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A Pragmatic Analysis of Retribution in Selected Quranic Ayas

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Abstract

This paper aims to highlight and critique the speech acts and presuppositional processes supporting the rhetoric of retribution in the selected Ayas of the Glorious Quran. In this respect, clear research questions have been formulated to draw answers to the objectives of the study. A methodological strategy is adopted which is eclectic and incorporates Searle's (1969) taxonomy of speech acts, classification of presupposition of Yule (1996) and SPEAKING Model of Hymes (1974). The analysis is based on only four Quranic Ayas. This combined structure is embraced to reflect the multidimensional pragmatic sense of discourse of retribution, which touches on such aspects as illocutionary force, the implicit assumptions and contextual parameters. The findings indicate that the depiction of retribution in the Glorious Quran is closely connected to its overarching ethical

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and theological framework. The careful language use highlights the gravity of divine justice and at the same time guides, warns, and inspires the listener towards virtuous conduct. Also, moral responsibility and the unavoidable repercussions of deeds are emphasized in the Glorious Quran through the integration of the notion of retribution into several language frameworks.

Keywords: pragmatics, speech act, presupposition, retribution, ethical and theological framework

تحليل تداولي للقصاص في آيات قرآنية مختارة

الاستاذ الدكتور مازن جاسم الحلو
جامعة واسط/ كلية التربية للعلوم الانسانية / قسم اللغة الانكليزية
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المستخلص

يهدف هذا البحث إلى اكتشاف ودراسة الأفعال الكلامية وأساليب القصاص المسبقة في آيات مختارة من القرآن الكريم. وفي هذا السياق، تم تحديد بعض الأسئلة البحثية لتحقيق أهداف الدراسة. وقد تم استخدام نهج انتقائي، بالاعتماد على تصنيف سيرل (1969) للأفعال الكلامية، وتصنيف يول (1996) للافتراضات المسبقة، ونموذج SPEAKING لهيمز (1974). اقتصر التحليل على أربع آيات من القرآن الكريم. واعتمدت الدراسة هذا الإطار المركب لتمثيل البعد التداولي المتعدد لخطاب القصاص، لما ينطوي عليه من مستويات تتصل بالقوة الإنجازية، والافتراضات الكامنة، ومعايير السياق ومكوناته. تشير الدراسة التداولية إلى أن تصوير القصاص في القرآن الكريم يرتبط ارتباطاً وثيقاً بإطاره الأخلاقي واللاهوتي الشامل. ويصور الاستخدام المتعمد للغة خطورة العدالة الإلهية بينما يوجه المستمع ويحذره ويلهمه في الوقت نفسه نحو السلوك الفاضل. ينقل القرآن الكريم أهمية المسؤولية الأخلاقية والتداعيات التي لا مفر منها للأفعال من خلال دمج مفهوم القصاص في عدة أطر لغوية.

الكلمات المفتاحية: التداولية، الفعل الكلامي، الافتراض المسبق، القصاص، الإطار الأخلاقي واللاهوتي

1. Introduction

This paper applies a pragmatic analysis of retribution in the chosen Ayas of the Glorious Quran, seeking to clarify the communication methods and contextual factors that express the notion of divine justice. In this paper, the term Aya (pl. Ayas) refers to a Qur'anic verse. The current paper analyses the language and rhetorical elements of these Ayas to understand how the Glorious Quran conveys themes of responsibility and moral consequence. The research is centered on the pragmatic roles of certain lexical selections,

syntactic constructions, and narrative strategies that emphasize the depiction of vengeance in the Glorious Quran. Such a methodological approach clarifies the intended effect on the original audience and provides insights into the wider discussion of justice in Islamic theology. The study emphasizes the dynamic use of language in the Glorious Quran to convey ideas of retribution and moral responsibility by placing the Ayas within their historical and temporal settings.

The Glorious Quran is built and well-structured, having architectural integrity and stringent structure. Although its language appears simple, it contains profound symbolic and rhetorical elements, which means that certain meanings cannot be conveyed through literal translation (Alhousseini & Kareem, 2022). According to Jabur and Al-Hilu (2022), language is the primary tool to perform any form of communication; it is the essential vehicle of human communication, very fundamental to share messages, express thoughts, exchange information, and convey ideas, whether in written or spoken forms. The concept of retribution stands as a fundamental principle within monotheistic faiths and emerges as one of the most profound themes articulated in the Glorious Quran. This illustrates a profound understanding of justice, reward, and punishment, particularly concerning the afterlife, which is contingent upon individual actions, as demonstrated in the subsequent Quranic Aya (Example 1.1). The language employed exhibits a sophisticated style, unique and vibrant, characterized by specific pragmatic elements and impacts. The creativity engages the attention of audiences, immersing them in the vivid imagery presented in the texts. This entails thorough examination and integration to investigate how particular arrangements of language are employed in the depiction of retribution. This study is essential for understanding and analysing Quranic Ayas related to retribution.

