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A Pragma-Semantic Study of Injustice in the Portrayal of Al-Sayyidah Fatimah Al-Zahraa in
Islamic Narrations

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College of Education for Human Sciences
Department of English



A Pragma-Semantic Study of Injustice in the Portrayal of Al-Sayyidah Fatimah Al-Zahraa in Islamic Narrations

A Thesis

Submitted to the Council of the College of Education for Human Sciences, Wasit
University, in Partial Fulfilment of the Requirements for the Degree of Master of
Education in English Language and Linguistics

by

Zahraa Abdul Wahid Sultan

Supervised by

Prof. Khalida Hashoosh Addai Al-Ghezzey (PhD)

June 2026 A.D.

Muharram 1448 A.H.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ (42))

(القرآن الكريم، الجزء الثالث عشر، سورة إبراهيم، آية ٤٢)

صَدَقَ اللَّهُ الْعَلِيُّ الْعَظِيمُ

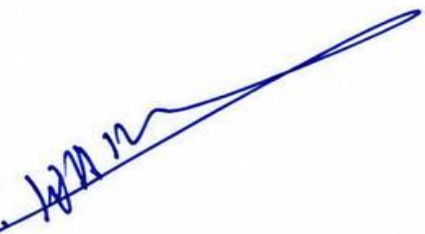
In the Name of Allah, the Most Gracious, the Most Merciful

“Think not that Allah doth not heed the deeds Off those who do wrong. He but giveth them respite against a Day when the eyes will fixedly stare In horror, -” (The Holy Qur’an, Part Thirteen, Surat Ibrahim, Verse 42) (Ali, trans, 2004, p. 615).

Supervisor's Certificate

I hereby certify that the thesis entitled (**A Pragma-Semantic Study of Injustice in the Portrayal of Al-Sayyidah Fatimah Al-Zahraa in Islamic Narrations**) by (**Zahraa Abdul Wahid Sultan**) has been prepared and written under my supervision at the Department of English/ College of Education for Human Sciences/ Wasit University as a partial fulfilment of the requirements for the degree of Master of Education in English Language and Linguistics.

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Date: **8 / 9 / 2026**

In view of the available recommendations, I forward this thesis for debate by the Examining Committee.

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Date: **8 / 9 / 2026**

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رئيس قسم اللغة الانكليزية

Committee Certificate

We certify that we have read the thesis entitled (**A Pragma-Semantic Study of Injustice in the Portrayal of Al-Sayyidah Fatimah Al-Zahraa in Islamic Narrations**) and, as an examining committee, we examined the student (**Zahraa Abdul Wahid Sultan**) in its contents and, that in our opinion, it is adequate as a thesis for the degree of Master of Education in English Language and Linguistics.

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Date: 8/9/2026

DEDICATION

*To Fatimah Al-Zahraa (PBUH), the Lady of the Women of the
Worlds, an enduring symbol of patience and justice for
Muslims throughout the world.*

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Praise be to Almighty Allah for his countless blessings and guidance. To Him belongs all the gratitude for granting me the strength, inspiration, and perseverance to complete this thesis.

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Finally, I would like to express my sincere gratitude and appreciation to my family and my friends, especially my friend Taif Saad, for their unwavering support and encouragement.

Abstract

Islamic narrations constitute a significant linguistic domain in which historical events are represented, evaluated, and interpreted. The representation of injustice concerning Al-Sayyidah Fatimah Al-Zahraa in these Islamic narrations is not merely historical; it is also constructed through inferential and evaluative resources. Although previous studies have examined this concept from historical, theological, and limited linguistic perspectives, a combined pragma-semantic investigation of this concept remains underexplored. Therefore, this study aims to identify the pragma-semantic construction of injustice in the portrayal of Al-Sayyidah Fatimah in Islamic narrations. It also seeks to identify the similarities and differences between the selected narrations from two groups of Islamic schools. To achieve these objectives, certain research questions are developed. This study adopts a qualitative approach by employing an eclectic model, consisting of Relevance Theory (Sperber & Wilson, 1995) and Appraisal Theory (Martin & White, 2005) to analyse 12 selected narrations. The study focuses on three major events in the life of Al-Sayyidah Fatimah: the inheritance of Fadak, the attack on the house, and Al-Sayyidah Fatimah's grievance. The findings demonstrate that the selected Islamic narrations employ different pragmatic and semantic aspects in constructing the representation of injustice associated with Al-Sayyidah Fatimah. Whereas the narrations of the second group foreground injustice concerning Al-Sayyidah Fatimah through explicit evaluative language, dialogic expansion, and stronger contextual support, the first group's narrations tend to reconstruct or redirect these representations through comparative evaluation, dialogic contraction, implicature, and contextual inference. The significance of the study lies in providing a pragma-semantic account of how injustice is constructed in religious discourse through the interaction of inferential and evaluative meaning. This study contributes to linguistic and Islamic studies by demonstrating how language contributes to meaning construction in religious discourse.

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LIST OF ABBREVIATIONS

AT	Appraisal Theory
QCA	Qualitative Content Analysis
PBUH	Peace Be Upon Him
RT	Relevance Theory

Arabic Transliteration System

1-Consonants

No.	Arabic Alphabet	Transliteration	No.	Arabic Alphabet	Transliteration
1	ء	‘	15	ض	ḍ
2	ب	b	16	ط	ṭ
3	ت	t	17	ظ	ẓ
4	ث	th	18	ع	‘
5	ج	j	19	غ	gh
6	ح	ḥ	20	ف	f
7	خ	kh	21	ق	q
8	د	d	22	ك	k
9	ذ	dh	23	ل	l
10	ر	r	24	م	m
11	ز	z	25	ن	n
12	س	s	26	ه	h
13	ش	sh	27	و	w
14	ص	ṣ	28	ي	y

2-Vowels

Long Vowels	Transliteration	Short Vowels	Transliteration
ا	ā	َ	a
و	ū	ُ	u
ي	ī	ِ	i

Note. Adapted from *IJMES Transliteration System for Arabic, Persian, and Turkish*, Cambridge University Press.

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CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Language should be examined with the aim of uncovering underlying social injustice. To address the question of whether language is part of inequality or contingent on it, a clear understanding of the nature of language is necessary. Lønsman (2020) suggested that the term ‘language’ should be understood as encompassing language practices, language policies, and language ideologies. Her argument is that this broader understanding of language may contribute to creating or reducing inequalities and not just reflecting them. Taking this into account, Wilmot (2024) indicated that the concept of epistemic injustice explores how individuals can be harmed in their capacity as knowers by the judgments of others. Language is often used in the categorisation of “us” and “them,” given that it is an immediately visible marker of social difference.

Fricker (2007) identified two primary types of epistemic injustice, testimonial injustice and hermeneutic injustice. Testimonial injustice is a situation in which a speaker is given a credibility deficit because of prejudice, whereas hermeneutic injustice happens when people have no conceptual resources to attribute their experiences to dominating structures. McKinnon (2016) stated that:

one way to harm people... is to harm them in their capacity as knowers, and as epistemic agents. When we systemically exclude people of a particular social identity, such as women, people of colour, disabled people, and many intersectional identities, we enact both epistemic and political violence. (p. 442)

In line with these perspectives, the present study highlights the linguistic representation of injustice concerning the Prophet’s daughter, Al-Sayyidah Fatimah, in Islamic society. This is

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achieved by conducting a detailed pragma-semantic analysis of selected Islamic narrations across two major groups of Islamic schools.

1.2 Statement of the Problem

Islamic narrations constitute a fundamental discursive field in which historical events, religious authorities, and social meanings are produced. Such narrations are not simply descriptive accounts of historical events, but rather pragma-semantic mediated representations with specific representational and interpretive strategies. Ricoeur (1984) noted that narrative discourse reconstructs events by organising them into significant representations, rather than simply representing them. According to Halliday (1994), language is a social semiotic system that organises experience and constructs meaning. Therefore, Islamic narrations, especially those related to Al-Sayyidah Fatimah, not only narrate events but also create different interpretive frameworks to understand concepts such as justice and injustice.

The meaning in such narrations is explicit as well as implicit. Understanding discourse does not solely rely on the explicit content but also incorporates inferred meaning based on contextual clues and communicative goals. Grice (1975) emphasised that speakers frequently convey meaning indirectly through implicature, whereas Yule (1996) noted that listeners interpret meaning according to their assumptions and shared knowledge. Moreover, semantic analysis considers meaning to extend beyond denotation to include connotative and evaluative aspects that influence interpretation (Leech, 1981). As such, the discourse of injustice must be considered both in terms of the inferential processes and explicit linguistic form that help the hearer interpret the discourse.

In Islamic discourse, the same historical events are often portrayed differently in various narrations, giving rise to different understandings of historical characters and events. These

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variations are not just theological, but are also affected by systematic differences in language. According to Halliday (1994), language offers resources through which experience is realised, so different uses of language can create different realities. As such, the representation of injustice may be amplified, downplayed, or obscured in different ways according to the linguistic choices made within each narrative school.

Although this is a crucial topic, previous studies concerning Al-Sayyidah Fatimah have focused on historical, theological, rhetorical, ideological, and limited linguistic aspects (Rowe, 2008; Khetia, 2013; Al-Hindawi & AbuKrooz, 2018; Rostami & Ghotbi, 2019; Mehdi, 2023; Ghanim, 2024). These works have contributed significantly to her historical significance, rhetorical discourse, linguistic characteristics, and ideological representation. However limited attention has been given to the systematic linguistic construction of injustice. More specifically, the previous studies do not address the representation of injustice from an integrated pragma-semantic perspective, which integrates pragmatic inference with evaluative meaning.

This gap suggests a need for a pragma-semantic informed study that draws attention to the underlying processes of meaning construction, rather than merely interpreting the surface meaning. In this regard, this study adapts an eclectic framework combining Relevance Theory (RT) by Sperber and Wilson (1995) and Appraisal Theory (AT) by Martin and White (2005) to investigate the pragma-semantic construction of injustice in selected Islamic narrations.

1.3 Research Objectives

The present study aims to achieve the following objectives:

- 1- To examine the pragmatic aspects used in the construction of Islamic narrations regarding injustice in the portrayal of Al-Sayyidah Fatimah.

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2- To identify the semantic aspects involved in Islamic narrations concerning the depiction of injustice in the portrayal of Al-Sayyidah Fatimah.

3- To investigate the linguistic similarities and differences in the representation of injustice across the selected Islamic narrations in the portrayal of Al-Sayyidah Fatimah.

1.4 Research Questions

According to the above objectives, this study seeks to answer the questions below:

1- What are the pragmatic aspects used in the construction of Islamic narrations regarding injustice in the portrayal of Al-Sayyidah Fatimah?

2- What are the semantic aspects involved in Islamic narrations concerning the depiction of injustice in the portrayal of Al-Sayyidah Fatimah?

3- What are the linguistic similarities and differences in the representation of injustice across the selected Islamic narrations in the portrayal of Al-Sayyidah Fatimah?

1.5 Scope and Limits

This study is qualitative in nature and adopts pragmatic and semantic approaches for analysing the linguistic structure of injustice in selected Islamic narrations. The present study aims to examine how specific pragma-semantic aspects are used across two major groups of Islamic schools to construct, express, or deny injustice. The selected data include (12) narrations distributed across two major groups of Islamic schools. The first group consists of six narrations based on the works of Al-Bukhari, Ibn Hanbal, Al-Tabari, Ibn Taimia, and Ibn Saad. The second group includes six narrations from sources such as Al-Tabarsi, Al-Qummi, Al-Majlisi, and Al-Hilali. The selected narrations cover major events in the life of Al-Sayyidah Fatimah, especially those involved in the inheritance of Fadak, the attack on the house, and Al-Sayyidah Fatimah's

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grievance. Eight narrations are chosen for the first two events and four for the last event. The data are analysed using the pragmatic and semantic categories outlined in section 3.6.

1.6 Significance

The pragma-semantic analysis of injustice as a form of Islamic narration is of significant academic and interpretive value as it contributes to a deeper understanding of how language functions in constructing meaning across two major groups of Islamic schools. This work offers a more comprehensive analysis, revealing how particular pragma-semantic aspects are used to construct, articulate, or deny injustice, in order to go beyond such superficial understandings of the narrations. From a linguistic perspective, the work contributes to scholarship by introducing a more systematic and theoretically based approach to religious discourse and the application of an integrated pragmatic and semantic framework to research. In this regard, it extends the discourse analysis of the religious texts by illustrating how inferential meaning intersects with evaluative language. Moreover, the work is relevant to the explanation of the differences in the interpretation of common historical events, as the linguistic representation of the same object produces different interpretations based on the variability of the schools. It also addresses a significant gap in the analysis of Islamic narrations by focusing on the role of language in the construction of injustice. Accordingly, the study is useful to the field of pragmatics, semantics, discourse analysis, and religious studies as it offers essential information to those researchers and readers who are interested in the connection between language, meaning, and interpretation.

1.7 Layout

This study is structured into five chapters. Chapter One presents the background of the study, the statement of the problem, objectives, questions, scope and limits, significance, and organisation. Chapter Two introduces the literature review of the study. It addresses the concept of

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injustice from the Islamic and linguistic viewpoints. It also exhibits the linguistic representation of injustice in religious discourse, presents previous relevant studies, and identifies the research gap in the present study. Furthermore, Chapter Three is concerned with the methodology of the study, including the nature of the study, data collection method, data selection, and the strategies and approaches used in the study. Moreover, Chapter Four is dedicated to the analysis of the data under study, findings, and the discussion of findings. Finally, Chapter Five formulates the conclusions in relation to the research questions and provides recommendations and suggestions for further studies.

CHAPTER TWO**LITERATURE REVIEW****2.1 Introduction**

This chapter defines the concept of injustice, first by defining some basic concepts. Then, it places injustice within the context of Islamic thought by employing Qur'anic interpretation, jurisprudential and Prophetic hadith, and ethical aspects. It also sheds light on this concept in Islamic schools and on post-prophetic injustice. After that, it turns to linguistic perspectives, dealing with the meanings and implications and linguistic markers of injustice. In addition, it presents a pragmatic basis based on Relevance Theory and semantic basis with an attention on Appraisal Theory. This chapter also presents an explanation of the portrayal of Al-Sayyidah Fatimah throughout the Islamic narrations.

2.2 General Concepts and Definitions of Injustice

Some theorists have identified four fundamental principles of justice, which they refer to as human rights. In this regard, any legal system that corresponds to these four principles and proves to adopt a higher respect towards them can be said to have a higher proportion of justice. A right to life is the primary natural human right that cannot be denied to any person. This right is the basis of other rights, such as the right to defence. The second natural human right is to live according to reason and the human society should free people to this natural ability. The third natural right of man is the free choice of occupation and the use of land. In this right, everyone is allowed to use land and the products produced on it according to his or her will, and no one is allowed to interfere with such activities or their results unless they cause the will of others to be violated. The fourth natural right of man is the equality among all individuals. It provides that the

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rulers and the people, irrespective of their wealth, are accorded equal rights before the law and have a legitimate right to control their rights (Kashani, 2017).

Injustice is the essence or evidence of unfairness, iniquity, and oppression. It is also an unfair doing or occurrence (Stevenson, 2010). Shklar (1990) addressed that the difference between misfortune and injustice is based on the willingness and capacity of individuals to act or to abstain from acting for those who suffer, on whether we blame or exonerate is assigned, whether assistance is offered or denied, and whether suffering is justified or merely explained. When individuals are able to alleviate suffering yet fail to do so, they are unfair in a passive sense, even if they did not cause that suffering, whatever its source. By contrast, when individuals themselves inflict suffering, they are unfair in an active sense. Victimization was a common form of injustice in which people suffer or were treated unfairly. Victimization narratives showed how this injustice was experienced and reflected in discourse (Mohammed & Al-Ghezze, 2024).

The term oppression, in its new usage, is the deprivation and injustice of certain people, which are not imposed on them by some powerful authority, but by routine activities of a liberal society. The tyranny of one ruling group of people over another, in this new sense, must definitely be termed as oppressive. Nonetheless, oppression can also be defined as the systematic restrictions of groups, and this is not always based on the intentions of the tyrant. Oppression here is not the result of the decisions or actions of a select group of people. Its reasons are rooted in unquestioned norms, patterns, and symbols, and in the presumptions on which institutional rules are based and the total implications of following the rules (Young, 1990).

In religious discourse, injustice is the disobedience to God's command. The term injustice is obtained from a root meaning to misplace something. Therefore, it means to override the appropriate limit, to violate the rights of people, or to commit a deed of oppression. In the Holy

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Qur'an, injustice is an inclusive term covering all forms of injustice, from polytheism to certain acts of transgression against oneself or others (Khadduri, 1984).

2.3 Injustice in Islamic Thought

In the Holy Qur'an: ﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ...﴾ (القرآن الكريم، الجزء الخامس، سورة النساء، آية ٤٠). "Allah is never unjust in the least degree..." (The Holy Qur'an, part Five, Surat Al Nisa, Verse 40) (Ali, trans, 2004, p. 197). And classical exegetes made it clear that any sort of injustice is therefore the fault of humans, and not God (Ibn Kathir, 2003). Khan (2020) stated that the concept of justice has more than one dimension. The theological conception of justice represents the vertical dimension of humanity and the divine, and the entire manifestation of justice among human beings exists within the scope of social justice. This category has accommodated a spectrum between macro-level political and economic components and micro-level interpersonal relationships between family members, friends, neighbours, and other close associates.

In the Holy Qur'an, injustice is described as such acts that are wrong and infringe others' rights. Justice and injustice are framed as a major dichotomy, and are used to contrast actions based on the divine will of Allah and those that go beyond the limits He has prescribed (Brockopp, 2003). Injustice is one of the most dangerous transgressions and criminal violations that pose a major threat to the integrity of society. As a form of harm that disproportionately affects innocent people, injustice erodes social cohesion and systematically undermines personal rights. It also has deleterious consequences, such as spreading envy, hatred, revenge, and conflict among people. These consequences may eventually lead to the destruction of individuals and society (Abdul Baqi, 2020).

According to Belhaj (2025), the theology of injustice has two aims: it trains the unjust to accept moral and legal responsibility, and it provides the victim with delayed justice and

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vengeance. This dual purpose may be attributed to the dual meaning of injustice as wronging in the moral sense, and oppression in the more political sense of people or communities. To express the magnitude of injustice and its impact on others, Ali ibn Abu Talib stated:

”...وَاللّٰهُ لَوْ أُعْطِيَ الْأَقَالِيمَ السَّبْعَةَ بِمَا تَحْتَ أَفْلَاقِهَا، عَلَى أَنْ أُعْصِيَ اللَّهَ فِي نَمْلَةٍ أَسْلُبُهَا جُلْبَ شَعِيرَةٍ مَا فَعَلْتُهُ...” (الشريف الرضي، ٢٠١٦، الخطبة ٢٢٣، ص. ٥٣٠).

By Allah, even if I were to be given all the domains of the seven heavens with all that exists under the skies in order to disobey Allah to the extent of snatching one grain of barley from an ant, I would never do it... (Ali ibn Abu Talib, 2013, Sermon 221, p. 179)

Ismail (2010) indicated that justice in Islam entails putting things in their proper places. Justice has at least three very important aspects. First, justice means placing a person in a position or a role that is suitable to his/her abilities. Second, it means making a judgement or decision that is appropriate to the situation or to the individual concerned. Finally, it means placing wealth or property in the hands of those who rightfully deserve it. Justice, too, is Allah's attribute, and to stand firm to justice is to be a witness to Allah even though this may be contrary to individuals' interests, or to the interests of those people who are near and dear to them. Islamic justice is something greater than the formal justice of any human law. It investigates the deepest motives underlying human actions, which are performed with an awareness of Allah's presence.

The Holy Qur'an describes injustice as the misplacement of things by giving to the unworthy the rights of others, and elevating the unqualified over the honourable. This usually occurs through the exploitation and misuse of four powers: money, authority, weapons, and media. Injustice is the instrument of every traitor who fears the penalty of his treachery and oppression and the means of all transgressors to hide their transgressions. Although the oppressors may temporarily be able to misplace things through oppression and tyranny, they lack the blessings of

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success, guidance, and prosperity. For example, Pharaoh did not succeed in the end except by placing his name at the head of the list of unjust corruptors of all time, and only a body remained, which bears witness to the power of Allah in seizing the oppressors. Not a king or kingdom remained (Nehela, 2023).

2.3.1 Qur'anic Interpretation of Injustice

The main meaning of injustice, among many authoritative lexicologists, is to place a thing where it does not belong. This fundamental meaning is obviously at work in the Qur'anic practice of the expression. In the Qur'anic situation, it means to act in contradiction of the will and pleasure of Allah, and to go beyond the boundaries of an individual's power or authority, infringing on the rights of others (Izutsu, 2002). This definition aligns with the Qur'anic warning against transgressing divinely established limits.

﴿...تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾ (القرآن الكريم، الجزء الثاني، سورة البقرة، آية ٢٢٩).

“... These are the limits ordained by Allah; so, do not transgress them. If any do transgress the limits ordained by Allah, such persons wrong [themselves as well as others]” (The Holy Qur'an, Part Two, Surat Al Baqara, Verse 229) (Ali, trans, 2004, p. 93).

Injustice in the Qur'anic structure is not just restricted to ethical evil, but it is an extended theological aspect. Leaman discussed the idea of injustice, which involves oppression, moral failure, and going against the direction of God. He underlined that the worst kind of injustice is 'shirk,' as the latter is a fundamental distortion of the relationship between humans and God. In this sense, injustice is a violation of the morally established order by divinity and holds human beings responsible for their deeds (Leaman, 2006). The Holy Qur'an definitely identifies polytheism as the most offensive form of injustice.

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﴿وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ (القران الكريم، الجزء الحادي والعشرون، سورة لقمان، آية ١٣).

“O my son! join not in worship (Others) with Allah: for False worship is indeed The highest wrongdoing” (The Holy Qur’an, Part Twenty one, Surat Luqman, Verse 13) (Ali, trans, 2004, p. 1036).

According to Izutsu (2002), the concept of injustice in the Holy Qur’an reflects the idea of the reckoning on the day of judgment, as he mentioned that everyone will be judged according to his deeds on earth. A good deed will be doubled by Allah, but a bad one will be punished; whatever the case, a man will never be wronged. This idea is declared in the Qur’an.

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ﴾ (القران الكريم، الجزء الثامن، سورة الأنعام، آية ١٦٠).

“He that doeth good shall have ten times As much to his credit: He that doeth evil shall only be recompensed According to his evil: No wrong shall be done Unto (any of) them” (The Holy Qur’an, Part Eight, Surat Al Anām, Verse 160) (Ali, trans, 2004, p. 342).

The Holy Qur’an places more emphasis on the importance of establishing justice in society, especially in its socio-economic aspects and repeatedly cautions that the continuance of injustice and moral corruption cause social disintegration. It frequently attributes the destruction of past nations to their continued wrongdoing and transgression, especially in situations where power is abused and moral limits are violated (Rahman, 2009).

The Holy Qur’an also defines injustice as the action that crosses the limits of God or goes beyond the limits of a right action. An unjust person is a person who commits injustice against others or against himself, or to God through sinning, resisting divine will, or attributing partners to God. In the Holy Qur’an, injustice can be in the form of indecency, disobedience, insolence,

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tyranny, disbelief, falsehood, or major sins. Injustice is not the absence of justice; it is the active opposition to the guidance of God. The Holy Qur'an assures that the unjust people will be punished or will be damned to hell (Belhaj, 2025). The Holy Qur'an affirms that injustice is an attribute of a Human being, not Allah.

﴿إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسُهُمْ يَظْلِمُونَ﴾ (القرآن الكريم، الجزء الحادي عشر، سورة يونس، آية ٤٤).

“Verily Allah will not deal Unjustly with man in aught: It is man that wrongs His own soul” (The Holy Qur'an, Part Eleven, Surat Yūnus, Verse 44) (Ali, trans, 2004, p. 633).

2.3.2 Jurisprudential (Fiqh) and Prophetic Hadith Perspectives on Injustice

It is on the authority of Abu Dharr al-Ghifari, on the part of the Prophet (Peace Be Upon Him) (PBUH), that what he has reported about his God, is that His God said:

”يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي، وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالُمُوا“ (مسلم ابن الحجاج، ١٩٩١، حديث ٢٥٧٧، ص. ١٩٩٤).

“Verily I have made oppression unlawful for me and my servants too, so do not commit oppression” (Muslim ibn al-Hajjaj, 2009, Hadith. 6247, p. 1549). This hadith situates injustice as a human act that is forbidden by God. It occurs when people violate moral boundaries either against themselves or other people. Therefore, injustice is a human act that must be avoided.

This divine prevention creates the essential lawful frame in Islam, where unfairness is not only a moral fault but a violation of a holy command. Consequently, Islamic jurisprudence draws the distinction between the rights of God and the rights of individuals, in those infringements of human rights, such as harm or misuse of property, are forms of injustice, which cannot be corrected through repentance alone but through restitution or forgiveness. This attitude highlights the sacredness of human rights in Islamic jurisprudence (Kamali, 2002). Islamic jurisprudence conceptualises the idea of injustice through a rights-based framework, where individuals are

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viewed as “rights-bearers whose rights cannot be infringed without due process of law.” In this regard, any violation of such rights, in property, legal process, or personal status, is a kind of injustice (Fadel, 2007, p. 7).

The intensity of these injustices is further underscored in the prophetic Hadith, which warns that performing a devotional act is insufficient to redress violations of human rights. The prophetic hadith in Sahih Muslim presents the concept of the ‘bankrupt’ person at the Hereafter as a person who had caused harm to others, even though this person had participated in worship. The Messenger of Allah (PBUH) said:

”الْمُفْلِسُ مَنْ أَتَى يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ، وَيَأْتِي قَدْ شَتَمَ هَذَا... وَأَكَلَ مَالَ هَذَا...“ (مسلم ابن الحجاج، ١٩٩١، حديث ٢٥٨١، ص. ١٩٩٧).

“The bankrupt of my Umma would be he who would come on the Day of Resurrection with prayers and fasts and zakat but... since he hurled abuses upon others... and unlawfully consumed the wealth of others” (Muslim ibn al-Hajjaj, 2009, Hadith 6251, p. 1550).

Considering the serious consequences, the jurisprudence of Islam prescribes collective responsibility to avert injustice before it sets in; to that end, the concept of preventing oppression is understood to be a way of helping the oppressor himself to avoid the continuation of his own tyranny. In Islamic law, commanding the right and forbidding the wrong entail an obligation to avoid injustice. The Prophet (PBUH) said:

” (اَنْصُرْ اَخَاكَ ظَالِماً اَوْ مَظْلُوماً) قَالُوا: يَا رَسُولَ اللَّهِ، هَذَا نَنْصُرُهُ مَظْلُوماً، فَكَيْفَ نَنْصُرُهُ ظَالِماً؟ فَقَالَ: تَأْخُذُ فَوْقَ يَدَيْهِ“ (البخاري، ١٩٩٧، حديث ٢٤٤٤، ص. ٣٦٢).

Help your brother, whether he is an oppressor or is an oppressed one. People asked, 'O Allah's Apostle! It is all right to help him if he is oppressed, but how should we help him

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if he is an oppressor? The Prophet said, by preventing him from oppressing others (Al-Bukhari, 1997, Hadith 2444, p. 362).

2.3.3 Ethical and Moral Dimensions of Injustice in Islam

The notion of injustice in the ethical paradigm of Islam is more than a violation of the law because it is a moral failure. Izutsu (2002) examined the moral approach of the Holy Qur'an in the issue of injustice and described it as exceeding the limits and violating the rights of others or God. Moreover, injustice in Islam is not only a form of social sin, but it is the perversion of the spiritual self. The moral side is internal, and this implies that the person who commits injustice does so at the expense of their own self before they can hurt the victim. This kind of self-blame leads to spiritual blindness that isolates the person from the saving grace of God and honesty. In line with this, the ban of injustice acts as a hedge to the spiritual well-being of the individual and the community integration.

Draz (2008) explained this internal moral implication, stating that the Holy Qur'an presents injustice not only as a social crime, but as a form of darkness that covers the soul. Morally, the unjust person does not merely harm others; rather, he also betrays his own spiritual standing. Ethics, therefore, is concerned with morality and the norms that should guide the human behaviour and interaction. Islamic ethics strongly condemns immorality, injustice, and oppression, and on the other hand promotes justice, goodness and moral responsibility in society (Badalova, 2023).

