



Linguistically Stereotyped Picture of the World in Social Media Discourse on Death

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ABSTRACT

The main theme of this study is to explore the concept of death as represented in the national phraseological stereotypes via its semantic field. This research was stimulated by the widespread media discourse surrounding the tragic death of our student, Raghad Sa'adun Al-Gharbawi, in a commercial building fire. This highlights the need to systematically address users' reflections on death events on social media. Specifically, it examines how linguistic units with distinct semantic-syntactic organizations, idiomatic complexes, and metaphorical structures shape the stereotypical worldview (Picture of the World) of members of a culture, the collective consciousness of Arabic speakers. A significant research gap exists and limited scholarly attention has been dedicated to the ontological and axiological dimensions of the linguistically constructed stereotypes of life and tragic death in Arabic. This study uses an integrated theoretical framework combining Cognitive Semantics, Construction Grammar, and Speech Act Theory to resolve the issue. This multi-perspective approach allows for a comprehensive analysis of conceptual structure, syntactic-semantic interface, and pragmatic force inherent in media discourse. The key objective is to delineate the semantic field of death-related stereotypes. It is necessary to determine the unique correlations between lexical units, frame elements, and constructional patterns that underpin the conceptual representation of death. Methodologically, this study compiled a topic-specific dataset from social media platforms and online news articles using automated data retrieval tools and Application Programming Interfaces (APIs). Query-based data collection was performed to ensure representativeness and bias-free. The novelty of this study stands out for its systematic sourcing of the semantic field of death authentic stereotypes from user-generated digital discourse. It leverages corpus linguistics, cognitive semantics analysis and anthropology. The analytical results reveal a conceptual network, characterized by a central-peripheral organization of the death lexicon. The prominence of unaccusative-inchoative constructions within a broader macro-frame, and the specific affective dimensions evoked by these structures were very apparent. Consequently, this research delineates an emergent conceptual sphere that captures the contemporary Arabic cultural perspective on the experience of death.

Keywords: death, life, stereotypes, Sentiment, anthropocentric structure, cognitive semantics

حكايات وتعازي لضحايا الحريق: صورة نمطية لغوية للعالم لمفهوم الموت في خطاب وسائل التواصل الاجتماعي

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الملخص

تهدف هذه الدراسة إلى استكشاف مفهوم "الموت" كما يتجلى في الصورة اللغوية للعالم من خلال مجاله الدلالي. يتعمق البحث في كيفية عكس الوحدات المعجمية ذات التنظيم النحوي-الدلالي المحدد، والمركبات الاصطلاحية، والهياكل المجازية، للصورة اللغوية للعالم التي تجسد الوعي الجمعي للناطقين بالعربية وتكشف عن أبعاد هويتهم الثقافية. وقد استلهم هذا البحث من التدايات الخطابية على شبكات التواصل الاجتماعي إثر الوفاة المأساوية للطالبة رغد سعدون في حريق مجمع الكوت التجاري. وتكمن مشكلة البحث في ندرة الدراسات التي تناولت التمثيلات الثقافية واللغوية للموت المأساوي في اللغة العربية من المنظورات الوجودية والقيمية للوعي الجمعي. ويعتمد الإطار النظري للدراسة على مقارنة منهجية توفيقية تدمج بين المفاهيم وأدوات التحليل المستمدة من "قواعد البناء المعرفية" (Cognitive Construction Grammar) و"نظرية أفعال الكلام". ويهدف البحث إلى تحديد ملامح الصورة اللغوية لـ "الموت" في المجال الدلالي، وتفكيك الارتباطات بين الوحدات المعجمية، وعناصر الإطار (Frame Elements)، ووحدات البناء التي تشكل البنية الداخلية لهذه الصورة. منهجياً، جمعت البيانات التمثيلية لهذه الدراسة من منشورات وتعليقات شبكات التواصل الاجتماعي والمقالات الإخبارية الإلكترونية، باستخدام واجهات برمجة التطبيقات (APIs) وأدوات الاستعلام الآلي. وتتمثل الإضافة المعرفية للدراسة في كونها الأولى من نوعها في استقصاء المجال الدلالي لـ "الموت" بشكل منهجي من نصوص اللغة الطبيعية المنتجة رقمياً، باستخدام أدوات المعالجة الآلية والذكاء الاصطناعي. وقد كشفت نتائج التحليل عن شبكة دلالية يتمحور إطارها الرئيسي حول تنظيم مركزي-طرفي (Radial network) لمفردات الموت، مدعوماً بالبنية غير المفعولية والانفعالية (Unaccusative and inchoative constructions) التي تشكل إطاراً كلياً معقداً، يتشابك مع أنماط عاطفية محددة. وبذلك، تقدم هذه الدراسة نموذجاً مفاهيمياً مؤسساً لفهم كيفية صياغة المتكلمين بالعربية لتجارب الموت لغوياً ومعرفياً.

الكلمات المفتاحية: الموت، الحياة، الصورة اللغوية، العاطفة، الأزمة، البنية الثقافية، الدلالات المعرفية



1. Introduction

This study navigates Social Media Networks (SMNs) to assemble fragmented elements of the 'Picture of the World' (worldview) surrounding one of the most metaphysical and enigmatic human experiences: the inevitable encounter with death. Specifically, it investigates how individuals and cultures conceptualize death and respond to this encounter. To address this research question, cognitive semantic models and their derived analytical frameworks are employed to reconstruct this fragmented reality as it is linguistically represented by cognitive subjects. This reconstruction serves as a foundation for understanding how individuals interpret perceived reality and categorize worldly elements. Consequently, this article examines the complex phraseological system of stereotypes associated with worldviews of tragic death

The Picture of the World (PoW) constitutes an individual's cohesive system of meanings, which develops from childhood onward through continuous interaction with language and the external environment. As a cognitive construct, the PoW functions as a semantic reconstruction of reality, grounded in the 'text as world' metaphor and activated by Text World (TW) builders and parameters (Ryan, 1998, pp. 138–139; Neimeyer, 2001). Adopting a Text World Theory perspective enables a more thorough, systematic, and rigorous description of the concept of death. Specifically, this framework elucidates how netizens project themselves into multiple roles within a linguistically reconstructed reality, the Linguistic Picture of the World, (LPoW), as well as the emotional consequences of these multifaceted projections within a specific cultural context, the Conceptual Picture of the World, (CPoW). Traditionally, myths have turned the strange mysteries surrounding death into a landscape of symbolic worldviews, blurry yet highly sentimental. Death is normally understood through the ontological metaphoric structure with reference to life, most likely, because it is obscure and enigmatic. A Dictionary entry of death defines it as “the act of dying; death is the permanent end of the life of a person or animal.”¹.