Example 1.1.:

"وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ (البقرة: 179)"

“In the law of equality there is (saving of) life to you, o ye men of understanding; that ye may restrain yourselves” [Surat Al Baqarah (The Heifer), 2: 179; (Ali, Trans. 2004, p.72)]

The majority of studies on retribution have examined it via religious, sociological, psychological, or legal lenses. The study of retribution in the discourse of the Glorious Quran, conducted by Al-Fa’l (2018), did so primarily in a stylistic and interpretative approach. Nevertheless, the analysis of style does not justify the mode of pragmatic

construction of retribution by illocutionary force, implicit presuppositions and contextual parameters. The current paper builds upon this research question by providing a combined pragmatic approach that triangulates speech acts, presuppositions, and the contextual model of Hymes to explain the way in which retribution discourse manages justice and encourages forgiveness. Despite the earlier studies that have explored the issue of retribution and Qisas in the Glorious Quran in stylistic, exegetical and jurisprudential terms, limited studies have presented systematic triangulation of pragmatic account of the speech acts, presuppositions and contextual parameters. By extension, the traditional Quranic linguistics research highlights the fact that the meaning of the Glorious Quran is constructed by discourse order, rhetorical structure and contextual orientation that should be taken into consideration alongside pragmatic processes. Hence, the present paper adds to the Quranic pragmatic research by providing a multi-level discourse of how a retribution discourse is implemented using proportionality requirements, mitigation through forgiveness, and moral assessment in various contexts in the Glorious Quran. The research aims to determine the categories of speech actions within the framework of punishment in certain Quranic Ayas.

2. Literature Review

2.1 Pragmatics

Crystal (1985) defined pragmatics as a subfield of linguistics that examines the linguistic meaning of utterances in relation to their speakers, the social contexts in which they happen, and their effects on other participants in the interaction. Pragmatics can be defined as “the study of language use,” whereby speakers endeavor to alter the environment via language, influencing others to act or shifting their perceptions by imparting new information. Pragmatics examines the intentions of language users in specific instances: their actions and methods (Levinson, 1983, p. 5). Amongst the philosophers who have played a crucial role in the development of pragmatics, Austin (1962), Searle (1969, 1979), and Grice (1975) were the main pioneers (Al-Hilu, 2017).

2.1.1 Speech Act Theory

The theory of speech acts is considered an important topic in pragmatics as it involves the study of the intended meaning (Birner, 2013). Speech act theory, first introduced by Austin (1962) and later expanded by Searle (1969), emphasizes the

performative aspect of language; i.e. the way every utterance operates as a particular social form of action, such as commenting, expressing, questioning, promising, requesting, directing, denying, asserting, and so on (Al-Hilu & Al-Badri, 2024). The study of meaning should not be based on statements taken out of context, since spoken language is used for different functions such as invitations, requests, promises, and so on (Austin, 1962), or, as Austin (1975) noted, in certain cases, speech itself acts. These actions are either explicit or implicit. Some forms of speech can implicitly perform an action or carry the force of an action; such instances are referred to as illocutionary acts (Baktir, 2012).

Interesting speech acts categories written by Searle (1975). Searle's classification is regarded as the most effective, consistent, and applicable to all types of analysis. The taxonomy consists of five categories:

1. **Representatives (Assertive):** are identified as speech acts that reflect the speaker's view on the truthfulness of what they utter. They are assertions about a state of affairs in the world; therefore, they are also called assertive. This kind of speech act represents a subjective state of mind. The proposition carried within them asserts the speaker's belief (Austin, 1962).
2. **Directives:** this type of speech act carries the speaker to get the hearer to do something. In other words, the speaker directs the hearer toward the speaker's goal (most times). Therefore, the illocutionary force is "imperatives" (Mey, 2009).
3. **Commissives:** are similar to directives in that they both change the world by words or by means of making obligations. These speech acts make an obligation on the part of the speaker. Making a promise or doing an act of threatening bounds the speaker to an event in the future; therefore, it employs an obligation (Coulthard, 1985).
4. **Expressives:** This category of speech acts, as indicated by its designation, conveys the speaker's internal emotions. The types of expressions conveyed are subjective and unrelated to the world's perspective. In expressive speech acts, the direction of fit is less distinct compared to other types. Individuals inadvertently convey their emotions regarding specific matters. The conveyed emotions occasionally possess an ironic or sarcastic undertone, and at other times, they exhibit hypocrisy (Levinson, 1983).
5. **Declarations:** the speech act of declaration alters the status and condition of the referred to object or objects, and by this, the declaration is successfully performed. This type of

speech act is the inspiration for Austin's discovery of the speech act theory (Thomas, 1995).

2.1.2 Presupposition

Hudson (2000) pointed out that presupposition is something that includes true information in a sentence. For an utterance to be properly understood, presupposition needs to be shared or assumed by both the speaker and the listener. The term "presupposition" was first introduced by the German logician Frege in 1892 to describe the implicit information contained within a sentence or utterance. Philosophers and linguists have shown much interest in this concept as it has a central place in the process of meaning building. Specifically, linguistics, semantics, and pragmatics disciplines attach the same significance to the study of this phenomenon (Finch, 2000).

Yule (1996) showed that presupposition involves a background assumption that must be accepted as true, even if the main statement is denied. Usually, both the speaker and listener share this assumption, which helps the sentence make sense. Sometimes, however, a sentence can introduce a presupposition the listener did not know before, and it can still be understood. For example, if someone says that John's wife is a dentist, the listener may not know John has a wife, but to understand the sentence, they must accept that he does.

Yule (1996) listed six kinds of presupposition, which are the following: the existential, the factive, the non-factive, the lexical, the counterfactual, and the structural.

1. The Existential Presupposition: It assumes the existence of referenced entities in possessive constructions and definite noun phrases. All definite names presuppose their referents exist, while non-definite names don't (Geurts, 1999).

2. The Factive Presupposition: It refers to facts implied by words like realize, know, regret, odd, aware, and glad (Yule, 1996).

3. The Non-Factive Presupposition: It is assumed not to be true, occurring with verbs like imagine, dream, and pretend (Yule, 1996).

