly mentioned, the article strengthens the modest and culturally proper fashion standards with its focus on breathable materials, loose shapes, and universal designs. The orientation of cotton, linen, and comfortable cuts endorse simple fashion principles that comply with the Pakistani social norms. This indirect reinforcement helps in the formation of religious-occasion buying behaviour by making high-modest consumption habits in the year a normal practice. The process of fashion purchase is presented as the lifelong process of preserving the comfort, honour, and the suitability according to the cultural norms. The article reinforces the wider discussion that justifies buying behaviour through its focus on the fashion consumption as a way of self-expression within culturally acceptable parameters. Consumption is not presented as a frenzied or fashionable, on the contrary, considered, an individual, and flexible action. This stance is an addition to religious and celebratory fashion discourses, as it strengthens the notion that the purchase of modest and versatile clothes is a good and socially acceptable behavior.

### **Article 4: Lawn 2025: Gul Ahmed's Timeless Tribute to Pakistani Heritage & Festive Elegance! (Page 3 Magazine)**

Article from Page 3 Magazine has clearly placed fashion consumption in the overlapping spheres of religious celebration, cultural heritage, and festive self. Ramadan and Eid are also regularly represented as the times when the tradition and appearance meet and buying

behaviour seems to be socially accepted and culturally significant. The high level of second-person pronouns (*you, your*) makes the reader a participant in honouring the heritage using fashion. Such statements like “ensure you are impeccably dressed for every festive occasion” are the personalised consumption phrases that relate clothing selections with religious and family events.

Imperative forms are executed in an advisory way. Such verbs as to *select, complement, pair, add, and complete* lead the reader to the consumption and are in a respectful tone. These demands are found within the sphere of styling tips and not within direct sales attempts, which makes buying a decision. The modal auxiliaries like ‘can’ allows focus flexibility and comfort level, minimising resistance, increasing the voluntary nature of festive purchases.

The major persuasive role is played by cultural vocabulary. The words *heritage, Banarsi, dupatta, jhumkas, khussas, Mughal-inspired, and handcrafted* anchor fashion are the Lexical terms that are used in the discourse of Pakistani tradition. The article justifies the purchase behaviour as a way of preserving the culture instead of a way of celebration, by constant references to history and craftsmanship. Consumption of fashion is introduced as a means of honouring the ancestry and collective memory especially in religious festivals.

The article further supports the modest fashion standards by pointing out breathable clothes, elegant shapes and layered dressing befitting suhoor party, Iftar nights, and Eid celebrations. The discourse neutralizes the possible moral conflict that comes up in consumption during the religious seasons by aligning fashion with modesty, comfort and tradition. The article, in general, develops the concept of buying behaviour as a respectful and culturally entrenched and emotionally satisfying practice and places festive fashion consumption as an appropriate and desirable behaviour in the Pakistani religious and social framework.

#### **Article 5: EDITORS' PICK – For What's New in Town (Good Times Magazine)**

In this article, the author uses a condensed, editorial style of discussion that facilitates the fostering of buying behaviour using the nuanced lifestyle persuasion instead of using the festive framing. The article operates within a larger cultural economy, though without any specific mention of Ramadan or Eid, the act of buying is presented as something meaningful in life. The high frequency of second-person pronouns including *your* and *you* make the recommendations personal, and the products become emotional components that add to the life of a reader. The phrases such as “your new favourite” and “find your perfect match” build intimacy and familiarity, both in line with synthetic intimacy strategies.

This article does not use imperatives minimally as opposed to more celebratory fashion editorials. Verbs like *discover* and *meet* when used may be as invitations and not orders. Lack of a powerful directive language gives persuasion a chance to work based on positive evaluation instead of urgency. Products are evaluated as excellent investments that are both emotionally satisfying and socially acceptable by evaluative vocabulary such as *meaningful, effortless, timeless, and perfect* constructs.

