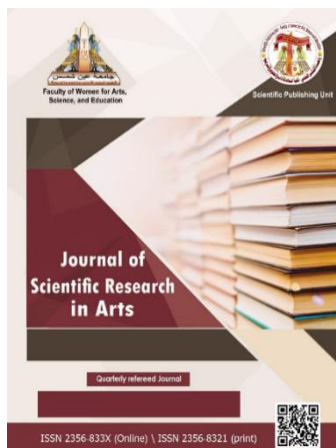




Social Frames and Text-Worlds of Sustainable Development Goals (SDGs) in the Qur'an: A Socio-cognitive Discourse Analysis

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Abstract

Sustainable Development Goals (SDGs) constitute the executive framework of the UN 2030 Sustainable Development Agenda. They are a cohesive blend of economic, social and environmental scopes. Socio-cognitive discourse analysis (SCDA) examines the synthesis of cognition, social structures, and discourse. SCDA postulates that cognitive models influence production and perception of discourse, triggering particular social acts. The Qur'anic social discourse encompasses a conceptual framework that shapes Muslims' worldview, and relations with the proximal and distant social contexts, and the environment. The study attempts a socio-cognitive discourse analysis of selected SDGs as framed and represented in the Qur'an in a discernible discourse. The study employs two studies: (i) social movement frame analysis (Snow et al., 1986; Snow & Benford, 1988; Snow et al., 2019) to examine the construction of social frames, and (ii) text world theory (TWT) (Werth, 1999; Gavins, 2007) to examine action-inducing mental models in selected SDGs: "No Poverty", "Responsible Consumption and Production", and "Good Health and Well-being". It is concluded that the examined Qur'anic verses address the selected SDGs, employing prognostic frames to present the required social and personal actions in terms of imperatives and prohibitions. In addition, motivational frames depict the positive impacts, while punitive frames present the negative consequences. These frames are set within text-worlds, world-switches and blended worlds. It is also concluded that the Qur'an addresses the selected SDGs in the Islamic context with particular emphasis on the ethical and spiritual aspects of life.

Key words: the Qur'an discourse; Sustainable Development Goals (SDGs); socio-cognitive discourse analysis (SCDA); social movement frame analysis; text world theory (TWT)

1. Introduction

Sustainable Development Goals (SDGs) constitute the executive framework of the UN 2030 Sustainable Development Agenda. They are considered “a plan of action for people, planet and prosperity” that is set forth in a set of interrelated seventeen goals to be achieved by 2030 (United Nations General Assembly, 2017, p.1). Their main objectives are to combat life-threatening issues such as poverty, inequality, diseases, abuse, corruption, and violence; to address climate change and reduce environmental degradation for the good of the planet; to maintain healthy harmonious lives; and to establish peace, justice, and inclusivity. SDGs are addressed in a variety of platforms and discourses. the Qur'an, Muslims' Holy Book, does not only encompass a religious discourse, but also includes a social code of conduct (ur Rahman et al, 2020; Rohman & Wahyudi, 2025). The social discourse in the Qur'an provides a conceptual framework that shapes and organizes Muslims' worldview, way of life and relations with the proximal and distant social context, and the environment. This social code of conduct includes mandatory, permissible and prohibited personal and social acts underlying the triangulation: God - Man - Society/Environment/Universe. Socio-cognitive discourse analysis (SCDA) examines the synthesis of cognition, social structures, and discourse. SCDA postulates that cognitive models influence production and perception of discourse, social acts and practices. The study attempts a socio-cognitive discourse analysis of selected SDGs as framed and represented in the 1400-year-old the Qur'an in an evident discourse of social order. This framework underpins a set of individual and collective practices. The study employs two approaches: social movement frame analysis (Snow et al., 1986; Snow & Benford, 1988; Snow et al., 2019) to examine the construction of social frames, and text world theory (TWT) (Werth, 1999; Gavins, 2007) to examine action-inducing mental models in selected SDGs: “No Poverty”, “Responsible Consumption and Production”, and “Good Health and Well-being”. These frames are set within text-worlds, world-switches and blended worlds of a variety of processes to manifest the different roles and relations between enactors.

2. Theoretical Background

2.1. Sustainable Development Goals (SDGs)

Sustainable development is initially defined as “development that meets the needs of the present without compromising the ability of future generations to

meet their own needs” (United Nations General Assembly, 1987, p. 43). These needs are delineated in the “*UN 2030 Agenda for Sustainable Development*” (2015) to address the main social, economic and environmental challenges across the world. The agenda includes seventeen goals: Sustainable Development Goals (SDGs) as a global framework comprising practices and measures to combat poverty, hunger, inequalities; manage climate change; promote good health, education and economic growth; maintain rational consumption and preservation of affordable natural resources; and establish global collaboration, peace, and justice. All SDGs are presented in fig (1) below.

Figure (1) Sustainable Development Goals (<https://www.undp.org>)



Being an executive agenda, SDGs are framed within specific targets and indicators. Targets refer to the practical objectives to ensure the fulfillment of each goal while indicators refer to the quantitative measurements to monitor the achievement of relevant targets - as detailed in UN General Assembly Resolution 71/313 (2017). Three SDGs are selected for the study: “No Poverty”, “Good Health and Well-being”, and “Responsible Consumption and Production”. The Qur’an approaches these goals through personal behaviours and social acts that ensure material and spiritual well-being. A brief overview of each goal is presented.

- **No poverty: (<https://sdgs.un.org/goals/goal1>)**

No poverty is the first SDG. It aims to “end poverty” mainly through implementing national protection systems, mobilizing resources and building resilience of the poor and the vulnerable.

- **Good Health and Well Being: (<https://sdgs.un.org/goals/goal3>)**

This goal aims to improve physical and mental health at all ages through fighting communicable and non-communicable diseases and epidemics; reducing mortality caused by pollution, road accidents, drugs, and smoking; and providing medicine, vaccines and health services.

- **Responsible Consumption and Production:
(<https://sdgs.un.org/goals/goal12>)**

This goal relates to implementing programs and adopting policies to maintain sustainable use of resources, reduce loss and waste of food and natural resources, and raise awareness regarding the sustainable practices of monitored use of substances that affect the environment, recycling, and reuse.

2.2 Socio-cognitive discourse analysis (SCDA)

Socio-cognitive discourse analysis is a multidisciplinary approach based on “triangulation of discourse, cognition and society” (van Dijk, 2014, p.12), postulating a dialectic relationship between discourse structures and social structures mediated by mental models. These models are representations of shared cognition of beliefs, attitudes and ideologies underlying discourse production and comprehension. Mental models are also referred to as “context models” and “experience models” (van Dijk, 2008). These cognitive constructs and relevant processes of production, perception, comprehension, and interpretation provide modelled personal and social experiences required for world knowledge, trigger action, manage human-nature interaction, and regulate human-human communication (van Dijk, 2014; 2017). To explain, mental models manifest external information from the environment, represent events and situations from the social context, and embody cognitions and emotional states.

Van Dijk (2014) further stresses the significance of mental models as embodiments of knowledge and skills required to develop the conduct of social

actors. Hence, mental models provide “instantiation” of individual experiences related to the shared abstract knowledge and general social act of the community (p.143). This is achieved through “contextualized understanding” of human conduct (van Dijk, 2008, p.3). Contextual models demonstrate dynamic micro and macro experiences. They manifest a “situated, momentary” (p.19) instance of a specific “spatio-temporal” setting, participants’ roles and identities, current events or actions, and goals. Additionally, they reflect the underlying social structures at the macro level.

Mental models relate to two other approaches to cognitive structures in discourse as organizing constructs for production and comprehension in relation to social cognition: frame analysis and text worlds. Van Dijk (2013) defines frames as representations of “world knowledge” arranged in “an ordered n-tuple of propositions” denoting both “states (properties and relations) and events or actions” (p.22). Frame propositions outline dynamic procedures of action in specific situations. Frames, as constructed mental models, correlate with other concepts such as schemata, script, and scenario (Tannen, 1993; Bednarek, 2005). These concepts denote structured world experiences and knowledge of prototypical situations and events that establish perceptions and expectations about linguistic choices, relations, and interactional patterns. Van Dijk (2013) also refers to the relevance of Goffman’s (1974) frame analysis to studies of discourse processing in general and social movements mobilization in particular.

On the other hand, Werth (1999) maintains that “text worlds are in fact mental models constructed in the course of processing a given discourse” (p.74). Gibbons (2023) further explains that a mental model is a broader concept while text worlds are closer to “situation models” or context models as they signify “text-driven cognition” and building of constructs based on contextual information and linguistic features of a text segment.

The following section presents social movement frame analysis and Text World Theory as the analytical tools employed in the study to depict how the selected SDGs are framed and construed as worlds to incite social action.

2.2.1 Frame Analysis

Framing of social movements is based on Goffman's (1974) conceptualization of frames as cognitive constructs or mental models of the principles that organize and govern natural phenomena and social actions. Accordingly, frames are classified into: natural frames that are not subject to human intervention, but rather help human beings perceive and interpret natural phenomena. Social frames are human-tailored and directed to particular social cognition experiences. Hence, "frame analysis is required for understanding 'what is going on' in a given social situation, since much of what we experience taking place there is in fact 'framed'" (Zerubavel, 2024, p.528). Primary frames relate to the society's socio-cultural norms. Keying refers to "epistemic transformations" or alternate interpretations of particular social acts or events (p. 529). Accordingly, in social movements, frames have multiple functions: focusing, articulation and transformation (Snow et al., 2019). Focusing relates to distinguishing "in-frame" and "out-of-frame" elements. Articulation includes synthesis of "in-frame" elements in a coherent meaning construct. Transformations are sensual or conceptual reconstruction attempts of socio-cognitive elements. Frame analysis of social movements follow an architecture of interrelated concepts: collective action frames, master frames, core framing tasks, frame alignment mechanisms.