The Islamic definition of justice serves as a wholesome religious value that holds the community together. This is why injustice is regarded as a direct interruption of the divine order. It is not merely a secular relationship between two people but a triangular relationship of the oppressor, the victim, and Allah. As Allah is the supreme source of justice, any form of injustice is essentially a contest over the divine will and a danger to the moral balance required to have an

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operational society (Khadduri, 1984). Sachedina (2005) demonstrated that “human beings having been endowed with innate capacity to know right and wrong, and having been endowed with free will, are responsible for their actions before a just God” (p. 255). Hence, injustice and other evil actions are presented as matters of moral human choice and personal responsibility.

2.4 Post-Prophetic Injustice: The Crisis of Succession and Rights

Madelung (1997) presented the Saqifa episode as a precipitate political arrangement conducted in the absence of Banu Hashim. He stated that the outcome of the Saqifa was a precipitate and ill-considered deal. It was decided upon without the presence of Banu Hashim. The preparations for burying Muhammad were in progress, and Ali and the family were faced with a *fait accompli*.

Moreover, Donner (2010) mentioned that the classical sources recount a heated gathering of the Ansar at the meeting of the Banu Sa'ida. On this occasion they determined that the community of the believers should be united together, and that Abu Bakr, the nearest companion of Muhammad, should become the political successor of Muhammad, but without prophetic authority. Donner (2010) further noted that some reports indicated that “the prophet's cousin and son-in-law, 'Ali, refused to swear an oath of allegiance recognizing Abu Bakr's selection for as long as six months” (p. 98).

Political exclusion, according to Muhammad Baqir al-Sadr, the injustice of the case on Fadak was not only financial conflict, but also opposition to the establishment of the new government. Al-Sadr (1955) mentioned that:

” كانت فذك معنى رمزياً يرمز الى المعنى العظيم ولايعني تلك الأرض الحجازية المسلوبة ... بل هي الثورة على أسس الحكم والصرخة التي أرادت فاطمة أن تقتلع بها الحجر الأساسي الذي بُني عليه التاريخ بعد يوم السقيفة“ (ص. ٤٤).

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Fadak was a symbolic meaning representing a great notion and not that seized piece of land... It was the revolution against the bases of the rule and the outcry, by which Fatima wanted to pluck out the cornerstone, on which history was built after the day of the Saqifa. (Al-Sadr, 2002, p. 58)

Although some sources stated that she would not see him and that she remained angry with him until her death, others, like Ibn Saad, reported that she did see him, although much against her own will and only because that was pleasing to Ali. Whereas some accounts stated that she turned her face to the wall, or that she made Abu Bakr weep at a stern lecture, Ibn Saad only reported that she was satisfied with him (Clohessy, 2018).

2.5 Linguistic Perspective on Injustice in Islamic Narratives

Lane (1863) determined the linguistic boundaries of injustice, not only by defining it as a misplaced action, but as a violation of property rights. Injustice is the act of positioning a thing in the wrong place; mislaying it. This occurs either by increasing or decreasing, or by turning from the appropriate time and place and violating the accurate limit. It is an act of causing darkness. And from the Arabic language scholars' perspective, it is using the other's property without their permission.

Izutsu (2002) enlarged the explanation to clarify the function of injustice as an offence of individuals' rights by clarifying it within the religious setting. In the Qur'anic setting, the term injustice is not exercised in a general view. Here, the matter is not about "putting a 'thing' in a wrong place," but about mistreating an individual in a state he or she does not merit. Therefore, injustice in this situation is a relational matter, suggesting a specific relation between two people.

Madelung (1997) investigated the historical application of these definitions to the denial of Al-Sayyidah Fatimah's property. In the early Islamic schools, a specific form of injustice was

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manifested in the house of Al-Sayyidah Fatimah. Particularly, concerning the appropriation of Fadak land since Al-Sayyidah Fatimah's demand was built on the fact that the estate was given to her by the Prophet as a gift during his lifetime. Once Abu Bakr refused to admit her testimony, she claimed that she should inherit her father's estate. Therefore, her linguistic grievances articulated in her discourses denoted a deep sense of a right being infringed.

Qutbuddin (2006) surveyed the employment of the linguistic binary of Justice/Injustice by Al-Sayyidah Fatimah's sermon to structure her complaint. She considered the sermon of Al-Sayyidah Fatimah as a masterpiece of early Arabic rhetoric. It is organised around the binary of Justice and Injustice to articulate her grievance in ethical and religious words. This rhetorical technique is used to express a larger scale of complaint that has been interpreted by other sources as being the focus of the expression of the suffering of Al-Sayyidah Fatimah in the Islamic schools.

Leaving the financial argument aside and focusing on the physical sanctity of the house, Soufi pointed to the terminology employed by narratives to refer to the so-called "Incident of the Door" as a significant harm. Soufi (1997) examined the terminology employed in a number of narratives that use physical and moral terms of offence concerning the 'Incident of the Door'. She focused on the use of concrete physical expressions like 'pressure,' 'force,' and bodily injury by these reports as elements of the larger construction of Al-Sayyidah Fatimah's image in devotional and historical writings. Soufi did not attempt to determine the historical reliability of these sources, but she emphasised the contribution of this kind of description to the formation of ideas about the suffering of Al-Sayyidah Fatimah and her moral greatness in the Islamic narrative schools.

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2.6 Linguistic Dimensions of Injustice

The linguistic study of injustice involves the analysis of the connection between language and unequal power relations, which is based on the mechanisms by which discourse can be used to create and maintain domination in daily interactions (Fairclough, 2015).

2.6.1 The Meaning and Implications of Injustice

Semantically speaking, the meaning of injustice is not restricted to the lexical meaning but has a descriptive and emotive element. Lyons (1995) highlighted that it is important to realise that the meanings of such terms need to differentiate between the denotative reference of the words and the connotative effect. As such, in the use of the term in discourse, it serves not only to put a label on an event but to mobilise moral opposition to it.

At a pragmatic level, going beyond what the words convey, the implication of injustice is frequently expressed by the unsaid. In social communication, the speakers often use the indirect meaning in order to show how unfair things are without making any accusations. According to Thomas (1995), to grasp meaning in interaction requires a focus beyond the words themselves to the force of the utterance. A conversational maxim may be violated in order to create an implicature, namely, an additional meaning that is inferred from context rather than explicitly expressed in the literal meaning of the sentence.

Fricker (2007) assumed that there is even a deeper layer of meaning that is referred to as 'hermeneutical injustice.' This happens when the collective resources of meaning-making in the society are not enough so that marginalised groups are unable to find the words or concepts to explain their sense of injustice. Hermeneutical injustice is when one is disadvantaged unfairly if there is a distance between collective interpretive resources and they cannot use them to make

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sense of their social experiences. This absence of meaning makes the injustice a mystery since the victim is not able to fully express the injustice committed against them.

2.6.2 Linguistic Markers of Injustice

Fairclough (2015) indicated that suppression of agency is the most significant linguistic form of injustice that serves the purpose of covering the identity of the oppressor. Authors, when using unequal power relation texts, tend to use grammatical forms like ‘nominalisation’ and ‘passivation’ in order to control the representation of the events. Through the transference of a verb process into a noun (nominalisation) or out of the subject of a passive sentence, the text highlights only the effect, or the victim, and the agent is eliminated in the narrative. The linguistic strategy is very successful because it takes the blame off the offender and portrays injustice as a normal occurrence, and not something deliberate.

Closely related to agency is the construct of ‘transitivity’ that outlines the syntactic organisation of actions and participants. The linguistic cues in this construct define who does what to whom and foreground or background such roles. Using transitivity manipulation, a violent act of injustice can be coded in a way that makes it seem less impactful or that the blame is redistributed. The strength of this grammatical tool was highlighted by Fowler (1991), who noted that transitivity is the basis of representation, making it possible to examine the varying encodings of the same event. The causal relationship between a perpetrator and an act of violence is obscured with a particular syntactic pattern, such as an agentless passive, thereby reducing the perceived degree of injustice.

In addition to syntax, injustice can be characterised by semantically motivated polarisation policies, which create a strong dichotomy between ‘Us’ and ‘Them.’ This discursive figure conventionally involves a positive depiction of the in-group (the powerful) and a negative

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depiction of the out-group (the victims) and it can be said to act as a linguistic signifier, the justification of the unfair treatment as a result of ascribing negative attributes to the victims (van Dijk, 2008).

Simpson (1993) shed light on another indirect indicator of injustice, which lies in the use of modality that are the language constructions that convey the level of assurance or authority of a speaker. High-affinity epistemic modality (must, certainly, obviously) refers to statements made by the authors that they consider an absolute truth and, as such, rules out other possible interpretations. This creates a circumstance where the prevailing discourse can be projected as a factual reality and silences those opposing which may highlight the unfair status quo.

Linguistic choices are important in structuring social actors and social events in discourse, which affects the perception of legitimacy, responsibility, and injustice by readers. Halliday and Matthiessen (2014) stated that language is a tool for the construction and representation of experience. In this context, ideological lexicalisation can be used to label groups and individuals by using contrasting terms like “freedom fighters” and “terrorists”, which carry specific evaluative and ideological connotations (van Dijk, 2006). Similarly, Machin and Mayr (2012) pointed out that the selection of words is not neutral, but that it is ideologically driven and represents a certain perception of reality. They also describe how discursive strategies like over lexicalisation can indicate ideological focus by over-emphasising lexical items. Likewise, van Leeuwen (2008) stated that functionalisation plays a role in constructing the representation of social actors and that the representation of individuals is described in terms of what they do, rather than in terms of who they are.

2.7 Pragmatic Approach: An Overview

Huang (2007) defined pragmatics as the rigorous study of meaning in relation to language use. O’Keeffe et al. (2020) mentioned that pragmatics development starts with Figures like Morris, Austin, Grice, and Searle, who attempt to understand meaning-making through language beyond its literal form and meaning. Pragmatic has a degree of variation among practitioners. Certain theorists approach pragmatics as a general study of language use, while others define it as the study of communicative interaction, and others define pragmatics as a methodology for the study of language as it functions in communication. The basic facts related to pragmatics refer to certain instances where a speaker, by means of an utterance, expresses information that goes beyond or deviates from the literal semantics of the lexical items used (Allott, 2010).

Unubi (2016) stated that the term pragmatics first appeared in the philosophy of language in the 1930s, when philosophers of language began to focus on understanding linguistic symbols, and this focus later contributed to the development of semiotics, which is the study of signs. Pragmatics is commonly thought of as the empirical study of the use of language, which includes the analysis of context-dependent meanings as well as meanings that were intended by the speaker. This interdisciplinary field presupposes, on one hand, the existence of language and its users as well as contextual parameters, and on the other hand, the existence of context-independent meanings (Fetzer, 2011).

According to Mey (1993), “pragmatics is interested in the process of producing language and in its producers, not just in the end-product, language” (p. 35). Pragmatics depends strongly on context. Context is any important aspect of a dynamic setting in which a linguistic element is employed. As well as, there are three types of contexts, including the physical context, which refers to the materialistic setting of the speech; the second one is the linguistic context, which points to

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the surroundings of the same speech; and the last one is the general-knowledge context (Huang, 2014).

According to Levinson (1983), pragmatics is the examination of the relationships among language and situation that are essential to an interpretation of language recognition. Therefore, understanding an utterance demands inferences that connect what is said to common assumptions or prior statements. Thomas (1995) defined pragmatics as “meaning in interaction.” In this way, he takes into account the speaker, the hearer, the utterance, and the whole context (p. 2).

2.7.1 Relevance Theory

Relevance Theory (RT) is a cognitive theory of human communication developed by Sperber and Wilson and was articulated in full in their publication in 1986; however, the theory began to appear in the late 1970s and early 1980s as a cognition-centred replacement for Grice’s cooperative principle in human communication. (Sperber & Wilson, 1995). RT may be seen as an attempt to substantiate in detail one of Grice’s main propositions: namely, that a fundamental feature of the majority of human communication, whether verbal or non-verbal, is the expression and recognition of intentions (Wilson & Sperber, 2004).

According to the inferential model, a communicator provides some evidence of her intent to convey a specific meaning, which the audience then infers according to the evidentiary material presented. The linguistic meaning recovered by means of decoding is only one of the inputs involved in the non-demonstrative inference process leading finally to an interpretation of the speaker’s intended meaning (Wilson & Sperber, 2004).

Yus (2006) added that contrary to the so-called "code model" of communication, which holds that messages are simply encoded and decoded, Sperber and Wilson propose an "inferential model" in which decoding is an auxiliary function with respect to the interpreter’s inferential

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processes. In this framework, the decoding of utterances is only an underdetermining input to interpretation and acts mainly as evidence about the purpose of the speaker: what he or she intended to say. Although verbal communication clearly uses a coding system, namely, linguistic grammar, cognitive inference is necessary to convert schematic coded representations into fully propositional interpretations. Comprehension starts with the context-free identification of the logical form of an utterance, which is further developed to yield explicit information (explicatures) and/or implicit information (implicatures).

An explicature is an explicitly expressed assumption based on the logical form embodied by the utterance, whereas implicatures are assumptions that a communicator intends to express, but does not express. Human cognitive processes, we contend, are set to generate the greatest cognitive effect with as little processing effort as possible. In order to do this, people need to focus their attention on what they deem the most relevant information. Relevance is a potential property not only of utterances and other observable phenomena, but also of thoughts, memories, and inferential conclusions. Consistent with relevance theory, any external stimulus or internal representation that proceeds to provide input to cognitive processes may achieve relevance to an individual at a given time (Sperber & Wilson, 1995).

Wilson and Sperber (2004) proposed that the essence of relevance theory may be divided into two separate sets of assumptions. Assumptions concerning the first set relate to cognition more generally, while those that form the second set concern communication more specifically, and even more specifically, the interpretation of utterances. The most salient type of cognitive effect that emerges from the processing of an input in terms of a contextual framework is a contextual implication, a conclusion that can be inferred only from the joint consideration of an input in combination with the surrounding context, but not from either of them alone. According to the

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theory, an input, in the form of a visual perception, an auditory signal, an utterance, or a memory is a thing that is considered relevant to an individual when it triggers existing background information that is available to that individual, thereby leading to conclusions that are consequential to that individual. By the same token, RT is that an input is relevant if it results in a positive cognitive effect as a result of its processing in a context of available assumptions. Additional categories of cognitive effect are the strengthening, the modification, or the abandonment of these pre-existing assumptions.

The function of linguistic meaning in an utterance is not encoding the semantic intent of the speaker, but rather providing evidence about that speaker's intent. The universal cognitive tendency to maximise relevance allows, to a certain extent, the prediction and manipulation of the mental states of other people. What relevance theory calls ostensive inferential communication includes both the intention to inform an audience about a given proposition, and the intention to inform the audience about one's communicative intention (Wilson & Sperber, 2004, 2012). Hearers have a strong criterion to choose the most suitable interpretation; through this criterion it is possible to differentiate between one interpretation and a series of possible interpretations, to the point that if an initial interpretation is considered to be aligned with the intended meaning, the hearer stops thinking at that point (Yus, 2006).

In this study RT is adapted as a theory of pragmatics. RT is a cognitive-pragmatic framework which views communication as an inferential process rather than as a purely code-based process. It is based on the view that communication consists not only of decoding the signals of language but also making inferences about what the speaker intends to convey from the available evidence, and from assumptions made about that context (Sperber & Wilson, 1995). The primary principles of RT adapted in this study can be described as follows:

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1- Explicature-Implicature Distinction: This principle is used to distinguish explicature, which refers to the explicitly communicated meaning that is augmented by contextual inference, and implicature, which refers to additional meanings that are inferred over and above whatever is encoded. In the present study, this distinction is crucial for analysing the ways injustice is conveyed not only by explicit statements, but also by implicit meanings derived from the narrations (Sperber & Wilson, 1995).

2- Contextual Effects: This principle refers to the cognitive outcomes that result from the interaction of new information with existing assumptions, leading to the strengthening, revision, or contradiction of the assumptions. In this study, contextual effects play an important role in explaining the role of evaluative meanings in the formation of interpretations of injustice in particular narrative contexts (Sperber & Wilson, 1995).

3- Optimal Relevance: This principle supposes that all utterances have a presumption of optimal relevance, meaning that they have enough contextual effects to justify the processing effort required. In the present study, optimal relevance is used to explain how readers interpret the intended meaning of the narrations by choosing the most plausible interpretation that produces the best cognitive effect at the least effort (Sperber & Wilson, 1995).

2.8 Semantic Approach: An Overview

According to Lyons (1977), semantics is a field of linguistics primarily concerned with the study of meaning in language. For him, one of the core objectives of semantics is to determine what meaning really is, since the word “meaning” and “to mean” have a lot of distinct but related senses in standard English. Kornai stated semantics as the examination of meaning, with an emphasis on the meanings of linguistic expressions, including complete sentences and texts, rather

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than the interpretations of mathematical formulas or of alternative semiotic systems (Kornai, 2020).

Kreidler (1998) referred to semantics as “the systematic study of meaning, and linguistic semantics is the study of how languages organize and express meanings”, highlighting the regularity of meaning patterns and their presentation in lexical and grammatical structures (p.3). Moreover, semantics is the study of meaning expressed through language and is one component of a broader model of linguistic description, together with phonetics, phonology, morphology, and syntax (Saeed, 2016). According to Kroeger (2022), semantics is “the study of the relationship between linguistic form and meaning” (p. 4).

Compositional approaches, primarily linked to formal semantics, claim that the meaning of a sentence is taken from the meanings of its constituent parts and the rules governing them, employing tools such as predicate logic, model theory, and truth conditions to elucidate these regularities (Portner, 2005; Griffiths, 2006). From this perspective, semantics offers a principled account of how the meaning of deeper expressions regularly depends on their structure.

At the same time, influential studies have shown that semantic meaning is not just abstract or independent; it is closely linked to thought and conceptualisation. Cruse (2011) suggested that semantics must consider nuanced distinctions in sense and connotation, asserting that meaning is shaped by its suitability for particular communicative purposes, and is therefore closely related to actual language use.

2.8.1 Appraisal Theory

White (2015) stated that Appraisal Theory (AT), created by Martin and White in collaboration with their colleagues between the 1990s and 2000s, provides a way of analysing the meanings that texts express in the positive or negative assessment. It focuses on how the level of

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intensification or directness of attitudinal utterances is increased or reduced, and how speakers or writers interact dialogically with previous interlocutors or prospective respondents to the proposition in hand. These resources for meaning-making are collectively referred to as the “language of evaluation” (p. 1).

Furthermore, over an approximately fifteen-year period, AT has continued to develop as a result of research carried out by a group of scholars led by Professor James Martin of the University of Sydney. The term ‘Appraisal’ can be regarded as an umbrella category alluding to all evaluative linguistic practises, including some of those by which speakers or writers take on certain value positions or stances, and some of those by which they negotiate stances with either actual or possible interlocutors (White, 2001).

Hood (2017) described appraisal as “one of two discourse semantic systems of interpersonal meaning” (p. 384). The conceptualisation of language that the proponents of the appraisal framework have engaged in is based on the systemic functional linguistics theory hypothesised by Halliday and his collaborators (White, 2015). According to systemic functional linguistics, three interrelated modes of meaning, textual, ideational, and interpersonal, function simultaneously on each and every utterance (Martin & White, 2005).

The evaluative meanings specified by the appraisal framework are important mechanisms through which the “interpersonal” metafunction works. They enable speakers and writers to express emotions, preferences, and judgments with greater or lesser intensity and degree of directness. Moreover, they make the construction of propositions more or less contentious or warranted and thus align or misalign with possible value positions prevailing in the immediate communicative context. Within the interpersonal metafunction model adopted by Martin, these appraisal resources interact with two other interpersonal systems: first, the communicative tools

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by which speakers and writers carry out the speech functions of asserting, questioning, responding, commanding, advising, and offering; and second, the system of meanings that mediate the degree of “involvement” expressed by speakers (White, 2015).

Attitudinal evaluations are important not only for their ability to identify the speaker’s or writer’s feelings and values, but also because the articulation of these evaluations can be associated with the speaker’s or writer’s status or authority as understood in the text, and, further, they perform rhetorically to create relations of alignment and rapport between the writer or speaker and actual and potential respondents (Martin & White, 2005). In the appraisal analysis, the construction of interpersonal meaning is investigated. This involves examining in detail the decisions that speakers make regarding the use of appraisal resources (Eggins, 2004).

Attitude, along with Graduation and Engagement, is one of the three sub-categories of Appraisal. Expressions of attitude play an important role in the alignment of individuals in relationships of solidarity. Consequently, attitude consists of three dimensions and is called ‘Affect,’ ‘Judgement,’ and ‘Appreciation’ (Hood & Forey, 2005). The second appraisal system is concerned with engagement. This system marks out the possibilities for negotiating stances between subjects in discourse. An initial categorisation distinguishes between single and multi-voiced texts, which are referred to by Bakhtin as monoglossia and heteroglossia, respectively. A third semantic area of appraisal is graduation. This subsystem is related to the ability of the language to express “meaning by degree.” Meanings may be modulated or graduated on dimensions of force or focus (Hood, 2017, p. 390).

Appraisal is one of three major discourse semantic resources for the construction of interpersonal meaning. AT comprises three interacting subsystems: ‘Attitude,’ ‘Engagement,’ and ‘Graduation’ (Martin & White, 2005). In this study, AT is employed to examine the semantic

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realisation of injustice through the use of evaluative language, especially within a narrative context. The main principles of AT followed in this study are summarised below:

1- Attitude: This subsystem is related to the linguistic expression of feelings and evaluation and is organised in three main categories: Affect, Judgement and Appreciation. It offers the basic structure for analysing the encoding of evaluation in discourse (Martin & White, 2005; Oteíza, 2017). In this study, judgement is selected because the study investigates moral evaluations of human behaviour and actions associated with injustice. Judgement is the evaluation of human behaviour according to the norms established by society, and divides it into two major groups, namely, social esteem (normality, capacity, and tenacity) and social sanction (veracity and propriety). While social esteem is in relationship with admiration and criticism in a community, social sanction is an evaluation of moral and ethical standards, such as praise or condemnation. In the present study, Affect and Appreciation are not the primary focus because they evaluate emotions and entities rather than moral conduct. Therefore, judgement is of special importance here, as it allows us to analyse how actions and behaviours are judged morally and, to discover how injustice is constructed through patterns of approval, blame, and condemnation in the selected narration.

2- Engagement: This subsystem is concerned with the sourcing and negotiation of voices in discourse, and looks at how speakers or writers situate their perspectives with respect to other perspectives. It makes the distinction between Monoglossic and Heteroglossic expressions and examines how alternative positions are recognised, supported or challenged and thereby shapes the dialogic nature of evaluation (Martin & White, 2005; Oteíza, 2017).

3- Graduation: This subsystem refers to the scaling of evaluative meanings in which attitudes can be intensified or softened throughout discourse. It works through two dimensions, namely Force

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and Focus, so that evaluative meanings can vary in strength and scope. In the present study, the researcher employs force in understanding how the degrees of evaluation intensify or weaken the representation of injustice and thus contribute to the strength and effect of evaluative positioning within the narrations (Martin & White, 2005; Oteíza, 2017).

2.9 The Representation of Al-Sayyidah Fatimah in Islamic Narrations

The life of Al-Sayyidah Fatimah began in the sacred landscape of Mecca, born into the heart of the prophetic mission during a period of intense persecution. Historical records indicated that her birth was not merely a biological event but a spiritual milestone. According to the second group of Islamic schools recorded in *Al-Kafi* by Al-Kulayni, her conception was preceded by a divine gift, marking her as a celestial light destined to continue the lineage of the Prophet. The first group sources, such as Ibn Saad in the ‘Women of Madina,’ documented her birth shortly before the revelation, highlighting that she grew up witnessing the physical and social struggles of her father, which forged an inseparable bond between them (Ibn Saad, 1995; Al-Kulayni, 2015).

As well as, her upbringing was characterised by a unique proximity to the Prophet (PBUH), earning her the title *Umm Abiha* (The Mother of her Father) due to her care for him after the death of her mother, Khadija. Upon migration to Medina, her marriage to Ali ibn Abi Talib solidified the foundation of the *Ahlul Bayt*. Clohessy (2018) noted that this period established her not just as a domestic figure but as a spiritual pillar of the community. Her house was adjacent to the Prophet’s Mosque, symbolising her centrality to the Islamic message. This foundational period of reverence stands in stark contrast to the turbulent events that would follow the Prophet’s passing.

Al-Sayyidah Fatimah’s identity in Islamic schools is formed by her position in the Prophet’s household, her connection to the most elevated examples of female piety, and her symbolic position in later memories of Muslims. Stowasser situated Fatimah in the Islamic schools

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of models of exceptional women, in which religious eminence for a woman is related to piety, moral virtue and closeness to prophetic authority. McAuliffe described Al-Sayyidah Fatimah as a woman of a very high religious rank. She is described as Sayyidat Nisa' al-'Alamin, and as one of the most honoured women in Islamic schools. Thurlkill further explored this symbolic aspect by focusing on the feminine image of Al-Sayyidah Fatimah that is created in Shi'ite Islam in terms of purity, suffering, intercession, and spiritual authority. Therefore, that Fatimah's identity is not just a biographical or familial identity but a religious and ideological one which allows Muslim communities to express virtues, authority, suffering, and belonging (Stowasser, 1994; McAuliffe, 2002; Thurlkill, 2007).

This reverence is enshrined in both groups of Islamic schools. In the canonical first group schools, *Sahih al-Bukhari* established her centrality through the Prophet's statement, identifying her anger with his own. This theological equation suggested that the subsequent injustice directed toward her was not merely a personal grievance but a violation of the Prophet's sanctity. Thus, the transition from the Prophet's life to his death marked a dramatic shift in the narrative from veneration to violation (Al-Bukhari, 1997).

Following the death of the Prophet, historical accounts differed regarding the treatment of his daughter. Some historians mitigated the details of the conflict but still reported crucial evidence regarding the coercion she faced. Al-Tabari (1990), in his seminal history, recorded the threats directed at her residence and stated that the new authority threatened to burn down her house in order to secure allegiance, even while Fatimah was inside.

Another narrative, however, describes the reported execution of this threat as the primary act of injustice. Al-Kulayni (2015), in *Al-Kafi*, presented the assault on her house not just as a political manoeuvre but as a physical violation that resulted in the crushing of her sanctity and the

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martyrdom of her unborn child, Muhsin. These narratives depict the ‘Incident of the Door’ as the catalyst for her subsequent physical ailment and the beginning of the systemic oppression of the Prophet’s household.

The consequences of this injustice extended to her economic rights and social status. Al-Qurashi (2006) detailed the seizure of Fadak, a property gifted to her by her father. He argued that this dispossession was a calculated strategy to weaken the financial independence of the Ahlul Bayt, forcing them into a position of reliance on the state. The legal battle she conducted was thus a defence of divine entitlement rather than a mere dispute over land.

The psychological and social consequences of these events are profoundly captured in the second group biographical works. Al-Mufid (1981) described her profound grief, noting that her ‘House of Sorrows’ became a symbol of silent protest. Her continuous weeping was not merely an expression of personal loss but a political act that reminded the community of the Prophet’s absence and the immediate betrayal of his legacy.

Modern socio-political readings of her life emphasise her role as a revolutionary figure. Shariati (1981) interpreted her stance as the model of resistance against oppression. He argued that Al-Sayyidah Fatimah chose to withdraw from society to preserve the purity of the message, refusing to legitimise a system she viewed as unjust. Her resistance was passive yet powerful, using her very existence and suffering as a critique of the status quo.

The injustice climaxed in her isolation and final days. Ibn Saad (1995), confirmed in Al-Tabaqat that she passed away while still angry with the dominant figures of the caliphate. The details of her martyrdom and burial reflect the peak of this ‘oppression narrative.’ Al-Qummi (2010), in ‘House of Sorrows,’ elaborated on her final will, in which she requested a secret burial

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at night. This request was a strategic final blow to her oppressors, denying them the social capital of attending her funeral and leaving her grave unknown as an eternal sign of her protest.

2.10 Previous Studies

Although previous studies have extensively examined the concept of injustice concerning Al-Sayyidah Fatimah from historical, theological, rhetorical, and, to a limited extent, linguistic perspectives, they are relevant to the present study in certain respects. However, no one has investigated this concept from an integrated pragmatic-semantic perspective.

Khetia (2013) conducted a master's thesis, entitled "*Fatima as a Motif of Contention and Suffering in Islamic Sources,*" at Concordia University, Canada. The study explored the representation of Al-Sayyidah Fatimah in the narratives surrounding the succession after the death of Prophet Muhammed (PBUH) in order to defend the sectarian accounts. Khetia claimed that by comparative textual research of Sunni historiography and Shia hadith literature, each group portrayed Al-Sayyidah Fatimah's image differently in order to reinforce or resist the political authority. Some Sunni sources portrayed her as emotional and her grievances as confusion and the figure of Abu Bakr as a stabilising one. Conversely, works of Shi'i thought stressed her wisdom and sorrow and depicted her as a victim of injustice perpetrated by Abu Bakr and Umar. The research also dealt with the gendered and theological dimensions that formed these narratives. Khetia concluded that Al-Sayyidah Fatimah became a critical figure in the ideological disputes and not a peripheral historical figure. The findings contradict the Western tendencies to ignore the importance of her. The thesis highlighted the symbolic significance of Al-Sayyidah Fatimah in the development of the early Islamic sectarian identity.