The culturally sensitive additions, including the use of religious learning materials among children and modest clothes, serve as an indirect indication of the concentration of the study on the consumption associated with religion. The article facilitates normalisation of buying behaviour as it promotes purchase products in relation to faith, family bonding and personal values and does not allow it to be materialistic. Consumption is conceptualized as an act of responsibility, value-based, and in harmony with religious and cultural living.

This mild form of persuasion damaged is an indication of another form of consumer persuasion, in which the purchase behaviour is induced by a feeling of emotion reassurance and moral congruency as opposed to festivity. The editorial voice places the reader as critical and considerate, justifying the notion of buying the chosen items to improve on the quality of life.

The article is part of the broader context of Pakistani fashion and lifestyle media that justifies consumption as an acceptable and ethical behaviour within the culture.

This article, though not expressly festive, does serve the overall religious consumption setting by encouraging the value-consistent and faith-compatible consumer decisions that are in conformity with the socially accepted standards of modesty and daily religiosity.

#### **Article 6: FARSHI SHALWAR – One Such Regal Trend Making a Comeback in Pakistan's Fashion (Good Times Magazine)**

This article builds up the buying behaviour based on the revived heritage and cultural nostalgia, and positioning fashion consumption as a restoration of tradition instead of trend. The text locates the farshi shalwar in the stories of historical and cultural contexts through numerous allusions to Mughal period royalty, arts and period clothing. This historicism justifies consumption, in that buying behaviour is linked to cultural continuity and pride.

The second-person address is minimally used, but appropriately, to control the interest of the reader, especially in the recommendations of styling. Imperative verbs like *pair*, *opt*, *wear*, and *choose* act as soft instructions that stimulate the exploration of heritage fashion. These requirements are made in the form of guidelines and not as a binding rule, which supports consumer sovereignty. The modal auxiliaries like *can* and *allow* are used to emphasize flexibility, which implies that classic clothes may be adapted to contemporary lives and festivities.

The article is persuasive in nature due to the use of evaluative and emotive words. Words like *regal*, *timeless*, *royal*, *elegant*, and *grand* uphold the farshi shalwar to more than just clothing but also a symbol of culture. The article links buying behaviour to religious and celebratory events by constantly identifying the garment with a wedding, mehndi ceremony, and party events. The consumption of fashion is therefore packed in the context of a form of being involved in rituals which have been approved by the society.

One of the major themes in the discourse is modesty. The floor-length silhouettes, the layered style, and traditional combos support the acceptable dress code of respectability and dignity. This conformity to humility also justifies consumption in the religious spheres. All in all, the article makes the idea of purchasing heritage fashion meaningful, culturally situated, and socially acceptable and contributes to the concept of consumption during festive and religious events as justified and desirable.

#### **Article 7: Fashion for Every Generation: Gul Ahmed's Winter Collection 2024 (Paperazzi Magazine)**

This article forms the buying behaviour by the discourse of inclusiveness and generational attraction, making fashion consumption a family-based activity and not an individual luxury. The article repeatedly reiterates that the winter collection by Gul Ahmed would suit all ladies regardless of their age hence making the decisions to buy as being universally acceptable. Both the second-person pronouns (*you*, *your*) and the incorporation of the reader into the active role of picking out fashion that meets not only your personal comfort, but also the expectations of the family member. Through the multi-generational focus, the discourse normalises the intergenerational consumption.

Imperative verbs like *shop*, *upgrade*, and *explore* are only used sparingly and inserted in the explanatory statements and no longer talk about direct sales pressure. These imperatives can be considered as invitations, and they urge the reader to explore the collection with independence. The use of modal verbs like *can* emphasize the comfort, warmth, and appropriateness; therefore, supporting the notion of purchasing winter fashion as a viable and responsible decision. This utilitarian framing does not link consumption to extravagance.

The article is persuasive in the attractive language. The phrases *timeless*, *cozy*, *classic*, *premium*, and *elegant* are used repeatedly, creating a winter apparel as a long-term purchase.