For human beings, death represents merely the visible manifestation of a profound existential reality. As Plato observed, 'No one knows whether death may not be the greatest of all blessings for a human being; yet people fear it as if they knew that it is the greatest of evils' (Cooper, 1997, Apology 29a–b). Death is an emotionally enigmatic and metaphysically obscure experience centred on the process of change. As Freud (1991, p. 246, *emphasis in original*) noted, '*the aim of all life is death* and, looking backwards, that inanimate things existed before living ones.' Although it is a natural conclusion to life, death invariably invokes profound grief and bereavement (Kübler-Ross, 1969). Consequently, the concept of death and rituals, linguistic clichés and practices that accompany it seem

¹ Collins Cobuild English Language Dictionary

very much conceptually normative and linguistically formulaic. However, the underlying structure of the semantic field derived from these conceptual spheres and linguistic artifacts remains largely unexplored. Understanding this conception rests on examining how metaphysical and mystical the realm of death is perceived to be, both by individual cognitive subjects and by the collective consciousness of a given culture. More specifically, uncovering the potential semantics of linguistically prefabricated stereotypes associated with death in media necessitates rigorous, culture-specific, and corpus-based linguistic research

The need to identify the link between mental structures (i.e., knowledge representations) and linguistic structures is increasingly recognized in cognitive linguistics. This study compensates fuzziness of area between the linguistic system and the conceptual system in the scientific research context of the concept of death. The key objective, then, is to explore the recurring, culture-specific phraseological stereotypes within the semantic field of death. Systematically, it examines how does semantic-syntactic interface transform distinct lexical units and complexes into interconnected frames, constructions, and metaphorical structures. To achieve this, a mixed-method (quantitative and qualitative) is necessary. This methodology is deeply anchored in the principle that the higher the frequency of recurrent linguistic units, frame elements, and constructional units within a dataset, the more lexicalized and formulaic the phraseological worldview becomes (Croft and Cruse, 2004; Tomasello, 2005).

The impetus for this study stems from the profound national shock following the tragic deaths of dozens of individuals in the Al-Kutt Hypermarket fire, an event that generated widespread discourse across Social Media Networks (SMNs). Among the victims was 'Raghad Sa'adoun Al-Gharbawi, a top-ranking postgraduate student at the College of Arts, University of Basrah, who was scheduled to defend her master's thesis just two weeks after the incident. Her profile emerged as a focal point for public mourning, characterized by online eulogies, memorial tributes, and collective remembrance. The narrative of her death resonated deeply within the Iraqi public, leaving the academic communities at the University of Wasit and the University of Basrah reeling in disbelief and sorrow. Her peers and professors offered heartfelt tributes, celebrating her intelligence, compassion, and virtuous character. Notably, in a posthumous recognition of her academic dedication, the University of Basrah awarded the late student a mark of 'excellence' for her master's thesis, honouring the scholarly work she was preparing to defend prior to the tragedy."².

<https://web.facebook.com/yallaiq/posts/771373245416590>



Death is inherently very abstract for its metaphysical nature which makes it inherently hard to conceptually grasp and linguistically articulate. For this as a premise, it is argued here that a cognitive linguistic approach is not merely an option, but a methodological imperative to explore this world. Text World Theory (TWT) adopts this cognitive linguistic perspective to model human discourse processing. Within this framework, the concept of the frame—as a coherent knowledge structure about the world—is paramount. It is believed, though, that individuals rely on complex networks of concepts, mental models, conceptual metaphors, image schemas, frames, and scripts (Lakoff and Johnson, 1980, 2002; Fillmore, 1977) to subjectively conceptualize the tip of the iceberg of this reality, schematizing it by generating a spectrum of linguistically encoded lexica complexes and phraseologised segments of meaning into the public consciousness.

2. A Cognitive Semantic perspective on the concept of Picture of the World

It is essential to adopt theoretical constructs that elucidate the relationship between language, mind, and reality to reconstruct this worldview. Two distinct worldviews are concurrently activated or reconstructed through language: the Conceptual Picture of the World (CPoW) and the Linguistic Picture of the World (LPoW). Descriptively powerful constructs derived from cognitive linguistics like concepts, prototypes, categories, schemas, metaphors, frames, scripts, and models are instrumental for such end (Brugman, 1988; Fillmore, 1968, 1985; Fillmore and Kay, 1988, 1992; Langacker, 1987; Talmy, 1975, 1978, 1983, 1988; Wierzbicka, 1980, among others). While meaning constitutes a unit within a language's semantic field, these units are fundamental constituent structures of the mind's conceptual sphere. As units of thought, they form networked sets within the individual and collective consciousness.

Construction Grammar conceives of construction units as networks of symbolic units or conventionalized structures frequently utilized within a culture (Goldberg, 1995; Croft and Cruse, 2004; Tomasello, 2005). This descriptively powerful tapestry facilitates the examination of how death

is conceptualized by leveraging the access afforded by 'Lexical Units,' 'Frame Elements,' and 'Constructional Units' associated with death (Ruppenhofer et al., 2006).

FEs identify the participants and their characteristics within a frame, while GF represents the logical relations assigned to nominal arguments, such as Agent, Object, or Dependent, PT encompasses the syntactic categories. Typically, verbs serve as the primary PTs that evoke frames (e.g., [EVENT]). Nouns act as [ARGUMENTS] evoking referential entities, and prepositions evoke [SPATIO-TEMPORAL] relationships and so on. FEs are categorized as either *central* or *non-central*. A central FE instantiates a component conceptually indispensable to the frame, whereas non-central FEs are either peripheral or extra-thematic, marking notions such as Time, Space, Mood, or Degree. Frames do not exist in isolation but parts of complex, interconnected networks. At least seven inter-frame relationships have been proposed: *Inheritance*, *Perspective-on*, *Subframe*, *Precedes*, *Using*, *Causative-of*, and *Inchoative-of*. These relationships organize frames into superframe and subframe: the former type is less dependent and more abstract whose function is to serves the more independent and less abstract subframes.

Drawing on natural corpora, Construction Grammar models integrate the core dimension of actual language use into the linguistic theory. The key principle is that usage shapes the cognitive architecture of the lexicon and grammar (Goldberg, 1995, 2006; Langacker, 2003, 2008; Croft, 2001, 2004). Their conception posits that 'constructions' are the fundamental units of linguistic knowledge at all levels of analysis, ranging from morphemes and words to sentences, idioms, and discourse (Goldberg, 1995, p. 4). Consequently, unlike the perception of human linguistic knowledge as a set of abstract rules, it is viewed by the Construction Grammar models as a structured inventory of constructions. They incorporate a probabilistic perspective through the concept of '*Frequency of Occurrence*' (FoC). Theoretically, various linguistic features do not occur with equal frequency. The FoC of constructional patterns as a fundamental factor in communication Entrenched into the mental lexicon and grammar of individual speakers and speech communities, variations in FoC are non-random. Accordingly, within Construction Grammar frameworks, constructions are fundamentally conceptualized as usage-based models.

Tomasello (2003, 2005) believes that “the grammatical dimension of language is a product of a set of historical and ontogenetic processes called grammaticalization” (Tomasello, 2003, p. 5). Therefore more or less conventionalized symbols and constructional patterns emerge over time through recurrent use. Consequently, the interface of grammar and meaning originate in the *abstraction* and *generalization* that derive from the repetition of specific constructions. Ultimately, FoC of use is intrinsically linked to the constitution of the linguistic system and, in the context of this study, the macro-frame of death.

3. The Methodological Background

The methodological procedures in this study examine the macro-frame of the 'Conventionalized Stereotypical Picture of the World' surrounding death, drawing upon real-life language use extracted from Social Media Networks (SMNs). This work explores culture-specific corpora that explicitly or implicitly depicts the life-death dichotomy. Naturally occurring texts were retrieved, representing typical Arabic social media discourse. The process of data collection was launched upon the Al-Kutt Hypermarket fire incident. Highly Specialized computational tools are utilized to facilitate efficient text retrieval, fine-tuning, coding, and analysis.

