

A Critical Discourse Analysis of the Representation of *Self* and *Other* in Prophetic Hadith

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Abstract

The diversity of societies in terms of race, ethnicity, religion etc., the demographic changes all over the world and the existence of minorities lead to what is called *self* and *other* constitution. The interdependence between *self* and *other* usually brings them into one context, that is, when there is 'we', it means that there is 'they' and vice versa. Usually, religious identities and ideologies are investigated in terms of their status qua or the way they are represented in mass media from a political viewpoint. In religious discourse, they seem to have received less attention from linguists. Therefore, the scarcity of linguistic research on socio-religious *self* and *other*, particularly in Prophetic Hadith, is the key factor that necessitates this study. Besides, the potential of CDA approaches would contribute to illustrate the representation of *self* and *other* in such non-political discourse.

This research attempts to investigate the socio-religious representation of *self* and *other* in Prophetic Hadith aiming at investigating identities referred to through the linguistic structures and strategies which are employed in Prophetic Hadiths and examining the potential of employing a critical theory in religious discourse analysis.

It is hypothesized that the nature of domination in Islamic society exhibits that the Islamic identity can be shown through the concrete and collective observances of Muslims. Pronouns do not only do referring function but also identity function showing the limitations and boundaries between *self* and *other* in the selected texts.

The paper concludes that identities and ideologies are manifested in various ways, they are expressed explicitly or implicitly, positively or negatively, generally or specifically, by concrete or abstract practices, personally or collectively, basing on *self* or in relation to *other*.

The nature of domination affects Muslims' identity. That is, the dominant nature of *self* in Prophetic Hadiths establishes concrete and collective practices to judge its members.

Key words: self, other, ideology, religious identity, Prophetic Hadith

1. Introduction

The existence of minorities, global demographic shifts, and the diversity of civilisations in terms of colour, ethnicity, religion, and other factors all contribute to what is known as the *self* and *other* constitution. When 'we' is present, 'they' is present, and vice versa, demonstrating how *self* and *other* are typically brought into one context by their interdependence. Religious identities and ideologies are typically examined from a political perspective in relation to their status as or how they are portrayed in the media. Linguists appear to have paid less attention to them in religious speech. Thus, the main reason this study is necessary is the dearth of linguistic research on socio-religious *self* and *other*, especially in Prophetic Hadiths. Additionally, critical discourse analysis (CDA) methods' potential would present an analytical framework for the representation of *self* and *other* in the selected Prophetic Hadiths.

The socio-religious representation of *self* and *other* in Prophetic Hadith is the focus of this study, which also looks into the possibility of using a critical theory in religious discourse and investigates identities mentioned in the linguistic structures and strategies used in Prophetic Hadiths.

It is hypothesised that the nature of dominance in Islamic society demonstrates that the Islamic identity can be demonstrated through the tangible and communal observances of Muslims, and that pronouns serve an identity function in the chosen texts, highlighting the boundaries and limitations of the *self* and *other* in addition to their referring function.

2. Critical Discourse Analysis

CDA is a powerful means extensively used to investigate social issues of power, discrimination and social inequality. In CDA, certain individuals or groups are discursively discriminated against when they are depicted negatively using certain discourse strategies (van Dijk, 1993; Fairclough and Wodak, 1997; Reisigl and Wodak, 2001). CDA manifests itself as a substantial sub-area to critical linguistics and to discourse analysis (DA) as a form of social practice. In its scope, CDA goes much further than DA through investigating and analyzing the ideological forces that affect and are affected by discourse (Fairclough, 1995 : 26).

Within CDA, different approaches and methods such as Fairclough's dialectical-relational approach and van Dijk's socio-cognitive approach are introduced. They represent the skeletal framework in the analysis of this research.

2.1 Fairclough's Approach (2001)

To analyze a communicative event, this approach principally combines the discursive and the extra-discursive practices basing on three levels: text (written or spoken), discursive practice (production and consumption), and social practice (sociocultural structure) (Fairclough, 1995:57; Chouliaraki and Fairclough, 1999:113). In Fairclough's model, "the connection between text and social practice is seen as being mediated by discourse practice" (Fairclough, 1995: 133). Compatible with these three interwoven levels, three dimensions of CDA are listed (Fairclough, 1989: 26).

-Description: is the stage which involves the formal properties of the text.

-Interpretation: is concerned with the relationship between text and interaction.

-Explanation: is concerned with the relationship between interaction and social context.

2.1.1 Textual Analysis (Description)

In the first level pronouns are described, Kuo (2001: 30-1) argues that pronouns have their characteristics significant and meaningful when used in actual discourse. The social identity of

participants and the relations between them are embodied through pronominal selections. The utilization of pronominals is progressively reliant on particular context of discourse events and speaker's objectives. So, pronominals are an expressive way in which speakers encode their and other's presence and the relationships between them enabling speakers to precisely present themselves in relation to other groups. In this sense, they can be referred to as words and phrases usually used to represent identities or referents that are already active in audience mind. With the different forms and modifications of pronominals, identities can be shown without having the referent named.

2.1.2 Discursive Practice (Interpretation)

The second dimension is concerned with discourse production, interpretation, distribution, and consumption. Due to the diversity of the social factors involved in these processes, each discourse has its own style. They vary according to the situation at hand and according to participants taking part in the process (Fairclough, 1992: 78). Within this level, the situational context, and presupposition are adopted.

In the situational context, important questions need to be asked of a text, namely: (i) What is going on (activity, topic and purpose)? (ii) Who is involved? Such questions would generally help in understanding the general identities constructed in the pronouns analysis (Fairclough, 2001: 122).

Concerning presupposition, it is defined as "a proposition which is assumed by the speaker to be known to the listener, on the basis of including all relevant information and shared knowledge" (Huang, 2007: 67). Admittedly, meaning in discourse can be safely understood when knowledge and beliefs are socially shared by language users and members of society. According to van Dijk, such meaning is cognitively represented and remains implicit or presupposed (1998: 49). It can also be grammatically signaled out through various formal features. For instance, the definite article *the*, subordinate clause, question, that clause, and certain verbs and adjectives (Fairclough, 2013: 127).

2.1.3 Social Practices (Explanation)

In the third dimension, Fairclough (1989: 163) states that it is employed to explain how and why discourse and relations are placed in a certain way by text producers. It is concerned with how ideological and hegemonic practices shape and are shaped by discursive practices i.e., how discourses have an effect to sustain or change social structures and member resources which in turn affect discourses. Identity, as one of Fairclough's social practices and an objective of this research, is going to be presented in the following lines.

According to Deng (1996: 1), "identity is gnused to describe the way individuals and groups define themselves and are defined by others on the basis of race, ethnicity, religion, language, and culture." To Oyserman, et al., identity can be constituted by traits, characteristics, social relations, roles, and social group memberships (2012: 69). Identities are of two types, personal and collective (Habash, 2019:97). van Dijk (1998: 120) believes that both types are mentally represented. Personal identity is constructed when a person has a unique personal experience and biography, but when the identification of social membership depends on sharing criteria, activities, goals and values, then the identity is collective, not personal.