Collective action frame is the fundamental conceptual structure that gives rise to social movements and prompt relevant social actions. Master frames are subsidiary frames extending from the collective action frame (Snow et al., 2019). Collective action frames depend on three framing tasks: "diagnostic framing," "prognostic framing," and "motivational framing" (Snow & Benford 1988). Diagnostic framing involves identifying a problematic social issue as well as the causes or responsible agents. Prognostic framing proposes a resolution. Motivational framing sets the rationale for action or action prioritization attempts in terms of urgency or severity, moral responsibility, solidarity, or material incentives.

Framing is a dynamic discursive process facilitated by the socio-cultural context. They are not static platforms. Rather, they are "signifying agents actively engaged in the production and maintenance of meanings that are intended to mobilize adherents and constituents, garner bystander support, and demobilize antagonists within their fields of operation" (Snow et al., 2019, p.399).

Frame alignment processes refer to mechanisms adopted by social movement agents to align their interests and goals with those of potential supporters. Four

strategic alignment processes are identified by Snow et al. (1986): frame bridging, amplification, extension, and transformation. Frame bridging links a main frame with another ideologically congruent frames(s) of particular resonance in the social context. Frame amplification or crystallization indicates foregrounding selected frame aspects, accentuating their prominence and significance. Frame extension is achieved when frames move beyond the interests of its fundamental population to include interests of other frame communities; i.e., coalition of interests. Frame transformation attempts to alter previous schemata and setting new perceptions of them.

To conclude this section, frames denote conceptual representations that enable individuals to observe, recognize, and classify" events and activities; establish a mental and sensory experience towards micro-mobilization of particular social actions, whether individual or collective.

2.2.2 Text World Theory (TWT)

Werth (1999) founds his Text World Theory (TWT) on the assumption that text worlds are “mental constructs” or “conceptual scenarios” (p.7) that reflect how text receivers find meaning in complex utterances whereby speakers or writers convey particular concepts. TWT is based on three concepts: discourse-world, text-world and world switches. Gavins (2007) elaborates that TWT is “a discourse frame” (p.8) functioning on two conceptual levels: the first is the “discourse-world” that includes contextual parameters - the immediate personal, cultural and social background - in which a discourse is produced; the second is the “text-world” – the cognitive depictions or mental constructions whereby the discourse can be “conceptualized and understood” (p.10). A text world is “a space” with deictic and referential elements provided by the discourse, activating particular “frames” of relevant experiences and situations (Werth, 1999, p.20). Hence a text world is defined by spatial and temporal information and referential information about the participants manifested in the text world, their characteristics and interrelationships. Gavins (2007) postulates that text-world experiences could go beyond mere conceptualization so that discourse receivers feel “so immersed” in it. They inhabit the text-worlds, perform physical and cognitive activities, and react emotionally and physically. The text-world experience “may reduce us to tears, provoke laughter, even start revolutions”

(p.10). Werth (1999) “sub-worlds”, modified by Gavins (2007) into “world switches”, occur when the deictic/referential world-building elements change.

The TWT model adopted in the study is developed by Gavins (2007). The model is divided into the following elements: scenes, processes, attitudes and distances.

2.2.2.1 Scenes: World-Building Elements

Constructing text worlds as mental models is based on conceptualizing spatial and temporal boundaries of a particular setting, represented by deictic terms of place and time. A world is also defined by referential information about present entities/enactors and objects, their attributes and relationships. Hence, world-building elements are: time, location, objects and enactors (Gavins, 2007, p.40) with a specific subjective reference point or “origo” (p.36). When a distant text-world is constructed by a discourse participant with a different spatio-temporal deictic structure from the discourse world, receivers “projects a zero-reference point” (p.40) onto the text-world. Receivers are more involved with text-worlds that resemble their real life. They “implicate themselves” in “the new projected text-world persona” (p.86) .

Additionally, text worlds are potentially in “a state of flux” (p.45); they evolve manifesting shifts in time, space and participants. Some discourses require building multiple text worlds either by the discourse participant – “participant-accessible text world”- or an enactor in a text world – “enactor-accessible text world” (p.77).

2.2.2.2 Processes

Relations between the elements of the text-world and the attributes of enactors and objects are depicted in terms of transitivity relational processes (Halliday & Matthiessen, 2004) represented by a horizontal arrow.

A text-world evolves through depiction of actions and events that constitute “function-advancing propositions”. They are labelled with reference to Halliday and Matthiessen (2004) transitivity material processes, represented by a vertical arrow. Gavins (2007) postulates that the way actions are represented in the discourse-world affects receivers’ perception of the relationship between enactors in the text-world, empathetic reaction to them, and intensity of identification with the text-world enactors.

2.2.2.3 Attitude and Distance

Text-worlds created by discourse participants and text-world enactors are modal-worlds. They communicate “interpersonal features” (Gavins, 2007, p.91). Attitudes towards these worlds are expressed through modalized words. A boulomaic modal-world describes “wishes, desires or fantasies”; a deontic modal-world expresses obligation from “permission, through to requirement”; and an epistemic modal-world “includes any articulation of personal belief or knowledge, the representation of the thoughts and beliefs of others, hypothetical constructions and conditionality” (Gavins, 2007, p.126 adopting Simpson, 1993), reflecting the conceptual/perceptual distance between the text-world and its creator.

2.2.2.4 Blended Worlds

Adopting Lakoff and Johnson’s (1980) conceptual metaphor, and Fauconnier and Turner’s (2002; 2003) conceptual blending, Gavins (2007) introduces blended worlds as mental representations of two “separate but concurrent” text-worlds merged conceptually in discourse (p. 149). A conceptual metaphor maintains a relationship – mapping – between a more tangible source domain/world to better conceptualize a more abstract target domain/world in discourse. Blended text-worlds depends on the discourse-world for their creation and processing where they provide “an added layer of detail to an existing conceptualization” (p.149). A blended space is created through “selective projection” and “dynamic elaboration” of elements from two “input spaces” that are partially related in a common “generic space” of the discourse-world (Fauconnier and Turner, 2003, p.61)

3. Previous Studies

3.1. SDGs in Islamic context

A large number of scholars have probed sustainable development in Islamic context. Aburounia and Sexton (2006), Nouh (2012), Mukhtar et al., (2018), Bakloo and Asma (2018), and Kakar (2022) study how SDGs are contextualized in Islam, manifesting how they are addressed in Quran verses and Prophet Muhammad’s (PBH) sayings. Rehman et al. (2021) show how particular SDGs align with the five recognized “*Maqāṣid al-Sharīḥah* Dimensions”; i.e. objectives of Islamic law: protection of man’s life, wealth, intellect, lineage, and religion. However, SDGs are critiqued for the absence of the spiritual aspects,

morals, and social values while construing development in material forms. (Rahman et al, 2018; Qadir & Zaman, 2019; Rehman et al., 2021).

Accordingly, Islam-based approaches to SD are proposed, highlighting practical and spiritual tools to achieve SDGs based on Islamic religious, social and ethical concepts. The Islamic model of SD as “good life (*ḥayāh ṭayibah*)” (Al-Jayyousi, 2016, p.37) is “inclusive and holistic” (Gulzar et al., 2021, p.2) as God-man-nature is a circular linkage, not separate entities. The models proposed by Al-Jayyousi (2016), Dariah et al. (2016), Qadir and Zaman (2019), Gulzar et al. (2021), and Khan and Haneef (2022) underscore the concepts, tools that address social, economic, and environmental issues as well as incentives that ensure promoting the SDGs. Poverty and hunger are curbed through paying ‘*zakat*’ and ‘*ṣad’aqah*’ (charity); Qur’anic emphasis on ‘*waṣaṭiyyah*’ (Moderation)”, ‘*mizān*’ (*balance*), prohibition of ‘*isrāf*’ (wastefulness) and man’s role as *xalīfah* (God’s vicegerent on Earth) promote human behaviour of sustainable consumption of resources, preservation of human and natural surroundings, and protection of biodiversity; concepts of ‘*salām*’ (peace), ‘*ʿadl*’ (*justice*), ‘*ihsān*’ (benevolence), and ‘*taʿāwun ʿalā albir*’ (cooperation in goodness) along with prohibition of ‘*fasad*’ (corruption) maintain social welfare and achieves communal partnership goal. Maintaining these concepts and practices is at large part of the ideal man’s moral, social and spiritual attributes following Allah’s orders.

3.2. Socio-cognitive analysis of Qur’an and Hadith

This section presents studies that have probed conceptual metaphors, frames and text worlds in Qur’anic verses and Prophet Muhammad’s (PBUH) hadith from a socio-cognitive perspective.