4. The Lexical Presupposition: It arises from words like manage, stop, and start, where one meaning is asserted while another is presupposed (e.g., "managed" asserts success but presupposes effort) (Yule, 1996).

5. The Structural Presupposition: It occurs when sentence structures conventionally presuppose truth in part of the structure, such as wh-questions (Yule, 1996).

6. The Counterfactual Presupposition: It presents information contrary to facts, typically in conditional if-clauses known to be untrue (Yule, 1996).

2.1.3 The Structure of Context

Since context is important in pragmatics, Hymes (1974) developed a comprehensive model, proposing that understanding context exceeds vocabulary importance for correct language use. Hymes created the acronym ‘SPEAKING’ to identify linguistic components of speech events: ‘S’ for setting (time/place) and scene (psychological/cultural definition), ‘P’ for participants (speaker-listener, addressor-addressee), ‘E’ for ends (outcomes/goals of speech), ‘A’ for act sequence (form and content of speech), ‘K’ for key (interpretative cues in tone/manner).

The model continues with ‘I’ for instrumentalities (oral/written/telegraphic channels and language/dialect/register choices), which can vary within a single exchange (Schmidt & Richards, 1980), ‘N’ for norms (rule-governed speech patterns researchers must infer), and ‘G’ for genre (utterance types like poems, prayers, sermons), which vary in appropriateness by occasion (Cameron, 2001). This framework systematically addresses the contextual factors that affect communication beyond mere vocabulary.

2.2 Retribution

The word retribution originates from Old French retribution and Latin retributionem, combining re (“back”) with tribuere (“to assign, allot, or give back”). Literally meaning “repayment,” it refers to giving back in response to an action, whether as a reward for good or as a punishment for wrongdoing (Thorndike & Barnhart, 1968). This concept of repayment as essential to justice is the keystone to the fields of law, philosophy, sociology, theology, and psychology, where retribution consists of giving each person their just moral or legal merits, encompassing both right and good as well as wrong and evil. However, they tend to emphasize punishing badness more than rewarding goodness, which Morse (2015) justified by noting that blaming wrongdoers’ mirrors praising those who help others.

It is interesting to note that Bradley (2003), Hampton (2007), and Wood (2010) focalised retribution as a reproofing reaction- or suffering- meted out to people who display

injustice or moral evil according to the degree of the wrongful or evil act. Wilson (1983) defined it simply as “some kind of unpleasant visitation on the wicked....to compensate or requite those injured by what they have done, or make up for it.” Both Bradley and Wood insisted on viewing retribution solely in such terms. At the same time, Hampton preferred to expand the meaning to include all forms of responses to human behaviour, only some being punitive.

2.2.1 Retribution in the Glorious Quran

The concept of retribution in the Glorious Qur’an goes beyond its punitive implications and includes the benevolent implications, without disowning its literal senses and exegesis mentioned above. Al-Tabatabai (1996) assumed that retaliation (al-Qisās) is a verbal noun (maṣḍar) of qāṣṣa yuqāṣṣu (“to follow”), like in the Arabic idiom qassa atharahu (“he followed someone’s tracks”). The other related word is al-qassās (storyteller), meaning a person, who follows the escapades of the previous generations and retells them. The name al-Qisās is used to repay in kind by the fact that it literally means to follow the actions of the perpetrator, therefore placing a penalty which is appropriate to the amount of evil that the perpetrator has done to the victim. This legal principle, which is based on the idea of justice, was established to eliminate instances of aggression emerging as a result of predatory instincts of human beings.

Al-Tabatabai (1996) also added that the divine laws of Almighty Allah are in harmony with natural laws that control the universe. In the context, retribution is viewed as a two-sided response to human agency: obeying the mandates of the sacred leads to positive consequences, otherwise known as rewards, and disobeying the mandates results in negative consequences, otherwise known as punishments. Reward is a compensatory tool of meritorious behavior and punishment is a punitive tool of transgression. In turn, retribution includes not only a promise of reward, but also a warning of punishment.

Ibn Kathir (1999) affirmed that the term retribution has two meanings: reward and punishment. To clarify more, it is a reciprocity of an act or something with a return or something else of the same sort. The retribution is a reciprocity between one’s deeds and their own merits. It entails stopping all people from questioning them for their overindulgence, censuring their evil, and praising their good. Moreover, it is defined as a reward and a deserved mercy and Forgiveness Almighty Allah grants to good people and

a punishment to evil doers. Hence, it is to give what suits each true nature. That is what makes it a kind of a call to obey the Divine norms and a rebuff to prevent disobedience of these rules.

3. Methodology

3.1 Data Collection and Research Design

The research design used in this study is a qualitative interpretive and descriptive-analytical research design. It is based on the purposive sampling method to choose four Quranic Ayas explicitly dealing with the discourse of retribution (Al-Qisas) and proves to be pragmatically rich to be analysed in depth. The unit of analysis is the Quranic Aya which is a pragmatic text. The analysis is based on an analytical platform, which is a synthesis of taxonomy of speech acts proposed by Searle (1969), presupposition typology by Yule (1996), and the SPEAKING model by Hymes (1974). Moreover, the classical Quranic exegeses are referred to in order to identify the contextual meaning of the Ayas to facilitate the pragmatic interpretation of the discourse of retribution.