Al-Hindawi and AbuKrooz (2018) carried out a study, entitled "*A Pragmatic Study of Argument in Fatimatulzahra's (P.B.U.H.) Speech,*" at the University of Babylon and the

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University of Kufa, Iraq. the aim of the study was to determine the main pragma-rhetorical argumentation strategies that Al-Sayyidah Fatimah employed in her speech and the ways these strategies achieved her argumentation purposes. The study employed a qualitative method to analyse the speech through an eclectic framework according to the model of argument developed by Toulmin and a model of pragma-rhetorical tropes. As a result of this analysis, it was identified that the most common strategies of the argument were rhetorical questions, metaphors, and warrants, all of which have been combined to substantiate all the statements of the speaker and positively influence the audience. To sum up, the study established that the discourse of Al-Sayyidah Fatimah utilised these strategies to attain a persuasive effect, which demonstrates her linguistic refinement and profound understanding of Islamic values.

Rostami and Ghotbi (2019) conducted a study in Iran, entitled “*The Elements of Grammatical Cohesion in the Sermon of Fadak*.” The study provided a linguistic analysis of the Sermon of Fadak based on the theory of cohesion presented by Halliday and Hasan. The descriptive-analytical method is used by studying the grammatical cohesive devices employed by Al-Sayyidah Fatimah and specificity was given to references, substitution, ellipsis and conjunctions in Al-Tabarsi’s Al-Ihtijaj. The research showed how these grammatical elements work to create a cohesive and eloquent texture and hence semantic interconnectivity of the sermon’s components. The results highlighted the importance of the strategic use of such cohesive factors, other than reinforcing the structural integrity of the piece, strongly enhanced its argumentative effect on the audience members, confirming the sermon’s status as a masterpiece of eloquent Arabic literature.

Mehdi (2023) conducted a study, entitled “*A Linguistic Study of Al-Zahraa’s Inheritance Speech*,” at the University of Baghdad, Iraq. The study examined the inherited sermon of Al-

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Sayyidah Fatimah in order to determine the linguistic features that characterise this discourse. The analysis of the sermon has been conducted on numerous levels, semantics, pragmatics, stylistics, and rhetoric, with the help of the relevant linguistic theories in order to establish its peculiarities. The research justified the supposition that the sermon was unified and brief as a result of the language techniques that were applied by Al-Sayyidah Fatimah. Mehdi discovered that there was a permanent persuasive effectiveness to the speech using these language techniques and saw that the findings would be useful to scholars in pragmatics, stylistics, rhetoric, oratory, and religious studies.

Ghanim (2024) conducted a study, entitled “*A Critical Socio-Cognitive Analysis of Al-Zahra’s (peace be upon her) Sermon of Fadak.*” at University of Baylon, Iraq. The purpose of the study was to examine how the various social actors were modelled in the sermon, and how their cognitive formulations supported the ideological position of Al-Sayyidah Fatimah. Ghanim utilised a socio-cognitive critical discourse analysis framework, which combines the social actor model by van Leeuwen (2008) with the proximization theory formulated by Hart (2014) and qualitatively and quantitatively analysed the sermon. The evaluation had shown that discursive strategies of inclusion versus backgrounding and activation versus passivation of social actors, as well as cognitive proximization mechanisms, were used systematically in the sermon to deliver the ideological message and support it. Important conclusions were that antagonistic figures were often backgrounded, collectivised and depicted with negative implications but Al-Sayyidah Fatimah and her in-group were negatively foregrounded, individualised, and positively related to divine power. The conclusion of the study was that these linguistic patterns were the embodiment of the ideological assumptions of Al-Sayyidah Fatimah and gave her arguments authority and persuasiveness. This study emphasised the usefulness of a socio-cognitive approach in the

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discovery of how the use of religious-political discourse could be utilised strategically to form a social representation and justify political assertions.

Ghanim (2026) conducted a study entitled “*Discursive Strategies of Devotion: A Linguistic Appraisal of Fatimah al-Zahra’s Supplication,*” at Al- Mustansiriyah University, Iraq. The study examined the narrated supplications of Al-Sayyidah Fatimah in order to investigate how evaluative language constructs spiritual authority, expresses reverence, and evokes affective responses among believers. The study adopted a qualitative approach based on Appraisal Theory (Martin & White, 2005) and analysed a corpus of seven supplications, focusing particularly on the systems of Attitude and Graduation. The Arabic texts were analysed linguistically, while English translations were provided for the selected examples. The findings revealed that the supplications contained many attitudinal resources which emphasised reverence, piety, moral integrity and humility before Allah. Judgement was mainly realised through positive evaluations of divine attributes, particularly capacity and normality, whereas Graduation intensified and quantified the evaluative meanings expressed in the texts. The study further showed that these evaluative resources contributed to constructing Al-Sayyidah Fatimah as a spiritual and symbolic figure characterised by devotion, moral integrity, and intercessory power. Ghanim concluded that the linguistic choices employed in the supplications function as significant discursive resources through which spiritual identity, ideological values, and collective religious memory are constructed.

Collectively, these studies demonstrate the historical, rhetorical, and theological significance of Al-Sayyidah Fatimah. However, none has examined the pragma-semantic construction of injustice. In this respect, the present study offers a unique contribution by using an integrated pragma-semantic approach, where both Sperber and Wilson’s RT (1995) and Martin and White’s AT (2005) are applied. In contrast to previous studies that have focused on religious

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discourse from a rhetorical or ideological perspective, the present study examines how representations of injustice are constructed through the combination of evaluative language, attitudinal positioning, implicit meaning, and inferential interpretation of the selected narrations. By adapting this integrated analytical framework, this study seeks to uncover how implicit meaning and explicit linguistic choices in the context of injustice influence readers' perception and interpretation of injustice in Islamic discourse.

CHAPTER THREE**METHODOLOGY****3.1 Introduction**

This chapter presents the theoretical framework adapted for the present study and explains the pragmatic and semantic methods used to interpret the notion of injustice in Islamic narrations. Additionally, this chapter offers a systematic account of the nature of the study, data collection method, data selection, criteria for data selection, procedures of analysis, and methods of analysis in order to achieve the objectives of the study.

3.2 Nature of the Study

Research methodology is commonly categorised into three broad approaches: qualitative, quantitative, and mixed methodology. Often, the distinction between qualitative and quantitative research is framed in terms of using words (qualitative) rather than numbers (quantitative), or using closed-ended questions as opposed to open-ended questions. At the same time, Mixed-methods research is an approach to inquiry that involves collecting not only quantitative but also qualitative data. The basic assumption of this type of inquiry is that the combination of qualitative and quantitative approaches gives a fuller understanding of a research problem than either approach alone (Creswell, 2014).

Qualitative research is an umbrella term encompassing an array of interpretive techniques that try to describe, decode, translate, and otherwise come to terms with the meaning, not the frequency, of some more or less naturally occurring phenomena in the social world (van Maanen, 1979). Dörnyei (2007) noted that qualitative research involves data collection procedures which result mainly in open-ended, non-numerical data that is then analysed primarily by non-statistical methods; qualitative research is concerned with subjective opinions, experiences, and feelings of

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individuals, and thus the explicit goal of research is to explore the views of the participants about the situation being studied. Qualitative researchers examine things in their normal settings, trying to make sense of phenomena (Silverman, 2011).

Creswell (2014) defined qualitative research as an approach to explore and understand the meaning individuals or groups give to a social or human problem. The process of qualitative research includes emerging questions and procedures, data collection that usually occurs in the participant's setting, data analysis that inductively builds from particulars to general themes, and the researcher's interpretations of these data.

Qualitative research involves the study, use, and collection of a variety of empirical materials such as case study, personal experience, introspection, life story, interviews, artifacts, cultural texts and productions, observational, historical, interactional, and visual texts describing routine and problematic moments and meanings in people's lives (Denzin & Lincoln, 2011). Merriam (2009) stated that qualitative researchers are interested in understanding how people interpret their experiences, how they construct their worlds, and what meaning they attribute to their experiences.

This study employs a qualitative research method, particularly qualitative content analysis (QCA), because it allows for an in-depth interpretation of meaning. Since the data of the present study consist of selected Islamic narrations which require interpretive analysis rather than statistical measurement, QCA method is considered most appropriate for exploring how injustice is constructed and represented through language, allowing the researcher to provide a detailed and interpretive account of the data (Schreier, 2012).

3.3 Data Collection Method

Before selecting a data collection method, the type of data that is required for the study should be determined. Creswell (2014) clarified that the type of data collected in a study is governed by the research problem and the adopted approach. In the present study, data collection is conducted within a qualitative framework, focusing on textual data derived from Islamic narrations. Qualitative data collection is the process of gathering, organising, and interpreting non-numerical data to uncover patterns and thematic analysis. It helps researchers make sense of open-ended responses, interviews, and other unstructured data sources (Dye, 2025).

Dörnyei (2007) stated that qualitative research is characterised by an emphasis on the contextual interpretation and depth of analysis. It focuses on an understanding of phenomena in their natural settings and an interpretation of meanings embedded within texts. This is especially relevant to the present study, which examines the construction of injustice from a pragma-semantic perspective in narrations within Islamic evaluative linguistics and implicitness. Such characteristics make qualitative research suitable for analysing narrative texts in which meaning depends on context and is interpretively generated.

The process of data selection used in this study follows purposive sampling, where the selection of the cases is aimed at choosing the cases that are particularly informative and relevant to the research objectives. As Patton noted “the logic and power of purposeful sampling lie in selecting information-rich cases” (Patton, 2002, p. 230). Accordingly, the selected narrations are selected according to the relevance of the narration to the theme of injustice as well as the suitability of the narration to pragma-semantic and interpretative analysis.

Furthermore, the adequacy of the data set is decided by the principle of saturation. Saturation is reached when “no new information or themes are observed in the data” (Guest et al.,

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2006, p. 59). In the present study, selecting (12) narrations has been considered sufficient as recurring patterns of implicit meaning and evaluative language were observed, indicating that the dataset is adequately representative of the phenomenon under investigation.

3.4 Data Selection

The data of the present study include 12 carefully chosen Islamic narrations on important events describing injustice to Al-Sayyidah Fatimah. For the purpose of analysis and classification, the data are grouped into the following three events: Inheritance of Fadak, Attack on the House, and Al-Sayyidah Fatimah's Grievance. This categorisation is not arbitrary, but is methodically motivated because it enables the analysis of the patterns of implicit meaning and evaluative language within clearly defined contextual boundaries. This helps to enhance the quality and consistency of the analysis and also enables some degree of comparison between the selected events. The narrations are distributed as in Table (3.1).

Table 3.1

The Selected Data of the Study

No.	Event	Source	Page in the Arabic Source	Page in the English Translation Source
1	Inheritance of Fadak	Al-Bukhari (1997)	381	381
2		Al-Tabarsi (1966/2017)	138	132
3		Ibn Hanbal (2008/2012)	56-57	31-32
4		Al-Qummi (2007/2010)	168	155-156

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5	Attack on the House	Al-Tabari (1962/1990)	202	186-187
6		Al-Majlisi (1983/2015)	197	279
7		Ibn Taimia (1986)	291	—
8		Al-Hilali (2000/2019)	153	35
9	Al-Sayyidah Fatimah's Grievance	Ibn Taimia (1986)	459-460	—
10		Al-Majlisi (1983/2015)	175-178	251-255
11		Ibn Saad (1968)	682	—
12		Al-Qummi (2007/2010)	164	196

3.4.1 Criteria for Data Selection

Data selection criteria are the principles and conditions used to select data that are relevant, reliable and appropriate for addressing the research questions. Qualitative inquiry does not involve a random selection of data, but rather a purposeful selection of data that could help address the research questions. This is closely related to purposive and criterion-based sampling, which emphasises the selection of “information-rich cases” that can provide rich insights into the research problem (Patton, 2002). In addition, qualitative research underscores the significance of selecting contextually meaningful data, as it aims to understand and interpret meaning rather than count the frequency of that meaning (Creswell, 2014).

The data are chosen in line with these principles in the following ways:

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- 1- The narrations are limited to those that explicitly or implicitly encode instances of injustice associated with Al-Sayyidah Fatimah, thus ensuring a direct and coherent alignment with the central focus of the study.
- 2- The selected narrations have clear linguistic potential for analysis, through the presence of implicit meanings as well as evaluative expressions, most notably judgement, that can be analysed within pragma-semantic framework.
- 3- The selected data are drawn from a collection of recognised and authoritative sources, thus ensuring the reliability and consistency of the texts under examination.
- 4- The narrations exhibit a sufficient degree of contextual coherence and interpretative clarity, allowing for credible and theoretically grounded analysis while minimising ambiguity.
- 5- The texts are complete and contextually intact, as linguistic analysis may be less accurate when fragmented or decontextualised data are included.
- 6- The data set is restricted to narrations that offer sufficient depth for analysis, in which recurring patterns of implicit meaning and evaluative language are identified without the emergence of substantially new insights, suggesting saturation has been reached.

3.5 Procedures of Data Analysis

The analysis of the selected data is carried out with a systematic qualitative procedure which integrates the pragmatic and semantic dimensions of the analysis, for the purpose of analysing the linguistic construction of injustice. Sperber and Wilson's (1995) RT and Martin and White's (2005) AT are used as the basis of analysis for both inferential meaning and evaluative language in the selected narrations. The analysis is conducted according to the following steps:

- 1- The researcher begins with a careful and iterative reading of the selected narrations to identify linguistically salient segments that code evaluative positioning and reflect instances of injustice.

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2- The analysis is conducted primarily on translated narrations. However, three of the narrations (two from Ibn Taimia and one from Ibn Saad) are translated into English by Asst. Prof. Dr. Muhannad Hadi Altalqani, paying special attention to preserving the original pragmatic force and semantic content in order to ensure the accuracy and consistency of the analysis.

3- Linguistic elements are analysed pragmatically from the perspective of RT (Sperber & Wilson, 1995) with particular regard to the distinction between Explicature and Implicature, the function of Contextual Effects, and the principle of Optimal Relevance in an attempt to examine how meaning is inferred beyond the literal level.

4- The pragmatic analysis is then complemented by semantic analysis through the application of AT (Martin & White, 2005) with particular regard to its three core subsystems: Attitude, Engagement, and Graduation, in an attempt to explore the construction, negotiation, and intensification of evaluation in the texts.

5- In addition, the interplay between implicit meaning and explicit evaluative language is explored in an attempt to demonstrate how pragmatic and semantic elements operate together in building a coherent and multidimensional representation of injustice.

6- The results are then integrated to provide a comprehensive interpretation of how injustice is encoded, conveyed and understood in the analysed narrations.

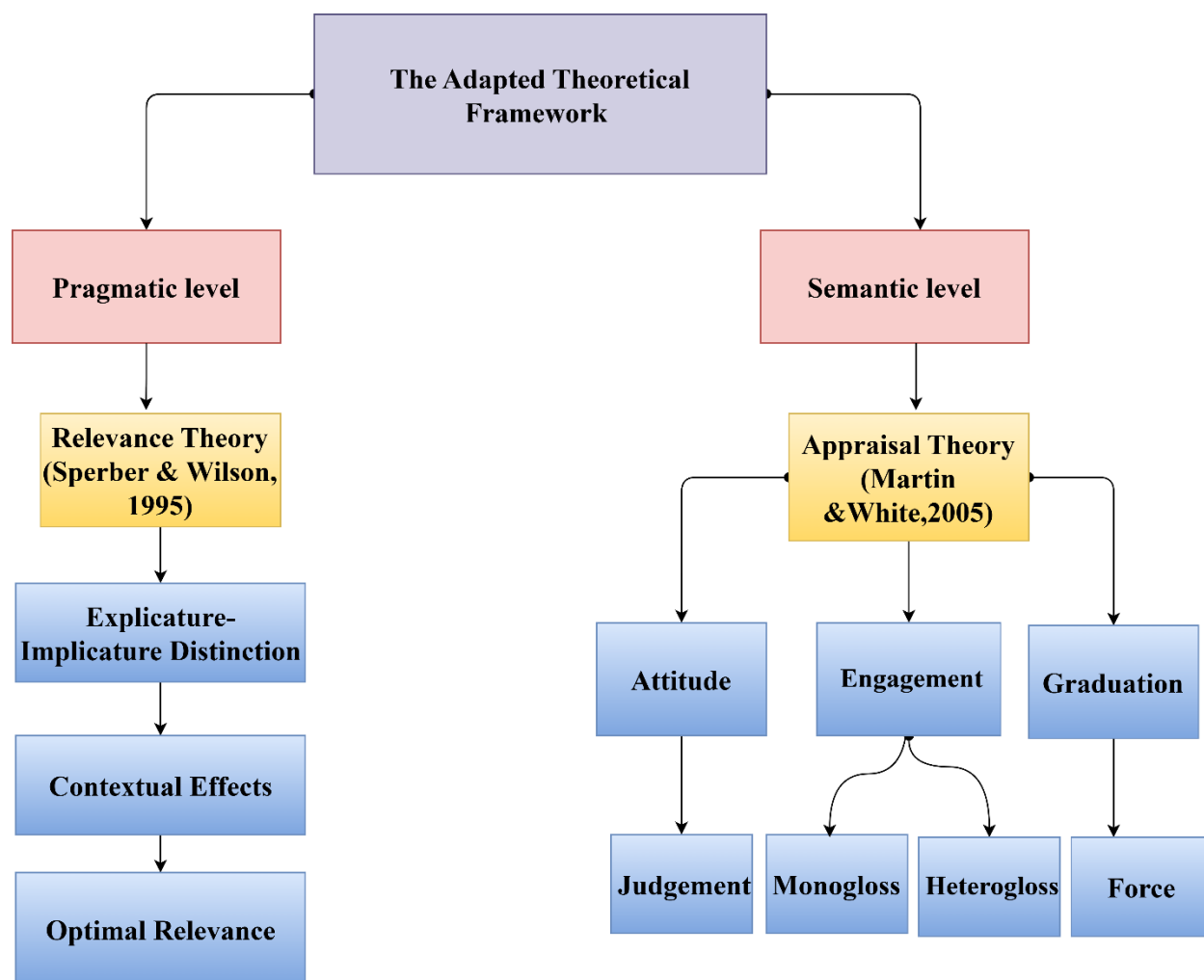
3.6 Theoretical Framework

The present study is grounded in a dual theoretical framework that integrates pragmatic and semantic perspectives to provide a comprehensive account of how injustice is pragmatically and semantically constructed in the selected narrations. The analysis is based on two levels. The first level is the pragmatic analysis which is based on Sperber and Wilson's (1995) theory of relevance (see section 2.7.1). The second level is the semantic analysis which is based on Martin

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and White's (2005) theory of appraisal (see section 2.8.1). The combination of these two theories allows the research to investigate both implicitly inferred interpretations and explicitly encoded evaluative meanings, thereby provide a multidimensional comprehension of meaning construction.

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Figure 3.1*The Integrated Theoretical Framework of the Study*

Note. Adapted from Sperber and Wilson (1995) and Martin and White (2005).

CHAPTER FOUR**DATA ANALYSIS, FINDINGS AND DISCUSSION****4.1 Introduction**

This chapter is devoted to the investigation of injustice in the portrayal of Al-Sayyidah Fatimah in (12) selected Islamic narrations from two major groups of Islamic schools, decoding and analysing them based on pragmatic-semantic perspective. The analysis in the present study is guided by an eclectic theoretical framework, which is presented in detail in Chapter Three. The framework integrates a pragmatic approach based on Sperber and Wilson's (1995) RT and semantic approach based on Martin and White's (2005) AT. The (12) selected narrations are divided into three categories, according to the type of events: four of them are dedicated to the inheritance of Fadak, four to the attack on the house, and four to Al-Sayyidah Fatimah's grievance. The selection of the narrations has been achieved based on their linguistic relevance to the theme of the study.

4.2 Data Analysis

To ensure a systematic analysis, the selected data are classified into three events: The Inheritance of Fadak, the Attack on the House, and Al-Sayyidah Fatimah's Grievance. Within each event, the narrations are further classified into two groups of Islamic schools, following the nature of their sources. The first group consists of narrations drawn from sources such as, (Al-Bukhari, Ibn Hanbal, Al-Tabari, Ibn Taimia, and Ibn Saad). The second group, on the other hand, consists of narrations selected from sources such as, (Al-Tabarsi, Al-Qummi, Al-Majlisi, and Al-Hilali).

4.3 Narrations of the Inheritance of Fadak

This section examines four narrations concerning the inheritance of Fadak, which are analysed according to two groups of Islamic schools. Each group has two narrations, starting with "Al-Bukhari" and ending with "Al-Qummi." In this part, the researcher will pragmatically and

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semantically analyse one narration from the first group followed by a corresponding narration from the second group.

4.3.1 Narration (1)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا هِشَامٌ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ ((عَنْ عَائِشَةَ أَنَّ فَاطِمَةَ وَالْعَبَّاسَ عَلَيْهِمَا السَّلَامُ أَتَيَا أَبَا بَكْرٍ يَلْتَمِسَانِ مِيرَاثَهُمَا مِنْ رَسُولِ اللَّهِ ﷺ وَهُمَا جِينِذٌ يَطْلُبَانِ أَرْضَيْهِمَا مِنْ فَدَكٍ وَسَهْمَهُمَا مِنْ خَيْبَرَ)). فَقَالَ لِهَمَا أَبُو بَكْرٍ: (سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَا تُورَثُ، مَا تَرَكْنَا صَدَقَةً، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ مِنْ هَذَا الْمَالِ، قَالَ أَبُو بَكْرٍ: وَاللَّهِ لَا أَدَعُ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُهُ فِيهِ إِلَّا صَنَعْتُهُ، قَالَ: فَهَجَرَتْهُ فَاطِمَةُ، فَلَمْ تَكَلِّمْهُ حَتَّى مَاتَتْ. (البخاري، ١٩٩٧، حديث ٦٧٢٥-٦٧٢٦، ص. ٣٨١)

Narrated ‘Aishah رضي الله عنها Fāṭima and al-‘Abbās came to Abū Bakr, seeking their share from the property of Allāh’s Messenger ﷺ, and at that time, they were asking for their land at Fadak and their share from Khaibar.... Abū Bakr said to them, “I have heard from Allāh’s Messenger ﷺ saying, ‘Our property is not to be inherited, and whatever we (after our death) leave is to be spent in charity, but the family of Muḥammad (ﷺ) may take their provisions from this property.’” Abū Bakr added, “By Allāh, I will not leave the procedure I saw Allāh’s Messenger ﷺ following during his lifetime concerning this property.” Therefore Fāṭima left Abū Bakr and did not speak to him till she died. (Al-Bukhari, 1997, Hadith 6725-6726, p. 381)

1-Pragmatic Analysis of Narration (1)

A- Relevance-Theoretic Analysis of the First Narration (Al-Bukhari)

From a relevance theoretic point of view, this narration encodes the denial of entitlement via inferential design and not through explicit refusal, which puts Al-Sayyidah Fatimah’s right in a weakened position. At the level of **Explicature-Implicature Distinction**, the explicatures in the narration are two authoritative propositions: the attributed prophetic maxim, “*Our property is not to be inherited,*” and the procedural commitment, “*I will not leave the procedure I saw the*

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Messenger following.” Both clauses do not necessarily encode a speech act of refusing to the request that Al-Sayyidah Fatimah made.

There is no surface-level proposition that can be identified as *your claim is rejected*. Instead, rejection is an implicature that is required due to incompatibility between the inheritance request and the cited rule. This implies that the denial is inferentially constructed. In terms of relevance, when denial is encoded as implicature, as opposed to explicature, interpretive responsibility is located on the hearer, and the linguistic visibility of denial is diminished. Al-Sayyidah Fatimah’s entitlement is therefore backgrounded since the process of its cancellation is not an explicitly asserted act but a derived conclusion.

In terms of **Contextual Effects**, the action the narration performs is a frame replacement, which lowers the cognitive strength of the entitlement expectation. The first context set up by the clause “*came seeking their share*” sets up a frame of expectation of kinship inheritance. However, this frame is not actually expanded by supporting explicatures, such as transfer events, ownership predicates, or evidential markers. It is, however, contextually light. The introduced prophetic rule then serves as a context-replacing input, not only an input that extends a context. The readers are prompted to revise the assumption of inheritance based on kinship and replace it with a rule of non-inheritance grounded in doctrine.

The entitlement frame has not been elaborated strongly, and hence the contextual revision has occurred with rather low resistance. The next fact that Al-Sayyidah Fatimah has no words to say for the rest of her life gives a strong interpersonal consequence, yet there is no evaluative commentary, so the reader has to form his or her own contextual evaluation. Therefore, the asymmetries in the distribution of contextual effects are: rule activation is contextually strong,

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entitlement expectation is weakly elaborated. This imbalance is the cause of the cognitive marginalisation of the right claim.

Under **Optimal Relevance**, the narration is structured towards authoritative closure and minimum linguistic expansion, resulting in a phenomenon that can be termed relevance compression. A simple procedural rule, an attributed rule, and an oath-backed procedural commitment are given as being adequate to resolve the dispute; no long justification sequence exists and no dialogic elaboration. This has a high cognitive effect and claims termination at low processing cost. Relevance-guided comprehension promotes such effective inputs and as such, the authoritative rule prevails as the interpretive anchor.

By contrast, the claimant's loss and withdrawal require more inferential work for the reader to make the connection between consequence and cause. The processing burden is thus not evenly distributed, authority position is relevance-efficient; entitlement loss is inference-heavy. , this design gives precedence to the acceptance of rules and secondary to the denial of rights. Marginalisation is thus accomplished by optimal-relevance asymmetry. One side is coded as inferentially economical and decisive, the other as inferentially diffuse and indirect.

2- Semantic Analysis of Narration (1)

A- Appraisal-Theoretic Analysis of the First Narration (Al- Bukhari)

From the perspective of **Attitude: Judgement**, evaluative legitimacy is distributed asymmetrically in this narration through moral and procedural propriety resources associated with authority voice. Al-Sayyidah Fatimah's entitlement claim is encoded without positive judgement reinforcement. Abu Bakr's position is built using evidential and conformity markers, "*I have heard from Allah's Messenger*" and "*I will not leave the procedure I saw Allah's Messenger following,*" which serve as a trigger of propriety and veracity judgement in appraisal terms. These clauses link

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the speaker to prophetic precedent and processional continuity, thereby encoding ethical dependability, but not through the use of overt evaluative adjectives. Thus, evaluation is achieved not through explicit praise but through alignment with authoritative precedent.

In contrast to this, Al-Sayyidah Fatimah's demand is encoded through a materially neutral process, namely, "*came, seeking, asking,*" and reflects action but not moral legitimacy. There is no evaluative lexeme that affirms her entitlement position, no credibility marker is attached to her position, and no propriety judgement is activated on her behalf. This pattern constitutes attenuation of appraising judgement, in which the moral status of one party is backgrounded, one party's status is evaluated by no encoding, and the other party's status is foregrounded through authority-linked judgement cues. It is the outcome that produces evaluative imbalance structurally but not explicitly.

At the level of **Engagement: Monogloss and Heterogloss**, the organisation of this narration is based on dialogic contraction, which restricts the space of interpretation of the entitlement claim. The prophetic report is presented in the form of a categorical proposition, which cannot be negated, and counter-speech justification, or evidential response to the prophetic report by Al-Sayyidah Fatimah's counter-position is not represented within the dialogue. This leads to highly monoglossic arrangement whereby there is one voice of authority who is the one in charge of interpretation. The cited rule, 'the non-inheritability rule,' is not what has been described as one of the interpretations available, but as ultimate doctrinal closure.

Then the plot of the narration shifts immediately to consequence: "*she did not speak to him till she died,*" and no intervening dialogue or negotiation is presented. This is dialogic contraction in the terminology of the appraisal and there is no debate over other positions but structural exclusion. The work of engagement resources is aimed at such normalising of procedural finality

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and minimising the dialogic lifespan of entitlement voice. Marginalisation is made through the dialogic design and the claim is there as an originating act but not there as a continuing voice.

Through **Graduation: Force**, the narration further supports asymmetry by scaling commitment and inevitability to the authority side and not amplifying the claimant side. Abu Bakr's position is enhanced with the help of the oath formula, "*By Allah*," which works as a force-raising resource increasing certainty, commitment, and interpersonal weight. The force of procedural commitment, in which his position is repeated, also adds cumulative force to his position.