El-Sharif (2014), Almutairi et al. (2024), and Mohammad Fouda (2024) examine the psycho-social dimensions of conceptual metaphors in hadith relating the individual’s cognitions, emotions, and perceptions of self and others to the surrounding physical world and socio-cultural context. These dimensions include identity, rulership and affiliation. Conceptual metaphors in hadith serve as socio-cognitive tools to underpin the ethical, spiritual, and socio-political values of a harmonious Muslim community. Ahmed Abdelhameed (2019) examines conceptual metaphors of ‘*ṣalāt*’ (prayer) in the the Qur'an as and their implications on maintaining “inner and social peace” (p.20). Hammadi (2023) studies the cognitive mechanisms in selected Qur’anic verses where sensory embodiments

and material entities are mapped onto abstract concepts. The selected verses provide a physical representation of a sound Muslim community, the consequent spiritual bliss and worldly blessings as opposed to a disbelieving community and its subsequent punishment.

In an attempt to examine how the the Qur'an promotes ecocentrism, Hameed (2021) adopts an eco-linguistic approach to the study of animal frames in the Qur'an. Man's role as God's steward '*xalīfah*' on earth does not give him superiority over other creatures. In addition to the common frame of animals as "benefactors" providing food, transportation, materials, and even military assistance, animals are depicted as "beings" with their own communities, language and prayers. Animals are also employed semiotically as "signs" of divine miracles, blessings, penalties and ethical rules (pp.118-120). In a similar vein, Sultan (2023) explores the cognitive frames in selected hadiths that enhance a positive stance towards nature: "problem-solution, condition and result, encouragement and inducement, advisory command, prohibition, advice and confirmation, narration, and confirmation" (pp. 23-25).

As for the application of TWT to the Qur'an, Abdelaziz and Mahmoud (2018) examine how past tense verbs are employed to establish "confirmed-unrealized text-world" depicting the future events of the Day of Judgment (p.110). Mahmoud (2024) applies TWT to the narrative structure in '*Surat Yūsuf*' (Chapter 12 of the the Qur'an), the verses of the false killing narrative told by '*Yūsuf's*' brothers to their father '*Yaʿqūb*' where the three text-worlds of '*Yūsuf*', '*Yaʿqūb*', and the brothers emerge interdependently through "epistemic, deontic and boulomaic modal-worlds" (p.125). The two studies argue that the discourse-world(s) constructed in the Holy the Qur'an should be addressed as "spoken discourse" (Abdelaziz & Mahmoud, 2018, p.110), i.e., "direct interactions between God and readers" (Mahmoud, 2024, p.124). Based on this argument, the current study attempts to examine SD as discernible social 'belief system' of a social movement. SDGs are not depicted in Qur'anic script as mere concepts that underpin social practices. God (SWT) in particular verses mobilize Muslims as adherents to this social action constructing particular text-worlds within the holistic God-readers interactive discourse-world.

4. Methodology & Analysis

Three SDGs are selected for the study: "No Poverty", "Responsible Consumption and Production", and "Good Health and Well-being". The study

attempts to examine how the selected verses call for these goals in Qur'anic discourse to be implemented in the Islamic context. The verses are mentioned in Arabic, followed by an English translation adopted mainly from Sahih International (n.d.) retrieved from the Qur'an Corpus (<https://corpus.quran.com/>). Some clarification notes and modifications are added to the English translation upon reviewing other English translations in the the Qur'an Corpus.

The tables manifest the social frames and the text-worlds in the selected verses. The punitive frame is added to the motivational frame as it is detected in some verses. Fear of punishment or negative consequences of an act underlies the rationale of some prognostic frames. Frame alignment refers to congruent frames that enhance the main social frames.

The text-worlds are visualized employing the English translation. The visualizations provided by Gavins (2007) represent the enactors of the text-world, their attributes and the function-proposing processes only. The proposed visualizations in the study depict the circumstances as they are significant elements in setting some text-worlds.

A total of twenty-three verses are examined as follows: twelve verses for the “No Poverty” goal, five verses for “Responsible Consumption and Production”, and six verses for “Good Health and Well-being”. They are arranged in a numerical sequence in addition to their in-text citations in Qur'an.

4.1. No Poverty

Table (1) Social Frames and Text-worlds in ‘No Poverty’ Verses.

Verse Number	Prognostic Frame	Motivational/Punitive Frame	Frame Alignment	Text-worlds
1: (The the Qur'an, ٩:٦٠, Sahih International, n.d)	"إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ" “<i>Ṣadaqāt</i> [charity/ alms] are only for the poor, the needy, employees employed to collect them, recent Muslims, for freeing captives or slaves, for debtors, for the cause of Allah and for the stranded traveler - an obligation imposed by Allah.”	-	"وَاللَّهُ عَلِيمٌ حَكِيمٌ" “And Allah is Knowing and Wise.”	In the prognostic frame, a text-world is made up of two relational identifying processes. The first process relates <i>ṣadaqāt</i> to the deserving social groups who are meant to receive it. The second process identifies its religious value. A congruent frame creates a world-switch to a relational attributive process. Two of Allah’s divine attributes are mentioned, underpinning the selection of the deserving groups and the imposition of giving <i>ṣadaqāt</i> as a duty.

Fig (2) Text-worlds 1.1, 1.2 Time:- Location:- Enactors: the poor – the needy - employees to collect <i>Ṣadaqāt</i> - recent Muslims - captives [or slaves] – debtors – - the stranded traveler Objects: <i>Ṣadaqāt</i> - cause of Allah <i>Ṣadaqat</i> for → the poor - the needy - employees who collect it – recent Muslims - captives/ slaves – debtors - stranded traveler for → The cause of Allah → an obligation → from Allah Time:- Location:- Enactors: Allah Allah → Knowing and Wise world-switch				
٢: (The the Qur'an, ٢:١٧٧, Sahih International, n.d)	... وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ 	أُولَٰئِكَ الَّذِينَ صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ “Those are the ones who [truly] believed, and ... those are the pious.”	-	The text-world includes both the prognostic and motivational frames. The prognostic frame defines the different aspects of righteousness in terms of a mental process and three material processes, two of them are relevant to spending money on charity: giving money to deserving social groups and paying <i>zakāt</i>.

	“..., but righteousness is [in] one who believed in Allah , the Last Day, the angels, the Holy Book, and the prophets and gave money, in spite of love for it, to relatives, orphans, the needy, the [stranded] traveler, those who ask for help, and for freeing slaves; [and who] performed ṣalāt and paid <i>zakāt</i>;			The motivational frame depicts the enactors of the mentioned processes in two further mental and relational attributive processes to manifest the status they have reached.
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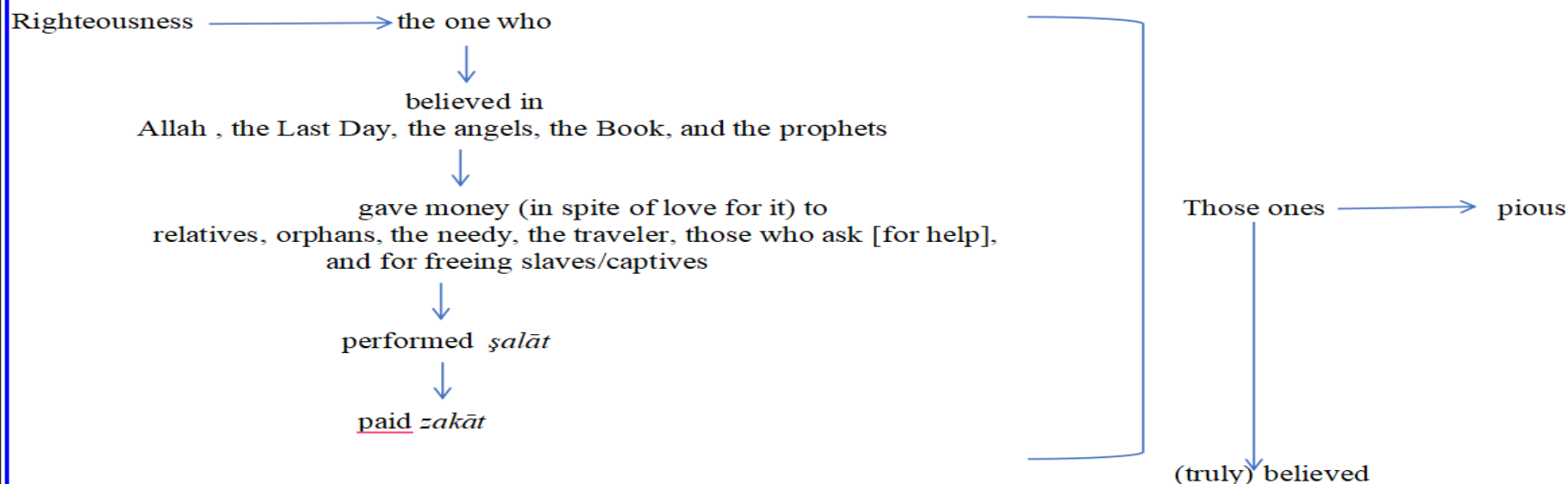
Fig (3) Text-World 2

Time: past

Location: -

Enactors: indefinite pronoun “من” (one) – Allah – angels – prophets – relatives – orphans – the needy – the traveler – those who ask for help – slaves/captives - 3rd person pronoun “هم” (ones)

Objects: Last Day – the Holy Book – money (in charity) - *ṣalāt* - *zakāt*



3: (The Quran,
2:271, Sahih
International, n.d)