2.2 Van Dijk's Approach (2011)

Unlike all approaches that study the relation between society and discourse in CDA, van Dijk's approach sees the relation between them as mentally represented. His plea to include cognitive psychology within CDA analysis is of great importance. It is distinguished by the Discourse–
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Cognition–Society triangle (van Dijk, 2009: 64) seeking thorough analysis on the production and comprehension levels alongside the textual and structural levels (van Dijk, 2001: 95). To him, discourse is characterized by three main elements: meaning, form and social dimension (2011: 59). In this research, rhetoric, implicature, generalization, comparison and ideology are adopted for analysis from the three elements of this approach.

Rhetorical devices are of many types, but they are generally classified into three categories: those for emphasis, clarification and focus. Sometimes, one device expresses a single category, for example, repetition is used mostly for emphasis. Other devices may operate in all three categories, they may clarify, emphasize and beautify a thought (Harris, 1997: 3).

Implicature is defined as a component of speaker meaning that constitutes an aspect of what is meant by speaker's utterance without being part of what is said. "What a speaker is intended to communicate is far richer than what she directly expresses" (Horn & Ward, 2004: 23).

Scheibman (2007:111) shows that generalization of agency and social practices is highly considered in critical analysis. Classifications of participants usually have expressive sense and social results. That is why meaning cannot be constructed or interpreted without its interactive context. Many advantages are attributed to generalization; it makes reference to the group or class in general and it gives them a broadening sense or inclusive function. It also expresses an indexical class depending on the shared knowledge and interactive situation.

Comparison implies two sides usually in-group and out-group by using *we* and *they* and their variants (van Dijk, 2011: 65). Comparison aims at achieving different purposes, it may: (1) have the same purpose but achieve it in different ways, (2) have the same purpose but a different subject, (3) have the same subject but a different purpose. When comparing two things, one should consider both what they have in common and what is different about them <https://www.bbc.co.uk/bitesize/guides/zttdp39/revision/1>.

Ideology, as a social dimension, is "a science of ideas": social, political, or religious ideas shared by social group (van Dijk, 2011: 6). He believes that ideologies are the co-ordination of social practices of group members that serve to realize group aims and protect its concerns. Ideologies are also a means to sustain and develop social identity. These ideologies enable individuals to assess and determine what is right and what is wrong, and what is acceptable and what is not. They come into existence as consequences to struggles and conflicts between different groups creating polarization and distinction between *self* and *other* (van Dijk, 2005: 24).

2.3 Ideological Square

The overall strategy of ideological square which is derived from the positive self-presentation and negative other-presentation is formulated as follows:

- Emphasize positive things about Us.
- Emphasize negative things about Them.
- De-emphasize negative things about Us.
- De-emphasize positive things about Them.

These moves are not very general features of group conflict and the way groups interact with each other, but they may characterize the way of talking about *self* and *other* (van Dijk, 2011:44).

2.4 Representation of *Self* and *Other*

Representation, in this study, refers to the process by which meaning is produced and categories are described. Hall (1997:64) defines representation as "the active work of selecting, presenting, structuring and shaping". According to him (ibid: 25), to produce, describe, depict, convey, and exchange meaning between members of society, representation is one of the essence factors to achieve these processes. It is also the relation between concepts and language to describe people, objects, and events.

2.4.1 Representation of *Self*

Formulating *self* cannot be defined without effectively referring to *other*. One exists because of the existence of the other. The binary relationship between them is similar to that of good and evil (Kilp, 2011:205). Totally interlinked and define each other, *self* and *other* interaction is a driving force that develops *self* both personally and socially. A socio-cognitive notion which forces an individual to feel and think of *self* as part of a larger group is referred to as inclusiveness. This mental belongingness connects an individual to his own group irrespective of any physical contact (Decety & Chaminade, 2003: 579).

As previously mentioned, both *self* and *other* depend on and form each other. That is why, "no group ever sets itself up as the one without at once setting up the *other* over against itself" (Zevallos, 2011). *Other* is pointed to when an individual or individuals do not affiliate to a specific group as a result of their difference in race, nationality, religion, color, social class, etc., (Habash, 2019: 98).

2.4.2 Representation of *Other*

Other is defined by Gabriel (2012) as "the process of casting a group, an individual or an object into the role of the 'other' and establishing one's own identity through opposition to". Shihada, (2005: 8) argues that unlike representing *self*, representing *other* activates the idea of exclusiveness. It deeply relies on the knowledge and concepts stored in individuals and groups minds. Factors such as religion, ethnicity, nationality, etc., influence their knowledge and attitude.

3. Data Selection and Description

Having a comparative orientation, the study depends on are religious source, Prophetic Hadiths. They play a great role in shaping the beliefs and attitudes of individuals and groups who believe in them. The total numbers of the selected data of the Prophetic Hadiths are collected from Bukhari, and Muslim which are available on <https://sunnah.com/> as they represent the most authentic and authorized books of Hadith.

To make sure that the data are balanced, reliable, and sufficient, the data are purposively selected basing on some steps. Firstly, the researchers read the books of Prophetic Hadith compiled by Bukhari and Muslim to choose the data that serve the aim of the study. Secondly, the availability of the pronouns is necessarily taken into consideration. Thirdly, the religious discourse that has a social impact is the most preferred to be analyzed. The distribution of Hadiths is organized basing on five categories of social group formation (mentioned in t sub-section 4 below).

3.1 Data Categorization

The data are organized in accordance with the five categories (membership, activities, aims, norms and relations) presented by van Dijk (2011). Under each of the five categories, Hadiths are placed to sufficiently represent the intended category which finally gives full idea about *self* and *other*. However, it should be noted that, due to the richness of the Prophetic Hadith in term of representing *self* and *other* and the limitation of this study, the selected data will not be exhaustive but rather representative.

3.2 Approach and Design

To achieve a qualitative investigation, the study works on moving beyond the conventional description to provide a rich description of the discursive phenomena. It deeply seeks to show the socio-religious identity and underlying ideology in Prophetic Hadith through identifying textual patterns and investigating discursive strategies employed in the selected data.

Having two phases (linguistic and social), the study employs a qualitative method. The qualitative method is used to shed light on the social phase. It displays how *self* and *other* are represented according to their occurrences in the contexts.

In this study, an eclectic model is employed to represent *self* and *other*. Fairclough's three levels (2001) guide the whole scheme, the main elements are adopted from Fairclough (2001) and van Dijk (2011) and their sub-divisions are from Bramley (2001), Khaleel (2010), Grice (1975) and George & Mamidi (2020). The eclectic model that guides this study is presented in diagram (1.1).