The importance of the cultural aspect is further justified by the mention of traditional materials like *khaddar*, *karandi*, and *pashmina*, that are strongly connected with the Pakistani culture and modest clothing. These words incorporate consumption of fashion in culturally accepted standards of coziness, respect, and sophistication.

Even though the article is not directly connected to the religious events, the focus on modesty, comfort, and family suitability is an indirect promotion of the consumption during religious events. The purchase behaviour is based on implicit evocation of winter gatherings, family events and festive moments, which is socially responsible and culturally consistent. Overall, the article introduces fashion buying as an intellectual, non-discriminative, and culturally based activity that adds to the acceptability of consumption in the Pakistani social and religious life.

#### **Article 8: Cozy Up with Gul Ahmed's Winter Collection for Women! (Paperazzi Magazine)**

The article encourages the purchase behaviour by use of a warm, conversational dialogue that incorporates comfort, emotional appeal and imaginations. The second-person pronouns form the connection of intimacy, the speaker directly speaks to the reader and makes her feel that she is the person, who is to be warm, elegant, and confident. Statements like "find your perfect winter ensemble" and "feel confident, chic, and cozy" are somewhat personalised consumption experience which makes purchasing look more like self-care than pleasure.

The formative structures *explore*, *discover*, and *head to* serve as mildly compelling elements inviting people to interact with the collection. These requirements are diluted with pleasant terms that make it less resistant to buying recommendations. Modal auxiliaries *can* and *will* underline the positive results, and these verbs give a guarantee to the reader that the acquisition of such garments results in convenience and fashion. This persuasion founded on reassurance corresponds to the modern discourse of consumers in which emotional satisfaction is considered important.

The focus of the article is on evaluating vocabulary, which is the key to persuasion. Such lexical elements as *luxurious*, *plush*, *stunning*, *soft*, and *show-stopping* put winter clothes into the status of objects of desire and keep them modest. Desi identity is substantiated by cultural imagery (referral to the valleys of Pakistan and traditional fabrics) that puts fashion consumption in a context of a familiar culture. The purchasing behaviour is justified in this culture through conformity of the culture to national pride and culture.

Even though there are no religious events directly described the focus on the conservative silhouettes, cumbersome materials and coziness are in line with the religious and cultural rules on how to dress modestly. Fashion during winter has been promoted as a fashion that one can use during a family get-together, socializing, and the seasonal parties, which indirectly promotes consumption during festivals. Generally, the article develops an understanding of buying behaviour as rewarding (emotionally), culturally suitable, and justifiable (practically) and cement the fashion consumption as good and acceptable social behaviour.

#### **Article 9: Must-Have Trends for Pakistani Summer Fashion 2025 (Sunday Times Magazine)**

This article situates the buying behaviour with trend authority and cultural adjustments, in which consumption is a means of staying relevant socially. The abundance of second-person pronouns makes the reader directly involved, showing fashion trends as something personal. The expressions of "a must-have" and "your summer staple" create a sense of urgency and need, slightly pushing the reader towards updating her wardrobe.

Such imperatives as *pair*, *embrace*, and *throw on* facilitate experimentation and action are written in an informal tone. The modal auxiliaries such as *can* and *will* focus on the convenience and flexibility that will reassure the reader that following the trends is not

complicated, rather comfortable. Assessing terms such as *effortless, breathable, versatile*, and *elegant* postures make fashion items trendy and practical.

The relevance of the cultures is ensured with the references to lawn, dupattas, khussas and fusion wear, which combine the global fashion trends into the Pakistani dress norms. Although the article does not mention anything about Ramadan or Eid, their emphasis on summer parties and light celebrations indirectly leads to religious-based occasion fashion consumption. The trend is posed as culturally relevant and socially demanded.

The article makes buying behaviour a factor of creating a balance between individuality and cultural conformity. The consumption is accepted as a self-expression that does not contradict modesty and tradition. In general, the discussion supports fashion purchasing as a routine and desirable phenomenon of the change of the season.