By contrast, the interpersonal consequence that marks Al-Sayyidah Fatimah's permanent silence gets described without intensifiers, affect indicators, or evaluative intensification. There is no graduation utilised for her harm or in the interpersonal rupture that is described. This causes an imbalance of force: the institutional will is enhanced while the individual deprivation is diminished. In terms of appraisal, salience is a function of force; thus, the discourse prioritises procedural accuracy and lesser entitlement loss. Marginalisation then is not only evaluative but also graduational, the outcome of unequal intensity scaling.

4.3.2 Narration (2)

يا بن أبي قحافة أفي كتاب الله ترث أباك ولا أرث أبي؟ لقد جئت شيئاً فريئاً! أفعلى عمدٍ تركتم كتاب الله ونبذتموه وراء ظهوركم؟ إذ يقول: "ورث سليمان داود"... وزعمتم: أن لا حظوة لي ولا أرث من أبي، ولا رحم بيننا، أفخصكم الله بآية أخرج أبي منها؟ أم هل تقولون: أن أهل ملتين لا يتوارثان؟ أولست أنا وأبي من أهل ملة واحدة؟ (الطبرسي، ١٩٦٦، ص. ١٣٨)

O son of Abu Quhafa! Where is it written in the Book of Allah that you inherit your father and I do not inherit mine? Surely you have come up with an unprecedented thing. Did you intentionally abandon the Book of Allah and turn your back on it? Have you not read where

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it says: ‘*And Sulaiman inherited Dawood?*... You claimed that I have no share and that I do not inherit my father and there is no kinship between us! Did Allah reveal a verse regarding you from which He excluded my father? Or do you say, ‘Fatimah and her father are the people of two faiths, they do not inherit each other! Are we not, me and my father, a people adhering to one faith? (Al-Tabarsi, 2017, p. 132)

1-Pragmatic Analysis of Narration (2)

A- Relevance-Theoretic Analysis of the Second Narration (Al-Tabarsi)

From a relevance theoretic perspective, this narration builds up Al-Sayyidah Fatimah’s entitlement as inferentially strong and highly visible by making supporting premises into explicit inputs, which tightly limit the interpretation. At the point of the **Explicature-Implicature Distinction**, the discourse provides more than one entitlement, supporting explicatures: Qur’anic precedent of inheritance, continuity of kinship and identity of shared faith. Clauses like “*Sulaiman inherited Dawood*” and “*Are we not, me and my father, a people adhering to one faith?*” are explicit propositional content as opposed to background assumptions. These explicatures do not merely introduce an issue into the discourse, but rather introduce into the cognitive environment doctrinal and genealogical premises as processed assumptions. The accusation structures, “*Did you abandon the Book of Allah?*” provide another encoding of explicit challenge propositions.

Consequently, the inference space is greatly guided to deny the claim, one must address it to a set of explicit premises. In relevance terms, when supporting premises have a high degree of explicature, rejecting the validity of the competing interpretation is inferentially costly. Entitlement is therefore brought to the centre of attention as it is explicature-supported as opposed to implicature-dependent.

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Concerning **Contextual Effects**, the narration generates layering and mutually enhancing contextual inputs, and this contributes to the cognitive burden of the entitlement frame. The scriptural precedent, “*Have you not read where it says: ‘And Sulaiman inherited Dawood?’*”, the kinship relation, “*You claimed that I have no share and that I do not inherit my father and there is no kinship between us!*” and the religious unity, “*Are we not, me and my father, a people adhering to one faith?*” are not listed separately but piled up one after the other, and it forms the cumulative strengthening of the context. And every premise added increases contextual commitment and less interpretive flexibility. When several premises of high authority come together, there will be strong contextual confirmation effects for the entitlement interpretation.

Any competing rule will now have to override a thick rather than a thinly constructed context. This leads to high contextual tension and high salience. In relevance theory, interpretations that resolve the most conflicts and have the fewest contradictions are preferred. Because the entitlement supporting context is constructed so richly, an interpretation that denial is problematic is made very accessible. Injustice is not asserted, but comes out as the most context-coherent resolution of the premise cluster.

Under **Optimal Relevance**, the narration makes use of structured rhetorical interrogatives functioning as high-yield inferential stimuli that lead the reader to a constrained conclusion. Each question is intended to elicit powerful cognitive impacts with minimal processing effort based on the fact that it is making a known scriptural or doctrinal schema come to life. This is a kind of guided inferential optimisation; instead of the long declarative accusation, the use of tightly targeted questions reduces interpretive possibilities. Processing effort is controlled, whereas cognitive effect is cumulative.

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The argument is therefore highly relevant and efficient without being compressed. It is highly relevant through premise density. Unlike the relevance compression of the first narration in favour of authority closure, here relevance design is in favour of entitlement visibility in terms of inferential guidance. The most accessible interpretation in light of the accumulated premises is that the denial is at odds with established norms. , entitlement is brought to the foreground due to the fact that relevance optimisation is not connected to the rule closure but to the premise reinforcement.

2- Semantic Analysis of Narration (2)

A- Appraisal-Theoretic Analysis of the Second Narration (Al-Tabarsi)

From the perspective of **Attitude: Judgement**, this narration reverses the distribution of evaluative judgement by explicitly inscribing moral judgement in Al-Sayyidah Fatima's own speech, and by associating negative propriety judgement with the opposing position, and positive association of her claim with scriptural legitimacy. Clauses such as *"you have come up with an unprecedented thing," "did you abandon the Book of Allah"* and *"did Allah reveal a verse regarding you from which He excluded my father?"* are direct negative judgement inductions focused on propriety, veracity and religious correctness. Unlike the previous narration, judgement here is not implicit or suppressed; rather it is overtly lexicalised.

Meanwhile, positive judgement is constructed for her position through Qur'anic precedent, *"Sulaiman inherited Dawood"* and shared faith alignment, *"are we not of one faith"*. These elements are legitimacy resources, encoding doctrinal consistency and moral credibility. The judgement field is therefore fully activated on both sides, but with reversed polarity: her entitlement is morally justified whilst the denial position is morally problematic. Evaluative visibility takes the place of evaluative silence.

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At the level of **Engagement: Monogloss and Heterogloss**: The discourse is highly heteroglossic, creating heavy dialogic space with layers of voice, textual reference and projected counter-position. Qur'anic citation, rhetorical interrogatives and the anticipatory formulation "*Or do you say ...*," "*Where is it written in the Book of Allah that you inherit your father and I do not inherit mine?*" introduce alternative viewpoints explicitly, and subsequently engage with them. This has the effect of dialogic expansion rather than contraction. Multiple interpretive authorities are invoked, scripture, kinship, shared faith, and put into active dialogic interaction. It is through engagement resources that the interpretive field goes back to being reopened and widened rather than closed.

Therefore, entitlement is foregrounded because of its constant revoicing along various evidential channels. Unlike monoglossic closure, heteroglossic layering creates a discursive persistence and interpretive pressure on the opposing position. The right claim therefore takes up extended dialogic space and gains structural visibility.

Through **Graduation: Force** This narration highlights the persistence of entitlement, the cumulative argumentative intensity and repeated challenge structures. Force is applied with serial rhetorical questions like, "*Where is it written in the Book of Allah that you inherit your father and I do not inherit mine?*", accusation piling like, "*Surely you have come up with an unprecedented thing,*" and logical escalation "*Have you not read where it says: 'And Sulaiman inherited Dawood?... Did Allah reveal a verse regarding you from which He excluded my father?'*" from being legally entitled to being theologically consistent. Each interrogative is argumentative and increases the level of evaluative pressure on the opposite stance. This is force by accumulation rather than through intensifiers alone. Repetition and escalation are graduation resources, which serve to increase salience and urgency.

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In contrast to the first narration's low force representation of the claimant side, here the claimant voice is very highly amplified. In terms of appraisal, this results in entitlement foregrounding by force scaling: not only is the right claim here, but it is intensified. The need to restate, support and escalate the claim also indicates that the entitlement has been previously resisted, so the need for such effortful amplification is an index of contested right in itself.

4.3.3 Narration (3)

أَرْسَلْتُ فَاطِمَةَ إِلَى أَبِي بَكْرٍ: أَنْتَ وَرَثَتُ رَسُولِ اللَّهِ ﷺ، أَمْ أَهْلُهُ؟ فَقَالَ: لَا، بَلْ أَهْلُهُ. قَالَتْ: فَأَيْنَ سَهْمُ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ أَبُو بَكْرٍ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَطْعَمَ نَبِيًّا طُعْمَةً، ثُمَّ قَبَضَهُ جَعَلَهُ لِلَّذِي يَقُومُ مِنْ بَعْدِهِ)) فَرَأَيْتُ أَنْ أُرَدَّهُ عَلَى الْمُسْلِمِينَ. قَالَتْ: فَأَنْتَ، وَمَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ أَعْلَمُ. (ابن حنبل، ٢٠٠٨، ج ١، ص. ٥٦ - ٥٧)

Fatimah sent word to Abu Bakr saying: Are you the heir of the Messenger of Allah or are his family? He said: No; rather his family (are his heirs). She said: Where is the share of the Messenger of Allah ﷺ? Abu Bakr said: I heard the Messenger of Allah ﷺ say: "If Allah grants some wealth to a Prophet, then takes his soul, He grants it to the one who took charge after him." So I have decided to give the benefit of it to the Muslims. She said: That is fine, and you know best what you heard from the Messenger of Allah ﷺ. (Ibn Hanbal, 2012, pp. 31-32)

1- Pragmatic Analysis of Narration (3)

A- Relevance-Theoretic Analysis of the Third Narration (Ibn Hanbal)

From a relevance theoretical perspective, this narration positions Al-Sayyidah Fatimah's entitlement in a reduced inferential position, since the entitlement claim is introduced primarily through interrogatives instead of explicit propositions of entitlement. At the level of the **Explicature - Implicature distinction**, her utterances, "*Are you the heir ... or are his family?*" and

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“Where is the share of the Messenger of Allah?” are formulated as questions, and thus encode no explicit ownership propositions. Interrogatives, unlike declaratives, do not have truth-conditional content; they do not make a claim to truth, but rather, they are meant to prompt clarification; therefore, the entitlement claim does not enter the hearer’s cognitive environment with the force of a strong explicature, but rather, it remains an open issue to be answered. Thus, although the right is semantically there, it is inferentially underspecified.

In contrast, the reply *“I heard the Messenger of Allah say ...”* is in the form of an attributive report in the declarative manner, thus producing a full explicature grounded in authoritative schools. The rejecting rule is therefore processed as explicit propositional content, whereas the entitlement is still partially implicature-dependent. This explicature asymmetry explicit rule against interrogative claim has the consequence of a relatively poor inferential status for Al-Sayyidah Fatimah’s right vis-a-vis a relatively better status for the counter-position.

In terms of **Contextual Effects**, the narration sequence establishes a weak expectation of entitlement before the rule-based override and therefore diminishes the cognitive salience of her right. Since no transfer verbs, evidential markers, or evidential supports are evident from her speech, the contextual model developed by the reader only includes a general entitlement question, rather than a reinforced ownership assumption.

As a result, the contextual effects are still moderate and do not provide a strong stabilisation of an entitlement frame. When the attributed prophetic rule is introduced, there is no incompatibility with a heavily reinforced context, but the preceding questions create an interpretive gap, and the attributed rule helps fill it. This produces context-completing effects and not context-overturning effects.

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Pragmatically, if the rule applies in a weak context instead of contradicting a strong one, the override seems smoother from a linguistic point of view and less disruptive. This smoothness reduces the cognitive visibility of right denial: the contextual update prefers accepting a rule over reinforcing a claim; the claim had not been contextually amplified in advance.

Under **Optimal Relevance**, the narration is structured in such a way that the minimum number of authoritative words generates the greatest amount of interpretive payoff, to the benefit of the rejecting party. The entitlement claim is expressed through brief interrogatives that depend on the addressed response before generating substantial cognitive-efforts.

On the other hand, the counter side provides a compact but high-yield stimulus; an attributed prophetic report and an executive decision “*I heard ...*” and “*I have decided ...*” have a strong cognitive effect with minimal processing effort. This is a good example of an optimal-relevance configuration in which little linguistic material produces decisive interpretive payoff. Since relevance-guided interpretation follows the path of maximum cognitive effect for minimum effort, the hearer’s inferential trail stabilises around the rule and decision structure as opposed to the unresolved issue of entitlement.

The final acceptance, “*That is fine, and you know best,*” further reduces inferential competition by signalling interpretive closure. This relevance design leads to a pragmatic marginalisation. The right is formulated as a question but is settled in a more relevant, efficient, and authoritative answer so that the right of override is cognitively more dominant than the right of the claim.

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2- Semantic Analysis of Narration (3)

A- Appraisal-Theoretic Analysis of the Third Narration (Ibn Hanbal)

From the perspective of **Attitude: Judgement**, the encoding of Al-Sayyidah Fatimah's entitlement claim in this narration is introduced but in an evaluatively attenuated form, whilst greater resources of credibility and propriety are allocated to the counter-position. Her contribution is organised through interrogatives like "*Are you the heir... or are his family?*", "*Where is the share of the Messenger of Allah?*" The interrogative attitude in appraisal terms is challenge with no evidential validity. The questions open a judgement space without signs of legitimacy such as transfer predicates, ownership verbs or proof constructions. The noun '*the share*' semantically indexes entitlement, but without accompanying evidential reinforcement, that is gifting verb, witness reference, completed transfer grammar, the claim remains at the level of presupposed judgement, not demonstrative level.

Contrarily, the response includes an attributed report clause "*I heard the Messenger of Allah say ...*" This is a valuable positive credibility judgement resource, in attributing the counter-claim to prophetic authority. This is preceded by an executive decision predicate, "*I have decided,*" that encompasses institutional propriety and decisional legitimacy. The final acceptance, "*That is fine, and you know best,*" is a linguistic shift out of contestation of judgement and epistemic authority is once again given to the addressee. Consequently, the judgement resources are apportioned differently on the exchange: Thus, Al-Sayyidah Fatimah's entitlement is present but only weakly validated, whereas the opposing position is strongly validated through attribution and decision-making resources.

At the level of **Engagement: Monogloss and Heterogloss**, the narration presents an initial dialogic opening followed by the rapid contraction which results in a brief discursive lifespan of

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Al-Sayyidah Fatimah's entitlement voice. Her interrogative clauses, because they create the possibility of justification and make the authority of the addressee contestable, are in themselves heteroglossic in that they produce alternative answer space grammatically and consequently dialogic possibility. And yet this heteroglossic opening is not expanded with the help of supporting voices, documents, and evidences, due to the limited expansion of supporting discourse.

The counter-response, "*I heard the Messenger say ...*" introduces attributed heterogloss (prophetic voice), but this attribution is soon transformed into **monoglossic closure** in the categorical rule and the decisional clause "*I have decided to give the benefit of it to the Muslims.*" The decision statement functions as dialogic closure, presenting an outcome rather than a negotiation. Most importantly, the final words of Al-Sayyidah Fatimah, "*That is fine, and you know best,*" have the effect of explicit dialogic alignment and close the space for contestation. The discussion is structured in an open-question-authoritative-answer with minimal dialogue structure and de-emphasises the presence and persistence of her claim.

Through **Graduation: Force**, the narration gives expressive weight through grammatical and lexical scaling to the rejecting side more than to the entitlement side. That is a disparity emerges in the narration through force. Al-Sayyidah Fatimah's turns are short, interrogative, and non-amplified, and do not include intensifiers or repetitions, or a cumulative proof element, and are graded low for force in terms of entitlement claim. On the other side, the counter-position is a combination of two force- raising mechanisms, or attributed authority. "*I heard the Messenger say,*" which raises the evidential weight and executive resolution, "*I have decided,*" which raises the decisional force. The shift from reported rule to enacted decision produces accumulated force on the side of the override.

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In appraisal terms, force graduation determines interpretive salience, the side with more resources for force has more interpersonal prominence. The outcome of this linguistic scaling is the dominance of the evidentially and decisionally enhanced rejecting side over the non-evidentially or non-decisionally enhanced entitlement side, which contributes to interpretive dominance. Thus, the marginalisation of Al-Sayyidah Fatimah's right is not only thematic but also graduational: her claim is articulated with less intensity augmentation, and a shorter discourse span, making it evaluatively and interactionally subordinate in the textual structure.

4.3.4 Narration (4)

لما قبض رسول الله صلى الله عليه وآله وسلم وجلس أبو بكر مجلسه، بعث أبو بكر الى وكيل فاطمة عليها السلام فأخرجه من فذك، فأنته فاطمة عليها السلام فقالت: يا أبا بكر ادّعيّت أنّك خليفة أبي وجلست مجلسه، وأنت بعثت إلى وكيلي فأخرجته من فذك وقد تعلم أنّ رسول الله صلى الله عليه وآله وسلم صدّق بها عليّ وأنّ لي بذلك شهوداً، فقال: إنّ النبي صلى الله عليه وآله وسلم لا يورث. (القمي، ٢٠٠٧، ص. ١٦٨)

When the Prophet of Allāh passed away and Abū Bakr sat in his place (as the caliph), he sent a message to the representative of Fāṭemah at Fadak and expelled him. Fāṭemah came to Abū Bakr and said, 'O Abū Bakr! You claim to be the successor of my father and sit in his place, and you sent your messenger to expel my representative from Fadak when you know that the Prophet of Allāh had gifted it to me and I have witnesses for it. Abu Bakr replied, 'The Prophets do not leave anything as inheritance. (Al-Qummi, 2010, pp. 155–156)

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1-Pragmatic Analysis of Narration (4)

A- Relevance-Theoretic Analysis of the Fourth Narration (Al-Qummi)

From a relevance theorist's point of view, this narration is constructed such that Al-Sayyidah Fatimah's entitlement is processed as high-certainty interpretation before any rejecting rule is introduced. At the level of the **Explicature - Implicature Distinction**, the main elements of the entitlement claim are expressed in the form of full explicatures, instead of being left to inference. The propositions "*the Prophet had gifted it to me*" and "*I have witnesses for it*" are instantiated as direct, truth-conditional content including both completed-transfer and evidential predicates.

Since these elements are explicatures, the hearer is not obliged to carry out contextual enrichment to establish an ownership status. The entitlement comes to the cognitive environment directly, as an explicit assumption. The rejecting reply, a general inheritance rule, does not explicitly negate the gift event or the testimonies; rather, the denial effect takes place as an implicature resulting from applying the rule to the case.

This creates an explicature-implicature asymmetry in that the entitlement is explicit, while the cancellation is inferential. In terms of relevance theory, however, explicitly encoded assumptions have more initial cognitive stability than implicature-based cancellations, and this means that Al-Sayyidah Fatimah's entitlement survives the process of interpretation despite the processing of the counter-rule.

In terms of the **Contextual Effects**, the narrative develops entitlement salience with cumulative contextual strengthening before the introduction of conflict. Each explicature, of the type of *gift transfer*, *representative presence*, *witness testimony*, is an assumptive strengthening input, raising the level of activation of the ownership frame in the hearer's mental context. These

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inputs are not stated redundantly, rather mutually reinforcing and thus producing layered contextual effects, as opposed to isolated effects. When the categorical inheritance rule is then introduced, it does not build on this context but instead conflicts with it requiring an operation of contextual revision.

Relevance theory argues that when a strongly established assumption is forced to revise high levels of cognitive contrast and, consequently, salience will be created. From pragmatic perspective, this shows in the fact that the entitlement is not backgrounded, it is rendered first cognitively prominent and only then constrained. Because of contextual strengthening prior to the override, the entitlement is in the foreground of the inferential record and its restriction is processed as an interpretive visible adjustment rather than a neutral clarification.

Under the **Optimal Relevance**, the narrative gives more processing space and informational weight to the entitlement side than to the rejecting side and this affects interpretive prominence. The entitlement claim is expressed through a number of clauses and evidential markers, “*when you know that the Prophet of Allāh had gifted it to me and I have witnesses for it,*” which result in a high information stimulus that has rich cognitive effects that justify more processing effort.

On the contrary, the counter-statement, “*Abu Bakr replied, ‘The Prophets do not leave anything as inheritance’*” is compact and categorical representing a low processing-cost stimulus with global cancelling scope. This creates an imbalance in relevance, the audience puts forth greater resources in the creation of the entitlement interpretation than in processing the rule of override. In relevance-theoretic terms, interpretations that require more justified processing effort are more likely to remain cognitively traceable even after being revised.

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Consequently, Al-Sayyidah Fatimah's right remains inferentially foregrounded, the rule being a superimposed constraint and not discursive replacement. Thus, in terms of the pragmatic level, optimal relevance design in this narrative allows for the visibility of her entitlement despite categorical denial.

2- Semantic Analysis of Narration (4)

A- Appraisal-Theoretic Analysis of the Fourth Narration (Al-Qummi)

In the **Attitude: Judgement**, the narration emphasises the entitlement of Al-Sayyidah Fatimah through multiple marks of legitimacy and credibility directly inscribed in the structure of the clauses. The entitlement is presented not as a request or implication, but as an established legal transfer as indicated by the predicate '*had gifted it to me*' where the verb *gifted* represents a completed transfer of ownership and not a future inheritance.

This functions as a strong positive propriety judgement resource in terms of appraisal because it invokes a frame of lawful transfer. This judgement value is enhanced further by organisation of clauses of evidence '*I have witnesses for it*', as evidence of institutional verification and increased credibility. The grammatical structure is declarative, assertive and no interrogative or hypothetical judgement framework is present, to augment judgement stability.

In addition, the accusatory sentence, "*you sent your messenger to expel my representative,*" has a counter-judgement of procedural impropriety with the negative-sanction connotations of the verb *expel*. This creates a judgement contrast in the same speech act: the positive legitimacy claims in contrast with the negative propriety counter-action. Because the rejecting reply does not directly challenge the gift or witness predicates of the gift individually, the judgement weight associated with her entitlement is preserved textually and remains highly salient.

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At the level of **Engagement: Monogloss and Heterogloss**, the narration builds a broad dialogic field which enhances the discursive visibility of her right before closure. Al-Sayyidah Fatimah's utterance is very heteroglossic, bringing into play various voices of support external to her claim: prophetic transfer (*gift*), legal representation (*my representative*), and testimonial (*witnesses*). Each element serves as an independent dialogic source on its own without reference to the speaker's own perspective.

This is achieved through evidencing layering and relational reference, which expands dialogic space and develops negotiability. Her challenge clause concerning succession status also makes dialogic evaluation possible by problematising grounds of authorisation. The answer, "*The Prophets do not leave anything as inheritance,*" is in the form of a monoglossic categorical doctrine, generic subject, timeless present, universal negation, and no attributional hedge. This configuration results in dialogic contraction, but crucially, this takes place after a heteroglossic phase of expansion. Because dialogic space is first broadened and populated with evidential voices, her entitlement position is given extended discursive presence before it is closed, thus foregrounding her right, rather than minimising it.

Through **Graduation: Force**, the narration gives Al-Sayyidah Fatimah's entitlement a high argumentative intensity through accumulations of proof construction as opposed to emotional amplification. Force is increased through evidential accumulating, completed transfer verb, ownership claim, witness validation, and representative situation like, "*you know that the Prophet of Allāh had gifted it to me and I have witnesses for it.*" Each additional element contributes to the informational density, and reduces the defeasibility, and hence acts as a force amplification through the accumulation of proof.

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This results in high entitlement salience without the use of intensifiers or emotive language. The counter-rule is lexically short, and not clearly justified by evidence. Its force is based on generality rather than support piled up. The asymmetry becomes semantically evident in the following way: the larger the clauses are, the more evidential information there is, the more relational the encoding is, and the more it shifts toward the entitlement side.

In consequence, Graduation resources make her claim more prominent in the discourse and the entitlement is no longer merely mentioned; rather, it is foregrounded through force, structural density and evidential reinforcement and thus remains in a position of linguistic dominance even if it is later overridden.

4.4 Narrations of the Attack on the House

The event in this part consists of four narrations from two groups of Islamic schools, two narrations are selected from each group. Starting with “Al-Tabari” and ending with “Al-Hilali.” In this part, the researcher will analyse one narration from the first group followed by another one from the second group.

4.4.1 Narration (1)

حدَّثَنَا أَبُو حَمِيدٍ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَغِيرَةَ، عَنْ زِيَادِ بْنِ كَلَيْبٍ، قَالَ: أَتَى عُمَرُ بْنُ الْخَطَّابِ مَنْزَلَ عَلِيٍّ وَفِيهِ طَلْحَةُ وَالزُّبَيْرُ وَرَجُلٌ مِنَ الْمُهَاجِرِينَ، فَقَالَ: وَاللَّهِ لَأَحْرِقَنَّ عَلَيْكُمْ أَوْ لَتَخْرُجَنَّ إِلَى النَّيْعَةِ. فَخَرَجَ عَلَيْهِ الزُّبَيْرُ مُصَلِّيًا بِالسَّيْفِ، فَعَثَرَ فَسَقَطَ السَّيْفُ مِنْ يَدِهِ، فَوَثَبُوا عَلَيْهِ فَأَخَذُوهُ. (الطبري، ١٩٦٢، ص. ٢٠٢)

Ibn Ḥumayd-Jarīr-Mughīrah-Ziyād b. Kulayb: ‘Umar b. al-Khaṭṭāb came to the house of ‘Alī. Ṭalḥah, al-Zubayr, and some of the *Muhādjirūn* were [also] in the house (with ‘Alī). ‘Umar cried out, "By God, either you come out to render the oath of allegiance [to Abū Bakr], or I will set the house on fire." Al-Zubayr came out with his sword drawn. As he

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stumbled [upon something], the sword fell from his hand, so they jumped over him and seized him. (Al-Tabari, 1990, pp. 186-187)

1- Pragmatic Analysis of Narration (1)

A- Relevance-Theoretic Analysis of the First Narration (Al-Tabari)

From the point of view of **Explicature-Implicature Distinction**, this narration is compressed and thus depends on a relatively small number of explicit propositions that have a great weight of interpretation. The clause “*‘Umar b. al-Khaṭṭab came to the house of ‘Alī*” gives the first explicature, which is movement towards a private domestic space. The next clause, “*Ṭalḥah, Al-Zubayr, and some of the Muhājirūn*” are inside the house, is a second explicit premise indicating that the place is not an environmentally empty one, but rather socially and politically important.

The strongest explicature is contained in the direct threat “*By God, either you come out to render the oath of allegiance ... or I will set the house on fire.*” The oath marker “*By God,*” of course, along with the conditional construction “*either ... or.*” incorporates the explicit markers of coercion and consequence. The destructive predicate “*set the house on fire*” makes sure that the pressure is clear in the linguistic sense, and it is not to be inferred. In this way, the narration gives the enforcement mechanism explicitly.

However, the discourse does not give any explicit verbal response from the occupants of the house. No statement of either Ali or others within is quoted. As a result, any justification for being in the house or any claim with respect to the domestic space is left at the implicature level, not explicature. The final sequence, “*Al-Zubayr came out with his sword drawn,*” “the sword fell,” “*they ... seized him,*” gives explicit results of the confrontation. Still, the interpretation of coercive power overpowering the agency of those inside the house has to be deduced by the researcher from the sequence of events rather than verbalised directly.

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At the level of **Contextual Effects**, the narration quickly builds up a context that is centred around authority and enforcement. The clause “*came to the house of ‘Alī*” triggers a domestic context at first, but this is soon replaced by the political frame introduced in “*render the oath of allegiance to Abū Bakr.*” Once allegiance is the central issue, the scene is understood primarily as an issue of political compliance.

The situation changes once again when the threat to burn the house is introduced since now the discourse determines the situation as one of enforcement through coercion rather than negotiation. The following action phrases “*the sword fell*” and “*they jumped over him and seized him*” support this meaning by informing us that force is already at work. In this way, since the narration is not filled with some verbal defence or clarification on the side of the household, this contextual environment is also heavily guided by the frame of enforcement. The contextual effects, thus, merely sum up around authority, pressure, and suppression of resistance, whereas the internal perspective of the household is only indirectly recoverable.

When it comes to **Optimal Relevance**, the impact of the narration on communication is through compression. It uses very few clauses yet all such clauses are highly interpretive. This threat “*either you come out ... or I will set the house on fire*” is especially effective; it has demand, consequence, and escalation, all rolled into a single sentence. This design allows a researcher to reach a conclusion very fast, since the connection between refusal and punishment is made explicit.