This research design of this study seeks to identify the recurrently invoked semantic frames associated with death. Specific phraseological expressions are indexed for the reconstruction of the conceptual sphere that constitutes the sociocultural experience under investigation:

- i. This study systematically identifies and indexes recurrent linguistic patterns across three levels of analysis: Lexical Units (individual words and phrases), Phraseological Expressions (multi-word combinations and collocations), and Constructional Units (broader grammatical schemas). This methodological choice reflects Fillmore's (1977) theoretical insight. He argues that that lexicon, grammar, and semantics are not autonomous components but rather form an complex interdependent subsystem, collaboratively organized to serve particular communicative goals within specific discourse context;
- ii. The next step involves mapping the semantic frames activated by the extracted Lexical Units, Phraseological Expressions, and Constructional Units. This practise is premised on the ground that a frame operates as a complex, experience-based cognitive template that profiles perceivers and guides interpretation. The lexical, grammatical, and textual structures are prompts for frames surrounding death and ultimately the user's PoW associated with it;
- iii. With the focus exclusively on Frame Elements (FEs), it is necessary to annotate the identified frames at the semantic level. The underlying semantic roles thereby tagged and indexed, to outline the core conceptual participants based on the syntactic and grammatical structures;
- iv. The relationships between the frames that emerge from the discourse are identified and the inter-frame connections are described to form the basis for constructing a macro-micro frames cohesive structure This mapping process must be grounded in empirical observation of the corpus data.
- v. The calculation of FoC of micro-frame—the number of times a specific construction appears in a natural corpus— determine their degree of stereotypicality. Besides, FoC of specific Token indicates how conventionalized a linguistic form or social experience has become. Finally, Type frequency—the number of distinct forms or structures speakers recurrently employ—

unigrams, they can also be grouped into contiguous sequences known as n-grams. Accurate normalization in Arabic requires extensive lexical knowledge and robust computational tools. The Farasa Stemmer, developed by the Qatar Computing Research Institute (QCRI), is a lightweight, highly accurate, root-based Java application widely adopted in Arabic Natural Language Processing (NLP) and accessible via its web API.

Finally, Part-of-Speech (POS) tagging is employed to determine the grammatical class of each word, a step that is essential for the accurate semantic analysis of Frame Elements (FEs).

5. Analysis: FoC of Linguistic Constructions and Usage-based Stereotypicality

Frames as the primary analytical category of this study is derived from Fillmore's (1977, 1988, 2007) Frame Semantics. The analytical efficacy of frame analysis in modeling the construction of the Picture of the World (PoW) is extended in this research to capture the linguistic dimensions of Arab media discourse surrounding death. Within this theoretical framework, specific lexical units and multi-word expressions activate distinct subframes, which collectively map onto and constitute the overarching macro-frame of death.

6. Death Radial Semantic Field

The lexical-semantic field surrounding the concept of death is inherently complex. A single lexical item rarely encapsulates a concept in its entirety; rather, it selectively activates conceptual fragments relevant to the speaker's immediate cognitive construction of the Picture of the World (PoW) regarding death. Consequently, what is monolithically perceived as 'death' is, in linguistic and conceptual reality, a spectrum of transitional states, each modulated by distinct variables of agency, timing, manner, and metaphysical framing. This central-peripheral architecture of the semantic field ultimately reveals a dense, highly interconnected network of multiple subframes.

It is noteworthy that the verb (مات), occupying the centre point of the semantic field, touches the ontological soul-body duality and signifies their 'disconnection or the severance of a bond' (انقطاع)—rather than absolute annihilation. The most prototypical and culturally dominant PoW that circulates around the ontological soul-body duality is shaped by divine agency which dictated by the scripture-derived theological frame, God retrieves souls at the moment of this disconnection. This process is understood as a peaceful retrieval at a predetermined term rather than an act of destruction. Consequently, the phraseological expression ³الله يتوفى الأنفس حين موتها' conveys gentle retrieval, the fulfillment of a divine decree, and ultimate spiritual custody.

³ Surah Az-Zumar, verse 42

A rich radial network extends from the centre of the semantic field into diverse, context-sensitive expressions that vary in tone, agency, and emotional valence. Some expressions cluster near the prototype, representing natural and timely disconnection, while others occupy peripheral positions, encoding deviations, intensifications, or moral evaluations of the core event. For instance, the invocation of the angelic agent of death (ملك الموت) further prioritizes the nuanced conceptualization of the role of divine agency. This reflects a theological stance, wherein soul retrieval is framed not as a random occurrence.

The Angel of Death was quicker to meet them... He reclaimed the souls
"ملك الموت للقائم كان أسرع .. قبض تلك الارواح الطاهرة"

Within this radial semantic field, a dense constellation of nodes is entrenched in the principal conceptual domain of fate (قدر). This domain conceptualizes death as a cosmically inscribed necessity, wherein an individual's appointed time (أجل) is defined by temporal inevitability. From this core, the meaning radiates outward into a spectrum of theological and experiential nuances regarding divinely ordained transition. For instance, the concept of soul retrieval (توفى الروح) emphasizes the fulfillment of a predestined term, as seen in expressions like fate (القدر), *perdition* (التهلكة), *Destiny* (المنية), or *His time has come* (وافاه الأجل). While primarily highlighting fulfillment, these expressions can also carry peripheral connotations of doom, waste, or abrupt departure (see Fig. 1). Consequently, death is framed not as a cosmic accident or mere loss, but as an inevitable settlement met with acceptance. This represents the prototypical path of disconnection, as seen in the phrase 'they entrusted their souls to their Creator' (سلموا أرواحهم إلى بارئها), which invokes divine will and voluntary surrender. This framework is further reinforced by the Islamic concept of 'a righteous ending' (حسن الخاتمة) and martyrdom (الشهادة), as evidenced by public tributes such as 'الباحثة شهيدة الكوت' (The researcher, the Martyr of Al-Kutt) and 'You are a martyr of the homeland, though no physical remains are left', (شهيذة (وطن أنت وما لك جثمان). Conversely, moving further outward to the semantic periphery, expressions like their souls were violently uprooted ('انتزعت أرواحهم') instantiate a contrasting frame: death as a sudden, painful, and disruptive force. The unnatural disconnection at the opposite edge of the field, registers a proscribed 'self-inflicted death', (قتل النفس) — (to kill oneself): It is nothing but human-initiated trespass to divine jurisdiction and a severance—As the Qur'an states: 'Do not take a life sanctified by God, except by just cause', (ولا تقتلوا النفس التي حرّم الله إلا بالحق).

7. Image Schemas Associated with Death

The analyses reveal a highly diverse array of schematic structures associated with death, all of which are grounded in specific embodied experiences. Furthermore, the findings elucidate the

constitutive roles of these structures, as well as the underlying cognitive logic employed to synthesize the fragmented elements of the Picture of the World (PoW).