#### **Article 10: Eid But Make It Fashion: Gul Ahmed's Eid ul Adha Collection 2025 Just Turned the Heat All the Way Up (Sunday Times Magazine)**

Such article provides the clearest instance of occasion-based buying behaviour of the religious nature. Eid ul Adha is placed at an ideal occasion of fashion consumption, and the rhetoric relies on urgency, informality, and emotions to a great extent. The text is mainly characterized using second-person pronouns that directly address the reader and create a peer-peer conversation. The use of colloquial terms builds intimacy and purchasing suggestions are friendly and relatable.

Strong calls to actions like *add to cart, don't wait, and go grab it* work to increase pressure to buy. The scare tactics such as "before it sells out" and the language of scarcity also increases the urgency, which matches the persuasive consumer tactics. In spite of this pressure, obligation modals are not used, and an illusion of choice is maintained.

Fashion consumption is tied to the religious and social practices through words that are culturally embedded, such as *Eid, desi elegance, dawat, and traditional vibes*. Modesty is supported in terms of breathable clothes, respectful figures, and being comfortable when having long parties. Fashion purchase is put in terms of required preparation to attend Eid.

In a nutshell, the article forms a buying behaviour as celebratory, time-sensitive, and culturally sanctioned. The consumption is approved by religion, modesty and social belonging and fashion buying was the key element of Eid identity.

#### **Cross-Article Discussion**

The analysis of the cross articles shows a consistent and patterned application of persuasive linguistic devices throughout the Pakistani fashion e-magazines by which buying behaviour is normalised, legitimised and emotionally supported mainly in the setting of religious and cultural events like Ramadan, Eid ul Fitar and Eid ul Adha. Although the ten articles examined vary in terms of tone, length, and genre, they all contribute to building fashion consumption as a socially expected practice and culturally significant practice, as opposed to a commercial activity. Language turns out to be a key ideological weapon that turns the purchasing behaviour into a celebration, identity making and religious engagement.

The preponderance of second-person pronouns (you, your, you're) that places the readers at the centre of the fashion narrative is one of the most prevalent tendencies in all the articles. This individualistic approach produces a feeling of closeness and personal interaction, which breaks the barrier that exists between the producer of media and the consumer. Such synthetic intimacy, as suggested by Lulu and Alkaff (2019), turns out to be a simulation of a friendliness advisory relationship where consumption advice sounds more supportive than promotional. In both festival and non-festive articles, readers are rhetorically placed as active consumers whose wardrobes need to be carefully considered when placed in certain social and religious situations. This is one of the strategies that is instrumental in framing buying behaviour to make

fashion decisions to be considered as personal responsibilities instead of being optional indulgences.

The second plan is a repetitive approach of using diluted imperatives that inform the purchase of goods, while maintaining the pretence of freedom. Verbs like opt, pair, choose, grab, explore and discover are observed to be common throughout the dataset specifically in articles that centre on Ramadan and Eid. These imperatives serve as overtures and invitations to action that do not attempt to force on customers to engage with products. The non-usage of intense obligation modals (must, have to) also support the discourse of voluntary choice, which is consistent with the modern consumer ideologies that cherish freedom without making a statement about guiding behaviour. Such a trade-off between persuasion and autonomy is particularly apparent in those articles that may be associated with religious events, where the form of direct pressure might conflict with the moral or spiritual sensibilities.

Modality also contributes largely towards building of buying behaviour. There is the repetition of modal verbs like can and will to underline the comfort, possibility, and good expectations, which would decrease the hesitation in consumers. In wedding, Eid and lifestyle related articles, modality is used to assure the reader that her fashion decisions will make her more confident, elegant and more socially acceptable. This verbal reassurance is especially essential in the framework of the religious events, when the looks are strongly associated with social judgment and cultural norms.