"إِنْ تُبْدُوا الصَّدَقَاتِ" – "If
you disclose your

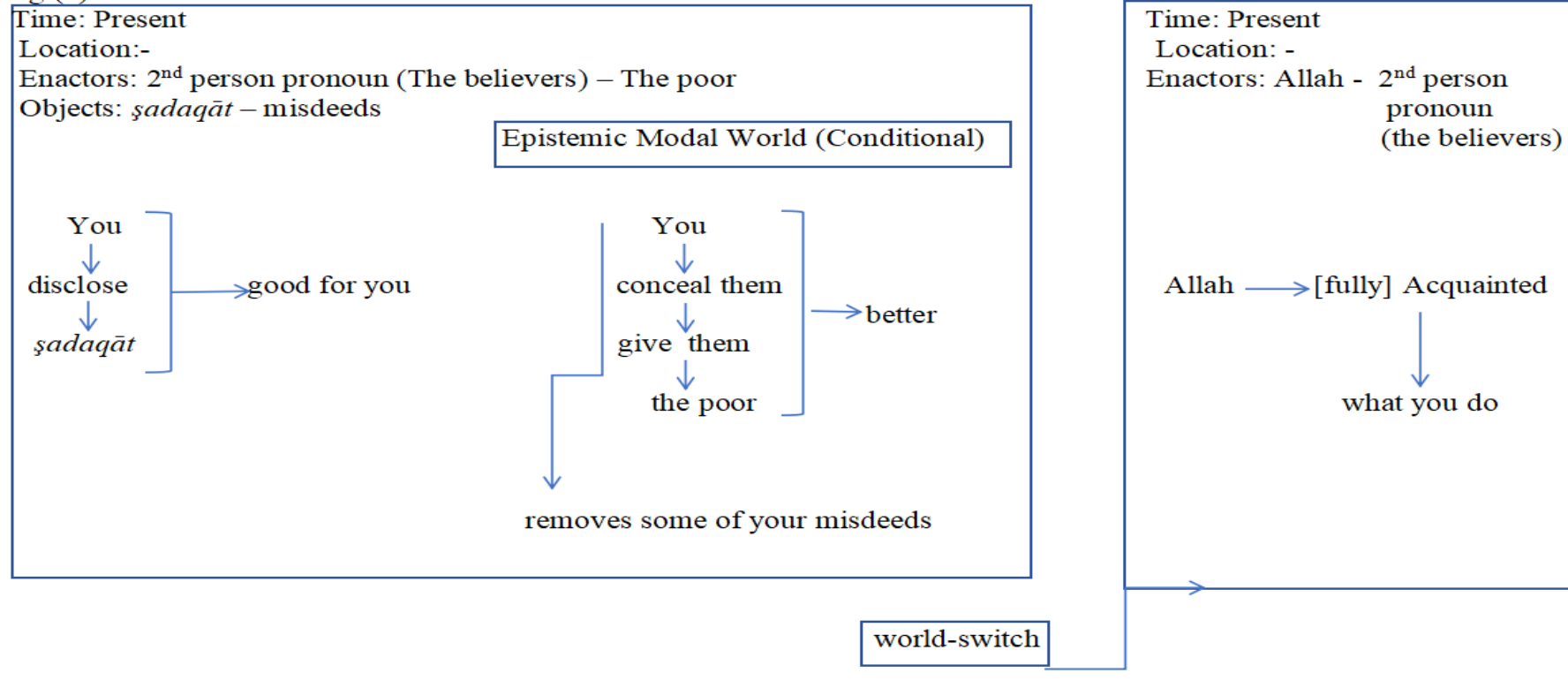
"فَنِعْمًا هِيَ" – "they are
good"

"والله بما تعملون
-خبير" – "And
Allah , with

An epistemic (conditional) text-
world is created in the direct
address from Allah to the

	<i>ṣadaqāt</i> [give them publicly]” "وإن تُخْفُوها وَتُؤْتُوها الْفُقَرَاءَ" – “but if you conceal them and give them to the poor”	"فَهُوَ خَيْرٌ لَّكُمْ وَيَكْفُرُ عَنْكُمْ مِّنْ سَيِّئَاتِكُمْ" – “it is better for you, and removes from you some of your misdeeds [thereby].”	what you do, is [fully] Acquainted”.	believers and includes both the prognostic and motivational frames. The believers are the enactors of the material processes: giving <i>ṣadaqāt</i> publicly and secretly to the poor. The motivational frame depicts two attributive processes, describing giving <i>ṣadaqāt</i> publicly as “good”, while giving it to the poor secretly as “better for you” with a further material process “remove some of your misdeeds” where the believers are beneficiaries. This text-world switches to a congruent frame with the attributive process to emphasize that whatever people do is known to Allah.
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Fig (4) Text-worlds 3.1 – 3.2



4: (The Quran, 2:272, Sahih International, n.d)	"وَمَا تُنْفِقُوا مِنْ خَيْرٍ" "And whatever good you [believers] spend"	"فَلَا أَنْفُسَكُمْ" – "is for yourselves"	-	Another direct address from Allah to the believers creates a text-world of the prognostic and
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	"وَمَا تُنْفِقُونَ" – "and you do not spend" "وَمَا تُنْفِقُوا مِنْ خَيْرٍ" – "And whatever you spend of good"	"إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ" - [but to please Allah] "يُوفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تظلمون" - "it will be fully repaid to you, and you will not be wronged"	motivational frames. The text-world is made up of three repeated material processes in the prognostic frame: paying money for charity which is referred to here as "good / خير" where the believers are actors. The vertical arrow is reversed as the verse starts with the Goal rather than the Actor. In the first and third processes of the motivational frame, the believers are beneficiaries and carriers of attributive processes. In the second process, a circumstantial purpose (to please Allah) is added and emphasized by the rhetorical restrictive (but).
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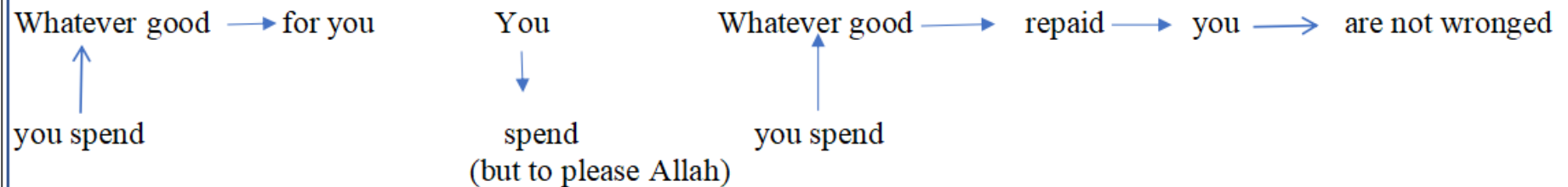
Fig (5) Text-world 4

Time: Present

Location:-

Enactors: 2nd person pronoun (The believers) - Allah

Objects: the good spent by believers



5: (The Quran, 2:274, Sahih International, n.d)	"الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً" – “Those who spend their wealth [on charity] by night and by day, secretly and publicly”	"فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ" – “they will have their reward with their Lord [Allah], and no fear will there be concerning them, nor will they grieve”.	-	The text-world depicts both the prognostic and motivational frames in a sequence of processes. The believers are the third- person enactors of the material action, spending money on charity and its temporal and manner circumstances in the
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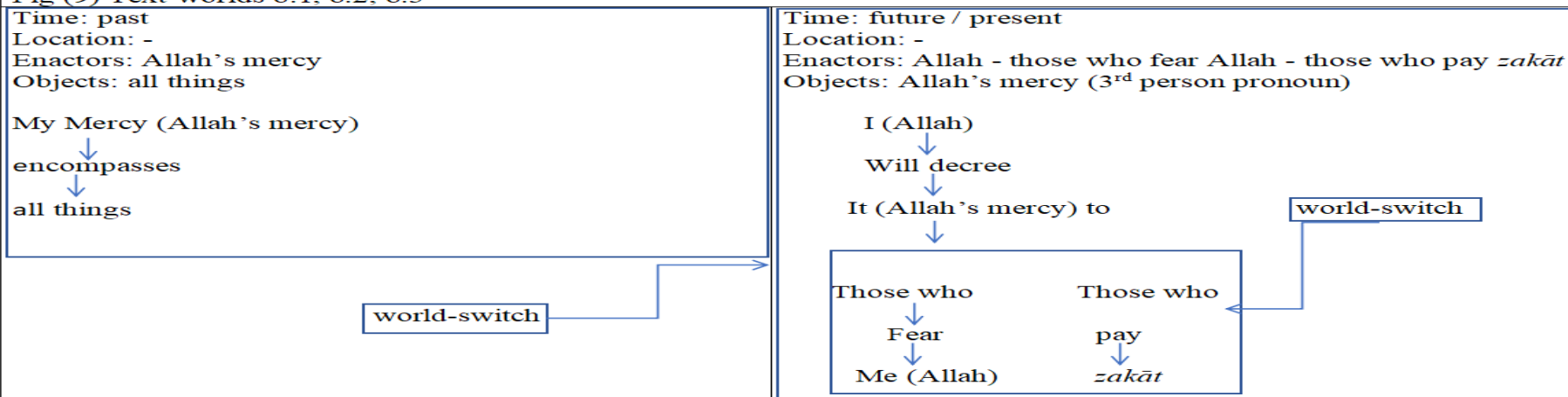
				prognostic frame. They have their reward from Allah and do not grieve in the motivational frame. They are also carriers of the attributive process of “no fear upon them”
Fig (6) Text-world 5 Time: Present Location: - Enactors: those who spend their money (in charity) – Allah Objects: reward <pre> graph TD A[Those who spend their money [in charity] (by night and by day, secretly and publicly)] --> B[do not grieve] A -.-> C[no fear concerning them] A -.-> D[have their reward from their Lord [Allah]] </pre>				
6: (The Quran, 2:262, Sahih International, n.d)	"الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى" Those who spend their money for Allah and	"لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ" will have their reward with their Lord, and there will be no fear	-	A similar text-world is created with a different circumstantial purpose (for Allah), and an additional material process: not following spending money on