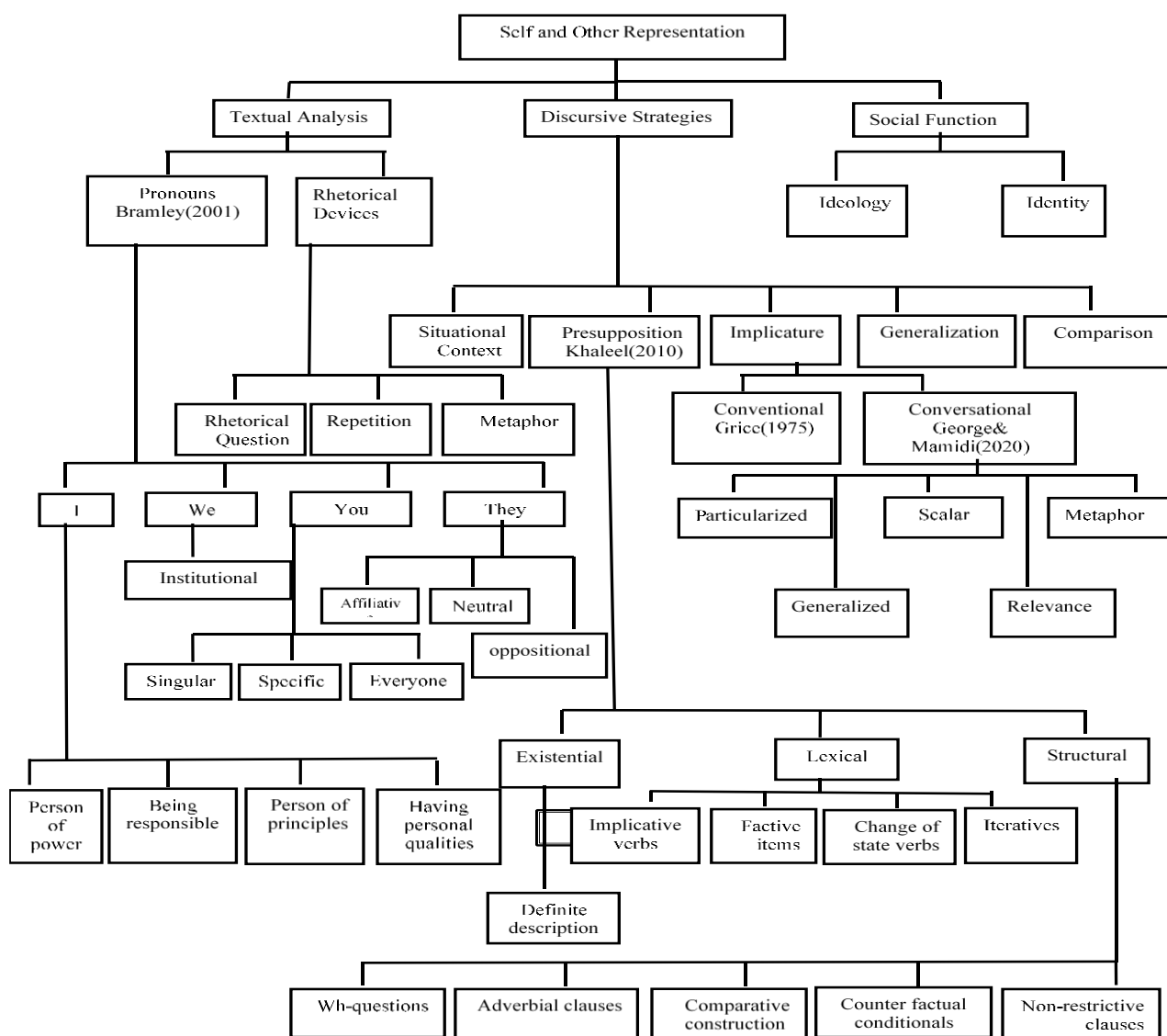


Diagram (1.1) The Eclectic Model of the study Adopted from Fairclough (2001), van Dijk (2011), Bramley (2001), Khaleel (2010), Grice (1975) and George & Mamidi(2020).

3.3 Procedure of Analysis

The first level is concerned with textual analysis which consists of the pronouns and the rhetorical devices. Pronouns represent the essence of this study investigating how they construct social identities and create group ideologies. Intrinsically, pronouns are one of the linguistic elements that cannot be explained or interpreted without having their contexts and referents clear. From a social perspective, this can also be supported via the following Prophetic Hadith reported by Jabir (May Allah be pleased with him) as he says: "I went to the Prophet (PBUH) and knocked at the door (to seek permission). He asked, 'Who is there?' I said: 'I'. He repeated, 'I, I?'" as if he disliked it" (Al-Bukhari and Muslim). Interpreters say that he dislikes such a response because it does not make the referent clear. That is why, pronouns are introduced in the first level and given labels (a), (b), (c) etc., to mark their sequence of occurrence within each Hadith in order to make the referents and the type of referents evident whenever they occur depending on the approach posed by (Bramley, 2001). It should be noted that pronouns which are said by the narrators are not considered in the analysis.

Pronouns are described in tables where each table contains the pronouns mentioned in Hadith under consideration showing the types of reference and the referents.

Pronouns could have the following descriptions:

A. Pronoun *I* and its variants are given four descriptions:

-Person of power: where certain practices and attributes are specified to the speaker (the Prophet) only.

-Being responsible: where a person leads or governs a group of people.

-Person of principles: where a person has to apply socio-religious rules.

-Having personal qualities: where a person performs daily practices such as sleeping or expresses his intimate feelings.

B. Pronoun *we* and its variants is given one description which is institutional as it expresses the collectivity of the intended group.

C. Pronoun *you* and its variants are given three descriptions:

Singular-*you*: where one person is addressed.

Generic-*you* (specific): where specific group are addressed.

Generic-*you* (everyone): where all group members are addressed whether present or not.

D. Pronoun *they* and its variants are given three descriptions:

-Affiliative: where *self* and *other* share some practices or attributes taking positive position towards other.

-Neutral: where *self* neither affiliates nor disaffiliates with *other*.

-Oppositional: where *self* is distinguished from other creating a distancing relationship between self and other.

The second element of the first level is rhetorical devices in which three devices are investigated, repetition, metaphor and rhetorical question (van Dijk, 2011: 58).

The second level is composed of five elements, situational context, presupposition, implicature, comparison, and generalization. Situational context gives an account to : the event and who is involved in order to make the analysis clear (Fairclough, 2001:122). Presupposition is dealt with basing on (Khaleel, 2010: 529)

Implicature with its two types is investigated depending on two sources. Conventional implicature analysis is conducted basing on (Grice, 1975), while conversational implicature is employed in the analysis basing on Grice theory as viewed by, George& Mamidi (2020: 2). Generalization is based on the words and contexts that give the pronouns this sense. Comparison is explained by comparing the two groups in terms of comparing the practices and attributes.