The sudden modification from threat to physical confrontation also stabilises the explanation. Once the researcher addresses the threat clause, the subsequent seizure of Al-Zubayr is the admission that coercive enforcement was already taking place. The narration thus does create powerful cognitive effects without much linguistic elaboration. However, this efficiency also entails that the experiential dimension of the household is not developed in the discourse. The most

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accessible interpretation for the researcher is still to the enforcement of allegiance rather than to the internal perspective of the house.

2- Semantic Analysis of Narration (1)

A- Appraisal-Theoretic Analysis of the First Narration (Al-Tabari)

This narration, conveyed through the chain, Ibn Humayd- Jarir- Mughirah- Ziyad b. Kulayb develops the evaluative position through a fairly compressed yet rhetorically charged linguistic structure. On the level of **Attitude: Judgement**, the narration identifies the agent *Umar b. al-Khattab* as being the one whose behaviour is inscribed under a negative social sanction. The statement “*By God, either you come out to render the oath of allegiance, or I will set the house on fire*” is an inscribed negative judgement of propriety and renders the ethical norms of relations among the Companions.

The oath particle “*By God*” serves, however, not only as an intensifier but as a mark of moral self-authority, by which Umar ordered himself to use God’s witness to legitimise a coercive threat. This linguistic act reveals and condemns the disposition of the speaker himself. The judgement here is on the axis of social sanction, rather than social esteem, and this implicates questions of righteousness and ethical behaviour rather than capability or tenacity.

This negative sanctioning is further consolidated by the narration’s causal logic, which presents the threat not as a last resort to non-compliance, but as an immediate and unmediated response to it, thereby creating the disposition for the text of the narration to present coercive force as the primary instrument for political authority. The lack of any representation of a prior attempt at persuasion or deliberation, the narration jumps from the moment of Umar’s arrival to his threat, reinforcing the inscribed negative judgement of propriety as the researcher is left without any evidence of restraint or measured conduct on Umar’s part.

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At the level of **Engagement: Monogloss and Heterogloss**, the narration remains mostly in a monoglossic framework. It narrates the events using declarative, unhedged propositions, “*Umar came,*” “*Al-Zubayr came out,*” “*they jumped over him and seized him*”, without any of the dialogic acknowledgement of alternative accounts or opposing perspectives. This monoglossic orientation serves a rhetorical function by presenting the narrated events as self-evident within the discourse, thereby closing down the space for dispute or reinterpretation.

That single direct speech attributed to Umar is framed within this monoglossic utterance, which is the kind of utterance that has been granted the status of a documented utterance, and not a reported or contested claim. The absence of attribution verbs like “*it is said*” and “*some claim*” further enhances the dialogic contraction of the narration, that is to say, the voice of the transmitter does not mediate historical authority.

With regard to **Graduation: Force**, the narration has scalar intensification at key points of narrative tension. The conditional threat “*or I will set the house on fire*” is a maximal force scalar that increases the stakes of non-compliance to an act of extreme violence. On the same note, the report of Al-Zubayr going out “*with his sword drawn*” encodes an elevated force value on the scale of confrontational intensity, showing that this was beyond the verbal level of coercion, to the physical one of being prepared to fight.

Also, the phrase “*they jumped over him*” increases the force with the kinetic energy encoded in the verb, conveying swiftness, collective agency and overpowering physical dominance over a man who had earlier forgotten his sword. Taken together, the devices of graduation in this narration create the scene of an escalating array of coercive power in which institutional power is exercised through the threat and enactment of violence as opposed to deliberation or consent.

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4.4.2 Narration (2)

فقال عمر لأبي بكر: يا هذا إن الناس أجمعين قد بايعوك ما خلا هذا الرجل وأهل بيته فابعث إليه فبعث إليه ابن عم لعمر يقال له: قنفذ، فقال له: يا قنفذ انطلق إلى علي فقل له: أجب خليفة رسول الله، فبعثنا مراراً وأبى علي عليه السلام أن يأتيهم، فوثب عمر غضبان ونادى خالد بن الوليد وقنفذاً فأمرهما أن يحملتا حطباً وناراً ثم أقبل حتى انتهى إلى باب علي وفاطمة صلوات الله عليهما وفاطمة قاعدة خلف الباب، قد عصبت رأسها، ونحل جسمها في وفاة رسول الله صلى الله عليه واله. فأقبل عمر حتى ضرب الباب ثم نادى: يا ابن أبي طالب افتح الباب! فقالت: فاطمة: يا عمر مالنا ولك لا تدعنا وما نحن فيه، قال: افتحي الباب وإلا أحرقنا عليكم، فقالت: يا عمر أما تتقي الله عز وجل تدخل على بيتي وتهجم على داري فأبى أن ينصرف، ثم دعا عمر بالنار فأضرمها في الباب فأحرق الباب ثم دفعه عمر فاستقبلته فاطمة عليها السلام وصاحت يا أبتاه يا رسول الله فرفع السيف وهو في غمده فوجأ به جنبها فصرخت فرفع السوط فضرب به ذراعها فصاحت يا أبتاه. (المجلسي، ١٩٨٣، ص. ١٩٧)

‘Umar said to abu Bakr, “O you, people have pledged allegiance to you except this man and the people of his family.” You must send for him (to come to pledge allegiance to you). He then sent a cousin of ‘Umar called Qunfudh and told him, “O Qunfudh, go to Ali, and tell him to answer the call of *Khalifah* (Caliph) of the Messenger of Allah, *’Alayhi al-Salam*.” They sent him several times but each time Ali refused to go to them. ‘Umar then sprang up with anger and called Khalid ibn Walid and Qunfudh. He commanded them to prepare firewood and fire. He then came to the door of the house of Fatimah and Ali, *’Alayhima al-Salam*. Fatimah, *’Alayha al-Salam*, was sitting behind the door with her head swathed. She had become very weak physically because of grief after the death of the Messenger of Allah, *’Alayhi al-Salam*. ‘Umar came forward and hit the door then called, “O son of abu Talib, open the door. ”Fatimah, *’Alayha al-Salam*, said, “O ‘Umar we have nothing to do with you. Why do you not leave us alone in our condition?” He said, “Open the door or else I set it on fire at you.” She said, “O ‘Umar, why is it that you are not pious

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before Allah, most Majestic, most Glorious. You want to enter in our house by force and attack it.” He refused to go back, ‘Umar then asked for the fire and set the door on fire. The door burned, then ‘Umar shoved it. Fatimah, *‘Alayha al-Salam*, came in front of him crying, “O father, O the Messenger of Allah!” He raised the sword which was in its sheath and poked with its tip on her side. She screamed. He then raised the whip and hit her arm with it, and she screamed, “O father!” (Al-Majlisi, 2015, p. 279)

1- Pragmatic Analysis of Narration (2)

A- Relevance-Theoretic Analysis of the Second Narration (Al-Majlisi)

From the point of view of **Explicature- Implicature Distinction**, the narration is much richer because it provides a large number of explicit premises about both coercion and vulnerability. The statement “*people have pledged allegiance to you except this man and the people of his family*” explicitly creates a contrast between the larger society and the family. The following directive clause “*You must send for him*” utilises the modal auxiliary verb “*must*,” which encodes obligation and consequently makes the demand obligatory, not optional.

Another evidently coded clause is that of persistence, which states that “*They sent him several times but each time Ali refused.*” The recurrence indicators “*several times*” and “*each time*” provide definite facts of repeat pressure. Even escalation is more evident in “*‘Umar then sprang up with anger*” and “*He commanded them to prepare firewood and fire*”. Such overt indicators are the emotional state of “*anger*” and the preparation of “*firewood and fire*”, which means that the state of affairs is approaching coercive confrontation.

Another level of explicature is also brought out through the description of Al-Sayyidah Fatimah. She is given as “*very weak physically because of grief*” and “*sitting behind the door with her head swathed.*” The concept of vulnerability is expressly contained in these clauses. It is

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followed by the use of direct speech as the narration demonstrates resistance e.g. *“we have nothing to do with you,” “leave us alone,” “You want to enter in our house by force and attack it.”* With such utterances, the household refusal and their interpretation of the situation become explicit.

The line of actions, such as *“set the door on fire,” “the door burned,” “poked with its tip on her side,” “hit her arm,”* and *“she screamed”*, does not leave much inferential room for the researcher. The harm and escalation incidences are wholly verbalised. This leads to the fact that numerous things that were either held implicitly or underdeveloped in the first narration are here presented as explicit propositions.

At the level of **Contextual Effects**, the narration is a far more complicated interpretive context. This frame of allegiance recurs once more at the beginning, although it does not dominate the text unquestionably. Already established through the recurring refusal, *“each time Ali refused,”* the tension is left unresolved. The order to prepare fire sets up a threat situation before the confrontation occurs at the house. When Al-Sayyidah Fatimah is mentioned as physically weak and in a state of grief, the second contextual frame emerges: household vulnerability. Her own words that are employed in the narration even support this frame. The line saying that *“leave us alone in our condition”* is a wish to leave the struggle, whereas the sentence saying *“You want to enter in our house by force”* is a very clear sign of the event as being a forced intrusion. These utterances alter the contextual environment in that they provide the household’s interpretation of the situation.

When the narration recounts the burning of the door and the physical harm inflicted on Al-Sayyidah Fatimah, these events validate the interpretation already suggested by her own words. The contextual effects, therefore build up through a number of interacting elements, such as political pressure, explicit refusal, domestic vulnerability, and physical violence. For the

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researcher, these elements add up to a stable interpretive environment, where coercion against the household can be seen very clearly in the discourse.

Under **Optimal Relevance**, this narration works differently from the first one. It has a greater number of clauses and therefore needs a little bit more processing effort. However, this extra work is repaid by the tremendous contextual effect of each clause. Many statements are short and easy to process, such as “*prepare firewood and fire*,” “*hit the door*,” and “*she screamed*.” Despite their simplistic nature, each of these clauses provides a very clear bit of information, which leads to further reinforcement of the interpretation of escalation.

Direct speech also requires less inferential effort. Due to the direct statement of Al-Sayyidah Fatimah, “*You want to enter in our house by force*,” the researcher does not need to speculate on the interpretation of the event by the household, but it is clearly stated in the discourse. In the same manner, the specific descriptions of harm, “*poked ... on her side*” and “*hit her arm*” provide detailed evidence of physical impact.

In terms of relevance, the narration thus remains efficient. Although the discourse is quite long, almost every clause adds more contextual information to enhance the clarity of interpretation. As a result, the most accessible interpretation is not just that pressure was brought to bear in order to obtain allegiance, but that coercion escalated despite explicit protest, and in the presence of a vulnerable household member.

2- Semantic Analysis of Narration (2)

A- Appraisal-Theoretic analysis of the Second Narration (Al-Majlisi)

This narration is much more elaborate in its evaluative architecture and maintains a much more complex profile of appraisal over its long text span. At the level of **Attitude: Judgement**, the narration creates a sustained negative judgement of the conduct of Umar through inscribed and

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evoked evaluative marks. The repeated act of sending Qunfudh ‘several times’, “*They sent him several times but each time Ali refused*” inscribes a negative judgement about propriety related to insistence of the political authority as an act of coercion, disguised as legitimate governance. The title “*Khalifah of the Messenger of Allah*” ascribed to Abu Bakr works as an inscribed positive judgement of esteem but its use in the context of forced allegiance elicits irony, in which the honorific title is hollow because of the forced methods being used in its name.

The explicit statement that Umar “sprang up with anger” encodes an inscribed negative judgement of propriety, which presents the emotion of his disposition as being one of uncontrolled aggression rather than calm reasoned political authority, while the accompanying mobilisation of Khalid ibn Walid and Qunfudh along with this calculated preparation of firewood and fire consolidates this judgement way by coding premeditation, “*He commanded them to prepare firewood and fire*” as being one of moral weight in his disposition.

The highest concentration of negative judgement of propriety and moral sanction appears in Al-Sayyidah Fatimah’s direct speech, “*O 'Umar, why is it that you are not pious before Allah, most Majestic, most Glorious. You want to drive into our house by force and attack it.*” This statement has become in itself a definite moral reproach, calling to mind divine piety, as the standard against which the deeds of Umar are judged unsatisfactory, and obtaining a specific evaluative force, with the sacred standing which the Islamic schools has granted to Fatimah.

The succeeding act of burning, “*'Umar then asked for the fire and set the door on fire. The door burned, then 'Umar shoved it*” supports and strengthens this negative judgement of propriety as the narration gives the threatened incendiarism to be enacted as a deliberate and sequential one with a negative evaluative charge written on it: requesting the fire, applying the fire, waiting till the door burns, then forcibly shoving through in open. Four discrete moral transgressions are

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encoded into one narrative movement. Umar's refusal to respond to Al-Sayyidah Fatimah's moral challenge, "*He refused to go back*" further deepens the negative judgement of righteousness, coding moral indifference in the face of theological censure as a self-condemning temper that the narration introduces without extenuation or justification.

The **Engagement dimension** of this narration is a more complex dialogic texture than the previous one, although it does end up with the same heteroglossic orientation, selectively taking up competing voices in order to contain and discredit them. The use of Al-Sayyidah Fatimah's direct speech is a dialogic expansion through attribution, as her speech is introduced as a separate evaluative judgement that challenges and contests the authority of Umar. However, the responses given by Umar, of "*Open the door or else I set it on fire at you,*" are narrated in such a way that they serve as a form of dialogic contraction through disclaim, which ultimately invalidates her moral objection, even reinforcing the narrator's condemnatory stance.

The exchange between Umar and Al-Sayyidah Fatimah actually functions as an instance of heteroglossic confrontation where the text creates a space of a moral debate but settles it conclusively in Al-Sayyidah Fatimah's favour by the locating of the subsequent narration of Umar's violent acts, which retrospectively validate her admonitions and condemnation.

From the viewpoint of **Graduation: Force**, the narration creates a cumulative amount of coercion in that every linguistic decision is directly related to an increasing degree of pressure or harm. It begins with institutional pressure and not physical violence. The command "*You must send for him*" does contain the modal verb "*must*" that is grammatically a representation of the idea of obligation from which voluntary negotiation is dismissed. This modal choice adds to the interpersonal force of the command by turning compliance to be either compulsory or optional. The next line, which states, "*They sent him several times but each time Ali refused,*" adds even

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more force to that pressure. The effect of the distributive pattern “*several times ... each time*” renders the demand extremely persistent and, simultaneously, the repetition of the refusal intensifies the tension of the interaction. Repetition in this case functions like a force amplifier in the sense that the discourse articulates the demand as repeatedly imposed.

The next escalation is where the narration brings emotional activation and preparation for coercive action. The clause “*Umar then sprang up with anger,*” links the physical action verb “*sprang up*” with the affective emotion noun “*anger,*” resulting in a transition from administrative insistence to emotional confrontation. Right after this, the command “*prepare firewood and fire*” introduces the concrete instruments of destruction. The text transfers materially threatening pressure by calling “*firewood*” and “*fire.*” The lexical pairing is applied to show that the situation is beginning to get beyond verbal insistence and is being brought close to violence.

The force is augmented when the interaction reaches the door of the house. Here verbal negotiation is substituted by physical impact in the clause “*Umar came forward and hit the door.*” The kinetic verb “*hit*” is employed as an indication of direct bodily force against the boundary of the house to give rise to physical intrusion. The next threat, “*Open the door or else I set it on fire at you,*” adds to this confrontation. Since the conditional construction “*or else*” binds compliance to a destructive result, the threat is a high force ultimatum, not a demand that can be negotiated.

The force behind the event is then heightened by the narration which turns the threat into action. The fact that the use of clause “*Umar then asked for the fire and set the door on fire*” shows that the threatened act is really carried out. The next confirmation, “*The door burned,*” provides unmistakable evidence of destruction, which increases the intensity of the interpretation of the scene since the discourse no longer describes a potential threat but realised destruction. Another

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kinetic predicate is included in the clause, "*Umar shoved it.*" The word "*shoved*" has a meaning of strong pushing; it is an indication of forced entry, and not a symbolic gesture.

The greatest amount of force is contained in the clauses that describe physical harm. The narration states that "*He raised the sword which was in its sheath and poked with its tip on her side.*" The lexical reference to the instrument "*sword*" and the precise target "*on her side*" adds to the intensity of the action from the point of experience. The immediate reaction, "*She screamed,*" confirms that the act had caused physical pain. The situation continues to deepen with "*He then raised the whip, and hit her arm with it.*" The violence is intensified by the introduction of a second instrument, "*whip,*" along with the verb "*hit.*" Once again, the narration records the fact that "*she screamed,*" and this repetition of this response reinforces the severity of what happened.

Al-Sayyidah Fatimah's own speech is also part of the gradational structure. Her protest, "*Why do you not leave us alone in our condition?*" determines the intrusion as unwanted, and the clause "*You want to enter in our house by force and attack it*" is a clear indication of the coercive nature of the action, with the help of the lexical item "*force.*" This assertion interprets the situation as it is happening. Her cry, "*O father, O the Messenger of Allah!*" also enhances the scene with the vocative address, as it is repeated, as an emotional amplifier at the point of harm.

Taken together, the narration builds up a clear gradational path, obligation "*must send for him,*" persistence "*several times... each time,*" emotional escalation "*sprang up with anger,*" preparing of destruction "*firewood and fire,*" direct threat "*set it on fire,*" execution of destruction "*the door burned*" and lastly, with bodily harm "*poked,*" "*hit her arm*". Each of the clauses adds some greater degree of coercion, and the accumulation of clauses containing high-force predicates makes implicitly part of the escalation of coercion explicit in the narrative structure.

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4.4.3 Narration (3)

نحن نعلم يقيناً أن أبا بكر لم يقدم على عليّ والزبير بشيء من الأذى، بل ولا على سعد بن عبادَةَ المتخلف عن بيعته أولاً وآخرًا. وغاية ما يُقال: إنه كبس البيت لينظر هل فيه شيء من مال الله الذي يقسمه، وأن يعطيه لمستحقّه، ثم رأى أنه لو تركه لهم لجاز؛ فإنه يجوز أن يعطيهم من مال الفء. وأما إقدامه عليهم أنفسهم بأذى، فهذا ما وقع فيه قط باتفاق أهل العلم والدين، وإنما ينقل مثل هذا جهال الكذّابين، ويصدّقه حمقى العالمين، الذين يقولون: إن الصحابة هدموا بيت فاطمة، وضربوا بطنها حتى أسقطت. (ابن تيمية، ١٩٨٦، ص. ٢٩١)

We are absolutely sure that Abu Bakr inflicted no harm of any type upon Ali and Al-Zubair. He inflicted no harm upon Saad Ibn Ubada either. Saad abstained from his pledge of allegiance. At most, it is said that he entered the house to inspect public funds. This was the wealth of Almighty Allah meant for distribution. He sought to deliver it to its rightful claimants. Then he realized leaving it with them was permissible. It is lawful to grant them from the spoils of war. As for inflicting physical harm upon them, this never happened. Scholars and men of religion agree on this. Such claims are transmitted only by ignorant liars. They are believed only by the fools of the world. These are the ones who claim that the Companions demolished the house of Fatima and struck her abdomen until she miscarried. (Ibn Taimia, 1986, p. 291)

1-Pragmatic Analysis of Narration (3)

A- Relevanc-Theoretic Analysis of the Third Narration (Ibn Taimia)

From **Explicature-Implicature** perspective, the narration encodes denial and epistemic closing explicitly in absolutizing forms, “*We are absolutely sure*” and “*inflicted no harm of any type*” introduce non-harm as a settled proposition, with “*absolutely*” and “*any type*” scale commitment and restrict interpretive latitude. Further denials are coded in terms of categorical explicatures, “*this never happened.*”, in which “*never*” jointly excludes partial interpretations. The

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only concession is tightly bound by a limiter, “*At most*,” the use of which limits its scope and yields a minimal explicature of “*he entered the house*”.

Justification is explicitly packaged in a purpose clause, “*to inspect public funds. This was the wealth of Almighty Allah meant for distribution*,” so an administrative intention is part of what is overtly communicated. Many appraisals are left to inference but are sharply prompted by lexical choices: “*permissible*” is indicative of a legality-propriety evaluation; “*Scholars and men of religion agree on this*” implies an implicature of authoritative endorsement; and “*ignorant liars*” and “*fools of the world*” lead to a veracity-based evaluation of rival transmitters. Al-Sayyidah Fatimah’s harm is introduced primarily through ascribed content, “*ones who claim that the Companions demolished the house of Fatima... until she miscarried*” such that any harm interpretation is placed in the inferential domain of availability but simultaneously enclosed as epistemically tainted.

At the level of **Contextual Effects**, the opening proclamation “*We are absolutely sure*” affects the cognitive environment by installing the premise of high confidence that lessens the accessibility of alternative premises. The chaining of denials “*no harm of any type ..., no harm... either*” creates a frame of non-harm which is then coherent in its own right; consequently, incoming inputs are processed against an expectation of restraint. Once the narration proposes “*he entered*”, the justificative purpose clause “*to inspect*” immediately adjacent to it does not allow a stable shift into a violation frame; instead, the reader is led to integrate entry as stewardship rather than aggression.

The invocation of consensus, “*Scholars and men of religion agree on this*,” serves the additional high-weight contextual premise of suppressing countering updates because of the costly nature of disagreement in that frame. When the allegation involving Al-Sayyidah Fatimah is

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brought up, it is under “*ones who claim*,” subsequent source attacks with “*ignorant liars*,” render the harm frame less salient as a live interpretive route. Consequently, the clear effect is that the narration repeatedly supports the denial script and weakens the obtainability of a grievance script, not through silence but through the organising of attributed harm with questioning predicates that lead the reader to deem that content as unreliable.

From the point of view of **Optimal Relevance**, the interpretive balance of this narration is so designed that the favoured conclusion, in this case, non-harm coupled with administrative propriety, is reached with relatively little inferential work. The discourse is based on short, high-commitment declarative forms such as, “*We are absolutely sure*,” “*no harm of any type*” and “*this never happened*.” These constructions create and minimise ambiguity and eliminate as much as possible the need for interpretive negotiation. Denial is coded using the absolute negation and intensifiers. The end of non-violence is provided as already cognitively stabilised.

The justificatory clauses also decrease the processing demand. The motive for entering the building “*he entered the house to inspect public funds. This was the wealth of Almighty Allah meant for distribution*” is clear and the reader does not need to infer intention. Similarly, the word “*permissible*” is used, which directly codifies normative legitimacy. These lexical choices offer ready-made premises connecting action and legality. Consequently, the interpretive path to an administrative reading is harmonised and cost-effective. The cognitive payoff is direct; the event is made to look like legal scrutiny, and not violence.

By contrast, an interpretation that focuses on Al-Sayyidah Fatimah’s harm requires more inferential work. The most powerful content of harm does not exist as an unqualified proposition but as an attributed allegation introduced by means of the distancing phrases such as “*ones who claim*.” This embedding makes it discursive and less authoritative. Immediately after these

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allegations, the evaluative discrediting in the form of terms such as “*ignorant liars*” and “*fools*” is introduced in the text. These negative veracity judgements are functioning as counterweights. The reader who tries to hold on to a harm-centred interpretation needs to process it in the face of explicit denial and delegitimizing of sources. This makes it more deferential to the text and less rewarding in its inferential appropriations of the text’s own premises.

Consequently, the discourse is organised in such a way that one interpretation of the material ‘non-harm interpretation’, is cognitively efficient and much better supported than the other ‘harm interpretation’ which is available, but comparatively less economical.

2- Semantic Analysis of Narration (3)

A- Appraisal-Theoretic Analysis of the Third Narration (Ibn Taimia)

At the level of **Attitude: Judgement**, this narration classifies the evaluation fundamentally by moral legitimisation of the authority and delegitimisation of opposing accounts. The introductory clause “*We are absolutely sure*” makes two evaluative moves at the same time. First, the inclusive pronoun “*we*” creates the collective epistemic alignment. Second, the adjectival phrase “*absolutely sure*” makes the judgement of veracity stronger. Not only is this an epistemic rejection of harm, but an ethically weighted epistemic position. “*Sure*,” in this situation serves as a credibility amplifier and creates an interpretive frame by which future claims are meant to be received as beyond dispute.

The act of encoding propriety judgement through the absolute negation of any harm is encoded in their clause “*inflicted no harm of any type*.” The lexical choice “*inflicted*” presupposes that there is the possibility of wrongdoing, but it is immediately cancelled with the double-layered negation “*no...any*.” It is the addition of “*any type*” that acts as a scalar maximiser which eliminates gradience. Harm is not lessened; it is exterminated. This construction is suggestive of a

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strong positive propriety judgement concerning Abu Bakr, in renouncing any likelihood of partial wrongness.

The narration then redefines physical entry into the house as an administrative process, *“entered the house to inspect public funds. This was the wealth of Almighty Allah meant for distribution.”* Rational justification is exhibited in the infinitival purpose clause *“to inspect.”* The lexical field is transformed from potential aggression to fiduciary responsibility. Religious-economic validity is also the sign of *“the wealth of Almighty Allah”* because it places the act in the context of administration and not intrusion. This evaluation is thus shifted from a possible violation frame to a custody frame.

The repeated lexical item, *“permissible,”* is central. It is an indicator of direct propriety and is in an evaluative position. The text is flexible within a normative structure by saying that it would have been permissible to have left the wealth with them, by which everything was controlled morally. The evaluative position is therefore restricted in powers as ethically constrained rather than arbitrary. On the contrary, other harm accounts are evaluated by overt negative social sanctions. Veracity and esteem judgements are arranged through the use of the nouns *“ignorant liars”* and *“fools of the world.”* These are not implicit suggestions, but explicit moral condemnations.

Importantly, the alleged harm of Al-Sayyidah Fatimah exists solely in this condemned reporting frame: *“These are the ones who claim that the Companions demolished the house of Fatima and struck her abdomen until she miscarried.”* The violent predicates *“demolished,”* *“struck,”* and *“miscarried”* are subordinated in the grammatical construction in a relative clause of *“ones who claim.”* The discursive force of the said acts of violence is structurally contained in

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a discourse of falsehood. This marginalisation entrenches her grievance in a delegitimised epistemic source rather than assessing it independently.

Speaking through **Engagement: Monogloss & Heterogloss**, the narration has significant dialogic contraction. The statements that close other interpretive stances are declarative, and they are the statements of the form “*We are absolutely sure.*” It does not have the modal hedge such as “*it seems*” or “*it is reported.*” Rather, the utterance creates epistemic closure. It is a Monoglossic resource; it does not acknowledge the fact of disagreement. “*Scholars and men of religion agree on this*” is a heteroglossic sourcing, yet it is contractive. Even though it refers to an external authority group, the external group is signified as cohesive and authoritative. This is not to put debate on the table but rather to shut down debate through an appeal to consensus. Engagement theory would classify this as an entertain plus proclaim combination in which only a single use of the external voices would be made to support the monoglossic stand.

The concessive clause “*At most it is said*” is at first sight dialogically expansive. The scalar limiter, however, “*at most,*” generates a significant constraint of interpretive expansion. It means that it cannot be more than a minimal intrusion even in case one is accepting an alternative reading. Words of distancing, such as “*Such claims,*” and “*ones who claim,*” are used to introduce alternative voices. These formulations place blame for the violent narrative on unspecified external actors thereby limiting authorial responsibility for the content of the narrative. The grammatical embedding of violent actions within attributed speech keeps the engagement distance. The reader is put in the position of not thinking of those actions as believable but as discursively suspect. Significantly absent is any voice of Al-Sayyidah Fatimah herself, thus far recorded. There is no direct speech, no inside view, no dialogic presence. Engagement resources are distributed unevenly; therefore, authority is dialogically reinforced; the alleged victim is dialogically silent.

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From **Graduation: Force** point of view, Force resources in this narration increase denial and diminish harm. The maximisers, “no...any type” and “never” are scalar upscaling devices. Increasing the semantic weight while diminishing the interpretive flexibility is done by using double reinforcement. Denial is fanned up to categorical status. On the other hand, the phrase “*he entred*” is limited in time and is not modified by the word violent. There is no lexical intensifier with the entry itself.

As such, the potential intrusion is scaled back down. The violent predicates that describe alleged harm, “*demolished*,” “*struck*,” “*miscarried*,” are not accompanied by intensifiers. They don’t have any descriptive elaboration, and they are still embedded in an attributed clause. Since the narrator lacks the escalation of force by repetition, specification or causal expansion, the force of their graduation is contained. So, the force pattern is quite clear, denial is maximised; administrative action is neutralised; alleged violence is subordinated. The cumulative effect is a textual configuration in which the victimisation of Al-Sayyidah Fatimah is minimised through scalar imbalance.