8. CONTENT-CONTAINER

The image schema, CONTENT-CONTAINER, derives from basic embodied experience and structures our fundamental understanding of enclosure, boundaries, and spatial orientation. Emerging from recurrent physical interactions with containment and boundedness, this schema serves as a foundational cognitive template for conceptualizing and linguistically encoding relationships of inclusion, limitation, and relative positioning.

Upon death event, the deceased physical body is conceptualized as a skin-bound container, vacated vessel. The CONTENT-CONTAINER schema maps onto—a container from which the soul, as content, has permanently departed, leaving the physical boundary empty.

(Raghad's soul left her body covered in black smoke) “غادرت روح رغد جسدها المغطى بسواد الدخان”

The schema further extends to spatial confinement and nested containers, deep-rooted in human embodied physical experience, occupying confined spaces such as coffins or graves. This is exemplified in the social media discourse, e.g., ‘I have just buried them in their graves’, (توي دفنتهم (بقبورهم). Here, an additional containing boundary is added to represent layered containment structure for human body after death.

The spatial logic relies on three core components as the structural configuration of this schema: the *content* (the deceased), the *interior boundary* (the coffin/grave), and the *exterior portal* (the surface/earth). The CONTENT-CONTAINER schema structures the concept of DEATH through a systematically articulated nested spatial logic. At the initial stage, the body is conceptualized as a container housing the soul, constituting a relation of schematic inclusion. Upon death, this ontological union is dissolved: the soul undergoes exit from the bodily boundary, effecting a transition from inclusion to exclusion. Subsequently, the now-vacated physical body is reconceptualized as content and subjected to a secondary process of inclusion within a superordinate container—the coffin or grave. The schema thus establishes a dual relational dynamic of inclusion and exclusion: the soul is excluded from the body, while the body is included within the coffin. This recursive application of the schema encodes death as a multi-staged topological reconfiguration, wherein successive boundaries are traversed and reinstated to produce a hierarchically layered structure of ontological separation and material confinement

9. PART-WHOLE

The PART-WHOLE image schema is ontogenetically grounded in basic embodied experience, structuring the conceptualization of discrete components as constitutive elements of a unified entity. Within the domain of mortality, this schema is mapped onto the experiential understanding of the body as an integrated whole inextricably dependent upon the functioning of its vital parts. This schematic configuration is instantiated in the phraseological expression ‘the moment the heart stops beating’, (لحظة توقف القلب عن النبض), wherein the heart is foregrounded as a synecdochically salient part whose cessation of function metonymically indexes the collapse of the entire bodily whole. The schema thus operationalizes a causal-constitutional logic: the integrity of the whole is contingent upon the operational status of its constituent parts, and the failure of a vital part entails the dissolution of the unified entity. The inherent structural organization of the PART-WHOLE schema requires the whole—life, the living body—and the parts that keep it functional, like the heart, the limbs, etc.. The relationship between them is asymmetrical: The dependence of the whole is contingently directional for the parts exist independently of the whole.

A metonymic mapping allows to structure the concept of DEATH through the PART-WHOLE schema. The critical malfunction or complete failure of a part as in cardiac arrest is not conceptualized as an isolated mechanical event; rather, it activates salient metonymic compression to index the total and irreversible cessation of the whole, namely a deceased individual. In discourse, speakers systematically exploit this cognitively economical proxy schematic structure, priming the failure of a vital part to discursively indirectly foreground the destruction of the holistic system.

10. CENTER-PERIPHERY

The CENTER-PERIPHERY image schema is ontogenetically grounded in embodied in our embodied experience of spatial orientation, this schema structures how we conceptualize importance, control, and ontological dependence. the center is where control lives. Your torso, your core—stable, central, the anchor. The periphery is where things extend from, where they depend on that center for orientation and stability. This schema serves as a foundational pillar for the overarching Islamic theological paradigm as articulated in the Qur'anic verse: ‘Indeed, to God we belong, and indeed, to Him we will return’, (إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ). God is the center: the source, the anchor, the point of origin and return.

The CENTER-PERIPHERY schema is tied to a gradient of power and conceptually contingent with the SCALE schema. The centre is coindexed with the locus of ultimate being and supreme ontological power and axiological importance. This schema operationalizes the conceptualization of death through the lens of the SCALE of the cosmos. The soul and human existence are mapped onto the periphery,

representing a state of transient and estrangement, while the Divine Realm is mapped onto the absolute center as the locus of supreme ontological power. Consequently, death is an ontological trajectory of a determined return of the peripheral soul to its central, supreme source—a restorative movement from lower to higher ontological status.

11. SOURCE-PATH-GOAL

The SOURCE-PATH-GOAL offers a structuring template for the conceptualization of trajectory's physical locomotion. The schema presupposes tripartite topological configuration, a starting point (SOURCE), a destination (GOAL/LANDMARK), and a continuous, unidirectional sequence of intermediate locations (PATH) that connect the them, constituting the whole journey. Death is conceptualized as journey based on the SOURCE-PATH-GOAL schema. This imposes a linear, teleological structure upon life, framing existence as a purposeful trajectory with a definitive, non-negotiable beginning and endpoint, rather than as an arbitrary or chaotic termination, e.g., 'Indeed, we belong to God, and indeed, to Him we are returning', (إنا لله وإنا إليه راجعون), or "نهاية المطاف". Death is not conceptualized as a punctual cessation or disruptive termination, but as the inevitable GOAL or ultimate LANDMARK that confers direction, purpose, and finality upon the entire trajectory of life. The schema thus imposes a teleological structure wherein the endpoint is not merely terminal but constitutive: it retroactively determined dystopic endpoint of 'Raghad's life' path in this case remains asymmetrical to her thesis writing, e.g., 'It did not end with the bibliography page, but with death', (لم تنتهي بصفحة المصادر بل انتهت بالموت).

The SOURCE-PATH-GOAL schema as ontogenetic basis fundamentally lies in the continuous kinesthetic experience of human locomotion. Users perceptually observe recurrent sensorimotor patterning gives rise to a primary cognitive template that structures the conceptualization of directed motion, purposeful action, and teleological progression across domains. For instance, the comment 'After the candidate ascended to heaven: "May God have mercy on you. Your place is heaven, God willing. Your place is not in this world.', (بعد إرتقاء الباحث للسماء "اللهم يرحم مكانج الجنة ان شاء الله مكانج مو), (بالدنيا الدنيا) instantiates a complex schematic configuration following the presupposed ascension to heaven. The discourse operates through two interlocking image-schematic structures. First, the CENTER-PERIPHERY schema: the earthly realm is mapped onto the periphery as a temporary, ontologically subordinate domain, while heaven is mapped onto the center as the locus of supreme ontological status and proper belonging. Second, the CONTENT-CONTAINER schema: the deceased is reconceptualized as content improperly situated within the worldly container, with heaven constituted as the rightful, alternative container.

12. UP-DOWN (VERTICALITY)

The UP-DOWN (VERTICALITY) image schema serves to view death based on gravitational orientation and structures our understanding of value, status, and vitality. UP is typically associated with positive value; DOWN with negative value. In media discourse, death is frequently mapped onto DOWN—the deceased body takes a traversing path to the grave (via the coffin), while the soul simultaneously an ascending path to the heaven. Furthermore, this schematically orientational progression is intricately integrated. It creates a complex, multi-dimensional conceptualization, where death is framed not as an end, but as a spatially oriented transition.