The third level states the consequences that a certain discourse creates in a society. In the current analysis, underlying ideologies and social identities are resulted from the analysis of the first and the second levels.

4. Data Analysis

The analysis of the selected data of Prophetic Hadiths which are classified according to five categories of group formation (membership, activities, aims, norms and relations) in accordance with van Dijk (2011).

4.1 Membership

Prophetic Hadith (No.1)

" مَنْ صَلَّى صَلَاتِنَا، وَاسْتَقْبَلَ قِبْلَتَنَا، وَأَكَلَ ذَبِيحَتَنَا، فَذَلِكَ الْمُسْلِمُ الَّذِي عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِهِ، فَلَا تُخْفَرُوا اللَّهَ فِي ذِمَّتِهِ " (صحيح البخاري، ٣٩١).

Anas bin Malik reported: Allah's Messenger (PBUH) said, "Whoever prays like *us(a)* and faces *our(b)* Qibla and eats *our(c)* slaughtered animals is a Muslim and is under Allah's and His Apostle's protection. So do not betray Allah by betraying those who are in His protection"(Sahih al-Bukhari, 391).

A. Textual analysis

Table (4.1) Descriptive Analysis of Pronouns in Prophetic Hadith (No.1)

No.	Pronouns	Type of reference	Referent
(a)	<i>Us</i>	Institutional we	Muslims
(b)	<i>Our</i>	Institutional we	Muslims
(c)	<i>Our</i>	Institutional we	Muslims

The variants of the pronoun *we* embodied in *us(a)*, *our(b)* and *our(c)* are described as the three repeated forms indicating different things. **Repetition** of the three pronouns depicts inclusion which serves *self*.

B. Discursive Strategies

This Hadith is delivered in the context of identifying Muslims and probably after converting the Islamic Qibla from Palestine to Mecca. The Prophet Muhammad (PBUH) and a group of Muslims are involved and referred to by *us(1)*, and *our(2)*.

Concerning presupposition, the following presuppositions can be identified: (1) *there exists an orientation towards which Muslims pray*, it has existential trigger with definite description, *our(b) Qibla*. (2) *In Islam, there exist slaughtered animals having certain conditions*, it has existential trigger with definite description, *our(c) slaughtered animals*. (3) *The Prophet Muhammad (PBUH) has an existential trigger with definite description, His Apostle*.

This Hadith has conversational and conventional implicatures. It has a generalized conversational implicature in which the quantity, manner and relevance maxims are not followed. That is, in relation to quantity, it is known that judging whether one is Muslim or not is firstly based on acknowledging the oneness of Allah and the Prophethood of Muhammad (PBUH) and then prayer, but it is not mentioned in this Hadith. It rather starts with pray like us(a). In fact, acknowledging Allah and His Prophet is mentioned in the Islamic prayer and normally no one performs it unless s/he has faith in them. Thus, they are included in the prayer. In addition, the pronoun *us(a)* has inclusive sense suggesting that other religious groups especially Ahlu alkitab have their own prayer. So, they are permitted to be within the group if they practise the Islamic prayer with all its details.

Regarding the manner maxim, the choice of Qibla after prayer in faces our(b) Qibla seems odd leaving out other duties such as fasting and Zekat. The pronoun *our(b)* implicates that *other* may acknowledge the oneness of Allah and pray, but they adhere to their own Qibla (The Christians face the east and the Jews face Palestine).

Coming to the third practice, eats our(c) slaughtered animals, one can suggest that it is irrelevant. This can be understood when the referent becomes evident. In fact, Ahlu alketaab prevent themselves from eating the Islamic slaughtered animals.

The repetition of the three pronouns (*a*), (*b*) and (*c*) implicates; firstly, these are general collective practices of *self* that can be remarked in daily socialization unlike fasting and Zekat which demand long time to be observed. Secondly, although the referred group are not mentioned, the inclusive pronouns with their linguistic environment implicate the referents. This can be supported when *other* (Ahlu alketaab) are compared with polytheists or hypocrites. When polytheists or hypocrites eat Islamic slaughtered animals, they will not deviate from their group norms. So, those who adhere to a specific prayer, Qibla or food are Ahlu alketaab. The three pronouns (*a*), (*b*), and (*c*) implicate that Muslims' doctrine, Qibla and the restrictions on slaughtered animals are one and only. The conventional implicature that is triggered by the word so whereby the implied (you) in an imperative structure implicates that anyone who is included within this group should be regarded as Muslim having his/ her rights preserved.

The generalization strategy is activated by the word whoever that occurs within the context of the three pronouns *us(a)*, *our(b)* and (*c*) proposing that the one who performs these three practices is admitted to be within the group.

C. Social Functions

Presupposition and implicature strategies indicate the ideology of judgment. This allows Muslims to judge people depending on tangible deeds. The ideology of accessibility to the group is demonstrated through the generalization strategy whereby one can be included within *self* as long as s/he does not refrain from performing these practices. The conventional implicature affirms the ideology of rights preservation between group members who should socially have their rights preserved as these rights are religiously kept. The violation of maxim of manner activates the ideology of unity and comprehension whereby all Muslims feel as if they are one entity.

The three mentioned strategies formulate the Muslim identity. Irrespective of nationality, ethnicity or culture, all Muslims carry out the same definite prayer, face one Qibla that all people orient to and eat a specific type of slaughtered animals that nowadays are available all over the world known as (Halal) made specifically for Muslims.

4.2 Activities

Prophetic Hadith (No.2)

عن أَنَسِ بْنِ مَالِكٍ — رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَنْتُمْ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا أَمَا وَاللَّهِ إِنِّي لِأَخْشَاكُمْ لِلَّهِ وَأَتْقَاكُمْ لَهُ، لَكِنِّي أَصُومُ وَأُفْطِرُ، وَأُصَلِّي وَأُزْفِدُ وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنِّي فَلَيْسَ مِنِّي " (صحيح البخاري، ٥٠٦٣).

Anas Ibn Malik reported: Allah's Messenger (PBUH) said: "Are *you(a)* the same people who said so-and-so? By Allah, *I(b)* am more submissive to Allah and more afraid of Him than *you(c)*; yet *I(d)* fast and break *my(e)* fast, *I(f)* pray and *I(g)* do sleep and *I(h)* also marry women. So, he who does not follow *my(i)* tradition in religion, is not from *me(j)*". (Sahih al-Bukhari, 5063).