4.4.4 Narration (4)

وقد كان قنفذ لعنه الله ضرب فاطمة عليها السلام بالسوط - حين حالت بينه وبين زوجها وأرسل إليه عمر: ((إن حالت بينك وبينه فاطمة فاضربها!)) - فألجأها قنفذ لعنه الله إلى عضادة باب بيتها ودفعها فكسر ضلعها من جنبها فألقت جنبها من بطنها. فلم تزل صاحبة فراش حتى ماتت صلى الله عليها من ذلك شهيدة. (الهاللي، ٢٠٠٠، ص. ١٥٣)

And Qunfuz did hit Fatima with the whip when she came between him and her husband, and Umar had sent him with a message, 'If Fatima comes between you and him hit her! Qunfuz, may Allah Curse him, forced her to take refuge behind the door of her house, and he pushed it. The ribs on her side broke, and as a result of which (Mohsin) was martyred.

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She did not cease being bed-ridden as a result, until she passed away from that as a martyr.

(Al-Hilali, 2019, p. 35)

1- Pragmatic Analysis of Narration (4)

A- Relevance-Theoretic Analysis of the Fourth Narration (Al-Hilali)

From **Explicature-Implicature** standpoint, the sequence of the harm is mostly recorded as direct propositions which have a high degree of significant details and agency attribution. “*Qunfuz did hit Fatima with the whip*” is an emphatic active voice clause. The term “*did*” adds high insistence to the sentence, “*hit*” expresses a violent process, and the instrument noun “*whip*” elevates the level of information contained in the proposition about harm; it makes it more explicit, rather than being inferential. The directive statement, “*If Fatima comes between you and him hit her!*” as a reported command which combines a conditional “*If...*” and the imperative “*hit*,” placing authorisation clearly as a procedural rule to follow. Nonetheless, the moral judgement of that rule is not.

Coercion and entitlement are also brought out clearly, “*forced her to take refuge behind the door of her house*” connotes coercion “*forced*”, vulnerability “*take refuge*” and possessive domestic designates “*her house*”. The phrase “*he pushed it*” makes agency salient and the injury scheme “*The ribs on her side broke*” makes bodily specificity salient, and agency is not so evident in the intransitive verb “*broke*”, where the agency is obviated through the preceding active phrases. Instead, causality is constructed directly by “*as a result of which*”; the hurt is connected with the outcome. Duration is attracted in “*did not cease being bed-ridden ... until she passed away*”, “*until*”, which places the protracted ramification in the so-called part. The evaluative reverence words “*martyred*” and “*martyr*” are status predicates that are explicit and the implicit

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pragmatics that guide the researcher but do not entirely define the ethical evaluation of the researcher.

On the **Contextual Effects level**, it was demonstrated that the early high specificity of high scale clauses is an accelerated activating factor in increasing the salience of a harm-and-violation frame. The phrase “*did hit... with the whip*” provides an immediately vivid premise whereas the following quoted conditional-imperative adds an authorisation context, reinforcing the expectations of planned coercion rather than an accidental conflict. The sequencing “*If Fatima comes between you and him hit her!*” precedes both the instruction and act of harming; so, the researcher in response is encouraged to interpret her action as intervening previously and the subsequent damage as overriding that intervention, thereby leading to greater availability of the entitlement-resistance frame.

Domestic boundary salience is heightened by tight adjacency, “*behind the door*” and “*her house*” co-occur, resulting in spatial terms and rights of possession being treated simultaneously and thereby making intrusion inference possible without the need for additional scaffolding in the narrative structure. Causal connection is expressed as “*as a result of which,*” steadies the frame by decreasing the gaps in analysis between action, injury and consequence. The duration clause “*did not cease . . . until*” again deepens the contextual impact by prolonging the effects there in terms of time, emphasising the persistence of harm as a continuing premise and not an event referent points to the chronicity of harmful impacts. Overall, the understanding form a chain like this, which is coherent with one another; updating them in a particular context tends to strengthen rather than destabilise the injustice-centred model.

From the point of view of **Optimal Relevance**, the structure of this narration is organised in a way that allows a grievance-centred interpretation to be easily retrieved through its linguistic

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design. The clauses that characterise the events are short, direct, and agentively explicit, “*did hit*” and “*he pushed it*”. Such constructions require very little interpretive reconstruction since agency, action and target are explicitly specified. The causal connective, “*as a result of which*,” further reduces the possibility of inferential ambiguity as it clearly connects action with consequence. Likewise, the temporal marker “*until she passed away*” overtly encodes the duration of the long-term impact of the event, thus, the possibly long-term impact of the event is embedded in the proposition rather than left to inference.

The cumulative piling up of clauses works progressively. Each additional detail, the instrument “*with the whip*” and the bodily specification of broken ribs, the possessive reference “*her house*” and the reference to a prolonged bedridden condition help to improve evidential density. These elements work together rather than against each other in an interpretive encounter for supremacy. Because the narration makes repeated specifications about the means, injury, causality, and duration, the researcher is not called on to provide bridging assumptions regarding the escalation or harm: chain of coercion, the sequence within the text builds a legible and coherent chain of coercion, intrusion and sustained consequence.

But even when a more elevated moral interpretation requires more cognitive engagement with the text, the text nonetheless limits interpretive possibilities through the explicit encoding of authorisation and compulsion. The reported directive “*If...hit her!*” makes command responsibility explicit, and the predicate “*forced... take refuge*” can clearly be described as coercion. These lexical and syntactic selections provide cues in ascertaining meaning in natural language by providing organised premises with respect to authority and vulnerability.

Consequently, the overall design of the discourse makes it possible and textually aided for an injustice-centred interpretation to emerge, as the packaging of the linguistic elements always

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brings harm, agency and consequence to the fore in a way that stabilises this interpretation in the researcher's cognitive domain.

2- Semantic Analysis of Narration (4)

A- Appraisal-Theoretic Analysis of the Fourth Narration (Al-Hilali)

Attitude: Judgement in this narration is structured differently; the evaluative orientation is changed dramatically. Judgement is explicit and to the point. The clause, "*Qunfuz did hit Fatima*," uses active voice and emphasises the factuality and eliminates ambiguity through the auxiliary "*did*." The violent verb "*hit*" carries the judgement of negative propriety. Agency is clear, Qunfuz is the Actor, Fatimah is the Goal. The curse formula "*may Allah curse him*" is a severe social sanction that occurs at a religious level. It is no imputed evaluation but an outright moral condemnation.

The moral evaluation condemns the aggressor as opposed to the last narration when the moral evaluation protected the authority. Her action is related by the clause "*when she came between him and her husband*". She is the actor in a protective intervention. This relational framing is positively judged in terms of loyalty and defence. The phrase "*forced her to take refuge behind the door of her house*" introduces the aspect of coercion into the image. The possessive "*her house*" becomes the centre of interest as far as entitlement to domestic space is concerned. The verb "*forced*" is used in encoding high intensity negative propriety judgement. Victimhood is morally great because of the lexical item "*martyr*" used in "*Mohsin was martyred*" and "*she passed away as a martyr*". The judgement in this case is negative not just of the aggressor but positive with regards to the harmed.

According to **Monogloss and Heterogloss**, the narration is predominantly monoglossic in its claims of harm. There are no hedged and distanced clauses such as "*did hit*," "*pushed it*," "*ribs*

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broke,” “she passed away”. Their factual status is pledged by the narrator. The heterogloss is expressed in the following reported directive: *“If Fatima comes between you and him, hit her!”* The quote is a preface to attributed responsibility. But rather than undermining the claim, it makes the evidence more economically grounded, both as to source and wording. And within the broader context of the story, the protest of Al-Sayyidah Fatimah would be a heteroglossic resistance.

Her positionality is not lost even in this passage, which is quite condensed. The narration makes her suffering the central discursive space instead of attributing it to dubious transmitters. Engagement resources therefore provide her grievance with full dialogic legitimacy.

On the level of **Graduation: Force**, force is much increased. The insistence is increased by the use of emphatic auxiliary *“did hit”*. The means of violence are described in the instrumental phrase *“with the whip,”* which contributes to the experience. The specificity of the body is introduced into the story with the help of the anatomical reference *“the ribs on her side broke”*, which exacerbates the severity of the damage.

Duration is made more intense with *“did not cease being bed-ridden until she passed away.”* The combination of the negative polarity with the temporal marker ‘*until*’ extends the harm in time and makes it more severe. Unlike the previous narration, no lexical mitigation can be found. Violence is not scaled down. The pile up of harm predicates is the construction of the graduated intensity. Al-Sayyidah Fatimah’s victimisation is foregrounded by means of the repetition of force amplification.

4.5 Narrations of Al-Sayyidah Fatimah’s Grievance

This part consists of four selected narrations from two groups of Islamic schools, two narrations from each group. Beginning with “Ibn Taimia” and ending with “Al-Qummi.” In this

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part, the researcher will analyse the four narrations from the integration of a pragma-semantic perspective.

4.5.1 Narration (1)

ثم إن هؤلاء الشيعة - وغيرهم - يحكون عن فاطمة من حزنها على النبي صلى الله عليه وسلم ما لا يوصف، وأنها بنت بيت الأحران، ولا يجعلون ذلك ذمّاً لها، مع أنه حزن على أمرٍ فائت لا يعود. وأبو بكر إنما حزن عليه في حياته خوف أن يقتل، وهو حزن يتضمن الاحتراس، ولهذا لما مات لم يحزن هذا الحزن، لأنه لا فائدة فيه. فحزن أبي بكر بلا ريب أكمل من حزن فاطمة، فإن كان مذموماً على حزنه، ففاطمة أولى بذلك، وإلا فأبو بكر أحقّ بأن لا يُذم على حزنه على النبي صلى الله عليه وسلم من حزن غيره عليه بعد موته. (ابن تيمية، ١٩٨٦، ص ٤٥٩-٤٦٠)

These Shia and others narrate wondrous things. They speak of Fatima's grief over the Prophet (peace be upon him). They describe it as beyond description. They claim she built the House of Sorrows. They do not consider this blameworthy for her. Yet this was mourning over a past that cannot return. Abu Bakr grieved for him during his lifetime. He feared the Prophet (peace be upon him) might be killed. That grief involved caution and protection. Therefore, when the Prophet (peace be upon him) died, Abu Bakr did not grieve in that manner. Such grief served no further purpose. Without a doubt, Abu Bakr's grief was more complete than Fatima's. If his grief were blameworthy, Fatima would be more deserving of blame. Otherwise, Abu Bakr is far more entitled not to be blamed. His grief for the Prophet (peace be upon him) in life surpassed any grief shown by others after death. (Ibn Taimia, 1986, pp. 459-460)

1- Pragmatic Analysis of Narration (1)

A- Relevance-Theoretic Analysis of the First Narration (Ibn Taimia)

At the level of **Explicature-Implicature Distinction**, the narration employs successive explicatures to guide readers towards the intended interpretation of Al-Sayyidah Fatimah's grief.

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The clause that reports Al-Sayyidah Fatimah's mourning, "*Fatima's grief over the Prophet (peace be upon him). They describe it as beyond description,*" expresses an initial explicature that foregrounds the intensity of her grief before subsequent propositions redirect its interpretation. The notion of "*beyond description*" intensifies the lexical construction, suggesting that her grief transcends the bounds of common expression. However, this explicature is immediately reframed in terms of a meta discursive clause, "*They do not consider this blameworthy for her. Yet this was mourning over a past that cannot return.*" The connective *yet* sets up the interpretive contrast, and the temporal clause "*over a past*" makes a conceptual premise on the finality of death. This explicit premise leads the reader to the higher-level explicature where grief after death is implicitly being evaluated in terms of practical usefulness.

Another aspect that is presented in the narration is the grief of Abu Bakr, using the emphatic marker, "*Without a doubt.*" This discourse marker informs the readers that they should conceptualise the clause that follows as having interpretive certainty and reinforcement. The expressions "*caution*" and "*protection*" are used to reinforce this interpretation further by activating the semantic field of vigilance and protective action. It is these lexical items that create a higher level of explicature in which the grief of Abu Bakr is illustrated as functionally productive.

The direction of interpretation is brought out rather explicitly in the evaluative statement, which states that "*Without a doubt, Abu Bakr's grief was more complete than Fatima's.*" The epistemic variant of the phrase "*without a doubt*" brings out interpretive certainty, whereas the relatively comparative adjective "*more complete*" brings about a ranking of the two emotional responses. Since such an evaluation is not left implicit, the implicature which it entails does not have to be inferred, since the utterance itself follows is only a way of reinforcing the explicit comparison.

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On the **Contextual Effects level**, the narration creates its main Contextual Effects by increasing a new standard of interpretation where grief is quantified. At first, the description “*beyond description*” activates a common contextual expectation which intense grief denotes deep attachment and loyalty. However, the succeeding clause “*Yet this was mourning over a past that cannot return*” is modifying this expectation because it is presenting death as an irreversible event. This lexical framing encourages the reader to re-examine the potential of the practical consequences of mourning after death.

The contextual environment is further updated by means of the explicit statement “*Such grief served no further purpose.*” The noun “*purpose*” introduces another pragmatic evaluative criterion, according to which emotional responses are evaluated based on whether they lead to useful outcomes. Once this premise enters the reader’s cognitive environment, the subsequent information is easier to interpret in the context or framework of the premise. The fact that the state of Abu Bakr was said to have been related to “*caution and protection*” is now placed as contextual confirmation in which we know that he operated in a beneficial context.

The conditional construction that is used near the end of the narration also brings about a great deal of contextual effects. “*If his grief were blameworthy, Fatima would be more deserving of blame. Otherwise, Abu Bakr is far more entitled not to be blamed*” presents a structured argumentative frame. Such a way of restricting the interpretive possibilities of the paired conditional clauses is the fact that both of the branches lead to the same conclusion. Abu Bakr’s grief is safe from reproach. The structure of language has reduced the context of interpretations and in this respect, the influence is such that it helps the reader towards a stable conclusion in context.

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Under **Optimal Relevance**, the narration is attaining its communicative effect in a very economical argumentative structure. The discussion has brief yet striking lexical cues “*no further purpose*,” “*without a doubt*,” and “*more complete*” that allow the reader to reach the intended interpretation, Abu Bakr’s grief better than Al-Sayyidah Fatimah’s grief, without much inferential work.

The cognitive effects are also increased with the help of the contrastive markers with evaluative adjectives; the contrast of “*beyond description*” and “*more complete*” establishes the structured contrast between the emotional and the functional completeness. The reader is thus encouraged to differentiate between two conceptual models of grief: one focused on the expression of emotions and the other dealing with protective vigilance.

Because these cues to interpretation are explicitly coded in the discourse, the researcher does not have to glean much of the evaluative logic from scattered clues. Instead, the narration gives a clear, argumentative way, and these quickly lead to a stable conclusion about the relative value of the two forms of grief. The text thus achieves optimal relevance by providing a powerful interpretive result through a reduced number of linguistic signals.

2- Semantic Analysis of Narration (1)

A- Appraisal-Theoretic Analysis of the First Narration (Ibn Taimia)

From the standpoint of **Attitude: Judgement**, this narration builds evaluation mostly in terms of comparative moral positioning, but not explicitly in terms of praise or blame. The text openly presents a hierarchy of grief when it says that “*Abu Bakr's grief was more complete than Fatima's.*” The comparative construction “*more complete than*” is a linguistic scalability tool which places the two forms of mourning on a moral continuum. The adverbial intensifier “*without*

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a doubt” eliminates the epistemic ambiguity and indicates that the narrator does not view such hierarchy as something debatable and subject to dispute.

The expression of grief of Al-Sayyidah Fatimah is primarily characterised in a high tone. Her lamentation is claimed to be “*beyond description*.” The narrator claims that she builds the “*House of Sorrows*.” The phrases recognise the intensity of her sorrow, but they do not put a positive moral value on it. Rather, the evaluation comes about as a secondary result of the argumentation. The narration reports how Abu Bakr grieved “*Abu Bakr grieved for him during his lifetime. He feared the Prophet (peace be upon him) might be killed. That grief involved caution and protection*.” His grief is rational and protective in sounding because the words “*caution*” and “*protection*” are selected in this narration. In contrast, Al-Sayyidah Fatimah’s grief is said to point to “*Yet this was mourning over a past that cannot return*.” The use of the phrase “*Yet this was mourning*,” and the phrase “*cannot return*,” places her mourning in perspective as an irrecoverable event.

The evaluative structure is better revealed in the conditional reasoning, “*If his grief were blameworthy, Fatima would be more deserving of blame*.” Here, the process of the conditional is not merely to investigate what would happen under hypothetical conditions, but is also functioning rhetorically to reinforce the comparative judgement which has already been made. By using the ‘if-more’ structure to lay out the proposition, the narrator concludes that the proposition seems logically inevitable. Therefore, the narration does not condemn Al-Sayyidah Fatimah directly, but the comparative grammar does put her grief in a position which seems less justified than the position of Abu Bakr’s grief.

From the perspective of **Engagement: monogloss and heterogloss**, the narration exhibits a primarily monoglossic pattern of engagement, with only a few heteroglossic opportunities that

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are nevertheless under firm control of the narrator's voice. The text starts by evoking other voices, "*These Shia and others narrate wondrous things. They speak of Fatima's grief over the Prophet (peace be upon him).*" This reporting clause brings an outside viewpoint, which is a heteroglossic element, since it recognises that the narrative of Al-Sayyidah Fatimah's grief comes from certain groups. However, the narrator does not let this voice work autonomously. Instead, the report is re-framed immediately, through the interpretive commentary of the narrator, "*They do not consider this blameworthy for her.*"

Although another viewpoint is mentioned, the narration swiftly returns to the authorial viewpoint and assesses the situation based on one argumentative position. The use of "*Abu Bakr, more complete*" indicates a discursive shift which draws focus from the mentioned narrative to the speaker's personal evaluative comparison. Starting from this point onward, the discourse continues without any further voices.

Furthermore, Al-Sayyidah Fatimah herself is never quoted directly from this narration. Her grief is entirely mediated by reporting structures, "*speak of Fatima's grief*" and descriptive statements in reference to what she does. Because of her own lack of speech, the interaction of the narrative is monologic, rather than dialogic. The researcher is presented only with the narrator's own reasoning on her grief and not with Al-Sayyidah Fatimah's articulation of it. The one time that the text is slightly simulating dialogic possibility is in the conditional clause, "*If his grief were blameworthy...*" This construction seems to leave space for some other judgement. Yet the clause is immediately determined by the closure "*Fatima would be more deserving of blame*" The conditional, therefore, serves not as a legitimate dialogic but indeed as a rhetorical device cherishing the status of the narrator.

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Overall, Engagement structure is mostly monoglossic. External voices are recognised and not permitted to compete with the narrator's evaluation. The result is a discourse in which Al-Sayyidah Fatimah's grief is commented upon from the outside analytic angle instead of being portrayed through her own voice or multiple perspectives of conflict.

From **Graduation: Force** point of view, the narration makes its evaluative claims more forceful by the systematic use of Graduation: Force - especially of comparisons by scaling and absolutising modifiers. Among the most important force markers are the one of assertion, which is, *"Without a doubt, Abu Bakr's grief was more complete than Fatima's."* The maximisation of the certainty of this claim by the adverbial formulation *"without a doubt"* and the relative position of Abu Bakr's grief by the comparative structure *"more complete"* differ in evaluative point. Such a double intensification, together with the comparative structure, substantially increases the persuasive force of the utterance.

The narration intensifies Al-Sayyidah Fatimah's grief through a different lexical configuration. The expressions such as *"beyond description"* and *"House of Sorrows"* are symbolically employed to amplify the representation of her mourning. Though, these intensifiers are working on a more emotional description level as opposed to a moral justification level. Later, narration proceeds to qualify her mourning by stating that what she mourns is *"Yet this was mourning over a past that cannot return."* The expression *"cannot return"* expresses the ideas of finality and inevitability, which, in its turn, undermines the practical value of the continued mourning.

A higher degree of force is realised in the conditional formulation, which is, *"If his grief were blameworthy, Fatima would be more deserving of blame."* In this case, the degree of judgement is once again elevated by the comparative phrase *"more deserving"*. This evaluative

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pattern is reinforced through repeated comparative constructions, which consistently position Abu Bakr's grief at the higher degree of the evaluation scale.

These linguistic resources are used to shape the narration in a way that guides the readers towards an indirect evaluation of the event rather than explicit condemnation. Intensifiers, comparative constructions and absolutising adverbs collectively reinforce the text's evaluative orientation by privileging logical argumentation over emotional evaluation

4.5.2 Narration (2)

اعلم أنه لما قبض رسول الله صلى الله عليه واله افتجع له الصغير والكبير ، وكثر عليه البكاء ، وقَلَّ العزاء ، وعظم رزؤه على الأقرباء والأصحاب والأولياء والأحباب والغرباء والأنساب ، ولم تلق إلا كلَّ باك وباكية ، ونادب ونادبة ، ولم يكن في أهل الأرض والأصحاب ، والأقرباء والأحباب ، أشدَّ حزناً وأعظم بكاءً وانتحاباً من مولاتي فاطمة الزَّهراء عليها السلام ، وكان حزنها يتجدَّد ويزيد ، وبكاؤها يشتد... واجتمع شيوخ أهل المدينة وأقبلوا إلى أمير المؤمنين علي عليه السلام فقالوا له: يا أبا الحسن إن فاطمة عليها السلام تبكي اللَّيْل والنهار فلا أحد ممَّا يتهنأ بالتَّوم في اللَّيْل على فرشنا ، ولا بالنهار لنا قرار على أشغالنا وطلب معاشنا، وإنَّا نخبرك أن تسألها إمَّا أن تبكي ليلاً أو نهاراً، فقال عليه السلام: حباً وكرامة. فأقبل أمير المؤمنين عليه السلام حتَّى دخل على فاطمة عليها السلام وهي لا تفيق من البكاء، ولا ينفع فيها العزاء فلما رآته سكنت هنيئة له ، فقال لها : يا بنت رسول الله -صلى الله عليه وآله- إن شيوخ المدينة يسألوني أن أسألك إمَّا أن تبكين أباك ليلاً وإمَّا نهاراً. فقالت : يا أبا الحسن ما أقلَّ مكثي بينهم وما أقرب مغيبني من بين أظهرهم فوالله لا أسكت ليلاً ولا نهاراً أو ألحق بأبي رسول الله صلى الله عليه واله ، فقال لها علي عليه السلام : افعلي يا بنت رسول الله ما بدالك. ثمَّ إنَّه بنى لها بيتاً في البقيع نازحاً عن المدينة يسمى بيت الأحران ، وكانت إذا أصبحت قدّمت الحسن و الحسين عليهما السلام أمامها، وخرجت إلى البقيع باكية فلا تزال بين القبور باكية ، فإذا جاء اللَّيْل أقبل أمير المؤمنين عليه السلام إليها وساقها بين يديه إلى منزلها (المجلسي، ١٩٨٣، ص ١٧٥-١٧٨)

Take notice that when the Messenger of Allah, '*Alayhi al-Salam* passed away, the small as well as the grownup people suffered shock, weeping for him became a great deal, but very little solace; the loss was greater for the near ones, companions, well-wishers and friends, the relatives and non-relatives, everyone you would meet was weeping, or wailing. There

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was no one of the people of the earth, the companions, relatives, and friends suffering more intense grief, weeping and sobbing than my Mawlat, Fatimah, *'Alayha al-Salam*. Her sadness and grief would renew, and increase her weeping... The elders of the city of al-Madinah came to Ali, *'Alayhi al-Salam* saying, 'O abu al-Hassan, Fatimah, *'Alayha al-Salam*, weeps day and night because of which no one of us is able to sleep in our beds at night or during the day we live restless on our works for our living. We like to ask you to ask her to weep either in the night or during the day only. Ali, *'Alayhi al-Salam* said, 'I will do so with love and honor.' Ali, *'Alayhi al-Salam* then came to Fatimah, *'Alayha al-Salam*, who was not able to recover from weeping and solace could not help. When she saw him she felt a little comfort. Ali, *'Alayhi al-Salam* then said, 'O daughter the Messenger of Allah, *'Alayhi al-Salam*, the elders of the city of al-Madinah requested me to ask you to weep only in the night or during the day only? She said, 'O abu al-Hassan, the time for my living in their neighbourhood is very short and very soon I will disappear from among them. By Allah I cannot remain calm in the nights or during the day until I join my father, the Messenger of Allah, *'Alayhi al-Salam*. ' Ali, *'Alayhi al-Salam* then said, 'You can do, O daughter of the Messenger of Allah, as you like. Then he, Ali, prepared a room for her in al-Baqi' cemetery away from the city, called 'the house of grief.' In the morning she with al-Hassan and al-Husayn, *'Alayhima al-Salam*, ' in front of her would leave for al-Baqi' weeping and remained amongst the graves weeping. In the evening 'Amir al-Mu'minin, Ali, *'Alayhi al-Salam* would go to al-Baqi' and lead them back to her home (Al-Majlisi, 2015, pp. 251-255)

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1- Pragmatic Analysis of Narration (2)

A- Relevance-Theoretic Analysis of the Second Narration (Al-Majlisi)

In this narration, the **Explicature - Implicature Distinction** plays a different role in the sense that the discourse offers a rich set of explicit premises about Al-Sayyidah Fatimah's grief. The narration itself begins with a general description of the communal mourning, *"the small as well as the grownup people suffered shock"* and *"everyone you would meet was weeping or wailing."* These mentioned clauses explicitly make grief a shared reaction to the Prophet's death. However, Al-Sayyidah Fatimah's mourning is emphasised by using the superlative construction *"There was no one... suffering more intense grief, weeping and sobbing than my Mawlat Fatimah."* The negative quantifier *"no one"* in conjunction with the comparative *"more intense grief"* makes her sorrow explicitly maximal in the community.

More explicatures reinforce the persistence of her mourning. The clause *"her sadness and grief would renew and increase her weeping"* has the verbs *"renew"* and *"increase"* which carry within them continuity and escalation points, and not a point of emotional resolution. This persistence throughout the entire daily cycle is increased by the temporal expression, *"weeps day and night"*, such that the duration of her sorrow is stated in words. The elders' speech further gives an additional emphasis of explicit content as they talk about *"no one of us is able to sleep in our beds at night"* and *"during the day we live restless on our works."* This is the depth and continuity of her sorrow. It is the social consequences of her mourning that are presented as observable facts by these clauses. The solution provided that Ali should ask her to start crying *"weep either in the night or during the day only,"* presents a behavioural constraint. The implicature that comes about of this open plea is that her sorrow is too big to be handled by the community.

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The response of Al-Sayyidah Fatimah can be regarded as explicit counter-premises. Her words “*the time for my living ... is very short and very soon I will disappear*” start off a temporal horizon that leads the request of the elder in a different direction. The oath marker “*By Allah*” aggravates the commitment in her statement, “*I cannot remain calm in the nights or during the day until I join my father.*” This explicit contention challenges the plausibility of establishing terms and conditions to regulate her act of mourning; it is a caution to the fact that her mourning is an act of attachment to the prophet as opposed to a question of social convenience.

Speaking through **Contextual Effects**, the style and the structure of the narration form strong Contextual Effects in juxtaposing communal discomfort with personal mourning. The first state of the contextual environment is the widespread grief in the form of “*weeping*” and “*wailing.*” In this mood, the grief of Al-Sayyidah Fatimah is underlined in this superlative expression, “*no one ... more intense grief.*” This aids in establishing a situation where her emotional response becomes the centre stage of the narration.

This grievance of the elders at the time raises a competing contextual premise. They make utterances concerning restlessness and insomnia that distract the consideration of the legitimacy of the emotions to the social impact. The use of the repetitive nature of the words “*night*” and “*day*” also reminds the earlier statement regarding Al-Sayyidah Fatimah “*weeps day and night*”, giving the reader a symmetrical parallel pattern of how her sorrow is persistent as well as the unrest within the community.

The contextual environment is again altered by the response of Al-Sayyidah Fatimah. She introduces the theme of her impending death by saying that her stay among them is “*very short*” and soon she will “*disappear,*” This assumption alters the meaning of the request of the elder since, apparently, to suppress her grief now is not compatible with the brevity of her remaining

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life. Another means of updating the situation is the introduction of the so-called “*house of grief*” in al-Baqi‘ in the next step, the text does not make her less mourning, it just puts it elsewhere in space.

The narration at the level of **Optimal Relevance** is optimal in terms of cumulative reinforcement of key interpretive cues. One of the major parts is repetition. The expressions “*weeping*,” “*sobbing*,” “*weeps day and night*”, and “*increase her weeping*” are used many times, bringing about the repetition of the mourning of Al-Sayyidah Fatimah. The lexical repetitions reduce the amount of effort the reader has to use in identifying the central theme of the narrative. The text also uses the common manner of experience to convey the complaint of the elders. Expressions such as “*sleep*,” “*beds*,” and “*works for our living!*” are part of familiar domains of daily life. Due to the ease with which these terms can be understood, they immediately create contextual effects related to the social impact of Al-Sayyidah Fatimah’s grief.