3.2 Analytical Procedure

The analysis was done in a systematic manner in order to guarantee methodological rigour as follows:

1. The selected Ayas were identified and grouped depending on thematic relevance to discourse of retribution.
2. The Ayas were analysed based on classical Quranic exegesis in order to determine the context of the Ayas.
3. The illocutionary force of the Aya was looked at through the implementation of the taxonomy of the speech acts (e.g., warning, threat, command, prohibition) by Searle (1969).
4. The identification and classification of the presuppositions within the Aya was done based on the framework of Yule (1996) (existential, factive, lexical, structural, non-factive and counterfactual).
5. The Aya was then interpreted contextually using Hymes' (1974) SPEAKING model to account for setting, participants, ends, act sequence, key, instrumentalities, norms, and genre.
6. Lastly, the three frameworks triangulated findings to provide an integrated

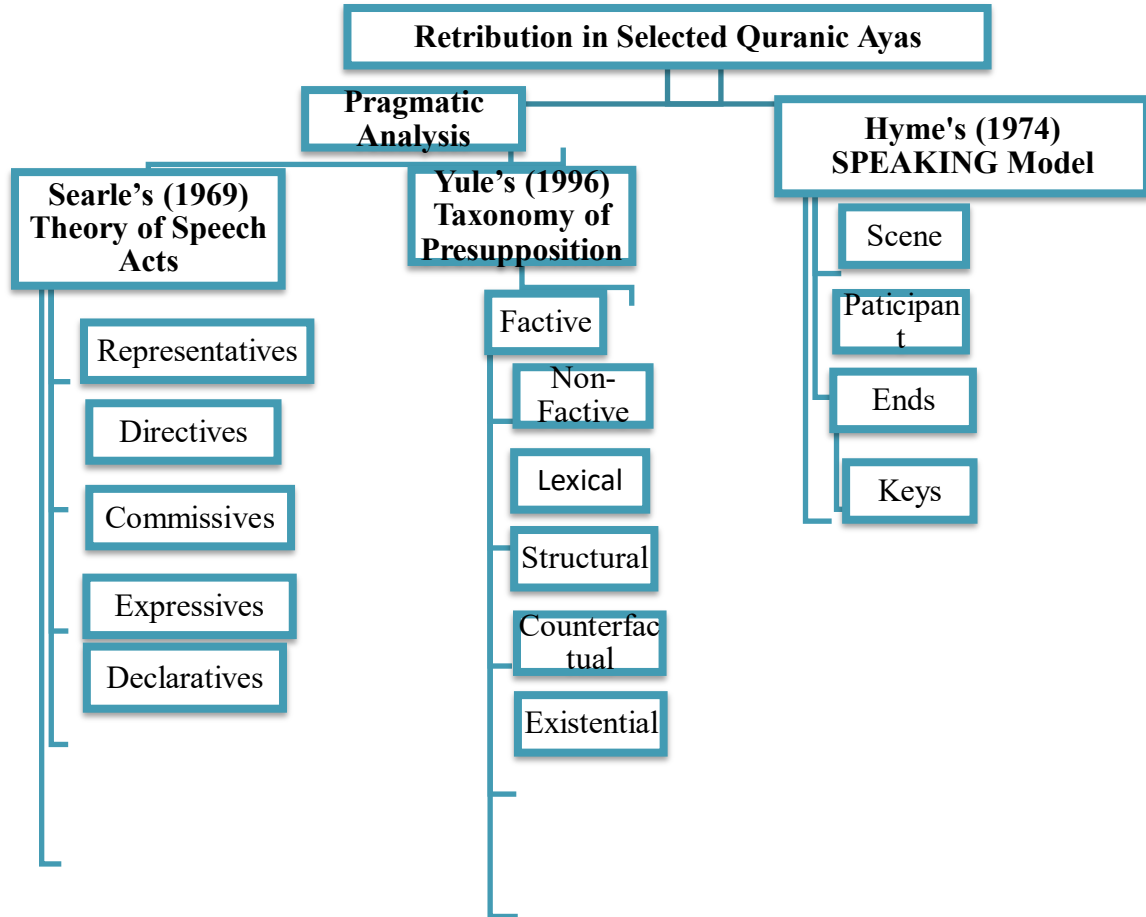
pragmatic understanding of retribution discourse in each Aya.

3.3 The Model Adopted

Four Quranic Ayas containing statements on retaliation (Al-Qisās) have been selected, as the present study investigates the pragmatic components of retaliation (Al-Qisās) in the Glorious Qur'an. The analysis of Ayas relies on the interpretation of chosen Quranic texts and various perspectives from Muslim scholars' exegeses, including Kashani (1979), Al-Tabatabai (1996), and Ibn Kathir (1999). The pragmatic approach to argumentation employs the descriptive-qualitative method. The pragmatic analysis includes Searle's (1969) categorization of speech acts and Yule's (1996) taxonomy of presupposition. The contextual analysis employs Hymes' (1974) SPEAKING model to delineate the structure of context.

The levels of analysis that have been used to analyse the selected data of the present study are listed in Figure 1 below:

Figure 1. Theoretical Framework of the Study adopted from Searle (1969), Hymes (1974), and Yule (1996).



Note. Created by the researchers.

4. Data Analysis

This section presents the analysis of the data. The data are analysed qualitatively (pragmatically) using the eclectic model.