A. Textual Analysis

Table (4.2) Descriptive Analysis of Pronouns in Prophetic Hadith (No.2)

No.	(Pronouns)	Type of reference	Referent
(a)	<i>You</i>	Generic-you(specific)	Muslims
(b)	<i>I</i>	Person of power	The Prophet Muhammad (PBUH)
(c)	<i>You</i>	Generic-you (everyone)	Muslims
(d)	<i>I</i>	Person of principles	The Prophet Muhammad (PBUH)
(e)	<i>My</i>	Having personal qualities	The Prophet Muhammad (PBUH)
(f)	<i>I</i>	Person of principles	The Prophet Muhammad (PBUH)
(g)	<i>I</i>	Having personal qualities	The Prophet Muhammad (PBUH)
(h)	<i>I</i>	Having personal qualities	The Prophet Muhammad (PBUH)
(i)	<i>My</i>	Person of principles	The Prophet Muhammad (PBUH)
(j)	<i>Me</i>	Person of principles	The Prophet Muhammad (PBUH)

This Hadith starts with a **rhetorical question** by using the pronoun *you(a)* connecting the previous action made by those people with the current discourse. Then, it is **repetition** of the pronouns *I(d)*, *(e)*, *(f)*, *(g)* and *(h)* that dominates this Hadith.

B. Discursive Strategies

This Hadith is said when a group of men come to the Prophet's (PBUH) wives asking how the Prophet (PBUH) worships Allah. When they are informed about that, they think that their worship is insufficient saying: "Where are we from the Prophet (PBUH) as his past and future sins have been forgiven." Then one of them says: "I will pray throughout the night forever." The other says: "I will keep fast throughout the year and will never break my fast." The third says: "I will not marry forever". Therefore, the topic is concerned with practicing the worship in day and night. The Prophet Muhammad (PBUH) and a group of Muslims are involved in this event. They are referred to by *I(5)*, *my(2)*, *me(1)* and *you(2)*.

Regarding the first discursive strategy, presupposition, four triggers can be investigated. (1) *Among addressees there are people who say something that the Prophet (PBUH) is informed about* which is structural with wh-structure(verb to be), Are you(a) (The same). (2) *There is a group of people who decide to spend time worshipping* that has structural trigger as a non-restrictive clause, who said so-and-so. (3) *The Prophet Muhammad (PBUH) has knowledge in Allah that no one gets ever* which has structural trigger having comparative construction, I(b) am more submissive to Allah and more afraid of Him than you(c). (4) *There exists a Prophetic tradition that should be followed by every Muslim* having existential trigger with a definite description, My(i) tradition

Through the rhetorical question, the Prophet Muhammad (PBUH) directs people's attention to the significance of what is going to be said implicating that what you are inquiring about is going to be responded to. The Prophet Muhammad (PBUH) to whom the pronoun *I(b)* refers, is described as a person of power, the power of knowledge that provides him to be more submissive and afraid of Allah than anyone else. Yet, by the two sorts of the repeated pronoun *I*: a person of principles (*d*) and (*f*) and a person of personal qualities (*e*), (*g*) and (*h*), he does many different things and does not keep one state. Thus, the word yet engenders the conventional implicature to differentiate two things. It implicates that although the Prophet Muhammad (PBUH), represented by the pronoun *I(b)*, is unique and distinguished from people, represented by *you(c)*, in knowledge and fear senses, but both of us, *I(b)* and *you(c)*, are equal in terms of worship.

Another conventional implicature in this discourse is triggered by the word so whereby the preceding sentence provides an explanation for the next. The actions that surround the five repeated pronouns *I(d)*, (*e*), (*f*), (*g*), (*h*) illustrate the Prophetic practices, *my(i)* tradition, that serve both Allah's instructions and human needs. Simply, religious and social life should be balanced. Providing an explanation for the Prophetic tradition, the Prophet Muhammad (PBUH) says: he who doesn't follow it is not from me(j). The affiliation to the Prophetic tradition is achieved by the use of the pronoun *me(j)*.

Generalization sense becomes apparent by means of the pronominal he who that occurs within the linguistic context of the two pronouns *my(i)* and *me(j)* whose referent is the Prophet Muhammad (PBUH). It suggests that whoever turns away from Prophet's Muhammad tradition does not belong to his group.

C. Social Function

Admittedly, the more knowledge and faith in Allah one has, the more fear s/he should have, this has been mentioned in the Glorious Quran:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ" (فاطر، جزء من اية ٢٨).

"Those truly fear Allah, among His servants, who have knowledge: for Allah is Exalted In Might, Oft-Forgiving". (Fatir, part of Aya 28)

The comparative presupposition and conventional implicature play a vital role in showing the ideology of clemency and mercy on people. They extensively clarify the fact that the Prophet Muhammad's (PBUH) practices represented by repetition of the pronoun *I* form a guide for every Muslim. Moreover, Islam copes with the human beings' nature as day to day acts can cause people a state of sheer boredom that leads to giving up. That is to say, "less more better than more less".

By means of the generalization, ideology of commitment to the group practices is clarified. Islamic religion allows a Muslim to balance his/her human needs and religious duties. Furthermore, the mercy

of Islam eases the burden on everyone whether young or old, strong or weak, healthy or sick etc., by making these acts a tradition that can be accessible.

A true Muslim should not deviate from the Prophetic tradition. Implicature and generalization illustrate that a Muslim should be moderate and well-balanced in his practices, behaviours, devotion, and style of life taking up a similar line with that set by the Prophet Muhammad (PBUH). Muslims should never be radicalized as it is widely rumored nowadays. Also, true Muslims balance rights and duties of all Islam, self and society as their reasonableness can encourage other people to embrace Islam.

4.3 Aims

Prophetic Hadith (No.3)

عَنْ أَبِي هُرَيْرَةَ، قَالَ قِيلَ يَا رَسُولَ اللَّهِ ادْعُ عَلَيَّ الْمُشْرِكِينَ قَالَ "إِنِّي لَمْ أُبْعَثْ لِعَانًا وَإِنَّمَا بُعِثْتُ رَحْمَةً" (صحيح

مسلم، ٢٥٩٩).

Abu Huraira reported: Allah's Messenger (PBUH) said: *I(a)* have not been sent as the invoker of curse, but *I(b)* have been sent as mercy." (Sahih Muslim 2599).

A. Descriptive Analysis

Table (4.3) Descriptive Analysis of Pronouns in Prophetic Hadith (No.3)

No.	Pronouns	Type of reference	Referent
(a)	<i>I</i>	Person of power	The Prophet Muhammad (PBUH)
(b)	<i>I</i>	Person of power	The Prophet Muhammad (PBUH)

The **repetition** of the pronoun *I(a)* and *(b)* can be evidently shown as the Prophet Muhammad (PBUH) negates the curse from his morals and by repeating the pronoun *I(b)*, he assures his identity.

B. Discursive Strategies

This Hadith is said when polytheists hurt the Prophet Muhammad (PBUH) and his companions. One of his companions asks him to invoke curse upon Polytheists. The Prophet Muhammad referred to by *I(2)* and a group of Muslims are involved.