One of the most characteristic aspects of the discourse analysed is the use of religious and cultural terms in fashion discourses. Such lexical items as Ramadan, Eid, suhoor, iftar, dawat, banarsi, dupatta, jhumkas, khussas, and heritage prints appear in several articles. This language that is locally embedded in culture makes global fashion discourse local and grounds consumption in Pakistani religious and social realities. Through the repetition of linking fashion purchase with religious rituals, and religious celebrations, the discussion brings out consumption as an extension of religious practices and not as an incompatibility to the same. This observation is a solid indicator that the argument by Khan and Sharma (2020) that religious events enhance consumer behaviour is directly connected with making the process of buying a part of the shared performance and ethical norm.

Significantly, the discussion shows that modesty is a key legitimising strategy throughout the dataset. Fashion consumption is hardly sexualised even in very promotional articles. Rather, it is put in terms of values of grace, elegance, comfort, and dignity. Floating silhouettes, lightweight materials, multiple styling, and vintage clothing are reiterated and uphold modest fashion standards in line with desi culture and Islamic beliefs. This modesty discourse ends the possible ideological conflict between religion and consumerism as it introduces fashion purchase as sanctified, befitting and culturally approved. Women are manipulated not only by the excitement of the festivity but also by the urge to be modest and traditional, which allows them to accept purchasing behaviour as a moral one.

The other prominent cross-article phenomenon is the normalisation of urgency in religious events. Articles that focus on Eid use scarce based language explicitly creating the time pressure, e.g., before it sells out, don't wait, and add to cart now. Such urgency is rationally explained by the fact that religious holidays are time-based events which makes last-minute shopping a reasonable and socially acceptable course of action and not impulsive consumption. The urgency is aligned with religious calendars to legitimise the quick purchasing decision-making process and enhance the consumer desire with the desired outcome, without looking exploitative.

The study also shows that e-magazines in fashion use the gendered consumer system where women are continually made leading arbiters of festive looks and cultural identification. Women are also discursively placed through linguistic convincing methods to ensure family

honour and social presence and continuum of culture through clothing decisions. This is, however, a positive responsibility through empowerment, choice and self expression rather than being obligated. This two-sided stance is an indication of larger ideological trends of Fairclough (1989), in which autonomy is advocated within strongly monitored discursive limits.

In all the ten articles, the ultimate construction of fashion consumption is a significant social activity and not a transactional one. Buying behaviour is related with the celebration, belonging, self-confidence and cultural pride. Be it overtly through the religious framing or subtle support of modest and desi values; the discourse always justifies consumption to be ripe and even necessary in the Pakistani society. This cross-article consistency has shown that Pakistani fashion media has a mighty influence in influencing how women view, justify and enact buying behaviour particularly when it comes to religious and cultural events.

The cross-article discussion is confirmatory of the idea that the use of persuasive linguistic practices in the Pakistani fashion e-magazines is at the centre of influencing the buying behaviour at occasions of religious and cultural events. The consumption of fashion is discursively altered into commercial activity into a significant social practice associated to the celebration, identity, modesty and cultural belonging. To further generalise such results and offer the organisation of the way individual articles use certain practices of persuasion to manipulate the process of buying behaviour, the following table presents a summary of the connection between the chosen articles, the linguistic practices that prevail in them, and the types of consumer behaviour that these articles advocate. The table format provides a comparative view, which throws light on recurrent patterns in the data set and strengthens the findings of analysis presented above.

**Table: Mapping Articles, Persuasive Linguistic Strategies, and Buying Behaviour**

| Article  | Magazine            | Dominant Persuasive Linguistic Strategies   | Constructed Buying Behaviour  |
|--|---------------------|---|---|
| Lawn 2025: Celebrity-Approved Eid & Ramadan Fashion Edit             | Diva Magazine       | Second-person pronouns, imperatives, urgency, religious vocabulary, evaluative adjectives | Eid/Ramadan fashion buying framed as festive necessity and identity marker        |
| Gul Ahmed's Joy of Summer Collection 2025                            | Diva Magazine       | Soft imperatives, positive evaluation, modality ( <i>can, will</i> ), comfort discourse   | Seasonal wardrobe updating presented as sensible and lifestyle-driven consumption |
| KOA: Effortless Style and Personal Expression for Every Season       | Diva Magazine       | Identity-based language, empowerment discourse, relaxed imperatives                       | Buying framed as self-expression within modest cultural boundaries                |
| Lawn 2025: Timeless Tribute to Pakistani Heritage & Festive Elegance | Page 3 Magazine     | Cultural vocabulary, heritage framing, advisory imperatives, modesty discourse            | Festive buying legitimised as cultural preservation during Ramadan and Eid        |
| EDITORS' PICK: For What's New in Town                                | Good Times Magazine | Minimal imperatives, positive evaluation, emotional reassurance                           | Value-driven and faith-aligned consumption framed as responsible choice           |