4.1 Analysis of Quranic Text (1) Surat Al Baqarah (The Heifer): (2: 178)

"يا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعُ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَنٍ ذَلِكَ تَخْوِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ مِّن رَّبِّكُمْ فَمَنْ أَعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ " (البقرة: 178)

“O ye who believe! The law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude, this is a concession and a Mercy from your Lord. After this, whoever exceeds the limits shall be in grave penalty” [Surat Al Baqarah (The Heifer), 2: 178; (Ali,

Trans. 2004, P.71)]

4. 1.1 Contextual Analysis of Text (1)

Within Hymes' framework (1974), SPEAKING, the Aya is specifically targeted to the believers, which puts the participants in place and constructs the believers as the immediate audience of a binding moral-legal order. This direct address is an audience-design technique which mobilizes the religious authority and assumes the common normative order where divine laws are taken as binding. In this connection, the speech event occurs in a legislative communicative context where the Quranic discourse does institutional regulation but not narration.

The Aya puts retribution (Al-Qisas) into a regulated system of justice by outlining terms of equality (free to free, slave to slave, woman to woman). The enumerative form serves to limit retaliation excessively and to remove unthought-out vengeance, which assumes the preexistence of a set of retaliatory practices, which needed regulation. The categorization is used as a marker of legal boundaries within which the retaliation is restrained, the formation of the conflict is prevented, and the principle of proportional justice is strengthened.

Meanwhile, the Aya incorporates an adjacentizing ethical orientation by providing the option of forgiveness and remission. The mercy and reconciliation reference is not only explicatory but it serves to mollify the harshness of retaliation rhetoric and to help the aggrieved party control itself. Accordingly, the Aya creates retribution discourse by a two-dimensional contextual approach, which places restriction on retaliation, yet maintains a moral course of mercy. All in all, the contextual parameters show that the communicative end is to control justice, prevent illicit revenge, and social stability by balancing legal power and ethical alleviation.

4. 1.2 Pragmatic Analysis of Text (1)

In this Aya, the discourse of retribution is pragmatically built up using a mixture of directive, representative and commissive speech acts, which is reinforced by clear linguistic indicators that denote legislative necessity, mitigation and deterrence. The vocative address "O ye who believe" is actually an audience-design strategy, which creates a sense that this is the audience who is addressed as the intended audience of the divine legislation, thus, strengthening the institutional authority of the speech event.

Pragmatically, such an address prepares the audience to obey and assumes a common normative involvement to the divine commands.

The clause “the law of equality is prescribed to you in cases of murder” is a directive / legislative speech act, which is revealed by the mark of obligation *kutiba ‘alaykum*. The tone of authority is further enhanced by the passive construction which gives the ruling as an authoritative legislation, instead of an opinion. The illocutionary force, therefore, creates a legal and moral responsibility that is meant to check the retaliation habits and avoid sporadic vengeance.

The statement “that is a concession from your Lord and a mercy” is a representative speech act, which states a truth of evaluation as to the character of divine law. Lexically, the words concession and mercy are used to justify markers pragmatically that remission and compensation are justifiable morally sanctioned alternatives. This provision is also followed by a pragmatic implication that the divine justice is not purely punitive but is guided by compassion and hence nullifies any postulation that forgiveness is a detriment to upholding the concept of justice.

In contrast, the warning “after this, whoever exceeds the limits shall be in grave penalty” is a commissive speech act of god-threat and promise of punishment. The temporal indicator after this means finality and end and the conditional format whoever exceeds generalizes responsibility to everyone that may have committed the offense. Pragmatically, this threat acts as an enhancement of deterrence by communicating that after such remission has been given, then any other form of retaliation will be transgression hence extremely harmful. The Aya is therefore a discourse of retribution built as a compartmented system: it allows moderation by mercy, but strong boundaries are placed against its expansion and creation of social disorder.

The temporal marker “after this” implies finality and closure and the conditional structure “whoever exceeds” transfers responsibility to all the possible offenders. Pragmatically, this threat enhances deterrence because it means that once one is granted remission, any further retaliation is considered transgressions and will not end well to them. Thus, the Aya creates a retribution discourse as a bounded pragmatic system: it allows reducing it by mercy but puts clear restrictions so that it should not go out of control and destroy social order.

In the context of presuppositions, the Aya contains a few assumptions which support Islamic legal and moral standards. The speech “O ye who believe” leads to an existential presupposition, the supposition that there is a community of believers who is the proper addressee of law. Equally, the control of retaliation assumes that killing takes place in the society hence creating the necessity of a legal deterrent.

The normative presupposition of the enumerative phrase “the free to the free, the slave to the slave, the woman to the woman” is normative retaliation to be held in close social boundaries. Furthermore, the conditional clause but if any remission is made is used to bring about a structural presupposition which presupposes the existence of a legal heir to be retaliated and a choice to make remission a legitimate one. The heir being referred to as a brother is pragmatically important: it assumes that there is an ethical solidarity as well as invoking a persuasive implicature where forgiveness becomes socially desirable and morally commendable. In general, the Aya incorporates the obligation, mitigation and deterrence to construct retribution pragmatically as a regulated retribution of justice which saves life but encourages mercy.

4.2 Analysis of Quranic Text (2) Surat Al Ma'idah (The Repast): (5: 45)

"وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصًا فَمَن تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ" (المائدة: ٤٥)

“We ordained therein for them: “Life for life, eye for eye, nose or nose, ear for ear, tooth for tooth, and wounds equal for equal.” But if anyone remits the retaliation by way of charity, it is an act of atonement for himself. And if any fail to judge by (the light of) what Allah hath revealed, they are (No better than) wrongdoers” [Surat Al Ma'idah (The Repast), 5: 45; (Ali, Trans. 2004, P.262)]

4.2.1 Contextual Analysis of Text (2)

The Aya is contextually located in a legislative speech occasion, which sets justice as a norm in an institution. The communication environment is legal and authoritarian and the Aya is directed towards the community of believers and those who administer judgment. The continuity is also invoked to the discourse by making reference to divine mandates of the People of the Book, and this way the continuity makes the legitimacy of retributive justice as a constant principle of monotheism.