	then do not follow up what they have spent with reminders [of it] or offences.	concerning them, nor will they grieve		charity with reminders or offences.
Fig (7) Text-world 6 Time: Present Location: - Enactors: those who spend their money (for Allah) – Allah Objects: reward <pre> graph TD A[Those who] --> B[spend their money (for Allah)] B --> C[do not follow what they spent (with reminders and offences)] C --> D[do not grieve] subgraph Outcomes E[no fear concerning them] F[have their reward from their Lord [Allah]] end A -.-> E B -.-> F C -.-> F D -.-> F </pre>				
7: (The Quran, 4:162, Sahih International, n.d)	".... وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ"	"أُولَئِكَ سَنُوْثِيهِمْ أَجْرًا عَظِيمًا" "those We will give a great reward."	-	The prognostic frame sets the first text-world within a direct address from Allah to Prophet Muhammed to mention the material processes performed by

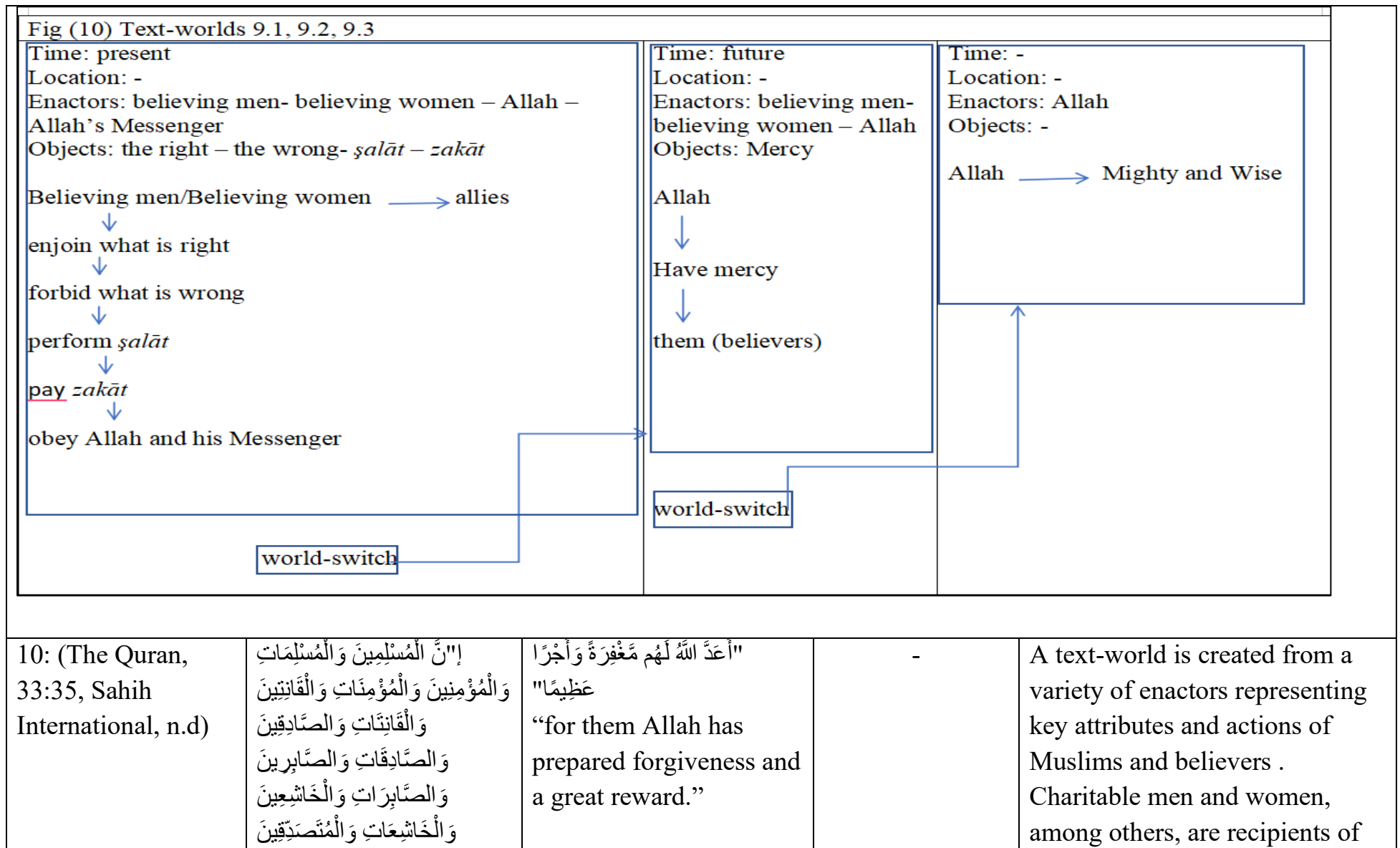
	“.... and the believers believe in what has been revealed to you, [Prophet Muhammad], and what was revealed before you, and the performers of <i>ṣalāt</i>, and the givers of <i>zakāt</i>, and the believers in Allah and the Last Day.			true believers. Two world-switches occur. The first world-switch refers to the recent and remote past to emphasize that the belief in all holy books, not only the Qur'an, is an essential attribute of true believers. The second world-switch refers to the future process of Allah giving them a great reward.
Fig (8) Text-worlds 7.1 - 7.2 - 7.3 Time: present Location: - Enactors: believers – performers of <i>ṣalāt</i> – payers of <i>zakāt</i> - Allah - 2nd person pronoun (Prophet Muhammad) Objects: what has been revealed – what was revealed [Holy Books] – <i>ṣalāt</i> – <i>zakāt</i> – the Last Day Time: future Location: - Enactors: 1st person plural (Allah) – 3rd person plural				

8: (The Quran, 7:156, Sahih International, n.d)	"الَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ" "for those who fear Me and pay <i>zakāt</i> ."	"فَسَاكُنْ بِهَا" " So I will decree it..."	وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ "My mercy encompasses all things..."	Multiple text-worlds are created. The first one describes Allah's mercy in a metaphoric material process in the past tense. A temporal world-switch occurs in the future to introduce it as a future reward. A third world-switch depicts the mental and material actions of those deserving Allah's mercy.
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Fig (9) Text-worlds 8.1, 8.2, 8.3