Finally, the way that the location is named “*house of grief*” is a sort of interpretive summary. This label summarises the entire narrative development, communal complaint, personal persistence, and spatial relocation of mourning into a short expression that stabilises the reader’s understanding. Through this simple yet meaningful designation, the narration creates a powerful interpretive outcome without too high of processing burden.

2- Semantic Analysis of Narration (2)

A- Appraisal-Theoretic Analysis of the Second Narration (Al-Majlisi)

From the point of view of **Attitude: Judgement**, the narration builds an evaluative structure through a rather different linguistic strategy compared to the previous text. Rather than organising grief through comparison, this narration foregrounds the depth and legitimacy of Al-Sayyidah Fatimah’s mourning, making it the most profound emotional response in the community.

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This evaluative orientation is made very clear in the clause “*There was no one of the people of the earth... suffering more intense grief, weeping and sobbing than my Mawlat, Fatimah.*” The usage of the universal quantifier “*no one of the people of the earth*” joined with the comparative structure “*more intense grief*” prepares an evaluative hierarchy in which Al-Sayyidah Fatimah’s grief was in the highest position. Unlike the first narration, where the use of comparative language lowered her position in the narrative, here the use of comparative grammar elevated her grief.

This positive evaluation is also enhanced further by the narration through such cumulative lexical expressions like grief, weeping, wailing, and sobbing. These words are not just used to refer to mourning as an actual emotional state; rather, they construct grief as a socially visible and foregrounded response. The expressions “*her sadness and grief would renew, and increase her weeping*” are a sort of continuity of emotion. That is coded in the verbs “*renew*” and “*increase*”, meaning that her grief is not fading away, but on the contrary, is getting stronger as the time goes by. Therefore, this narration presents Fatimah’s grief as an affective register through which her suffering becomes publicly recognisable.

A still other significant evaluative marker is the one contained in the speech of Al-Sayyidah Fatimah herself, “*By Allah I cannot remain calm in the nights or during the day until I join my father,*” the oath “*By Allah*” serves to reinforce the sincerity and certainty of the statement, and the modal construction “*cannot remain calm*” is not just a form of emotional hyperbolism, but is a form of emotional inevitability. This presentation is written as it discusses her grief as a natural and justifiable response to loss and not as a behaviour that needs to be fixed.

Even when the elders of Madinah approach Ali to discuss the effect of her constant mourning, the narration does not hold Al-Sayyidah Fatimah herself morally responsible. Their speech is organised as a shared complaint as opposed to a direct accusation. The expressions “*no*

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one of us is able to sleep in our beds at night” and *“during the day we live restless on our works”* foreground the social disturbance which is produced by her constant weeping.

However, the request is not directed directly towards Al-Sayyidah Fatimah. Instead, it is mediated through Ali in the statement *“we like to ask you to ask her to weep either in the night or during the day only”* This is an indirect structure that takes the confrontational edge off the whole situation and prevents direct censure of her behaviour. As a result, the discourse admits the community’s discomfort; yet it maintains a respectful evaluative position towards Al-Sayyidah Fatimah’s grief. Her mourning is therefore not portrayed as morally inappropriate; instead, it is characterised as overwhelming in intensity, to the point at which it impacts the social environment that surrounds her.

At the level of **Engagement: Monogloss and Heterogloss**, the Engagement structure of this narration is very heteroglossic, considering the discourse contains different voices and perspectives through direct speech and reported dialogue. The narration opens with an authorial description of communal grief following the Prophet’s death. Expressions such as *“everyone you would meet was weeping or wailing”* are examples of a generalised social voice that gives mourning a collective experience. This introduction sets up a common emotional space that the narration will then proceed to address more specifically the grief of Al-Sayyidah Fatimah.

Other voices are then presented by the text in the direct speech. The elders of Madinah confront Ali and say, *“Fatimah weeps day and night because of which no one of us is able to sleep.”* This conversation takes into account the community’s perspective, not overlooking how deeply she mourns and what practical difficulties it presents. The clause performs its heteroglossic insertion, which offers one of the points of view that are not a descriptive voice of the narrator; this is the voice of the community authority.

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When Ali replies, *“I will do so with love and honour,”* this opens up a mediating voice, which is aware of the apprehension of the elders, and, at the same time, does not diminish the respect of Al-Sayyidah Fatimah. The vocative address of *“O daughter of the Messenger of Allah”* further reinforces the respectful interpersonal orientation of the discourse with even greater respect. The most important dialogic element is when Al-Sayyidah Fatimah is speaking directly, *“The time for my living in their neighbourhood is very short... I cannot remain calm... until I join my father.”* This direct speech allows the view of Al-Sayyidah Fatimah to be included in the narration without an interpreter, the narrator. The fact that the first-person pronouns, *“I cannot remain calm”* and *“I will disappear from among them”* are used, shows that she is expressing her grief through her own experiential perspective.

The heteroglossic structure is thus made up of several interacting voices namely the narrator, the elders of Madinah, Ali and Al-Sayyidah Fatimah herself. In contrast to the first narration where the sorrow of Al-Sayyidah Fatimah is perceived as external to the conversation, in this narration the voice of Al-Sayyidah Fatimah is allowed to play an active role in the discourse. The framing of these voices together forms the type of dialogic texture in which the communal concern, mediation and individual grief are present within one narrative frame.

From the **Graduation: Force** perspective, the narration contributes to the intensification of the meaning through the systematic application of the Graduation: Force, in particular, with the help of repetition, temporal expansion and lexical collection. The maximum scaling is found in the statement *“There was no one...suffering more intense grief, weeping and sobbing than my Mawlat, Fatimah.”* The universal negative *“no one”* and the comparative phrase *“more intense”* make the maximal scale of the emotional intensity. This grammatical formation puts the sorrow of Al-

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Sayyidah Fatimah on the highest level of the hierarchical structure of the emotional range in the narrative.

There is also a very significant influence of the force of the depiction by temporal markers. The elders say that she “*weeps day and night*,” which helps to emphasise the constant nature of her mourning. The “*day and night*” pairing does not create the time break and therefore defines grief as a constant, as opposed to an occasional event.

Such iterative verbs as “*weeping*,” “*wailing*,” and “*sobbing*.” are used to create further amplification. Such verbs are not applied in singular but in groupings as the narration is presented. This repetition causes the emotional density to be denser and drives away the persistence of mourning behaviour. Another scaling is added to the text in the form of the clause “*Her sadness and grief would renew, and increase her weeping*”. The verbs “*renew*” and “*increase*” refer to the progressive intensification and not to stability. Grief is, therefore, discussed as dynamic and expanding and not as a standpoint.

The existence of the so-called “*house of grief*,” which is a spatial description of the cemetery in al-Baqi‘ cemetery, is another evidence of the magnitude of grief. The narration makes a feeling of grief a symbol of eternal grief in space by connecting it to a specific physical location. The very fact that Al-Sayyidah Fatimah regularly visits it daily, “*weeping and remained amongst the graves*,” supports the notion of regulated, ongoing mourning. Through these cumulative linguistic devices, universal comparison, continuity of time, repetition of mourning verbs, and spatial symbolism, the narration reveals Al-Sayyidah Fatimah’s grief as being at once deep and long-lasting. The scaling mechanisms are always used to increase the emotional power of the narration, while staying respectful with regard to the person whose sorrow is being told.

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4.5.3 Narration (3)

أَخْبَرَنَا سُلَيْمَانُ بْنُ حَرْبٍ... عَنْ أَنَسٍ، قَالَ: لَمَّا ثَقُلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَعَلَ يَتَغَشَّاهُ الْكَرْبُ، فَقَالَتْ فَاطِمَةُ: وَكَرْبُ أَبْنَاءِ فَقَالَ لَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَيْسَ عَلَى أَبِيكَ كَرْبٌ بَعْدَ الْيَوْمِ» فَلَمَّا مَاتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ فَاطِمَةُ: يَا أَبْنَاءُ أَجَابَ رَبًّا دَعَاهُ يَا أَبْنَاءُ جَنَّةُ الْفِرْدَوْسِ مَأْوَاهُ , يَا أَبْنَاءُ إِلَى جِبْرِيلَ نُنْعَاهُ , يَا أَبْنَاءُ مِنْ رَبِّهِ مَا أَدْنَاهُ . قَالَ: فَلَمَّا دُفِنَ قَالَتْ فَاطِمَةُ: يَا أَنَسُ، أَطَابْتَ أَنْفُسَكُمْ أَنْ تَحْنُتُوا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التُّرَابَ. (ابن سعد، ١٩٦٨، ص. ٦٨٢)

Sulaiman Ibn Harb informed us on the authority of Anas, who said: When the illness of the Prophet (peace be upon him) grew heavy, distress began to overwhelm him. Fatima cried out: O, the distress of my father. The Prophet (peace be upon him) said to her: There is no distress upon your father after this day. When the Prophet (peace be upon him) died, Fatima said: O my father. He answered the Lord who called him. O my father. Paradise of Firdaws is his abode. O my father. To Jibril we announce his passing. O my father. How close he is now to his Lord. Anas said: When he was buried, Fatima said: O Anas. Were your souls content to scatter dust over the Prophet (Ibn Saad, 1968, p. 682)

1- Pragmatic Analysis of Narration (3)

A- Relevance-Theoretic Analysis of the Third Narration (Ibn Saad)

At the level of the **Explicature-Implicature Distinction**, the narration provides a small set of explicit propositions concerning Al-Sayyidah Fatimah's grief. The clause "*Oh, the distress of my father*" makes up the main explicature that indicates emotional suffering. However, this explicature is immediately followed by an assurance of the Prophet, "*There is no distress upon your father after this day.*" This second proposition modifies the interpretive environment because it says that suffering is brought to an end.

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As a result, the researcher understands the first statement of grief in the context of relief and divine fate. The utterances of Al-Sayyidah Fatimah that follow do not include any further explicatures about her emotional state; instead, they contain some theological propositions, “*He answered the Lord who called him,*” and “*Paradise of al-Firdaws is his abode.*” These clauses contain doctrinal interpretations of death, and not descriptions of an ongoing sorrow. Consequently, it is the implicatures that emerge due to the discourse that is about the spiritual elevation of the Prophet rather than the persistence of the grief.

The narration too is arranged in a manner that it creates some **Contextual Effects**, by juxtaposing emotional expression and theological explanation. The initial phrase, “*distress,*” provokes the expectation of mourning in the mind of the reader. But the reassuring “*no distress ... after this day*” is an update to this setting, in bringing the idea of death being the end of suffering. This interpretive framework is supported by the metaphor of responding to the divine call when Al-Sayyidah Fatimah says in response to this that “*He answered the Lord who called him.*” All the subsequent statements lead to a scenario where the death of the Prophet is a transition to divine closeness. As these contextual premises are clearly stated, the interpretation of the reader causes one to move swiftly between the levels of emotional distress and theological insight.

In terms of **Optimal Relevance**, the narration reaches its communicative goal in a least number of statements that direct interpretation in the most efficient manner. The discussion has short clauses and repetitions such as, “*O my father*” to maintain the coherence and concentrate on some conclusions. The thematic content of the theological statements bears high interpretive payoff, for it places the Prophet in a situation of divine reward and nearness. Since these interpretations are explicitly coded, the reader does not need to engage in a complex interpretation of the message system’s meaning.

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At the same time, the reduced growth of grief-related vocabulary discourages the prominence of the idea of mourning in the plane of the whole language. The narrative, therefore, drives the reader towards an interpretation in which the emotional moment of grief is acknowledged but quickly absorbed into a broader religious perspective on the situation of death and divine destiny.

2- Semantic Analysis of Narration (3)

A- Appraisal-Theoretic Analysis of the Third Narration (Ibn Saad)

From the perspective of **Attitude: Judgement**, the narration organises evaluation around the moral interpretation of the Prophet's death and the ethical awareness of the community and not around the expansion of grief itself. Judgement resources are evident in the evaluative construction of obedience to God and moral interrogation directed towards those who had taken part in the burial. A key judgement resource is in the clause "*He answered the Lord who called him.*" The verb "*answered*" builds the Prophet's death as the answer to divine calling, summons. Within the framework of appraisal, this choice of words encodes a judgement of propriety, presenting the event as an appropriate and rightful act of obedience. The fact that the Prophet has left this world is thus judged favourably in regards to the realisation of the fulfilment of a divine relation as opposed to a tragic break.

A second element of judgement attaches to the rhetorical question, which is addressed to Anas, and which is, "*Were your souls content to scatter dust over the Prophet*" The phrase "*were your souls content*" is a good appraisal of the moral inner state of the community. Rather than simply informing the state what occurred during the burial, the question implicitly questions whether there should have been emotional or ethical discomfort due to the action. The language of

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appraisal puts such a formulation in the domain of social sanction and propriety, since it enquires about the moral appropriateness of the emotional disposition of the people in the burial.

The series of lines that start with the repetitive vocative words “*O my father*” are also significant in the structuring of the evaluative discourse. The vocative is not among the resources of judgement, but since it is repeated in this manner, it is a discursive framing device for introducing successive evaluative statements that follow regarding the state of the Prophet. All of the clauses following the vocative treated as “*He answered the Lord who called him,*” and “*Paradise of al-Firdaws is his abode,*” once again as well as “*How close he is now to his Lord*” bring one back to the moral and spiritual significance of the death of the Prophet.

Significantly judgement resources are distributed across the narration. The Prophet’s death is positively evaluated using language that makes it an act of obedience to God, whereas the reaction of the community is implicitly subjected to moral scrutiny. By contrast, Al-Sayyidah Fatimah’s grief as such is not judged by means of judgement resources. Her sorrow is shown for a brief moment at the beginning of the narration, but the tone is not made to be morally excessive or inappropriate. Instead, the discourse responds by changing the evaluative focus to the ethical implications of the event, as well as the community’s awareness of the gravity of the event.

Taken together, these linguistic patterns reveal that the narration has limited the scope of judgement about the mourner, but rather focuses moral judgement on what the Prophet’s death means, and on the ethical sensibility of the people moving about at his burial. The evaluative structure, therefore, keeps the theological propriety and communal moral awareness in the foreground.

From the perspective of **Engagement**, the organisation of the narration is a controlled dialogic structure in which interpretive authority is generally on the narrative frame, and not the

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mourner's voice. The text opens with the attribution "*on the authority of Anas*," which creates a mediated narrative perspective. This reporting structure places all of the sequence of utterances in the same witnessing voice and thus restricts the dialogic openness of the discourse.

Though Al-Sayyidah Fatimah's speech is delivered by direct quotation, the clauses of her speech do not pose competing interpretive positions. Rather, the succeeding statements following the repeated vocative address, "*O my father*", are all declarative propositions which reinforce one theological interpretation of the demise of the Prophet. The clause "*He answered the Lord who called him.*" generates death as a response to divine urges, and "*Paradise of al-Firdaws is his abode*" makes an ultimate eschatological fate. These statements have monoglossic functions because they are made in the form of uncontested assertions. They give a fixed interpretation rather than having room to negotiate or debate.

The repetition of the vocative, "*O my father*," is also a part of this engagement structure. Whilst vocatives can be used to mark emotional immediacy, in this instance, they are mainly used as discourse organisers, introducing one statement after another. Each of the clauses after the vocative diverts attention from the emotional experience of the mourner and functions to elaborate on the doctrinal meaning. As a result, the narration makes inclusive use of Fatimah's voice, but redirects it to declarations of the Prophet's spiritual status.

The final question, "*Were your souls content to scatter dust over the Prophet*" momentarily creates a dialogic orientation because it addresses Anas directly. However, the question remains embedded in the report of the narrator and did not result in a more conversational exchange. Consequently, the narration can be said to have a predominantly monoglossic type in which theological interpretation still remains the dominant voice in the discourse.

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The pattern of **Graduation: Force** within this narration is another way of showing how the text puts the emphasis away from the elaboration of grief. The single lexical item that directly suggests the notion of sorrow is in the phrase “*the distress of my father*.” The noun “*distress*” defines a great deal of emotion, but the narration does not elaborate on the emotion with further modifiers, or descriptive elaboration or repetition of mourning. The lack of additional scaling apparatuses like intensifiers, evaluative affecting adjectives or repetition of grief-related verbs limits the textual development of the latter emotional state.

In contrast, the resources of graduation are directed many times towards the spiritual elevation of the Prophet. The phrase, “*Paradise of al-Firdaws is his abode*,” uses a very marked lexical phrase as “*al-Firdaws*” refers to the highest-ranking level of Paradise in Islamic eschatological thought. This term, therefore, serves to scale the evaluation as high as possible, in terms of Divine reward. Similarly, “*how close he is now to his Lord*” is an intensification of the representation of proximity to God. The evaluative adjective “*close*” is here a scalar term that enhances the honour bestowed on the last state of the Prophet.

Although the ordering of these clauses enhances this graduation pattern, each one of the statements after the vocative phrase “*O my father*” is a step on the ever-increasing evaluative scale corresponding to the condition of the Prophet, responding to a divine call, entering the highest level of paradise, and reaching the closeness of God. This is a cumulative sort of scaling whereby the discussion highlights not the continuation of mourning but the theological elevation.

Even the concluding rhetorical question “*Were your souls content to scatter dust over the Prophet*” works within this pattern of graduation. The focus, therefore, is on the importance of the person being buried as opposed to the emotional experience of the mourner. Taken together, the way in which the graduation resources are distributed reveals a stronger evaluation in the narration

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through the takes being spiritual, rather than in the portrayal of Al-Sayyidah Fatimah's grief. While grief is recognised at the lexical level by one marker, the following clauses grow increasingly in the theological interpretation of the Prophet's death. As a result, there is little space in the narrative structure for the expansion of mourning in the discourse and for a shift of evaluative intensity towards the affirming of the honour and proximity of the Prophet in the hereafter.

4.5.4 Narration (4)

رفعت قوّتي وخانني جلدي وشمّت بي عدوّي والكمد قاتلي، يا أبتاه بقيت والهة وحيدة، وحيرانة فريدة، فقد انخمد صوتي وانقطع ظهري، وتنغص عيشي وتكدر دهرني، فما أجد يا أبتاه بعدك أنيساً لوحشتني ولا راداً لدمعتي ... إنّ حزني عليك حزن جديد، وفؤادي والله صبّ عنيد، كلّ يوم يزيد فيه شجوني، واكتيابي عليك ليس يبيد. (القمي، ٢٠٠٧، ص. ١٦٤)

My strength has parted away and my patience has left me, I have turned restless while my enemies rejoice (due to it). Heart-rendering sorrow has taken hold of me. O respected father! I have been left lonely, in perplexion and without an aid. My voice has become silent and my back is broken, my life has overturned and has become dark. After you O father I do not have any companion in these times of fright and there is no one to pacify me... Verily my sorrow is (everyday) a new sorrow, and my heart by Allah, has turned restless; there is an increase each day in my grief, and your separation has not been easy for me. (Al-Qummi, 2010, p. 196)

1- Pragmatic Analysis of Narration (4)

A- Relevance- Theoretic Analysis of the Fourth Narration (Al-Qummi)

The text offers a multi-layered relationship between explicature, which is the developed logical form of an utterance enriched with inferences, and implicature, which is contextually derived assumption that must be supplied by the hearer in order to achieve relevance. The explicit meaning of the propositional content of "*My strength has parted away and my patience has left*

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me” is expressed in the language as a simple report of the loss of physical and psychological strength.

But the pragmatic enrichment of the explicature is needed; the hearer must supply the ‘who’ that created this state and the ‘what’ prior state that is referenced; the code (“strength”, “patience”) alone is insufficient to determine the proposition being communicated. The clause “*my back is broken*” is not intended to be understood as its explicature (a literal physical fracture). Rather, it functions figuratively to convey that the speaker is completely incapacitated. This resemblance-based interpretation may also lead the hearer to infer a further weak implicature of helplessness and vulnerability.

For instance, “My enemies rejoice” gives rise to a strong implicature. The implicature is not explicitly encoded in the utterance, but is inferred from the interaction between explicature and contextual assumptions about the social relationship between the speaker and the “enemies”. The clause “*there is no one to pacify me*” explicates the absence of comfort, and the larger co-text is sufficient to support the implied premise that the addressee (the deceased father) before his death was the only source of comfort, which provides the implied conclusion that the absence of a father is the cause of the speaker’s current desolation.

With regard to **Contextual Effects**, the narration gradually builds up a contextual background in which the following propositions support each other. The first sentences about losing “*strength*” and “*patience*” set the stage for an emotional and psychological weakness. This context is then modified by the occurrence of “*my enemies rejoice*,” creating a social contrastive premise: the speaker’s suffering set against the rejoicing of others. The latter clauses, “*I have been left lonely*,” “*without an aid*,” “*I do not have any companion*,” and “*there is no one to pacify me*,” further establish this contextual frame by again emphasising absence and loneliness.

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The temporal phrases “*everyday a new sorrow*” and “*there is an increase each day in my grief*” make one more contextual modification, implying that grief is not a condition of stability but rather is recurring and growing each day. These propositions then have strong contextual effects of accumulation: each new clause reinforces, strengthens or extends the preceding assumptions about the severity, persistence and social isolation of the speaker’s grief.

At the **Optimal Relevance** level, the narration produces significant cognitive effects due to its linguistic cues that are very accessible and recurrent. Expressions like “*heart-rendering sorrow*,” “*my back is broken*,” “*my life has overturned*,” “*no one to pacify me*,” and “*increase each day in my grief*” are semantically salient and don’t pose much interpretive difficulty for identifying the theme of acute and ongoing grief. The use of first-person possessive constructions is also minimised, such as “*my strength*,” “*my patience*,” “*my voice*,” “*my back*,” “*my life*,” “*my sorrow*,” “*my heart*,” and “*my grief*”; these also minimise processing effort by sustaining a stable discourse centre.

Meanwhile, the metaphorical expressions offer high cognitive pay-off, since they take the sadness and suggest an enlarged metaphor of emotional, bodily and existential disruption. The use of the word “*everyday*” and “*each day*” allows for a further ease of interpretation, as it is apparent that the grief continues. In this way, the narration shows strong cognitive effects without having to infer a complicated reconstruction, allowing the reader to easily access the interpretation of long-lasting and deepened grief.

2- Semantic Analysis of Narration (4)

A- Appraisal-Theoretic Analysis of the Fourth Narration (Al-Qummi)

At the level of **Attitude: Judgement**, the clauses are all overwhelmingly in the mode of Affect, that is, they describe inner feelings (sorrow, restlessness, perplexity) instead of moral

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judgements about the behaviour of others. Nevertheless, a small number of judgement instances can be identified. The address “*O respected father*” includes the pre-modifying adjective “*respected*” and the epithet of Esteem: Normality/Capacity is inscribed, directly attaching a positive social estimate to the participant “*father*”. The clause “*my enemies rejoice*” is an evoked, rather than inscribed instance of judgement of propriety: The verb “*rejoice*” and the actor “*enemies*” imply evaluative content that may be inferred as a moral condemnation of their action, even though no evaluative lexis is mentioned. The term “*there is no one to pacify me*” and the phrase “*without an aid*” are both at the interface of affect and judgement: the existential construction “*there is no one*” and the modal verb “*to pacify*” implies that the social context around him is lacking in Capacity, but although the assessment is present, it is not lexically marked by a judgement term, but is rather contained in a description of her emotional isolation.

From the point of view of **Engagement: Monogloss & Heterogloss**, most of the text is monoglossic. The words are bare categorical statements and are in the present perfect tense, without modal auxiliaries (may, might, could), without lexical verbs indicating mental processes (I think, I believe), and without attributional verbs (he said, she said, they said). This grammatical bareness indicates that the speaker proposes these propositions as truths that have been accepted and assumed, thus closing the dialogic space for other perspectives.

There are two heteroglossic moments that break this pattern. The adverb “*Verily*” that precedes “*my sorrow is a new sorrow*” is an asseverative device, a Proclaim: Pronounce marker, a rhetorical anticipative and suppressive device that rhetorically anticipates and suppresses a potential counter-voice by rhetorically increasing the epistemic commitment to the proposition. Likewise, the parenthetical “*by Allah*” that follows the sentence “*my heart by Allah, has turned restless;*” is a Proclaim device in order to bolster the warrant of the speaker for a potential listener

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who may be less inclined to believe their claim about the heart's restlessness. In neither case is there an opening of a genuine dialogic entertain or attribute space, so that the text's heteroglossic moments continue to narrow the space for other positions.

Concerning **Graduation: Force**, there are three ways in which force is realised. First, intensification is accomplished through compound and metaphorical epithets such as "*Heart-rendering sorrow*," heightening the noun "*sorrow*" by means of a physically violent epithet, and "*my back is broken, my life has overturned and has become dark*," both "*back*" and "*life*" are being heightened by using extreme metaphors of body and space.

Second, quantification is achieved through explicit temporal and numerical intensifiers, as opposed to metaphor: repetition of the lexical item "*sorrow*" within "*my sorrow is (everyday) a new sorrow*" and the frequency adverbial "*everyday*" construes Extent: Frequency as up-scaled; the clause "*there is an increase each day in my grief*" also up-scales via the nominalised process "*increase*" plus the distributive temporal marker "*each day*," one of the few non-metaphorical directly lexicalised examples of graduation in the text.

Third, the phrase "*your separation has not been easy for me*" is a litotes, a negated antonym ("*not easy*" instead of "*hard*" or "*painful*") that at first glance appears to diminish its statement, but in fact it magnifies the implied force of the statement through understatement. Furthermore, the lexical repetition of 'restless' (two times 'restless', in two different clauses) and of 'sorrow' (three times 'sorrow') builds up the intensity of the text, instead of adding other intensifying lexical items.

4.6 Findings and Discussion

This section exhibits the main linguistic findings derived from the analysis of the selected Islamic narrations based on AT and RT. The findings show how pragmatic and semantic resources

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contribute to constructing diverse representations of injustice in the portrayal of Al-Sayyidah Fatimah in the selected narrations. The findings are grouped as provided in Tables 4.1, 4.2 and 4.3, according to the three events addressed in this study: the Inheritance of Fadak, the Attack on the House and Al-Sayyidah Fatimah's Grievance. The focus is on recurrent qualitative linguistic patterns rather than quantitative measurement, showing how linguistic choices shape the representation of injustice.

Table 4.1

The Pragma-Semantic Findings of the Inheritance of Fadak Narrations

No.	Narrations	Relevance Theory	Appraisal Theory
1.	Al-Bukhari (1997)	Explicature-Implicature Distinction: The prophet's statement and procedural commitment are explicit, while Fatimah's entitlement denial is left inferential. Contextual Effects: The concept of inheritance is replaced by a doctrinal context, diminishing the context of entitlement. Optimal Relevance: The brief authoritative formulation minimising processing effort while maximising interpretive certainty.	Attitude (Judgement): Prophetic authority is foregrounded as a means of evaluating legitimacy and Fatimah's entitlement remains evaluatively-attenuated. Engagement (Monogloss and Heterogloss): The narration tends towards monoglossic closure through the prophetic report. Graduation (Force): The oath "By Allah" intensifies Abu Bakr's procedural commitment, while Fatimah's deprivation receives minimal graduation emphasis.
2.	Al-Tabarsi (2017)	Explicature-Implicature Distinction: Scriptural, genealogical, and doctrinal premises	Attitude (Judgement): Fatimah's entitlement is morally legitimised through Qur'anic precedent, while the opposing position receives explicit negative judgement.

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		are explicitly encoded to support the entitlement claim. Contextual Effects: Layered contextual premises reinforce the entitlement frame and increase interpretive salience. Optimal Relevance: Rhetorical inquiry leads the reader to the targeted interpretation efficiently with minimal effort	Engagement (Monogloss and Heterogloss): Heteroglossic discourse expands the interpretive space through Qur'anic citation and rhetorical questions. Graduation (Force): The entitlement claim is intensified through repeated interrogatives and cumulative argumentation.
3.	Ibn Hanbal (2012)	Explicature-Implicature Distinction: The rejecting rule is explicit, while Fatimah's entitlement is predominantly interrogative and inferential. Contextual Effects: The weakly elaborated entitlement frame allows for smooth rule-based overriding. Optimal Relevance: Concise authoritative answers produce strong cognitive effect with minimal processing effort.	Attitude (Judgement): Fatimah's entitlement is mentioned, but not well supported. Prophetic attribution consolidates the counter position. Engagement (Monogloss and Heterogloss): The narration opens dialogically with questions and then moves to authoritative monoglossic closure. Graduation (Force): The counter-position is reinforced by the use of "<i>I heard</i>" and "<i>I have decided</i>"
4.	Al-Qummi (2010)	Explicature-Implicature Distinction: Ownership and witness evidence are treated as explicit propositions, whereas cancellation remains inferential. Contextual Effects: Contextual reinforcement is layered so that	Attitude (Judgement): Fatimah's claim is substantially legitimised by completed transfer, ownership and witness evidence with the opposing action being related to procedural irregularity. Engagement (Monogloss and Heterogloss): A heteroglossic discourse is generated by multiple voices of evidence by introducing

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		ownership is foregrounded before the inheritance rule is established. Optimal Relevance: The counter-rule allocates more processing space to the entitlement claim, keeping it inferentially salient.	witnesses and supporting arguments. Graduation (Force): The cumulative presentation of evidence intensifies the persuasive force of Fatimah's claim.
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The findings presented in Table (4.1) show a considerable pragma-semantic heterogeneity in the depiction of Fatimah's entitlement across the four selected narrations from two groups of Islamic schools. While they refer to the same historical event, the narrations employ diverse inferential and evaluative procedures to construct the representation of injustice through different linguistic mechanisms.