| Article  | Magazine              | Dominant Persuasive Linguistic Strategies                           | Constructed Buying Behaviour  |
|--|-----------------------|---|---|
| FARSHI SHALWAR: Regal Trend Making a Comeback                    | Good Times Magazine   | Heritage narrative, evaluative adjectives, soft directives          | Buying heritage fashion legitimised as culturally meaningful and modest       |
| Fashion for Every Generation: Gul Ahmed's Winter Collection 2024 | Paperazzi Magazine    | Inclusivity discourse, evaluative language, family orientation      | Fashion buying normalised across generations as practical and appropriate     |
| Cozy Up with Gul Ahmed's Winter Collection for Women!            | Paperazzi Magazine    | Conversational tone, emotional appeal, comfort-focused evaluation   | Consumption framed as self-care and seasonal necessity                        |
| Must-Have Trends for Pakistani Summer Fashion 2025               | Sunday Times Magazine | Trend authority, imperatives, evaluative vocabulary                 | Trend-based buying presented as socially relevant and culturally adapted      |
| Eid But Make It Fashion: Gul Ahmed's Eid ul Adha Collection 2025 | Sunday Times Magazine | Colloquial language, strong imperatives, urgency, religious markers | Eid shopping framed as time-sensitive, celebratory, and culturally obligatory |

The entire contents of the articles analysed, and the supplementary lexical contents are presented in the appendices (Appendices A to J). Voyant Tools (see Appendix K) was used to analyse the frequency and distribution of words.

### Conclusion

The study examined the influence and persuasive linguistic elements used in the Pakistani fashion e-magazines to help shape the purchasing behaviour of women in the context of religious and cultural events, especially Ramadan, Eid, and Eid ul Adha. Based on the Critical Discourse Analysis, the study revealed that fashion consumption is discursively positioned as not an entirely commercial activity, but a culturally significant and socially accepted practice ingrained within the religious practices, modesty, and desi cultures.

It was also observed that the use of second-person pronouns, softened imperatives, selective modality and evaluative vocabulary are always utilized to achieve intensity, reassurance and urgency to establish intimacy. These strategies make women readers self-reliant decision-makers but indirectly influence their consumption decisions. Instead of employing explicitly coercive terms, the discussion is based on the invitation-based persuasion, which is consistent with the buying behaviour values of choice, elegance, and self-expression. This method of language is especially useful in religion, where the overt business pressure may be incompatible with religious or ethical sensibilities.

An important research result is the use of religious events as influential discursive locators of consumption. Ramadan and Eid are recurrently built as occasions upon which one should prepare aesthetically, in which proper dressing acts as a sign of respectability, belonging and cultural engagement. The use of modest fashion, heritage materials, and classic silhouettes also adds to a justification of consumption as it makes it morally acceptable and culturally relevant. By so doing, fashion buying becomes normalised as a proper and even a natural reaction to religious festivities.

The paper points out the ideological strength of fashion media in the development of consumer behaviour using language. The Pakistani fashion e-magazines mediate the faith and consumer culture association by inculcating the buying behaviour within the religious values, modesty, and cultural identity in subtle, but effective, ways. The study is relevant to discourse studies and consumer behaviour literature by prefiguring the role of language as a central process by which religious occasion-based fashion consumption is normalized and maintained.

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