A conventional implicature that is triggered by the word but which occurs in the linguistic environment of the two repeated pronouns *I(a)* and *(b)* implicates a correction. It implicates that cursing is not part of his message.

This meaning can be activated by two things; The situational context whereby the referent becomes apparent and the absence of pronouns that refers to a specific group. It suggests that the Prophet Muhammad (PBUH) is sent as mercy to all people whether believers or non-believers.

C. Social Functions

The ideology of patience can be shown from the situational context. That is, although by asking Allah, the Prophet Muhammad (PBUH) is able to get rid of the polytheists, he never gives up his responsibility and he keeps inviting them to embrace Islam and be within his group.

The two strategies, implicature and generalization, set a personal identity for the Prophet Muhammad (PBUH). He is merciful to all people, his mercy to believers is explicitly shown through the security they are provided with in all the aspects of life here and hereafter. To non-believers, it is

his existence that makes them safe from punishment or torture. This sense is present in the Glorious Quran:

"وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ" (الانفال، ۳۳)

33. But Allah was not going to send them a penalty whilst Thou wast amongst them; nor was He going to send it whilst They could ask for pardon. (Al-Anfaal, 33)

unlike most Prophets whose nations are tortured because of their oppression and disbelief.

4.4 Norms

Prophetic Hadith (No.4)

عن عائشة (رضي الله عنها) ان رسول الله صلى الله عليه وسلم قام فاخطب ثم قال: "إنما أهلك من قبلكم أنهم كانوا إذا سرق فيهم الشريف تركوه، وإذا سرق فيهم الضعيف أقاموا عليه الحد! وإيم الله، لو أن فاطمة بنت محمد سرقت لقطعت يدها" ((متفق عليه))

The Prophet (PBUH) addressed the people saying, "The people before *you(a)* were ruined because when a noble person amongst *them(b)* committed theft, *they(c)* would leave him, but if a weak person amongst *them(d)* committed theft, *they(e)* would execute the legal punishment on him. By Allah, were Fatimah, the daughter of Muhammad, to commit the theft, *I(f)* would have cut off her hand." (Al-Bukhari and Muslim).

Textual Analysis

Table (4.4) Descriptive Analysis of Pronouns in Prophetic Hadith (No.4)

No.	Pronouns	Type of reference	Referent
(a)	<i>You</i>	Generic-you (everyone)	Muslims
(b)	<i>Them</i>	Neutral	Ahlu alketaab
(c)	<i>They</i>	Oppositional	Ahlu alketaab
(d)	<i>Them</i>	Neutral	Ahlu alketaab
(e)	<i>They</i>	Oppositional	Ahlu alketaab
(f)	<i>I</i>	Being responsible	The Prophet Muhammad(PBUH)

In this Hadith, **repetition** appears twice, the pronouns *them(b)* and *(d)* refer to the members on whom inequality is practiced. The pronouns *they(c)* and *(e)* refer to the leaders who practise inequality.

B. Discursive Strategies

This Hadith had been delivered by the Prophet Muhammad (PBUH) when people tried to eliminate the punishment that should be carried out to the woman who committed theft. The purpose is to warn people of such an act. The Prophet Muhammad (PBUH) and the Muslims are involved. The two groups of people including the speaker are referred to by using different pronouns, *you(1)* and *I(1)* and *other* are referred to using *they(2)* and *them(2)*.

Many triggers for presupposition are signaled: (1) *temporally*, *there are people who preceded Muslims represented by Ahlu alketaab (the Christians and the Jews)* which has structural trigger with adverbial clause, The people before you(a). (2) *There exists a legal punishment practiced to those who commit sins carried out by their leaders* that has existential trigger with definite description, They(e) would execute the (legal punishment). (3) *The Prophet Muhammad (PBUH) has a daughter called Fatimah* having existential trigger with definite description, Fatimah

The use of the connective but triggers the conventional implicature which shows the two contrastive actions. It implicates two things: firstly, the repetition of the pronoun *they(c)* and *(e)* demonstrates that the leaders who are in the same group, Ahlu alketaab, perform contrastive actions. Secondly, the repetition of the pronoun *them(b)* and *(d)* implicates that the two actions occur within the same society.

In relation to *other*, the pronoun *they(c)* and *(e)* has a generalization sense that refers to the authorities who were unfair in governing their societies. The generalization sense can be emphasized when looking at the collapse of their ruling system which means that all of them agree upon this policy that leads to such an end.

The comparison is implicitly made, *other* is negatively represented by the pronoun *they(c)*, *(e)* and the pronoun *I(f)* stands for *self* that is positively expressed. Here, the pronoun *they(c)*, *(e)* with its two contexts illustrate the inequality practiced with the classes within the same society. Serving the oppositional relationship between the two groups, the Prophet Muhammad (PBUH) uses the pronoun *I(f)* being responsible for Islamic legitimization. Moreover, this pronoun with its linguistic environment serves his emphasis on practicing social equality regardless of the position of the person at fault.

C. Social Functions

The ideology of social justice is highly embodied in this Hadith. Discursive strategies contribute to make evident how inequality and injustice are potential to ruin the society and lead to its deterioration. Comparison in which *self* is represented by *I(f)*, indicates that Islam has come to refuse and end all the aspects that may lead to such social stratification among them punishing members at fault irrespective of their power, ancestry, race and ethnicity.

For Muslims, the actions that were performed by the Prophet Muhammad (PBUH) represent a law. Being responsible for Islamic legitimization, he by refusing the social inequality that was practiced by the previous nations, assures that justice should prevail in Islamic societies. This is achieved by giving the other image in which the Prophet Muhammad (PBUH) or any Muslim who manages a society would never deviate from this morality. The comparison shows the identity which Muslims should consciously hold in respect to this issue. Simply, when the Prophet Muhammad (PBUH) criticizes an action and then utters the pronoun *I(f)*, he announces that each Muslim should follow his actions and hold his morals.

4. 5 Relations

Prophetic Hadiths (No.5)

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تُكَدِّبُوهُمْ وَ (قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا) الْآيَةَ. رَوَاهُ الْبُخَارِيُّ

Allah's Messenger (PBUH) said (to the Muslims): "Do not believe the people of the Book, nor disbelieve *them(a)*, but say, '*We(b)* believe in Allah and whatever is revealed to *us(c)*, and whatever is revealed to *you(d)*.'" (Sahih al-Bukhari, 7362).

A. Textual Analysis

Table (4.5) Descriptive analysis of Pronouns in Prophetic Hadith (No.5)

No.	Pronouns	Type of reference	Referent
(a)	<i>Them</i>	Neutral	Ahlu alketaab
(b)	<i>We</i>	Institutional we	Muslims
(c)	<i>Us</i>	Institutional we	Muslims
(d)	<i>You</i>	Generic-you(everyone)	Ahlu alketaab

The **repetition** in the linguistic context that surrounds the two pronouns *us(c)* and *you(d)* works as indicators for many points. It plays a vital role in approaching and differentiating *us* and *them*.