From the standpoint of RT, the findings suggest that the narrations of the first group depend mainly on explicit doctrinal principles and that the denial of entitlement is generally attributed to pragmatic inference. This inferential structure guides readers to an authoritative legal interpretation with relatively modest processing effort. The narrations of the second group, on the other hand, make several explicit premises, including scriptural evidence, kinship, ownership, and witness testimony, thus foregrounding contextual assumptions and orienting readers toward an interpretation in which the entitlement claim is cognitively more accessible and inferentially salient.

From the perspective of AT, the narrations of the first group generally foreground prophetic authority and institutional legitimacy through monoglossic discourse, attributed speech and force-enhancing expressions such as "*By Allah*" and "*I heard the Messenger of Allah say.*" These resources enhance procedural legitimacy while diminishing the evaluative salience of Fatimah's

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entitlement. By contrast, the narrations of the second group foreground Fatimah's argument through explicit judgement, heteroglossic engagement, Qur'anic citation, and accomplished transfer predicates and cumulative evidential support. Her entitlement is legitimised evaluatively and gains discursive prominence through expressions like *"Sulaiman inherited Dawood"*, *"the Prophet had gifted it to me"* and *"I have witnesses for it."*

Table 4.2

The Pragma-Semantic Findings of the Attack on the House Narrations

No.	Narrations	Relevance Theory	Appraisal Theory
1.	Al-Tabari (1990)	Explicature-Implicature Distinction: The threat and enforcement mechanism are explicit; the household perspective is inferential. Contextual Effects: The domestic frame is replaced by a political enforcement frame that focuses on allegiance. Optimal Relevance: Narrative compression yields substantial cognitive effects with minimum linguistic elaboration.	Attitude (Judgement): Negative propriety judgement is established by the explicit threat of burning the house. Engagement (Monogloss and Heterogloss): The narration is predominantly monoglossic. It represents the event in unhedged declaratives. Graduation (Force): The oath, conditional threat, sword and seizing, increase force and coercive intensity

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2.	Al-Majlisi (2015)	Explicature-Implicature Distinction: Coercion, vulnerability, resistance and harm are generally coded as explicit propositions. Contextual Effects: Domestic vulnerability, political pressure, refusal and physical violence form a strong coercive frame. Optimal Relevance: Rich explicit evidence yields substantial cognitive impact despite increased processing effort.	Attitude (Judgement): Sustained negative judgement is constructed through coercion, anger, forced entry, and Fatimah's moral blame. Engagement (Monogloss and Heterogloss): The confrontation of heteroglossia is evident in the straightforward words of Fatimah and the threatening reply of Umar. Graduation (Force): Force accumulates, from obligation and repeated summoning, to fire, incursion, and bodily harm.
3.	Ibn Taimia (1986)	Explicature-Implicature Distinction: The denial of harm is encoded directly, while contrary reports are inferred. Contextual Effects: Administrative justification and scholarly consensus serve to reinforce a non-harm interpretive framework. Optimal Relevance: Concise denial offers an economically processed view supporting non-violence.	Attitude (Judgement): Certainty, denial and administrative justification morally legitimate authority, while delegitimising opposing reports. Engagement (Monogloss and Heterogloss): Strong dialogic contraction is achieved by epistemic closure, consensus appeal and distancing from alternative reports. Graduation (Force): Denial is maximised through absolute negation, while reported harm is scaled down and subordinated.
4.	Al-Hilali (2019)	Explicature-Implicature Distinction: Agency, compulsion, bodily injury, and martyrdom are	Attitude (Judgement): The narration emphasises Fatimah's suffering by explicitly condemning the aggressors and praising her persistence.

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		explicitly coded, leaving little inferential dependence. Contextual Effects: Sequential explicatures support a cohesive cognitive frame of domestic violation, physical harm and causal consequence. Optimal Relevance: Intense explicit encoding minimises inferential effort and renders the injustice-centred interpretation the most cognitively accessible.	Engagement (Monogloss and Heterogloss): The narration is largely monoglossic, presenting the reported harm through categorical declarations with little dialogic negotiation. Graduation (Force): Violent predicates, bodily specificity, and recurrent consequence structures steadily increase force, making coercion and harm more salient.
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The findings presented in Table (4.2) demonstrate that the Pragma-semantic representation of the Attack on the House event is predominantly shaped by the distribution of inferential organisation and evaluative resources, rather than the narrated event itself. Although the four selected narrations from two groups of Islamic schools report the same event, they employ different pragmatic and semantic resources to create authority, agency, coercion, and the portrayal of Al-Sayyidah Fatimah. Thus, it is the pragma-semantic organisation that constitutes the depiction of injustice and not the actual event itself.

From the perspective of RT, the same distinction is reflected in the organisation of inferential meaning. The first group's narrations create interpretive environments in which political authority, allegiance, and administrative explanation are the most available contextual assumptions. As a result, the stated harm is either backgrounded or left to pragmatic interpretation. By contrast, the second group's narrations explicitly encode agency, coercion, and bodily harm through propositions such as the threat of burning, forced entry, striking, and physical injury. This

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explicit encoding enhances contextual effects and reduces inferential dependency, rendering the injustice-centred interpretation more cognitively accessible. Thus, the difference between the two groups is not just in what is narrated, but also in how language encoding leads readers to distinct inferential outcomes.

From the point of view of AT, the narrations of the first group, represented by Al-Tabari and Ibn Taimia, tend to foreground authority through monoglossic speech, dialogic contraction and procedural legitimacy. The explicit threat in Al-Tabari to “*burn the house*” as well as the oath serves to amplify coercive power, whereas Ibn Taimia’s use of categorical denial and administrative justification diminishes the evaluative salience of the reported harm. On the other hand, the narrations of the second group, represented by Al-Majlisi and Al-Hilali, place higher evaluative credibility to Fatimah’s position. Linguistic resources like Fatimah’s direct reproach, the active representation of agency, and cumulative accounts of bodily harm strengthen the evaluative salience of coercion and injustice. The findings confirm that differences in the representation of injustice arise from the way in which evaluative meaning is distributed across the discourse, rather than differences in the narrated event.

Table 4.3

The Pragma-Semantic Findings of Al-Sayyidah Fatimah’s Grievance Narrations

No.	Narrations	Relevance Theory	Appraisal Theory
1.	Ibn Taimia (1986)	Explicature-Implicature Distinction: Fatimah’s grief is explicit, but its lower value is inferred through contrast with Abu Bakr’s protective grief. Contextual Effects: Grief is reframed in terms of value, precaution, and	Attitude (Judgement): Comparative judgement ranks Abu Bakr’s grief as more complete, but Fatimah’s grief is indirectly diminished through usefulness-based appraisal. Engagement (Monogloss and Heterogloss): The narration is primarily

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		usefulness rather than emotional legitimacy. Optimal Relevance: minimal processing effort provides strong cognitive effects in the direction of the judgment that Abu Bakr's grief was more comprehensive and useful.	monoglossic; external voices are referenced, but are contained within the narrator's evaluative framing. Graduation (Force): <i>"Without a doubt, Abu Bakr's grief was more complete than Fatima's"</i> reinforce the comparison judgment and intensify force.
2.	Al-Majlisi (2015)	Explicature-Implicature Distinction: Grief, social disruption, and Al-Sayyidah Fatimah's refusal to cease mourning are explicitly conveyed. Contextual Effects: Sequential propositions of continuous grief, public response, and relocation to <i>"house of grief"</i> reinforce the contextual interpretation of ongoing grief. Optimal Relevance: Greater processing effort is compensated by strong cognitive effects that foreground the intensity and persistence of Fatimah's grief.	Attitude (Judgement): Al-Sayyidah Fatimah's grief is positively sanctioned as the deepest and morally meaningful mourning in the community. Engagement (Monogloss and Heterogloss): The narration is substantially heteroglossic; the narrator, the elders of Madinah, Ali and the direct speech of Fatimah herself are all present. Graduation (Force): Repetition, temporal extension, oath, and accumulated grief increase the salience of sadness and mourning.
3.	Ibn Saad (1968)	Explicature-Implicature Distinction: Explicit emotional suffering is immediately followed by explicit theological propositions of divine reward and relief.	Attitude (Judgement): The grief of Al-Sayyidah Fatimah is briefly noticed, but the judgement is turned towards the spiritual elevation of the Prophet and the communal moral awareness.

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		Contextual Effects: The mourning frame is re-constructed as a religious frame of divine vocation, reward and eschatological honour. Optimal Relevance: The minimal processing effort leads the reader to interpret Al-Sayyidah Fatimah's grief in terms of explicit theological propositions about divine reward.	Engagement (Monogloss and Heterogloss): The narration is largely monoglossic; Al-Sayyidah Fatimah's direct speech strengthens theological arguments rather than opening debate. Graduation (Force): Emotional force is limited to "<i>distress</i>," but stronger scaling is directed to al-Firdaws and nearness to God.
4.	Al-Qummi (2010)	Explicature-Implicature Distinction: Explicit descriptions of grief generate further implicature of incapacity, vulnerability, and adverse social circumstances. Contextual Effects: cumulative propositions reinforce the severity, persistence, and social isolation of the speaker's grief. Optimal Relevance: salient metaphors, repetition, and temporal markers yield strong cognitive effects with relatively low processing effort.	Attitude (Judgement): Invoked negative propriety is released through "<i>my enemies rejoice</i>," with weaker indications of reduced capacity and tenacity. Engagement (Monogloss and Heterogloss): Predominantly monoglossic assertions are combined with contracting proclaim resources in "<i>Verily</i>" and "<i>by Allah</i>" Graduation (Force): High force is released through metaphorical intensification, repetition, absoluteness, and temporal up-scaling.

The above Table presents the pragma-semantic findings of Al-Sayyidah Fatimah's grievance narrations in terms of RT and AT. The three narrations illustrate that grief is not

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expressed in one uniform way; rather, it is built in distinct pragmatic and evaluative ways. Unlike Ibn Taimia and Ibn Saad, who seek to redirect grief to comparative or theological interpretation, Al-Majlisi foregrounds the grief of Al-Sayyidah Fatimah as persistent, publicly apparent, and morally meaningful.

According to RT, the narrations differ in the way they lead the inferential processing of the reader. In Ibn Taimia, Al-Sayyidah Fatimah's grief is explicit, but its value is diminished by contrast with Abu Bakr's grief, such that the reader is directed with minimal processing effort towards the judgment that Abu Bakr's grief is more comprehensive and valuable. In Ibn Saad, explicit theological statements about divine reward and the Prophet's elevated status reconstitute the mourning frame as one of solace and eschatological honour. The multiple voices of Al-Majlisi, the public reaction, the ongoing mourning, and the move to the house of grief all require more processing effort, but this effort produces stronger cognitive effects by making the grief of Al-Sayyidah Fatimah more persistent, socially recognised, and interpretively central.

From the perspective of AT, the first group of narrations, represented by Ibn Taimia and Ibn Saad, restricts the centrality of Al-Sayyidah Fatimah's mourning in terms of evaluation. In Ibn Taimia, comparative judgement is created using phrases like as "*without a doubt*", "*more complete*", "*more deserving*" which transfer evaluative force to Abu Bakr's grief and frame it as more valuable and protecting. Although Ibn Saad acknowledges Al-Sayyidah Fatimah's grief, the evaluative attention moves to the Prophet's high rank, al-Firdaws, and nearness to God. The second group, represented by Al-Majlisi, emphasises the evaluative prominence of Al-Sayyidah Fatimah's grief more strongly by repetition, temporal extension, oath, and cumulative mourning expressions such as "*cried,*" "*weeping,*" and the relocation to the house of grief. This makes grief not only affective, but it is sanctioned as ethically meaningful.

CHAPTER FIVE**CONCLUSIONS, RECOMMENDATIONS, AND SUGGESTIONS FOR FURTHER STUDIES****5.1 Introduction**

This chapter presents the conclusions of the study based on the findings resulted from the pragma-semantic analysis of the selected Islamic narrations in Chapter Four. It also sheds light on how the integration of pragmatic and semantic aspects is used to construct, express, and deny injustice. In addition, it offers recommendations and suggestions for further studies to enlarge the linguistic investigation in religious texts. It exhibits the overall conclusions in relation to answering the research questions that are posed in Chapter One.

- 1- What are the pragmatic aspects used in the construction of Islamic narrations regarding injustice in the portrayal of Al-Sayyidah Fatimah?
- 2- What are the semantic aspects involved in Islamic narrations concerning the depiction of injustice in the portrayal of Al-Sayyidah Fatimah?
- 3- What are the linguistic similarities and differences in the representation of injustice across the selected Islamic narrations in the portrayal of Al-Sayyidah Fatimah?

5.2 Concluding Remarks of Research Question 1

From a pragmatic perspective, this study has found that pragmatic aspects of Explicature-Implicature Distinction, Contextual Effects, and Optimal Relevance collectively serve as a crucial pragmatic mechanism to investigate the construction of injustice across Islamic narrations. Consequently, the study concludes the central role of each aspect in shaping and conveying how injustice is represented differently among the narrations of the two groups. In terms of Explicature-Implicature Distinction, the present study concludes that injustice is expressed explicitly through

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the narrations of the second group, where meanings associated with disinheritance, harm, and suffering are direct and explicit. In contrast, the narrations of the first group rely on implicit meanings, allowing for further interpretations of injustice. Regarding Contextual Effects, the analysis of (12) narrations concludes different framings of injustice. The second group's narrations create a strong framing of injustice by introducing the events within legitimacy inheritance, legal testimony, escalating bodily harm, and violence, enhancing the perception of injustice. Conversely, the first group's narrations situate the same events within a different framework of legal deprivation, theological interpretation, and social justification, reframing the interpretation away from injustice. As for Optimal Relevance, the narrations of the two groups show various processing efforts with different cognitive effects in shaping the interpretation of injustice. Accordingly, the combination of pragmatic aspects proves to be a strong linguistic mechanism in guiding interpretations of injustice across the Islamic narrations, since the same event can be represented differently according to the employment of pragmatic aspects in the text.

5.3 Concluding Remarks of Research Question 2

By applying the semantic analysis to the data of chosen Islamic narrations, the researcher has found that the representation of injustice in the portrayal of Al-Sayyidah Fatimah is not delivered through merely descriptive language, but through systematic semantic aspects that construct distinct perspectives across the two groups of Islamic schools. This study confirms that semantic aspects like Attitude, Engagement, and Graduation cooperate as a systematic process whereby injustice is either intensified or mitigated across the narrations of the two groups. Regarding attitude (judgement), the narrations of the first group generally assign more evaluative legitimacy to legal or theological justification, as reflected in expressions such as "*Our property is not to be inherited,*" and the comparative evaluation of Abu Bakr's grief as "*more complete,*" and

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“more deserving.” In contrast, the narrations of the second group allocate a greater negative evaluation to coercive actions and positively legitimate Al-Sayyidah Fatimah’s entitlement and suffering through expressions such as *“burn the house,” “house of sorrows,”* and explicit references to bodily harm and grieving. In terms of Engagement, the first group mostly uses dialogic contraction, depending on authoritative arguments and categorical assertions that limit alternative evaluative perspectives. The second group, on the other hand, expands the dialogic space through Qur’anic citation, direct speech, rhetorical questions, witness evidence, and exchanges between Al-Sayyidah Fatimah, Imam Ali, and the people of Madinah, thus intensifying the visibility of Al-Sayyidah Fatimah’s perspective. With respect to Graduation, the findings show different patterns of force among the two groups. The narrations of the second group enhance the depiction of injustice by cumulative reasoning, recurrent grief, threats, bodily harm, and successive evidential arguments. On the other hand, the first group’s narrations strengthen legal, procedural, and comparative evaluations through expressions such as *“By Allah,” “without a doubt,”* and *“more complete,”* which reduce the evaluative status of Al-Sayyidah Fatimah’s injustice by reinforcing alternative evaluative priorities. In this sense, it can be concluded that the semantic aspects used in this study operate as essential means in directing interpretations of injustice in the portrayal of Al-Sayyidah Fatimah across the narrations of the two groups of Islamic schools, inspiring how the same event is perceived differently.

5.4 Concluding Remarks of Research Question 3

By applying the pragma-semantic analysis to the data of the study, the researcher has found main points of similarity and difference in the construction of injustice between the narrations of the two groups of Islamic schools. The differences are recognised as follows:

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1- Points of Difference

A- Intensification vs Marginalisation of Injustice

The second group's narrations clearly intensify injustice through direct and explicit representation of it, whereas the first group's narrations mitigate or attenuate it.

B- Centralisation vs Reframing of the Events

The second group's narrations locate the deprivation of inheritance, deliberate attack and physical harm, coercion, and emotional suffering as central elements of injustice, while the first group's narrations reframe the same events within legal and justificatory discourse.

C- Foregrounding vs Backgrounding of Responsibility

Responsibility for committing injustice is foregrounded and is clearly attributed to identifiable members in the narrations of the second group, whereas it is backgrounded in the narrations of the first group.

D- Direct vs Indirect Representation of Injustice

The second group's narrations introduce injustice through direct expressions, while the first group's narrations rely on indirect or implicit terms.

2- Points of Similarity

Although the difference between the two groups is evident, the analysis reveals that there is a basic similarity between the two, since both constructively build the meanings based on a pattern of deliberate pragma-semantic construction instead of a neutral narration. In the narrations of both groups of Islamic schools, pragmatic and semantic aspects are viewed as a regulated process that directs interpretation and represents the ideological orientations. Such convergence shows that the depiction of injustice is not an objective account of what is happening, but a

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representation that has been discursively produced, confirming the overall findings of the study that meaning is formed actively by the use of language across the narrations of both groups.

5.5 Recommendations

Derived from the empirical findings, the following recommendations are offered to guide future linguistic inquiries into Islamic written texts:

- 1- Islamic discourse studies are encouraged to be more attentive to the use of language in the narrations, especially to the use of linguistic choices to build or create understandings of injustice instead of viewing the texts as historical accounts.
- 2- Linguistic researchers are advised to use the multi-linguistic combination of pragmatic and semantic approaches in their analysis of religious texts to convey the explicit and implicit construction of meaning.
- 3- University students have to improve their critical reading skills when reading religious discourse in order to recognise that meaning is perceived differently across different groups of the same schools.
- 4- Educational institutions are motivated to develop the curricula by integrating linguistic analysis with religious studies to enhance the understanding of Islamic discourse.
- 5- Researchers are recommended to inspect the various representations of the same historical event among Islamic narrations, using linguistic analysis to investigate the more reliable interpretations.

5.6 Suggestions for Further Studies

This study of a pragma-semantic analysis of injustice in Islamic narrations suggests the following research topics to be tackled for future studies.

- 1-A Comparative Linguistic Analysis of Representing Injustice about Al-Sayyidah Fatimah Al-Zahraa in the Narrations of Different Groups of Islamic Schools.

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2- A Stylistic Analysis of Injustice in the Portrayal of Al-Sayyidah Fatimah Al-Zahraa in Islamic Narrations.

3- A Critical Discourse Analysis of Institutional Ideology of Injustice Regarding Al-Sayyidah Fatimah in Islamic Narrations and Schools.

4- A Corpus-Based Semantic Encoding of Injustice in Narrations Relating to Al-Sayyidah Fatimah Al-Zahraa.

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Appendices

Appendix A

Official Certification of the English Translation of the Three selected Narrations (two from Ibn Taimia and one from Ibn Saad) Translated and Certified by Asst. Prof. Dr. Muhannad Hadi Altalqani

Hadi Altalqani

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إلى/ قسم اللغة الإنجليزية- كلية التربية للعلوم الإنسانية
تحية طيبة...
م/ شهادة ترجمة

إشارة إلى طلبكم تدقيق ترجمة الروايات الثلاث المتضمنة في رسالة الطالبة زهراء عبد الواحد سلطان، أود إعلامكم بأن المسودة الأولية تطلبت معالجة بعض الصياغات اللغوية، وتحسين الانسيابية، وضمان اتساق المصطلحات. وبناءً على التعديلات التي قمنا بإجرائها، تكون الترجمة قد استوفت المعايير اللغوية المطلوبة في سياق الجودة الأكاديمية.

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1- نحن نعلم يقيناً أن أبا بكر لم يقدم على عليّ والزبير بشيء من الأذى، بل ولا على سعد بن عبادَةَ المتخلف عن بيعته أولاً وآخرأً. وغاية ما يُقال: إنه كبس البيت لينظر هل فيه شيء من مال الله الذي يقسمه، وأن يعطيه لمستحقّه، ثم رأى أنه لو تركه لهم لجاز؛ فإنه يجوز أن يعطيهم من مال الفئ . أما إقدامه عليهم أنفسهم بأذى، فهذا ما وقع فيه قط باتفاق أهل العلم والدين، وإنما ينقل مثل هذا جهال الكذابين، ويصدقهم حمقى العالمين، الذين يقولون: إن الصحابة هدموا بيت فاطمة، وضربوا بطنها حتى أسقطت. (ابن تيمية، ١٩٨٦، ص. ٢٩١)

1. We are absolutely sure that Abu Bakr inflicted no harm of any type upon Ali and Al-Zubair. He inflicted no harm upon Saad Ibn Ubada either. Saad abstained from his pledge of allegiance. At most, it is said that he entered the house to inspect public funds. This was the wealth of Almighty Allah meant for distribution. He sought to deliver it to its rightful claimants. Then he realized leaving it with them was permissible. It is lawful to grant them from the spoils of war. As for inflicting physical harm upon them, this never happened. Scholars and men of religion agree on this. Such claims are transmitted only by ignorant liars. They are believed only by the fools of the world. These are the ones who claim that the Companions demolished the house of Fatima and struck her abdomen until she miscarried. (Ibn Taimia, 1986, p.291)

2- ثم إن هؤلاء الشيعة - وغيرهم - يحكون عن فاطمة من حزنها على النبي صلى الله عليه وسلم ما لا يوصف، وأنها بنت بيت الأحرار، ولا يجعلون ذلك ذماً لها، مع أنه حزن على أمرٍ فانت لا يعود. وأبو بكر إنما حزن عليه في حياته خوف أن يقتل، وهو حزن يتضمن الاحتراس، ولهذا لما مات لم يحزن هذا الحزن، لأنه لا فائدة فيه. فحزن أبي بكر بلا ريب أكمل من حزن فاطمة، فإن كان منموماً على حزنه، ففاطمة أولى بذلك، وإلا فأبو بكر أحق بأن لا يُذم على حزنه على النبي صلى الله عليه وسلم من حزن غيره عليه بعد موته. (ابن تيمية، ١٩٨٦، ص. ٤٥٩-٤٦٠)

2. These Shia and others narrate wondrous things. They speak of Fatima's grief over the Prophet (peace be upon him). They describe it as beyond description. They claim she built the House of Sorrows. They do not consider this blameworthy for her. Yet this was mourning over a past that cannot return. Abu Bakr grieved for him during his lifetime. He feared the Prophet (peace be upon him) might be killed. That grief involved caution and

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protection. Therefore, when the Prophet (peace be upon him) died, Abu Bakr did not grieve in that manner. Such grief served no further purpose. Without a doubt, Abu Bakr's grief was more complete than Fatima's. If his grief were blameworthy, Fatima would be more deserving of blame. Otherwise, Abu Bakr is far more entitled not to be blamed. His grief for the Prophet (peace be upon him) in life surpassed any grief shown by others after death. (Ibn Taimia, 1986, p. 459-460)

3- أَخْبَرَنَا سُلَيْمَانُ بْنُ حَرْبٍ... عَنْ أَنَسٍ، قَالَ: لَمَّا نَقَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَعَلَ يَتَغَشَّاهُ الْكَرْبُ، فَقَالَتْ فَاطِمَةُ: يَا كَرِبَ أَبَتَاهُ فَقَالَ لَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَيْسَ عَلَيَّ أَيْبُكَ كَرِبٌ يَعْدُ الْيَوْمَ» فَلَمَّا مَاتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ فَاطِمَةُ: يَا أَبَتَاهُ أَجَابَ رَبًّا دَعَا يَا أَبَتَاهُ جَنَّةُ الْفِرْدَوْسِ مَأْوَاهُ، يَا أَبَتَاهُ إِلَى جِبْرِيلَ نُنْعَاهُ، يَا أَبَتَاهُ مِنْ رَبِّهِ مَا أَذْنَاهُ. قَالَ: فَلَمَّا دُفِنَ قَالَتْ فَاطِمَةُ: يَا أَنَسُ، أَطَابَتْ أَنْفُسُكُمْ أَنْ تَحْنُوا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التُّرَابَ. (ابن سعد، ١٩٦٨، ص. ٦٨٢)

3. Sulaiman Ibn Harb informed us on the authority of Anas, who said: When the illness of the Prophet (peace be upon him) grew heavy, distress began to overwhelm him. Fatima cried out: O, the distress of my father. The Prophet (peace be upon him) said to her: There is no distress upon your father after this day. When the Prophet (peace be upon him) died, Fatima said: O my father. He answered the Lord who called him. O my father. Paradise of Firdaws is his abode. O my father. To Jibril we announce his passing. O my father. How close he is now to his Lord. Anas said: When he was buried, Fatima said: O Anas. Were your souls content to scatter dust over the Prophet? (Ibn Saad, 1968, p. 682)

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المستخلص

تُعدُّ الروايات الإسلامية مجالاً لغويًا مهمًا تُعرض من خلاله الأحداث التاريخية وتُقيم وتُفسر. ولا يقتصر تمثيل الظلم المتعلق بالسيدة فاطمة الزهراء في هذه الروايات الإسلامية على الجانب التاريخي فحسب، بل يُبنى لغويًا أيضًا من خلال موارد الاستدلال والتقييم. وعلى الرغم من أن الدراسات السابقة قد تناولت هذا المفهوم من مناهج تاريخية ولاهوتية ولغوية محدودة، فإن دراسته في إطار تداولي-دلالي متكامل لا تزال غير مستكشفة. لذلك، تهدف هذه الدراسة إلى تحديد كيفية بناء الظلم تداوليًا ودلاليًا في تصوير السيدة فاطمة في الروايات الإسلامية. كما تسعى إلى تحديد أوجه التشابه والاختلاف بين الروايات المختارة من مجموعتين من المدارس الإسلامية. ولتحقيق هذه الأهداف، صيغت مجموعة من الأسئلة البحثية. وتنبأت هذه الدراسة منهجًا نوعيًا، موظفة نموذجًا تكامليًا يتألف من نظرية الملاءمة (Sperber & Wilson, 1995) ونظرية التقييم (Martin & White, 2005)، لتحليل اثنتي عشرة رواية مختارة. وتركز الدراسة على ثلاثة أحداث رئيسية في حياة السيدة فاطمة، وهي: إرث فذك، والهجوم على الدار، وحزن السيدة فاطمة وتظلمها. وتبين النتائج أن الروايات الإسلامية المختارة توظف جوانب تداولية ودلالية مختلفة في بناء تمثيل الظلم المرتبط بالسيدة فاطمة. ففي حين تبرز روايات المجموعة الثانية الظلم الواقع على السيدة فاطمة من خلال اللغة التقييمية الصريحة، والتوسع الجوّاري، والدعم السياقي الأقوى، تميز روايات المجموعة الأولى إلى إعادة بناء تمثيل الظلم أو إعادة توجيهه من خلال التقييم المقارن، والتقليص الجوّاري، والمعنى المضمر، والاستنتاج السياقي. وتكمن أهمية الدراسة في تقديم معالجة تداولية-دلالية لكيفية بناء الظلم في الخطاب الديني من خلال تفاعل المعنى الاستدلالي والمعنى التقييمي. وتسهم هذه الدراسة في الدراسات اللغوية والإسلامية من خلال إبراز دور اللغة في بناء المعنى في الخطاب الديني.



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رسالة مقدمة

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وهي جزءاً من متطلبات نيل درجة ماجستير/ تربية في اللغة الإنجليزية وعلم اللغة

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