13. The Radial Network of Death Argument Constructions

Through a qualitative analysis of the Arabic death lexicon corpus, this study postulates a Network of Constructions radially organized in terms of inheritance (Goldberg, 1995). The linguistic phenomenon of verbal alternation has received significant attention from prominent linguists across various theoretical frameworks (Fillmore, 1970; Levin and Rappaport Hovav, 1995; Harley, 2008). Syntactically, alternation refers to a verb's capacity to occur in multiple constructions, notably a transitive construction [ARGUMENT₁ EVENT ARGUMENT₂] (e.g., أَمَاتَهُ اللهُ / تَوَفَّاهَا اللهُ / تَوَفَّتْهُمُ الْمَلَائِكَةُ) and an intransitive construction [ARGUMENT₂ EVENT] ([هو] / [توفى] / [هو] / [توفت] / [هي] / ماتوا [هم]). Crucially, the direct object [ARGUMENT₂] of the transitive construction shifts to occupy the subject position in the intransitive form. This grammatical shift constitutes a causative-inchoative alternation, wherein the change-of-state verb generates a causative-inchoative structure. As noted by Hale and Keyser (1993), inchoative structures are defined by their semantic property of imposing a change-of-state upon their internal argument.

The DIE frame comprises event descriptors that participate feature the following core roles that roles are syntactically realized through a two-place predicate structure, formally represented as:

[X VERB] = PREDICATE [X]. ‘They died of suffocation’, (ماتوا اختناقاً)

[X VERB Y] = PREDICATE [X, Y]. ‘God chose them’, (إختارهم الله الى جواره)

The Protagonist is the central, invariant Frame Element (FE) of the DEATH frame, the deceased entity inherently maps to an undergoer or patient role. Subsequently, the comments reveal three primary configurations of argument roles. The syntactic encoding in causative constructions, necessitates that the causee is defined as the argument that instigates the caused event: there's an agent, an action, and a direct target. According to Whaley (1997, pp. 192–193), when a causative is derived from an intransitive structure, the causee is typically realized as a direct object. On the other hand, when derived from a transitive structure, the causee—retaining its semantic role as the less salient agent—that is frequently demoted to an indirect object or an oblique argument, e.g., ‘God chose them’, (إختارهم الله الى جواره).

This is exemplified by the transitive use of the verb, as in ‘God took the souls of the tragedy's martyrs’, (توفى الله أرواح شهداء الفاجعة), or by the dialectal morphological causative in Iraqi Arabic, as in ‘They are the ones who caused Raghad Sa’adoun to die’, (هم اللي موتوا رغد سعدون). In Arabic, causativization is demonstrated through both lexically and morphologically marked verb forms, which increase valence by introducing explicit or implicit nominal arguments (such as nouns or pronouns). Following Piñón’s (2001) the aspectual and syntactic typologies, the corpus places a basic Unaccusative Construction at the center (e.g., مات كثير / "Many died"), the subject is the one affected, not the one acting. An Unaccusative Construction with an Oblique Cause emerges (e.g., ماتوا اختناقاً من الدخان / "They died of smoke inhalation"), the intransitive encoding does not convey the underlying logic that the subject is a patient, not an agent; however, it successfully continues to lexically evoke the underlying DEATH frame.

The central CU in this network is the unaccusative construction, instantiated by verbs such as 'died,' 'perished,' or 'passed away' (انتقل, توفى, قضوا, ماتوا). These verbs are characterized by their lack of an external agent. Consequently, these verbs frequently participate in causative-inchoative alternations, mapping the shift from an internal state change to an externally caused event.

69 people died in the Kutt hypermarket fire tragedy. مات ٦٩ شخصاً حرقاً في فاجعة هيبيرماركت الكوت

The term inchoative signifies the syntactic structure describing the lexical-conceptual structures of denominal, deadjectival, and change-of-state verbs where the subject enters a new state (Haspelmath, 1993; Piñón, 2001; Schäfer, 2009), e.g., ‘In the company of the Most Merciful and with His Messenger’, (في ضيافة الرحمن ومع رسوله). The culminating methodological procedure involves the quantification of the occurrences of image schema (see, Table 2).

Table 2: The distribution of image schema

Schema Type	Accusative		Unaccusative		Inchoative	
Content- Container	47	10.96%	79	14.93%	29	34.52%
Part-Whole	17	3.96%	122	23.06%	3	3.57%
Centre-Periphery	13	3.03%	21	3.97%	12	14.29%
Source–Path–Goal	133	31%	37	6.99%	1	1.19%
Cause-Effect	90	20.98%	32	6.05%	3	3.57%
Up–Down (Verticality)	99	23.08%	48	9.07%	19	22.62%
Change	30	6.99%	190	35.92%	18	21.43%
FoO	429	41.13%	529	50.81%	84	8.40%

The schemas distribution reveals a highly correlational patterns across grammatical categories. Source–Path–Goal (31.00%) and Cause–Effect (20.98%) schemas are correlated with Accusative constructions to conceptualize directed force, intentionality, and direct causation. This effectively frames actions as having transparent cause (force), trajectories and targets. Contrarywise, Change (35.92%) and Part–Whole (23.06%) schemas are dominated by Unaccusative constructions, removing the presence of an

explicit external causer to represent events as spontaneous, internal evolutions or structural transformations within a system. Content–Container (34.52%) and Up–Down (22.62%) schemas rely heavily on inchoative constructions to underline the onset of conditions of space and hierarchical modeling of PoW associated with death. The argument, here, is that language use demonstrates exactly how the PoW relies on distinct cognitive mappings to govern how agency, transformation, and emerging states are conceptualized by the reader.

The Unaccusative Hypothesis, as articulated by Perlmutter (1978) and elaborated by Burzio (1986), predicts three defining characteristics for unaccusative verbs: first, their sole argument is generated internally to the Verb Phrase rather than in the specifier of the Inflectional Phrase; second, they do not assign accusative Case; and third, they do not project an external thematic role. This tripartite syntactic baseline, when applied to the present corpus of mortality discourse, does not remain a static grammatical abstraction but rather ramifies into four distinct functional categories, each constituting a discursive framing that superimposes pragmatic and rhetorical elaboration upon the invariant structural scaffold.

The ‘Declarative framing’ represents the most direct instantiation of the unaccusative baseline, predominantly attested in death notices and formal obituary discourse. Here the verb functions to declare a change of state, with the subject explicitly marked as bearing unaccusative status—that is, as a Theme or Patient undergoing the event rather than an Agent instigating it. The role structure is minimally specified: the Victims occupy the Theme/Patient role, while the Predicate is instantiated by verbs such as *die* or *pass away*. This framing most transparently reflects the theoretical prediction that the unaccusative argument is internally generated and patient-oriented.

The ‘Assertive framing’ extends the unaccusative structure into identificatory and attributive discourse, wherein speakers assert facts regarding the deceased to construct a foundation for subsequent blame or condemnation. While the syntactic structure remains unaccusative—no external argument is projected within the VP—the discursive layer introduces an external cause through narrative contextualization: the fire, the systemic failure, the institutional collapse. The role structure accordingly expands to include Fire or Systemic Failure as External Cause/Agent, Victims as Patient, and Cause death as Action. The grammar thus remains formally intransitive while the discourse achieves transitive causative semantics through pragmatic enrichment.