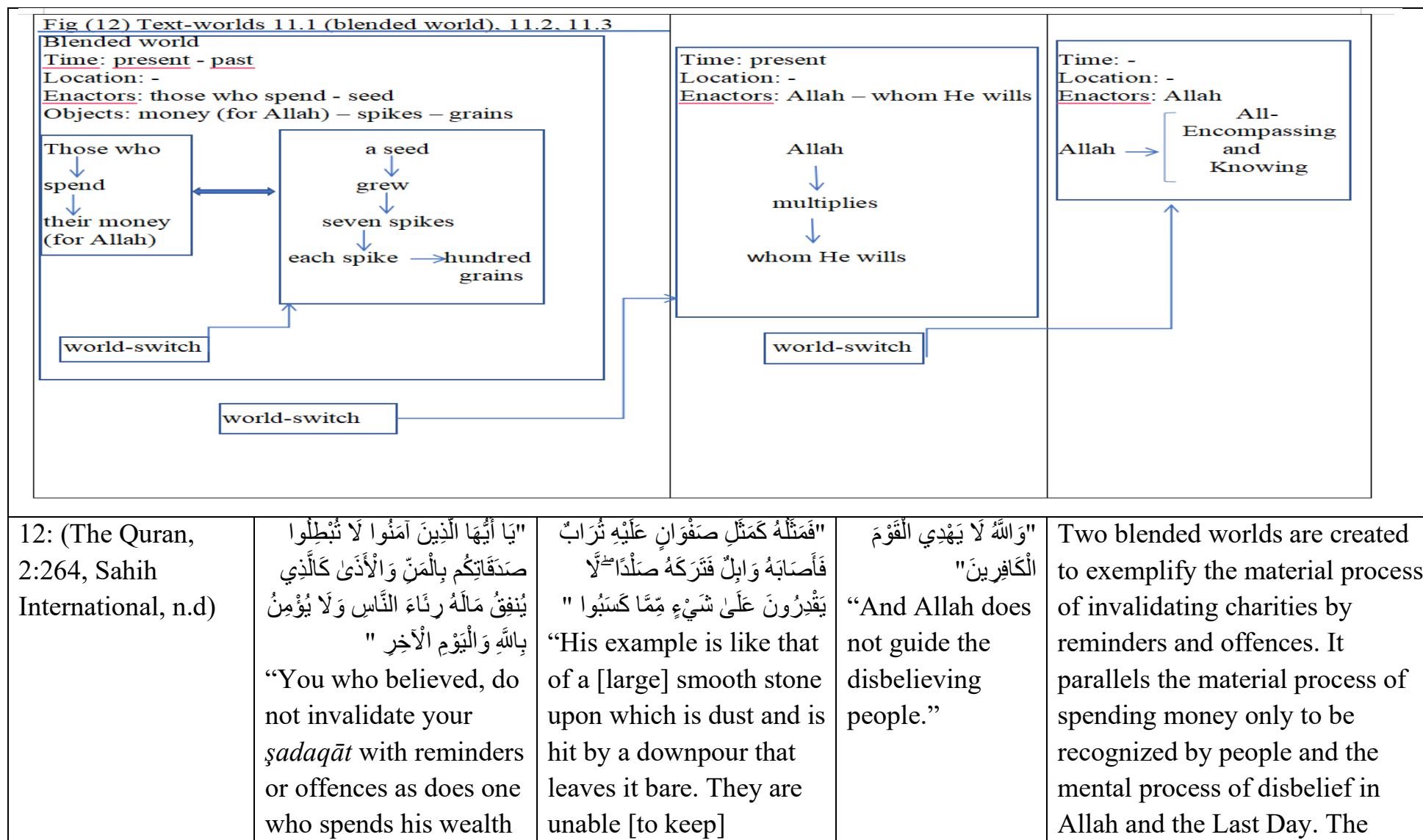
9: (The Quran, 9:71, Sahih International, n.d)	"وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ" "The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and perform <i>ṣalāt</i> and pay <i>zakāt</i> and obey Allah and His Messenger [Prophet Muhammad]."	"أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ" "Those - Allah will have mercy upon them."	إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ "Indeed, Allah is Mighty and Wise."	Multiple text-worlds are created. The prognostic frame is presented in the relational identifying process between male and female believers and the various verbal, material and mental processes they perform, among which is paying <i>zakat</i>. A temporal/referential world-switch occurs presenting the motivational frame: the material/affective process of Allah having mercy on them. This is enhanced by a congruent frame depicting a temporal world switch. This text-world manifests an attributive relational process of two divine attributes of Allah.
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	وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ" “Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women			Allah’s forgiveness and great reward.
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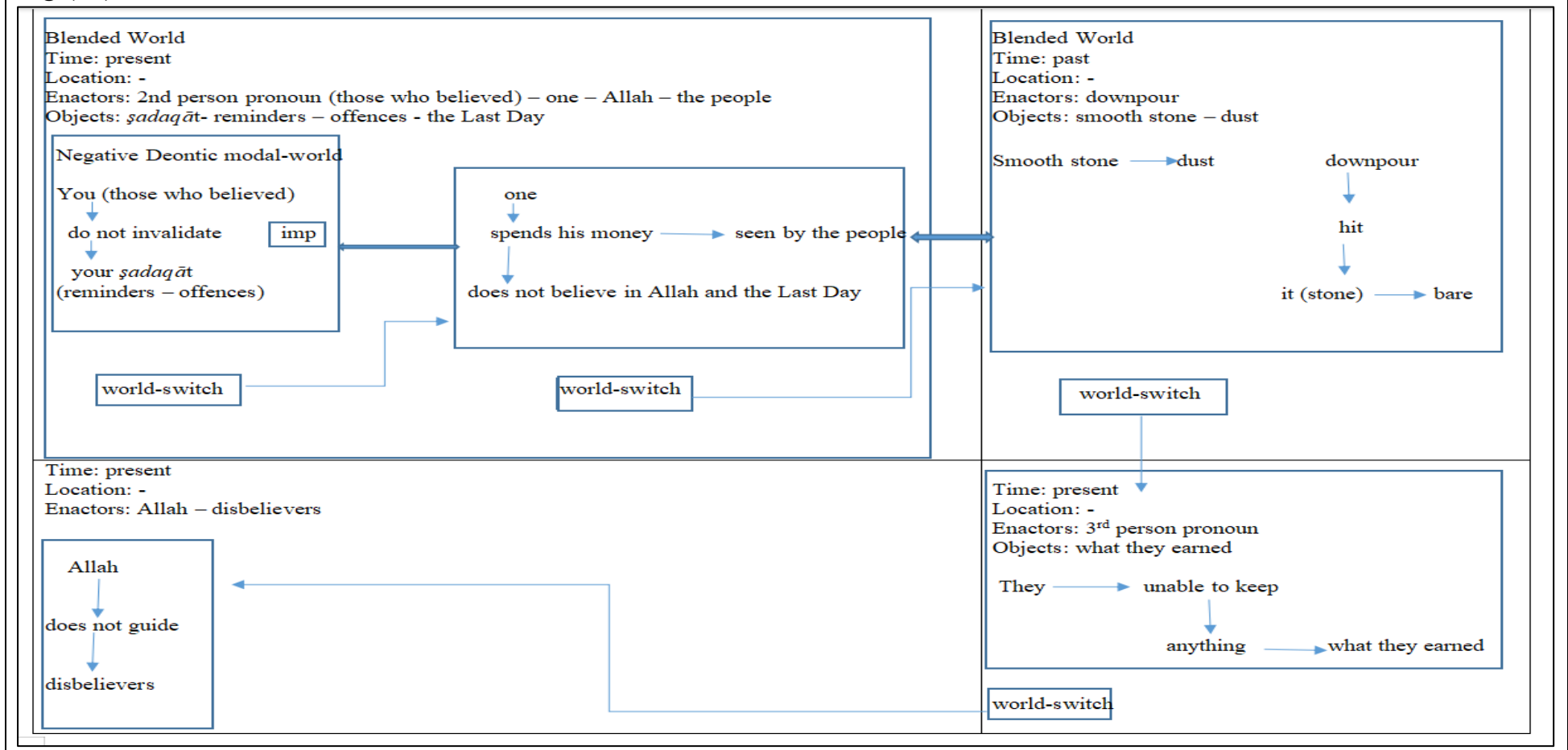
	who do so, and the men who remember Allah often and the women who do so..."			
Fig (11) Text-world 10 <u>Time: past</u> <u>Location:-</u> <u>Enactors:</u> Allah - the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so <u>Objects:</u> forgiveness - great reward the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so <pre> graph TD Allah --> prepared prepared --> for_them[for them] for_them --> reward[forgiveness and great reward] </pre>				
11: (The Quran, 2:261, Sahih International, n.d)	"مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سَنَابِلَةٍ مِائَةُ حَبَّةٍ" "The example of those who spend their wealth in the way of Allah is	"وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ" "And Allah multiplies [His reward] for whom He wills."	"وَاللَّهُ وَاسِعٌ عَلِيمٌ" "And Allah is all-Encompassing and Knowing."	Three text-worlds are created. The first is a blended world where the plant growth metaphor is used to exemplify the inherent growing rewards of spending money on charity. The material process of spending money on

	like a seed [of grain] which grew seven spikes; in each spike is a hundred grains.”			charity is paralleled metaphorically with seeds that grow into spikes carrying numerous grains. This is enhanced by two world- switches: the material process of Allah multiplies the rewards with indefinite receivers and the relational process emphasizing two divine attributes.
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	[only] to be seen by the people and does not believe in Allah and the Last Day. .”	anything of what they earned.”		futility of such an act parallels the metaphor of the dusty stone hit by the downpour and left bare. Two further word-switches occur to enhance the negative impact of this act. An attributive relational process describes the enactors’ inability to retain any reward. This is followed by a world-switch to a congruent frame describing how Allah will further punish them being disbelievers.
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Fig (13) Text-worlds 12.1, 12.2, 12.3, 12.4



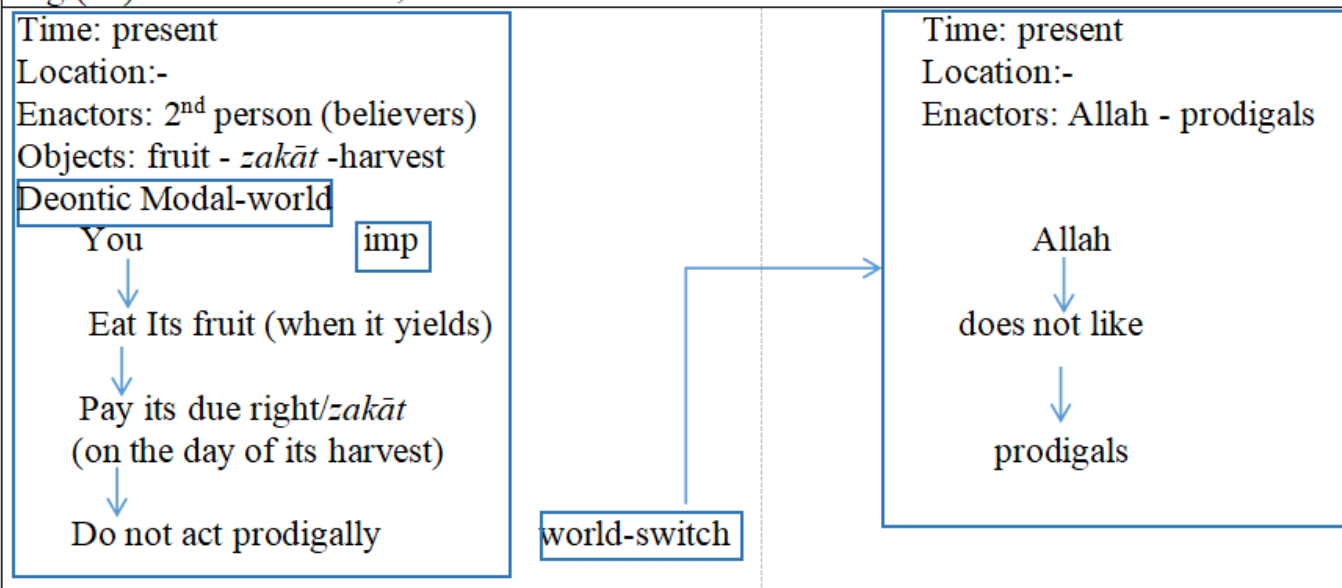
4.2 Responsible Consumption and Production