The Aya develops discourse of retribution using a three-level contextual development.

First, it expresses proportional justice by the enumerative parallelism of life to life “eye to eye, etc.” which is a legal limit of retaliation to equality. Second, it presents a less extreme alternative to ethics by the conditional tense but if anyone remits, which pragmatically gives an avenue of mercy and makes forgiveness a morally high alternative to law. Third, the last sentence “and he who does not judge” according to what Almighty Allah has revealed is institutional admonition, which strengthens the authority of the divine law and threatens against judicial imposition.

The general style is solemn and legal that it indicates the obligation instead of the guideline. The balance between deterrence and reconciliation is created when stringent proportionality plays against the possibility of forgiveness. Therefore, not only to control retaliation, but also to mold moral judicial conduct by matching judicial justice with mercy, and to denounce the lack of alignment to divine judgment as injustice is the communicative end of the Aya.

4.2.2 Pragmatic Analysis of Text (2)

This Aya forms a discourse of retribution by the use of a series of legislative compulsion, ethical mitigation, and institutional admonishment, brought into being by various speech acts which is buttressed by the use of clear linguistic indications. The initial performative utterance “We ordained therein for them... (wa-katabnā ‘alayhim)” is a legislative/declarative utterance, which enforces norms of law. The word *katabnā* (We prescribed/ordained) is used as a traditional obligation indicator, such that the word is used as an instruction to be followed as an authoritative prescription and not as a piece of advice that can be taken or not. This clause pragmatically determines the authority of the divinity and sets the proportional justice as a norm of justice.

The following enumerative parallelism “life for life, eye for eye, nose for nose, etc.” serves to strengthen a directive-regulative role, in the codification of proportionality, and to limit retaliation to equivalent. The monotonous building gives an edge of law which discourages overdoing and does not allow vengeance to escalate. Further, the building triggers an inference that justice is realized when there is assessed equivalence and not arbitrary revenge and as such the retribution process is presented as a controlled process aimed at maintaining social stability.

The clause “But if anyone remits the retaliation by way of charity, it is an act of

atonement for himself’ is a mitigation strategy. The conditional form of the word *if* introduces an alternative to retaliation in a strict sense, whereas the evaluative form it is an act of atonement acts as a representative act as a means of stating a moral truth that at the same time invites forgiveness. This clause, pragmatically, restates remission as rewarded by ethics, which develops an implicature that mercy is not debilitating but morally elevated. In this way, forgiveness will be a recommended alternative that will not be as harsh as *Qisas* but rather achieve moral reconciliation.

Finally, the concluding clause “And if any fail to judge by what Almighty Allah has revealed, they are wrongdoers” serves as an institutional caution and denunciation, serving as a kind of admonition to the maintenance of the laws of Almighty Allah. Accountability is generalized in the conditional form of the verb, *if*, and the term *wrongdoers*, which are used to refer to the violators, is a powerful form of evaluation. This works pragmatically as a deterrent, strengthening the idea that a court act of disobedience to the divine rule is not the act of being neutral but to act in a morally wrong way. Therefore, the Aya establishes the discourse of retribution as a full-scale legal ethical structure: proportional justice is required, mercy is given as a diluted way, and denying the judgment of Almighty Allah is *ظلم* (wrongdoing).

With regard to presuppositions, the opening clause “We ordained therein for them” creates a lexical presupposition that the retributive law was present in the earlier scripture, and so, it assumes continuity in the divine justice in the various revelations. The repeated equivalence structure assumes that physical injury and murder take place, and that a commensurate legal action is needed to control such injury. In addition, the conditional clause of remission also assumes the possibility of forgiveness as a legitimate moral option and presupposes that such an action does not have a spiritual consequence (atonement). The last admonition assumes that Almighty Allah has given laws that should be used in judgment making going astray as unfair. Altogether, these assumptions enhance the authority of the ruling and shape the discourse of retribution as the lawful and morally directed one.

4.3 Analysis of Quranic Text (3) Surat Al Nahl (The Bees): (16: 126)

"وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ" (سورة النحل: ١٢٦)

“And if ye do catch them out, catch them out no worse than they catch you out: But if ye

show patience, that is indeed the best (course) for those who are patient” [Surat Al Nahl (The Bees), 16: 126; (Ali, Trans. 2004, P.670)]

4.3.1 Contextual Analysis of Text (3)

Contextually, the Aya addresses the early Muslim community that was facing persecution and conflict at the time when revenge and retaliation were the usual reactions in the tribal society. The Aya operates in the mode of a moral-legal speech act which aims at controlling emotional reactions to injury and also redefining justice as moderate restraint. It sets a principle of normativity: revenge is allowable, but it should not surpass the initial harm, which is why it is easy to avoid the chain of revenge and blood vengeance.

The Aya is addressed to the audience of believers who constitute the most important group because they are morally responsible agents who need to follow the limits that are set by Almighty Allah. Its communicative purpose has two prongs, as it is first necessary to allow retaliation that falls within the confines of equivalence and second, promote patience (şabr) as a more elevated ethical choice. The Aya is structurally designed with conditionality and contrast: the first clause justifies controlled justice, and the second one exalts patience saying that it is better, which influence the moral judgment of the audience and lead to restraint.