The ‘Accusatory and Directive framings’ constitute the pragmatically most elaborated extensions of the unaccusative baseline. The Accusatory framing, prevalent in discourse highlighting moral or legal implications and frequently accompanied by implicit or explicit calls for justice, assigns the Agent role to a Perpetrator or Negligent Party, the Patient role to Victims, and the Action role to Kill or Neglect. The Directive framing, instantiated in supplicatory discourse requesting divine mercy and favorable

eschatological outcomes or soliciting institutional investigation, projects the Agent role onto God or Authorities, maintains Victims as Patient, and instantiates the Action role as Grant mercy or Investigate. These categories collectively demonstrate that a uniform syntactic configuration—unaccusative argument structure—underwrites functionally divergent discursive operations, with the grammatical baseline providing the structural precondition upon which rhetorical variation is systematically constructed.

Table 3: Distribution of the Syntactic Constructions Type* Illocutionary Acts Across in the Corpus (n = 1041)

Illocutionary	Accusative (n, %)	Unaccusative (n, %)	Inchoative (n, %)	Total (n, %)
Declaratives	39 (9.1%)	26 (4.9%)	1 (1.2%)	66 (6.3%)
Assertive	121 (28.2%)	302 (57.1%)	14 (16.9%)	437 (42.0%)
Accusatory	34 (7.9%)	111 (21.0%)	35 (42.2%)	180 (17.3%)
Commissive	48 (11.2%)	16 (3.0%)	6 (7.2%)	70 (6.7%)
Directives	90 (21.0%)	42 (7.9%)	3 (3.6%)	135 (13.0%)
expressive	97 (22.6%)	32 (6.0%)	24 (28.9%)	153 (14.7%)
Total	429 (41.2%)	529 (50.8%)	83 (8.0%)	1041 (100.0%)

Table 3 summarizes the quantitative distribution of the Syntactic Constructions Type* Illocutionary Acts Across in the Corpus (Total n = 1041), revealing statistically significant correlation between syntactic valency and pragmatic function. The unaccusative constructions show dominant rate of occurrences in the dataset, accounting for 50.8% (n = 529) of all tokens. This Syntactic Constructions Type exhibits a marked pragmatic concentration: 57.1% of all unaccusative tokens are deployed for Assertive speech acts. This distributional pattern features the discursive tendency to conceptualize death as an internal, non-agentive change of state. The unaccusative constructions primarily assert the factual nature of the event while backgrounding external causation and agency.

Conversely, 41.2% (n = 429) of the dataset employs the accusative constructions. This demonstrates a radically divergent pragmatic profile. These constructions serve Directive speech acts (21.0%) and Expressive speech acts (22.6%), collectively accounting for nearly 44% of all accusative tokens. These unaccusative constructions predominantly function to report a state of affairs. The distributional asymmetry suggests that the transitive constructions allow encoding external agency and directed force. The illocutionary function is preoccupied with collective mobilization, agency assignment, and expresses intense emotional reactions towards the tragic event.

Inchoative constructions category registers the lowest frequency at 8.0% (n = 83), revealing a highly concentrated and pragmatically distinctive profile. Most of inchoative tokens perform an Accusatory speech act (42.2%) and Expressive speech act (28.9%). This Syntactic Constructions Type highlights impulsive change of state—encoding critical conditions. Users resort to this construction type for morally charged discourse: the assignment of culpability and the expression of shared grief.

Together, these statistics provide approve the argument that the alternations in the construction types within the Arabic death lexicon are not epiphenomenal grammatical variations but are motivated by the speaker's illocutionary intent and cognitive scripts. It is not arbitrary structured mapping but a syntactic valency encoding of cognitive construal with rhetorical function.

14. Semantic Frames Associated with Death

This study employs a systematic topic-based annotation model, thereby directly addressing the research question, i.e., only those frames that are typically death-related stereotypes and communicative practices within the discourse of death are retained for analysis. The research argument involves quantifying the FoC of these frames—along with their most relevant Lexical Units (LUs), Frame Elements (FEs), and Constructional Units (CUs)—to identify the most highly conventionalized experiences within the target community.

15. Simple versus Complex Frames

The Arabic verbs 'died', (مات) or 'passed away', (قضى) evoke the basic DIE frame, conceptualized as the disconnection of body and soul. Frames can be relatively simple, evoked, for instance, by a single verb phrase or prepositional construction such as 'انتقلت إلى رحمة الله' (She passed to the mercy of God), which contains only a few core roles and relationships. Such simple frames often rely on spatial relations, exemplified by the conceptual metaphor 'LIFE IS A JOURNEY' and its corollary, 'DYING IS TRAVELING.' Basic conceptual frames are those associated directly with individual lexical items. Furthermore, specific lexical items can trigger culturally distinct frames. For example, the phrase 'I closed the burial niche with my own hands', (سدت اللحد بيدي) evokes distinct setting, participants, and roles.

Cultural knowledge dictates that complex frames integrate multiple roles, relationships, and events in a linear sequence, forming comprehensive cultural scripts or scenarios, e.g., Obituary / Burial / Condolence', (نعى / دفن / عزاء).

16. Schematic Frames

The complex knowledge structures, referred to as Schematic Frames, are culturally acquired and characterize specific situations, events, or institutions (e.g., the Democratic Process frame, featuring political actions).

Linguistically, Phraseological expressions (PEs) don't just mean—they evoke whole conventionalized, domain-specific cognitive scenes. For instance, the domain of JUSTICE, the PEs profile 'innocent' and 'guilty' within a JUDGMENT frame. The frame guides how you construct meaning and apply this to the Al-Kutt fire. Conceptually, a fundamental distinction emerges between 'Natural Death' and 'Culpable Death'. For the latter, multiple actors are held morally or legally responsible for the

circumstances. Beyond the immediate domain of ‘death by fire’, public discourse frequently activates two additional conceptual domains: JUSTICE and POLITICS. These domains underpin a complex frame of ‘official involvement in crime’: it spotlights systemic culpability and institutional negligence.

(The whale of corruption swallowed the bodies in the sea of ابتلع الأجساد حوت الفساد في بحر العراق

This phraseological expression invokes the dynamic frame of ‘*swallowing*’, mapping it onto a domain-specific religious schema rooted in the sacred Quranic narrative: ‘So the whale swallowed him, while he was blameworthy’, (فَأَلْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ). This intertextual reference evokes the archetypal figure of Jonah in the belly of the whale, creating a powerful analogical mapping wherein the female referent, Raghad, is conceptualized as being trapped in the ‘belly of the fire’. This metaphorical extension signifies a death caused by political system corruption, drawing a conceptual parallel between the physical sea monster (the whale) and the metaphorical ‘leviathan’ of institutional corruption.

17. Interactional Frames

According to Fillmore (1976), Interactional Frames—a subcategory of communication scenario frames—envisage a real-life or simulated re-enactment of a communicative event between a speaker and a listener, or a writer and a reader. In the context of this study, this frame is profoundly activated through an interaction between a living Speaker and a deceased Addressee. This is instantiated by the uncle’s direct, emotional address to his departed niece, Raghad, rhetorically bridging the boundary between life and death: ‘Uncle, the tears have dried up in your uncle Laith's eyes.