Table (2) Social Frames and Text-worlds in ‘Responsible Consumption and Production’ Verses

Verse Number	Diagnostic Frame	Prognostic Frame	Motivational/ Punitive Frame	Frame Alignment	Text-worlds
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13: (The Quran, 6:141, Sahih International, n.d)	-	كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا “Eat of its fruit when it yields and pay its due right [<i>zakāt</i>] on the day of its harvest. And do not act prodigally.”	إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ “Indeed, He [Allah] does not like prodigals.”	-	The first text-world is a deontic modal-world with three imperatives to manifest the appropriate personal and social actions. The second text-world provides both the reason and the inherent punishment, losing Allah’s love.
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Fig (14) Text-worlds 13.1, 13.2

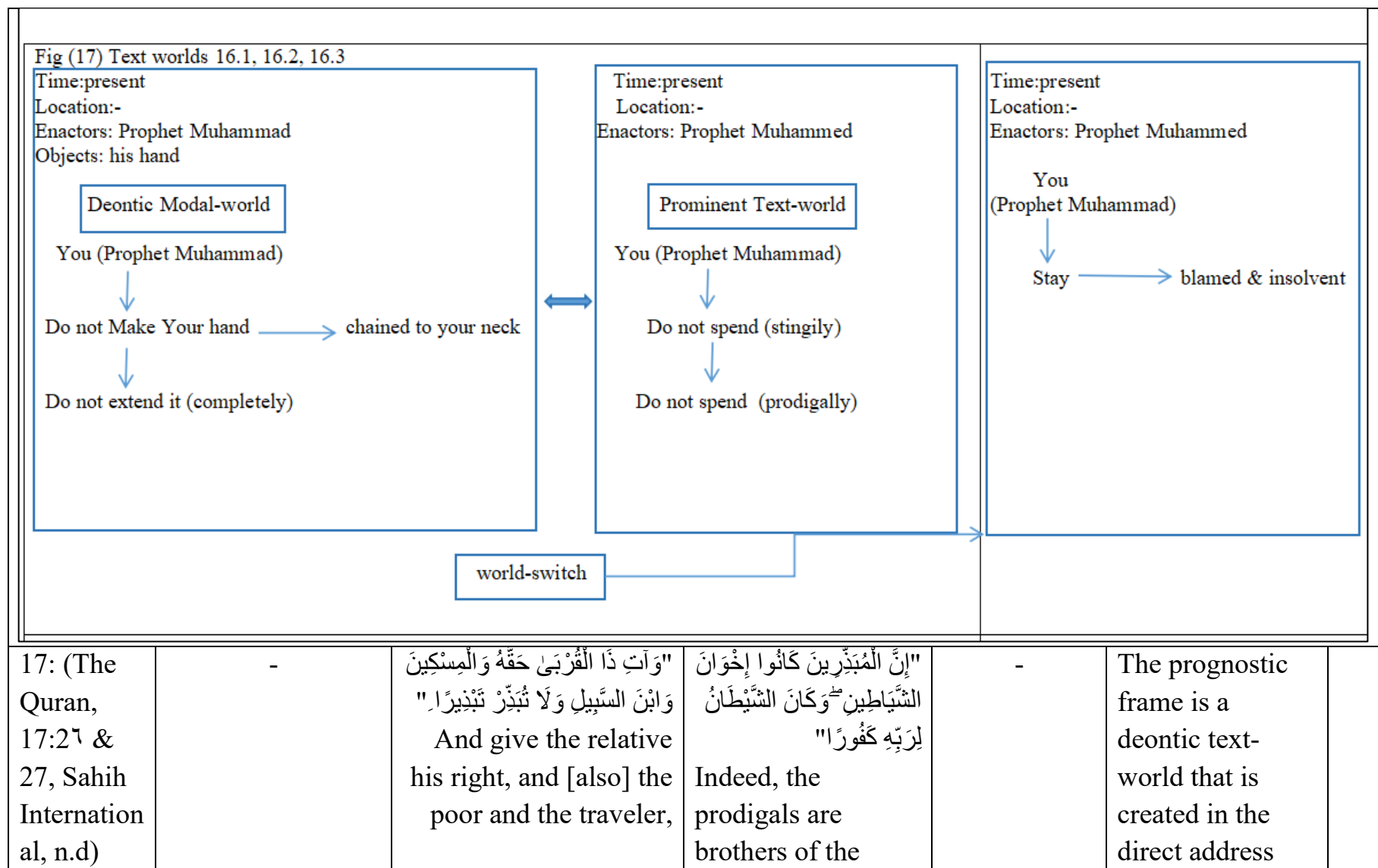


14: (The Quran, 7:31, Sahih International, n.d)	-	يَا بَنِي آدَمَ.... ۖ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا “Children of Adam, eat and drink, and do not act prodigally.”	إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ “Indeed, He (Allah) does not like prodigals.”	-	The first text-world is a deontic modal-world with three imperatives to manifest the appropriate personal actions. The second text-world provides the
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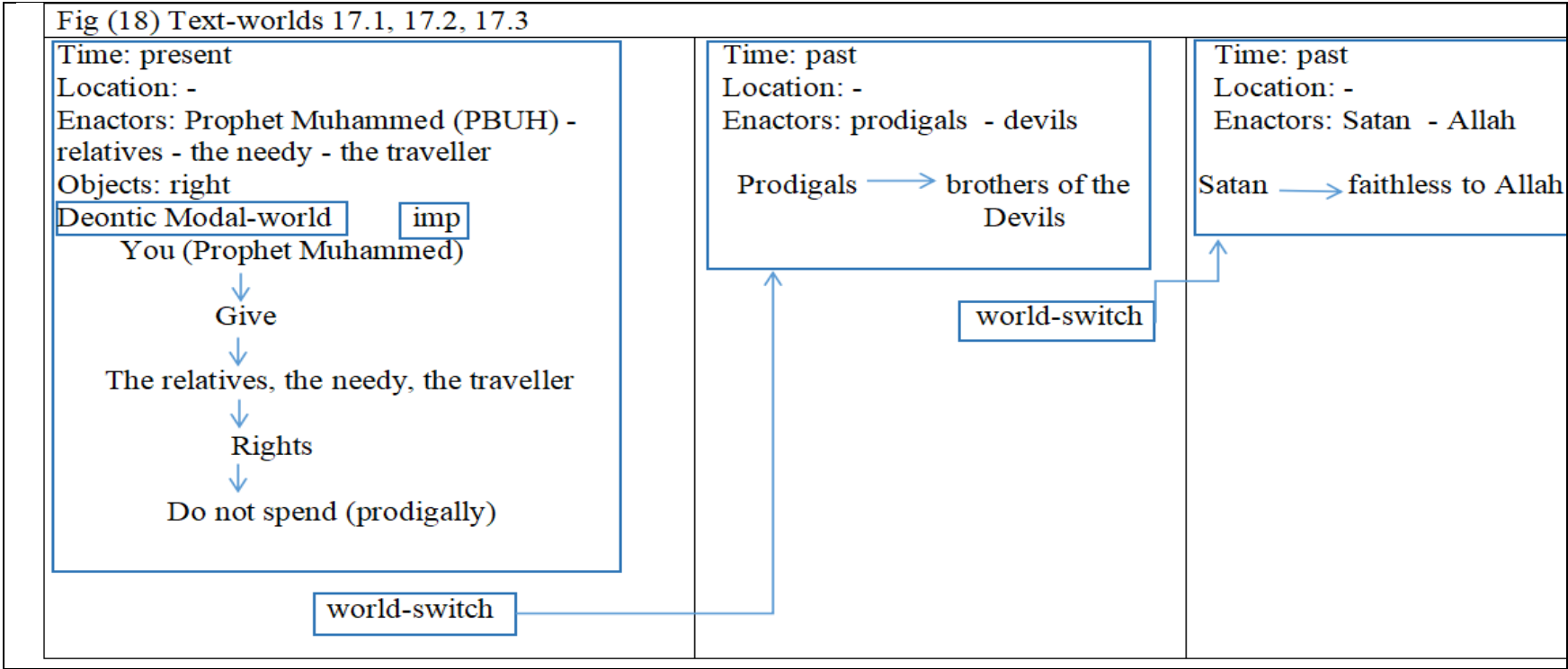
					reason and the inherent punishment, losing Allah's love.
Fig (15) Text-worlds 14.1, 14.2 Time: present Location:- Enactors: 2nd person (Children of Adam) Objects: Deontic Modal-world imp You ↓ Eat ↓ Drink ↓ Do not act prodigally Time: present Location:- Enactors: Allah - prodigals Allah ↓ does not like ↓ prodigals world-switch					
15: (The Quran, 25:67, Sahih	-	وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا “And [they are - servants of Allah,	-	-	The epistemic conditional text-world depicts the attributes of the servants of Allah