The voice is authoritative but morally educative as it is a blend of legal control and ethical advice. The Aya framing of patience as better than immediate revenge is a pragmatic way to divert the audience of the poem out of their immediate reaction of revenge based on impulse and instead towards a more disciplined reaction based on justice and moral virtue. Despite the fact that the Aya was developed in a certain historical background, its normative values can be generalised in various conflict situations where the ratio between justice and restraint is dominant.

4.3.2 Pragmatic Analysis of Text (3)

In this Aya, the discourse of retribution is built on a two-pragmatic format: it does not prohibit retaliation, on the contrary, it allows it, but only in a proportional manner, and encourages patience (şabr) as the morally advantageous alternative. The Aya is achieved with the help of two conditional clauses which carry out different speech acts and direct the audience on how to react to harm.

The first clause “And if you retaliate, then retaliate with the like of what you were

afflicted with” does a directive-regulative speech act. The conditional tense of the sentence is the use of the conditional marker, *if*, to mean that the retaliation is authorized but not mandatory and the imperative, *retaliate* (*fa-‘āqibū*), to mean that the retaliation should only be used within rigid boundaries. The expression with the like of is a clear proportionality restriction, which pragmatically eliminates the excess, and also discourages escalation. In this regard, the illocutionary act of this clause is not to promote vengeance, but to regulate justice within the limits of retribution to a similarity.

The second clause “But if you are patient, that is indeed better for the patient” does an expressive-evaluative representative act, which claims a moral judgment which places patience over retaliation. The negative conjunction *but* indicates the transition between the legal and ethical permission and the evaluative word *better* forms a pragmatic relative: justice is permissible, but restraint is better. This creates an implicature according to which the perfect believer must learn patience where possible and, in that way, the discourse of retribution is placed in a wider perspective of self-restraint and moral excellence.

Concerning presuppositions, the conditional form assumes the presence of previous harm or aggression which might be the cause to retaliate. It also assumes the audience possesses agency in terms of its own decision to act in terms of vengeance or patience. The proportionality clause assumes that the justice should be equivalent and that too much of retaliation is a moral evil. Moreover, the judgmental sentence on the issue of patience assumes a common moral standard where forbearance is appreciated and compensated. The Aya, in general, presents a pragmatic opposition between justice and mercy: it justifies the proportional retaliation as the controlled reaction to oppressing but it overrides the view of patience as the desirable morality.

4.4 Analysis of Quranic Text (4) Surat Al Shura (Consultation): (42: 40)

"وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ" (الشورى:40)

“The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah. For (Allah) loveth not those who do wrong:” [Surat Al Shura (Consultation), 42: 40; (Ali, Trans. 2004, PP.1257-1258)]

4.4.1 Contextual Analysis of Text (4)

Applying the SPEAKING model by Hymes to this Aya gives an in-depth insight into the linguistic, ethical, and social aspects of this Aya. The revelation of the Aya

happened during 7th century Arabia where tribal revenge and feuds were frequent. It was targeted to a society in which individuals tended to exact revenge to the full extent and made their conflicts escalate instead of fixing them. It aims to control justice and Forgiveness as an elevated ethical option. The pre-Islamic Arab society was based on blood-feud system, where one misdeed tended to cause more and more vengeance. This Aya brings in boundaries of vengeance and promotes reconciliation and Forgiveness. The main interlocutor is the Almighty Allah who is providing the divine guidance based on the Glorious Quran. This Aya belongs to the laws of justice and morality of the Almighty Allah concerning the judicial principles and ethics of a person. The Muslim community in the early days especially those who seek advice on justice and personal disputes. In the legal issues that arose, the people concerned such as judges and leaders needed to exercise proportional justice. Every Muslim throughout the ages, since this Aya defines the standards of Justice, Forgiveness, and Divine Reward. Non-Muslims who are seeking to understand the Islamic understanding of justice and other moral ethics. The main role of this Aya is to bring an equal measure of justice and mercy, to determine the principle that is retaliation by equal measures, to propagate Forgiveness and reconciliation and to remind that Almighty Allah is rewarding those who opt for peace rather than war. The Aya is presented in a systematic argument based on a logical order of principles of law and ethics. The law of Equal Retaliation (Qisas), The recompense of an injury is an injury corresponding to it (degree). Equivalence is the basis of justice in Islam and not excess.

The rule of Encouragement of Forgiveness and Reconciliation, but in case a man forgives and renders reconciliation. The forgiver and the doer of peace is directly rewarded by Almighty Allah. The Aya strikes a balance between Justice and Forgiveness, in the first half, recognizing the right to take revenge, and in the second half, pointing out the Forgiveness which is a greater virtue. It is hard but inviting, and creating justice and advancing virtue. The Aya has recognized the variety of the emotional responses of human beings, the majority of which are concerning the need to revenge; however, it directs those who follow in a more ethical, loving course of action. Even though the dispensation of justice in the punishment form is deemed to be acceptable, forgiveness is glorified as a heavenly reward and therefore urges believers to be merciful rather than vengeful. The Aya was certainly introduced to the early Muslim congregation in the sermon in the

congregation, and therefore it ought to have assumed the social and juridical meaning of this Aya. It is among the important aspects of the Islamic legal theory and it is a applicable pillar of jurisprudence as the principle of qasidis (qisas) is a valid pillar of law. Alongside, it positions excess retaliation, which facilitates justice and precludes any unreasonable punitive arrangement. Consequently, the Aya gets added up in the books of the Islamic codes of law- those that relate to qaadi and forgiveness. It also possesses a moral side giving birth to a high level of moral behavior.