(Oh my niece, the tears have dried up in your uncle خالو خلصت الدموع من عيون خالك ليث.. بكل مرة
Laith's eyes. Every time you [Raghad] insisted on كنت تصرين على ألبير كامو، وبكل مرة أصر على
Albert Camus, and every time I insisted on Strauss) شتر اوس

An interactional frame is a critical mechanism of frame activation that evokes a cognitive snapshot of a possible world, or Picture of the World (PoW). This framework characterizes the communicative mode, interpersonal dynamics, the speaker’s or writer’s intentions, invoked sentiments, and relevant discourse categories. Furthermore, this concept scales into more complex frames associated with ritualized communicative events, such as burials, eulogies, and condolences. These complex frames serve a normative function, prescribing appropriate behavioral conduct and structuring societal expectations during such culturally significant events.

18. Social Frames

Social frames—encompassing social scenarios and categorization schemas—guide behavior and regulate expectations within specific sociocultural contexts and institutions. Typically, these foundational frames serve as cognitive models for other complex social interactions. In practice, a social frame is invoked by phraseological expressions (PEs) that index specific social structures, such

as the FAMILY frame with its constituent Frame Elements (FEs). This is powerfully exemplified by a cry of anguish from a man who lost eight family members in the Al-Kut tragedy: 'صرخة ألم رجل فقد' (A cry of pain from a man who lost eight people from his family in the Al-Kut catastrophe). Furthermore, highly culture-specific social frames can be activated, such as the MOSQUE frame, which is structured by culturally distinct FEs. For instance, the discourse 'مساجد الأنبار تؤدي صلاة الغائب' (Mosques in Anbar perform the absentee funeral prayer) invokes this specific institutional frame. Beyond the culture-specific frame of the MOSQUE itself, the ritual of the absentee funeral prayer (*Salat al-Gha'ib*) evokes a profound metaphysical frame of collective spiritual solidarity, bridging the physical absence of the deceased with the communal presence of the mourners. In this context, the semantic roles that constitute the FAMILY frame are frequently metaphorically mapped onto other institutional domains, such as the UNIVERSITY frame. Applying these social and cultural frames to the conceptualization of death in Arabic discourse illuminates a profound sociolinguistic awareness. Specifically, this mapping reveals systematic conceptual shifts as the discourse navigates between socially and theologically grounded frameworks. For instance, [insert your specific Arabic data here, e.g., when a deceased student is eulogized as a 'daughter of the university,' the institutional frame adopts the protective, grieving roles traditionally reserved for the familial domain, thereby bridging the gap between academic and familial mourning.

“غَيَّبَ الموت احدى بنات قسم الترجمة” Death took away one of the girls [daughter] in the translation depart.

This process involves the transfer of culturally established attributes from the FAMILY frame to the ACADEMIC DEPARTMENT frame, effectively casting the institution as a surrogate kinship network. Furthermore, this conceptual mapping extends to blend the UNIVERSITY frame with the GARDEN frame. This is vividly exemplified by the metaphorical expression: 'قطف الموت زهرة بستاني البصرة وواسط' (Death plucked the flower of the gardens of Basrah and Wasit). In this conceptualization, the deceased students are mapped onto the role of delicate, cultivated flowers, while the university is framed as a nurturing garden. Consequently, the tragedy is not merely a statistical loss, but a violent uprooting by an external, predatory force (Death), which profoundly amplifies the emotional valence of the discourse.

Events of death are often conceptualized as simple frames because, while they fundamentally encode a change of state, they may initially appear to lack multiple complex roles. However, schematic DEATH frames can be perspectivized in multiple ways depending on the theological or cultural viewpoint. For instance, the phrase 'التقى ربه' (*He met his Lord*) profiles a distinctly different perspective than 'إصطفاه ربه' (*God chose him*). Causal relationships are highly relevant to this frame type, particularly in cases of accidental or self-inflicted death. Furthermore, changes in location and state are central to the schematic DEATH frame. For example, the supplication 'اسكنها فسيح جناتك' (*May she*

dwell in Your spacious paradise) conceptualizes death as a superframe of state change, involving at least two subframes: an upward trajectory (ascending) toward a specific landmark (paradise). In unaccusative constructions, explicit perspectivization is often minimized, as the syntax encodes an implicit change of state rather than external causation. Simple frames can also be highly schematic, as seen in the phrase 'صعدت الأرواح ودفنت الأجساد' (*The souls ascended and the bodies were buried*), which directly activates the UP-DOWN image schema.

19. Scripts

Scripts are chronologically ordered sequences of events that happen within a frame (Schank & Abelson, 1977). The ‘absentee funeral prayer’ (صلاة الميت الغائب) script inherently involves a sequential chain of subframes governed by chronologically ordered distinct subframes within the broader DEATH superframe. Similarly, the script governing the observance of death rituals in Iraq incorporates specific subframes—such as the recitation of *Surah Al-Fatiha* (see Table 4 for a summary).

Table 4: The correlation of Frame Type and Frame relations

Frame Type	Perspectivization	Cause	Change	Subframe	Inheritance	Precedence
Simple			✓			
Complex	✓	✓	✓	✓	✓	✓
Schematic		✓	✓	✓	✓	
Interactional	✓					
Social frames	✓	✓		✓	✓	✓
Script		✓	✓	✓	✓	✓

20. Emotion-Laden Prominence Frame

While Fillmore’s Frame Semantics does not explicitly include emotion as a constitutive Frame Element due to its primarily grammatical and logical orientation; however, the theory readily accommodates it. Indeed, emotions are explicitly categorized as elements within Fillmore’s foundational model. For instance, the Experiencer role (the FEELER) is central to the GRIEVING MOTHER frame, profiling the mother’s direct, embodied experience of sorrow, while simultaneously allowing society to access that experience indirectly through conceptual simulation. To quantify these emotional profiles, the Hugging Face Transformers library was utilized to fine-tune a sentiment analysis model across the three construction types (see Table 4).

Table 3: Emotion Type Distribution*Construction Types by (N = 1042)

Emotion Type	Construction Type			Total
	Accusative	Unaccusative	Inchoative	
Empathy	41	212	75	327 (31.40%)
Sorrow	17	44	86	147 (14.1%)
Distress	3	63	5	71 (6.8%)
Shock	37	40	2	79 (7.6%)
Anger	71	36	10	117 (11.2%)

Pessimism	0	2	41	43 (4.1%)
Helplessness	205	48	6	259 (24.9%)
Total tokens (n)	429	529	84	1042