B. Discursive strategies

The people of the book, Ahlu alketaab, used to read the Torah in Hebrew and then explain it in Arabic to the Muslims. This Hadith is a comment on how to tackle the knowledge transmitted by Ahlu alketaab. Two groups are involved, Muslims and Ahlu alketaab. As in-group Muslims are referred to by the two pronoun *we(1)*, *us(1)* and Ahlu alketaab are referred to by *them(1)* and *you(1)* as out-group.

Regarding presupposition, there are some different triggers, (1) *there exist people who are referred to by Ahlu alketaab, Christian and Jews. They are named so basing on the fact that Allah's books are sent to them.* It has existential triggers with definite description, Ahlu alketaab. It is known to both groups that what is revealed to the Muslims is The Glorious Qur'an, it has structural trigger with adverbial clause, whatever is revealed to us(c). The last presupposition, it is known that what is revealed to Ahlu alkeetab are Bible and Torah, it has structural trigger with adverbial clause which is whatever is revealed to you(d).

When two quite opposite actions are prevented to be taken, one implicates that s/he should keep neutral. The sentence do not believe the people of the Book, nor disbelieve *them(a)*, is oriented to Muslims in an imperative structure. The implied *you* proposes that Muslims should not believe the transmitted knowledge as Ahlu alketaab may convey it wrongly, and Muslims should not disbelieve it since they may convey it truly. Moreover, the neutrality shows that Muslims are not required to disbelieve what is different from Islamic Sharia, or believe what is similar to it. The conventional meaning of the word but works as a trigger for conventional implicature. This word implies correction that goes both sides, as it serves to depict both, the faith of *self* and the doubt in *other*.

It goes without saying that, Muslims believe in the books sent by Allah whether sent to them, or to the previous nations. In the sentence "We believe in Allah and whatever is revealed to *us(c)*, and whatever is revealed to *you(d)*", the pronouns *we(b)* suggests that all members of the Muslims community are unified under one framework that is the doctrine of the oneness of Allah. Also, the coupled occurrence (repetition) of the word whatever that surrounds the two pronouns *us (c)* and *you (d)* pinpoints the generalization sense.

The two pronouns *us(c)* and *you(d)* in "whatever is revealed to us, and whatever is revealed to you" are brought together for two purposes, equality and diversity. Comparatively, the general framework that surrounds the two pronouns helps to raise the belief that all Abrahamic religions are originated from the same source and come with the same principles. But, the separation between the two pronouns *us(c)*, and *you (d)* suggests that in terms of Sharia, they are not identical. Moreover, the orders of the two show that what is revealed to *us(c)* orders Muslims to believe in what is revealed to *you(d)* (Ahlu alketaab).

C. Social Function

To represent *self* and *other*, the discursive strategies are highly operated serving many ideologies, certainty, oneness and fairness. The implicature in which neutrality is embodied; firstly, illustrates Muslims' responsibility for preserving Islamic religion from any doubt or uncertainty that may occur to Muslims when hearing knowledge from other religious groups. Secondly, it serves recommending that, issues which may cause confusion for Muslims should be excluded and put aside.

Presupposition, generalization and comparison are altogether operated to clarify that Muslims and Ahlu alketaab have privilege to hold the Books sent by Allah and originally agree upon the doctrine of the oneness of Allah, but diverse in their Sharias. This can be supported by the Quranic verse "***O people of the Scripture(Jews and Christian):Come to a word that is just between us and you, that we worship none but Allah(alone), and that we associated no partners with him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: " Bear witness that we are Muslims.***"(Aal-i-Imraan, 64).

Presupposition and generalization, work as a persuasive strategy to captivate and attract *other* to the unbiasedness and fairness of Islam. In addition, implicature emphasizes the ideology of solidarity as the group members are free to contact and communicate with other groups.

When it comes to faith issues, Muslims have to explicitly show their identity. The presupposition and implicature work to demonstrate Muslims' identity suggesting that when they are exposed to knowledge that may lack adequate evidence, they should verbally declare their faith and loyalty to Allah including all what has been sent by Him whether previously or currently. Moreover, to be a Muslim, one should believe in all Divine messages, otherwise, s/he could not be regarded to be within this group.

What supports depicting Muslim identity can be rhetorically portrayed in the Glorious Quran "***The people of Nuh (Noah) belied the Messengers.***"(Ash-Shu'uraa, 105). Although, Prophet Noah is the first sent Prophet, his nation is described as having no faith in any Prophet suggesting that if one denies a Prophet, he denies all Prophets. <https://www.alro7.net/ayaq.php?langg=arabic&aya=105&sourid=26>.

5. Conclusions

The research has come up with the following:

First, the use of pronoun *I* which refers to the Prophet Muhammad (peace be upon them) emphasizes his effective role and involvement in all practices of his groups.

Second, the pronoun *I* with its types in Prophetic Hadiths (except for that which refers to power) does not only do referring work but rather does generalized work motivating every Muslim to take him as a socio-religious role model as is mentioned in the Glorious Quran "***Indeed in the Messenger***

of Allah (Muhammad) you have a good example to follow for him hopes for (the Meeting with) Allah and the Last Day, and remembers Allah much" (Al-ahzab, 21).

Third, the pronoun *they* shows that the focus that is given to *other* depends on the nature of constructing *self*. That is, the Prophet Muhammad (PBUH) teaches his group how to deal with *other* to keep a true Muslim identity.

Forth, *other* is represented neutrally or positively, but negatively when they intend harm or offend *self*.

Fifth, identities and ideologies are manifested in various ways, they are expressed to explicitly or implicitly, positively or negatively, generally or specifically, by concrete or abstract practices, personally or collectively, basing on *self* or in relation to *other*.

Sixth, the nature of domination affects Muslims' identity. That is, the dominant nature of *self* in Prophetic Hadiths establishes concrete and collective practices to judge its members.

Seventh, ideologies like moderateness, comprehensiveness and universality are only specified to Islam making it suitable for all people regardless of time and place.

Eighth, pronouns are the linguistic elements that represent social identities proving the fundamental role of discourse in depicting societies. Their presence in the religious discourse shows the boundaries and limitation of *self* and *other*. Moreover their role are demonstrated in portraying one's involvement and effective role, for instance, by the pronoun *I*, a socio-religious identity of its unique referent (the Prophet Muhammad (PBUH)) is depicted and affects Muslims' language in a sense that even after 1441 years, Muslims start and end their days by mentioning him (in supplications) showing that in CDA, the link between discourse and society runs both ways.

Ninth, ideological square cannot be applicable to such type of religious discourse.

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شیکردنه وهیه کی رەخنەیی گوتاری نوینەرایەتی خود و ئەوی تر لە فەرموودەکانی پیغەمبەری.