4.4.2. Pragmatic Analysis of Text (4)

In this Aya, the discourse of retribution is built in a series of proportional justice, moral mitigation of the ethical approaches to the moral assessment and achieved by use of various speech acts with clear cut linguistic indicators. The first line The recompense of an injury is an injury equal thereto The line makes a representative-normative assertion, it is a binding moral-legal principle of equivalentness. The proportionality marker equal thereto (mithluhā) is a lexical constraint which limits retaliation to equivalence and prevents going over the top pragmatically. Based on this, the illocutionary power is to govern retaliation by conceptualizing justice as moderate and equal but not vengeful.

The following conditional clause “but if a person forgives and makes reconciliation” is an act of directive exhortative which promotes a morally preferable action as opposed to retaliation. The conditional form is an indication that forgiveness is not a must but highly recommended. The coordination “forgives and makes reconciliation” is an extension of forgiveness as a personal emotional response, into social beneficial practice that creates the practical conclusion that moral excellence is linked to restoring order and not just to avoid vengeance.

The clause “his reward is due from Allah” functions as a commissive act, promising divine reward for forgiveness and reconciliation. This promise is pragmatically restructured to make forgiveness a win, and not a loss, and shifts the motivation of the audience to retaliation of the world, and instead the spiritual reward. The Aya then combines moral incentive and legal justice and, in this combining, there is restraint through divine promise.

Lastly, the evaluative statement “Indeed He does not love the wrongdoers” functions as a moral condemnation of ظلم (wrongdoing). Deterrence is reinforced by the negative

appraisal construction that suggests that retaliation when overdone and unjustified, falls within the framework of wrongdoing, and that such acts will lead to being immoral. Thus, the Aya builds the retribution discourse as a closed system: proportioned retaliation is permissible, forgiveness is morally uplifted and rewarded and vice is denounced.

On the issue of presuppositions, the principle of equivalence assumes the existence of harm and injury in the society and that justice must have controlled reaction. The conditional condition assumes it is possible to forgive and reconcile with each other and that there is a conflict which needs to be solved. The threat of punishment assumes the existence of divine ethical responsibility and suggests that spiritual punishment is attained through moral restraint. The latter condemnation assumes the presence of wrongers and triggers the supposition that justice and restraint are moral validities. In general, the Aya pragmatically comes up with the balancing of justice and mercy by justifying proportional response and motivating forgiveness and discouraging injustice through moral judgment.

5. Limitations of the Study

The current research has some limitations. To begin with, the examination is limited to four purposely chosen Ayas of the Glorious Quran; thus, they are interpretive but not generalizable. Second, the pragmatic reading is based on the choice of exegetical sources, which can have particular theological point of view. Third, the paper considers three pragmatic frameworks exclusively, and other lingo or discourse approaches can be used in future research to expand the analytical context.

6. Conclusion

The paper has discussed how retribution discourse is pragmatically constructed in the chosen Ayas of the Glorious Quran using a unified framework of speech act theory, analysis of presuppositions as well as the SPEAKING model of Hymes. The results indicate that the Glorious Quran expresses retribution as a sanction of punishment, not only as punitive, but as a controlled legal-moral discourse, balanced by proportional justice and alleviated using forgiveness, reconciliation, and morality. In addition to the description, the research has some theoretical implications. To begin with, the discourse of retributions in the Glorious Quran heralds as a strategically stratified system where the illocutionary force (e.g., obligation, warning, threat) and the implicit assumptions (e.g., legitimacy of divine justice, moral responsibility) are constructed together with the contextual parameters to

formulate a compelling argument of ethics-legal orientation. This proves that Quranic speech can gain normative power not by direct commands only, but by the means of a strategic supposition and moral judging that formulate cognition of the audience and limit their interpretation. At that, the Glorious Quran uses pragmatic processes of converting a legal teaching into moral internalization, which should govern both the conduct and the moral orientation. The methodology of the study presents certain contributions to the Quranic pragmatic research, as it illustrates the importance of the triangulation of various pragmatic frameworks. Whereas the communicative power of Quranic commands and threats can be understood through the speech act theory, the implicit moral axioms that make retribution significant and justified can be identified through presupposition analysis and how these meanings are justified by communicative setting, participants, norms and intended ends can be explained by the SPEAKING model. The combination of these tools provides a holistic explanation of how the discourse of retribution is both legal, rhetorical and ethical, and it sheds light on the multi-level pragmatic strategies in the study of the sacred texts. In practice, the results indicate that the Quranic retribution discourse is developed in a way that social escalation may be prevented and communal stability may be encouraged by limiting retaliation to the level of equivalence and encouraging forgiveness as a superior ethical reaction. This lesson can be used to guide modern debates in Islamic jurisprudence and conflict management that divine justice in Quranic texts is accompanied by mercy, reconciliation, and punishment against oppression. As a result, the Quranic model of justice is seen to play more than just a legal role but also as a form of moral discourse training emotion, controlling power and justifying restraint. However, the study still has limitations in terms of its qualitative approach and the number of four Ayas to be used, which leaves the possibility of further research on wider corpora and other pragmatic items like implicature, politeness strategies and stance-taking in various contexts of the Glorious Quran. The analysis can also be widened by future researchers by incorporating corpus-based approaches, discourse-historical viewpoints or comparative work alongside other sacred law literature to better understand how the discourse of retribution is being pragmatized across traditions.

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