The quantitative analysis presented in Table 5 reveals a statistically significant correlation between syntactic construction type and emotional valence. Specifically, unaccusative and inchoative constructions demonstrate a marked affinity with Empathy, drawing discursive attention to the speaker's experience of compassion. The distributional data indicate that these constructional types are significantly more likely to invoke sentiments of Empathy, Sorrow, Helplessness, Pessimism, and Distress. This correlation is structurally motivated: unaccusative and inchoative syntax foregrounds the Patient, Experiencer, or Theme, frequently in the absence of a clearly specified external agent. Consequently, the emergent frames activate passive affective stances and a cognitive construal of salient inevitability, wherein the event is conceptualized as unfolding beyond human intervention. Inchoative constructions, encoded by verbs such as deteriorate (خرّب), fail (فشل), and the luck is gone... faded... disappeared (راح البخت.. تلاشى.. اختفى), together with abstract concepts occupying the subject position, robustly activate pessimism through their schematic encoding of spontaneous, irreversible state change. Conversely, within the accusative structure, the activation of Pessimism is contingent upon the pragmatic framing of a named agent as unresponsive or institutionally corrupt. The accusative construction thus exhibits a significantly higher probability of evoking Anger and Shock, as its transitive syntax assigns explicit agency and thereby signals moral judgment. This pattern aligns with a foundational principle of general communicative practice: grammaticalized agency functions as a sentiment-calibrating mechanism, governing the distribution of empathy and the justification of blame. When grammaticalized agency is mapped onto a position of superior sociopolitical authority, as exemplified in the direct address "Your Excellency [the Governor], if you had a conscience, you would have announced your resignation" (جنابك المحافظ لو عندك ضمير كان أعلنت استقالتك), the discourse evokes profound political outrage. The conditional-counterfactual construction (lo... kāna), combined with the honorific address form and the imputation of moral deficiency, intensifies the accusative force. Significantly, however, the emotional trajectory does not terminate in anger but resolves into Helplessness—a secondary affective state triggered by the recognition that named agency, even when morally indicted, remains institutionally unresponsive. The syntax of direct accusation thus encodes a paradox: the explicit assignment of agency intensifies moral demand while simultaneously exposing the limits of discursive efficacy.

21. Conclusion

This article presents a rigorous mixed-methods investigation into the cognitive and linguistic architecture of death in collective memory, instantiated through the digital discourse surrounding the

Al-Kutt Hypermarket tragedy and epitomized by the loss of postgraduate student Raghad Sa'adoun. Moving beyond conventional thematic analysis, the study demonstrates how the formal mechanics of language—syntax, argument structure, and frame activation—actively constitute public meaning-making around catastrophic mortality events. The analytical objective is not merely to describe what was said, but to explicate how grammatical choices encode cognitive construals that regulate affective and ideological responses.

The macro-conceptualization of death is structured radially, originating from a central prototype of natural, divinely ordained passing and extending outward to diverse subframes governed by unaccusative and inchoative syntax that encode macrocosmic inevitability and non-agentive change. Axiologically, this semantic field activates distinct religious and political subframes—ranging from natural demise to accidental tragedy—thereby reflecting a culture-specific Picture of the World (PoW) governed by a complex hierarchy of theological and civic values. Emotionally, the conceptual network maps a profound spectrum of sentiments regarding human vulnerability and existential uncertainty. While empathy and sorrow constitute the predominant affective responses, sentiments of anger, pessimism, and helplessness demonstrably escalate in direct correlation with perceived systemic injustice, indicating that syntactic framing calibrates emotional valence in quantifiable ways.

The primary methodological innovation resides in the synthesis of canonical cognitive linguistic frameworks—Frame Semantics, Construction Grammar, and Image Schema theory—with computational sentiment analysis. This integration furnishes empirical, quantifiable evidence of how syntactic alternations calibrate emotional and pragmatic responses. Specifically, the strategic shift from unaccusative constructions, which frame death as an inevitable, non-agentive transition, to accusative constructions, which assign explicit agency and directed force, directly maps onto a discursive pivot from spiritual acceptance to active civic outrage. Theoretically, this expansion of cognitive linguistics into non-Western, highly contextualized crisis discourse refines our understanding of how universal image schemas—such as CONTAINER and SOURCE-PATH-GOAL—are dynamically mapped onto culturally specific theological and political frames, including the conceptualization of the state as a negligent leviathan or the university as a plundered garden. Societally, the research illuminates how digital public spheres deploy the architecture of language to negotiate the profound tension between divine fatalism and the demand for earthly justice.

Ultimately, the article is grounded in the theoretical premise that in the aftermath of systemic tragedy, grammar is never neutral. The selection of a verb, the assignment of a thematic role, and the activation of a specific frame carry the cumulative weight of collective mourning and moral accounting. By providing a robust, replicable framework for analyzing these patterns, this research contributes not only to cognitive linguistics and computational semantics, but also to scholarship in

digital media, crisis communication, and sociolinguistics. It demonstrates precisely how a community mobilizes language not merely to honor the dead, but to ensure their loss catalyzes meaningful, structural change.

22. References

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حكايات وتعازي لضحايا الحريق: صورة نمطية لغوية للعالم لمفهوم الموت في خطاب وسائل التواصل الاجتماعي

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تهدف هذه الدراسة إلى استكشاف مفهوم "الموت" كما يتجلى في الصورة اللغوية للعالم من خلال مجاله الدلالي. يتعمق البحث في كيفية عكس الوحدات المعجمية ذات التنظيم النحوي-الدلالي المحدد، والمركبات الاصطلاحية، والهياكل المجازية، للصورة اللغوية للعالم التي تجسد الوعي الجمعي للناطقين بالعربية وتكشف عن أبعاد هويتهم الثقافية. وقد استلهم هذا البحث من التدايعات الخطابية على شبكات التواصل الاجتماعي إثر الوفاة المأساوية للطالبة رغد سعدون في حريق مجمع الكوت التجاري. وتكمن مشكلة البحث في ندرة الدراسات التي تناولت التمثلات الثقافية واللغوية للموت المأساوي في اللغة العربية من المنظورات الوجودية والقيمية للوعي الجمعي. ويعتمد الإطار النظري للدراسة على

مقاربة منهجية توفيقية تدمج بين المفاهيم وأدوات التحليل المستمدة من "قواعد البناء المعرفية" (Cognitive Construction Grammar) و"نظرية أفعال الكلام". ويهدف البحث إلى تحديد ملامح الصورة اللغوية لـ "الموت" في المجال الدلالي، وتفكيك الارتباطات بين الوحدات المعجمية، وعناصر الإطار (Frame Elements)، ووحدات البناء التي تشكل البنية الداخلية لهذه الصورة. منهجياً، جُمعت البيانات التمثيلية لهذه الدراسة من منشورات وتعليقات شبكات التواصل الاجتماعي والمقالات الإخبارية الإلكترونية، باستخدام أجهزة برمجة التطبيقات (APIS) وأدوات الاستعلام الآلي. وتتمثل الإضافة المعرفية للدراسة في كونها الأولى من نوعها في استقصاء المجال الدلالي لـ "الموت" بشكل منهجي من نصوص اللغة الطبيعية المنتجة رقمياً، باستخدام أدوات المعالجة الآلية والذكاء الاصطناعي. وقد كشفت نتائج التحليل عن شبكة دلالية يتمحور إطارها الرئيسي حول تنظيم مركزي-طرفي (Radial network) لمفردات الموت، مدعوماً بالأبنية غير المفعولية والانفعالية (Unaccusative and inchoative constructions) التي تشكل إطاراً كلياً معقداً، يتشابه مع أنماط عاطفية محددة. وبذلك، تقدم هذه الدراسة نموذجاً مفاهيمياً مؤسساً لفهم كيفية صياغة المتكلمين بالعربية لتجارب الموت لغوياً ومعرفياً.

الكلمات المفتاحية: الموت، الحياة، الصورة اللغوية، العاطفة، الأزمة، البنية الثقافية، الدلالات المعرفية.