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پوختە

جیاوازی کۆمەڵگاکان لە ڕووی رەگەز، نەژاد، ئایین و هتد، گۆرانکاری دیمۆگرافی جیهانی، و بوونی کەمایه تییه کان دەبێتە هۆی سەرھەڵدانی ئەوێی کە پێی دەگوترێت خودی دەستوور و دەستوورەکانی تر. وابەستەیی نیوان خود و ئەوانی تر زۆرجار دەیانخاتە چوارچۆیەکی تاکەو. واتە کاتیکی 'ئیمە' هەبێت، ئەو مانای هەبوونی 'ئەوان' دەگەیه نیت، و بە پێچەوانەو. بە شێوەیەکی گشتی، ناسنامە و ئایدیۆلۆژیایکانی ئایین لە ڕوانگەیی دۆخی ئیستایان یان شیوازی وینەکیشانیان لە میدیاکاندا لە ڕوانگەییەکی سیاسیەو تاقی دەکرێتەو. هەرچەندە لە وتاری ئایینیدا وادەردەکەوێت کە کەمتر سەرنجی زمانەوانیان ڕاکیشاو. لە ئەنجامدا، نەبوونی توێژینەوێی زمانەوانی لەسەر خودی کۆمەڵایەتی و ئایینی و ئەوانی تر، بەتایبەتی لە فەرموودە پیغەمبەرییەکاندا، هۆکاریکی گرنگە کە پالەنەری ئەم توێژینەوێیە. سەرەڕای ئەوەش، توانای شیکردنەوێی گوتاری رەخنەیی (CDA) یارمەتیدەر دەبێت بۆ ڕوونکردنەوێی نوینەرایەتی خود و ئەوانی تر لەم گوتارە ناسیاسیانەدا.

ئەم توێژینەوێیە هەولێ گەڕان بەدوای نوینەرایەتی کۆمەڵایەتی و ئایینی خود و ئەوانی تر دەدات لە فەرموودەیی پیغەمبەردا، بە ئامانجی لیکۆلینەوێی لەو شوناسانەیی کە لە پیکهاتە زمانەوانییەکان و ستراتیجیەکانی بەکارهاتوو لەم دەقەنەدا دەرەبەردرێن، هەرۆهە شیکردنەوێی کارپیکردنی شاراوێی تیۆری رەخنەیی لە شیکردنەوێی گوتاری ئایینی. ئەو دەخاتە ڕوو کە سروشتی زالبوون لەناو کۆمەڵگای ئیسلامیدا ئەو دەسەلمینیت کە ناسنامەیی ئیسلامی لە ڕینگەیی کردارە هاوبەشەکانی موسلمانانەو دەرەکەوێت. جیناوەکان نەک تەنھا بۆ ئاماژەکردن بە لکو بۆ دیاریکردنی ناسنامەکەش خزمەت دەکەن، تیشک دەخەنە سەر جیاوازی و سنوورەکانی نیوان خود و ئەوانی تر لە تیکستە هەلبێژدراوێکاندا.

وتارەکە دەگاتە ئەو ئەنجامەیی کە ناسنامە و ئایدیۆلۆژیایکان بە شیوازی جۆراوجۆر دەرەکەون. ئەوان بە ئاشکرا یان ناراستەوخۆ، پۆزەتیف یان نیگەتیف، بە گشتی یان تاییەت، لە ڕینگەیی کرداری کۆنکریت یان ئەبستراکت، شەخسی یان بەکۆمەڵ، لەسەر بنەمای خود یان پەيوەندی لەگەڵ ئەوانی تر دەرەبەردرێن. سروشتی زالبوون کاریگەری لەسەر ناسنامەیی موسلمانان هەیه. بەتایبەتی، سروشتی زال لە فەرموودە پیغەمبەرییەکاندا کرداری کۆنکریتی و بەکۆمەڵ دادەمەزرینیت بۆ حوکمدانی ئەندامەکانی. وشە سەرەکیەکان: خود، ئەوانی تر، ئایدیۆلۆژیا، ناسنامەیی ئایینی، فەرموودەیی پیغەمبەر.

تحليل نقدي للخطاب حول تمثيل الذات والآخر في الأحاديث النبوية

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الملخص

تنوع المجتمعات من حيث العرق، والإثنية، والدين، وما إلى ذلك، والتغيرات الديموغرافية في جميع أنحاء العالم ووجود الأقليات تؤدي إلى ما يسمى بتكوين الذات والآخر. العلاقة التبادلية بين الذات والآخر عادة ما تجمعهما في سياق واحد، أي عندما يوجد "نحن"، فهذا يعني أنه يوجد "هم" والعكس صحيح. عادة ما يتم دراسة الهويات والأيديولوجيات الدينية من حيث وضعها أو الطريقة التي تم تمثيلها بها في وسائل الإعلام الجماهيرية من منظور سياسي. في الخطاب الديني، يبدو أنها تلقت اهتماماً أقل من اللغويين. لذلك، فإن ندرة الأبحاث اللغوية حول الذات والآخر الاجتماعية-الدينية، ولا سيما في الحديث النبوي، هي العامل الرئيسي الذي يستدعي هذه الدراسة. بالإضافة إلى ذلك، فإن إمكانية الاقتراب من تحليل الخطاب النقدي ستساهم في توضيح تمثيل الذات والآخر في مثل هذا الخطاب غير السياسي.

تحاول هذه الدراسة التحقيق في التمثيل الاجتماعي-الديني للذات والآخر في الأحاديث النبوية، بهدف استكشاف الهويات المشار إليها من خلال الهياكل اللغوية والاستراتيجيات المستخدمة في الأحاديث النبوية، وفحص إمكانية استخدام نظرية نقدية في تحليل الخطاب الديني. يُفترض أن طبيعة الهيمنة في المجتمع الإسلامي تظهر أن الهوية الإسلامية يمكن أن تتجلى من خلال الممارسات الملموسة والجماعية للمسلمين. لا تؤدي الضمائر وظيفة الإشارة فقط، ولكنها تؤدي أيضاً وظيفة الهوية، مما يُظهر الحدود والقيود بين الذات والآخر في النصوص المختارة.

تخلص الورقة إلى أن الهويات والإيديولوجيات تتجلى بطرق متنوعة، يتم التعبير عنها بشكل صريح أو ضمني، إيجابياً أو سلبياً، بشكل عام أو محدد، من خلال ممارسات ملموسة أو مجردة، بشكل شخصي أو جماعي، بناءً على الذات أو فيما يتعلق بالآخر. طبيعة الهيمنة تؤثر على هوية المسلمين. هذا، فإن الطبيعة المسيطرة للذات في الأحاديث النبوية تؤسس لممارسات ملموسة وجماعية للحكم على أعضائها

الكلمات الرئيسية: الذات، الآخر، الإيديولوجيا، الهوية الدينية، الحديث النبوي.