International, n.d)		the Most Merciful] those who, if they spent [money], they would not spend prodigally or stingily but were in-between, justly [moderately]"			the Most Merciful in terms of action processes and their manner and an attributive relational process to emphasize being moderate.
Fig (16) Text-world 15 Time: past Location: - Enactors: servants of Allah the Most Merciful Epistemic Modal-world (conditional) Servants of Allah the Most Merciful → justly moderate ↓ (If) they spent ↓ would not spend prodigally ↓ would not spend stingily					
16: (The Quran, 17:29, Sahih International , n.d)	-	وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ And do not make your hand [as] chained to your	فَتَقْعَدَ مَلُومًا مَّحْسُورًا “and [thereby] stay blamed and insolvent.”	-	The text-world is a direct address from Allah to Prophet Muhammed. It is based on a metaphor to depict figuratively extremist ways of spending money.

		neck or extend it completely			He should not spend money neither stingily nor prodigally. The second text-world is the negative consequence in an attributive relational process
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		and do not spend prodigally.	devils, and ever has Satan been to his Lord ungrateful [Satan was faithless to God]		from Allah to Prophet Muhammed - with an imperative and a prohibition. The punitive frame consists of two text-worlds depicting prodigals in an identifying relational process, further enhanced by an attributive process of Satan.
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4.3 Good Health and Well-being

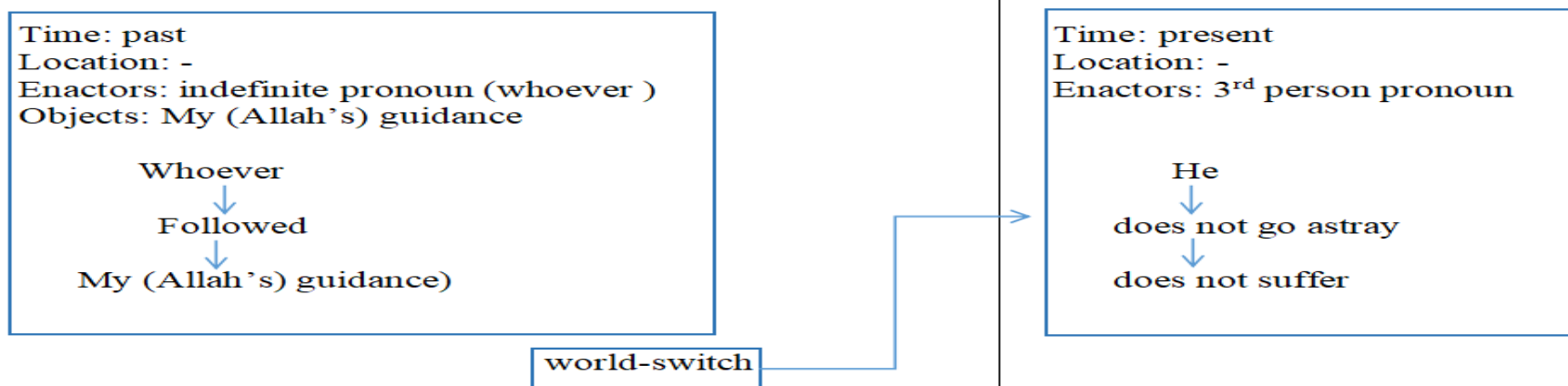
Table (3) Social Frames and Text-worlds in ‘Good Health and Well-being’ Verses.

Verse Number	Diagnostic Frame	Prognostic Frame	Motivational/ Punitive Frame	Frame Alignment	Discourse/Text-worlds
18: (The Quran, 2:38 , Sahih International , n.d)	-	وَمَنْ تَبِعَ هُدَايَ whoever followed My guidance	"فلا خوف عليهم ولا هم يحزنون" there will be no fear concerning them, nor they grieve.	-	In these frames, three text-words are created presenting the material, mental and verbal processes in the prognostic frames required to achieve mental and psychological well-being in the motivational frame. A world-switch to Direct Speech occurs to depict the verbal process as a confirmation of belief.
19: (The Quran, 6:48 , Sahih International , n.d)		"فَمَنْ آمَنَ وَأَصْلَحَ" whoever believed and reformed			
20: (The Quran, 4٦:١٣ , Sahih International , n.d)		"إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا" Indeed, those who have said, "Our Lord is Allah ," and then remained on a right course.			

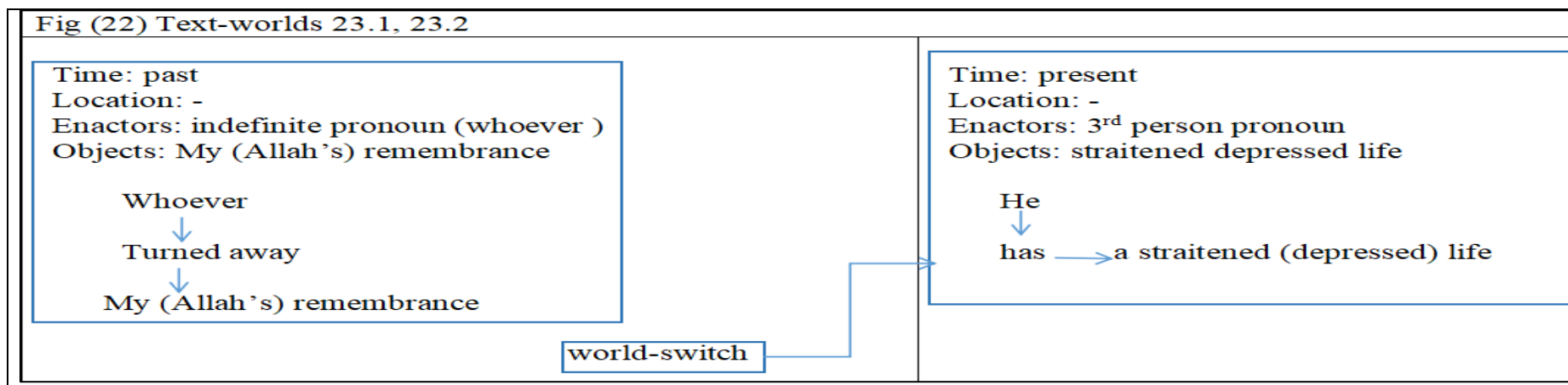
Fig (19) Text-worlds 18, 19, 20 Time: past Location: - Enactors: indefinite pronoun (whoever) - 3rd person pronoun - Allah Objects: Allah's guidance Whoever ↓ followed My (Allah's) guidance ↓ does not grieve no fear concerning them Time: past Location: - Enactors: indefinite pronoun (whoever) - 3rd person pronoun Whoever ↓ believed ↓ reformed ↓ does not grieve no fear concerning them Time: past Location: - Enactors: 3rd person pronoun - Allah Those (who) ↓ said: ↓ "Our Lord is Allah" ↓ remained on the right course ↓ do not grieve world-switch no fear concerning them					
21: (The Quran, 16:97, Sahih International, n.d)	-	"مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ" "Whoever did a righteous deed whether male or	"فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً" "We [Allah] will surely grant him a good [blessed] life.	-	The first text-world presents the material process of the prognostic frame. A world-switch occurs to the motivational frame where the enactors of the material process

		female, while he is a believer ...”			are the receivers of the blessed good life granted from Allah.
Fig (20) Text-worlds 21.1, 21.2 Time: past Location: - Enactors: indefinite pronoun: whoever (male/female) Objects: righteous deed Whoever → male or female, believer ↓ did ↓ a righteous deed Time: future Location: - Enactors: 1st person plural (Allah) - 3rd person Objects: a good (blessed) life We (Allah) ↓ will grant ↓ Him ↓ a good (blessed) life World-switch					
22: (The Quran, ٢٠:١٢٣, Sahih International, n.d)	-	فَمَنْ اتَّبَعَ هُدَايَ “Whoever followed My guidance ...”	فَلَا يَضِلُّ وَلَا يَشْقَى “does not go astray and does not suffer.”	-	The first text-world sets the prognostic frame: following Allah’s guidance to switch to the motivational frame text-world presenting two aspects of well-being.

Fig (21) Text-worlds 22.1, 22.2



23: (The Quran, ٢٠:١٢٤ , Sahih International , n.d)	"وَمَنْ أَعْرَضَ عَن ذِكْرِي" "And whoever turned away from My remembrance...."	-	"فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا" "indeed, he has a straitened [depressed] life."	-	The first text-world is the diagnostic frame describing a negative material process. This leads to a world-switch to possessive relational process in the punitive frame.
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5. Results & Discussion

5.1 “No Poverty”

For the first goal, the detected social frames are as follows: all verses employ prognostic frames, 10 verses employ motivational frame, one employs a punitive frame, and one employs neither motivational nor punitive frames. Six congruent frames are detected. The social frames are arranged in the following patterns:

- A prognostic frame + motivational frame is in six verses;
- A prognostic frame + motivational frame + frame alignment is in three verses;
- A frame alignment + motivational frame + prognostic frame is in one verse;
- A prognostic frame + frame alignment is in one verse;
- A prognostic frame + punitive frame + frame alignment is in one verse.

The prognostic frame occurs mostly with the motivational frame in one text-world as shown in verses 2, 3, 4, 5, 6, and 10. The prognostic and motivational frames occur in two separate text-worlds in verses 7, 8, and 9. Verses 11 and 12 employ blended worlds.

The prognostic frames in 8 verses rely mainly on text-worlds of material processes of spending money on charity, giving *ṣadaqāt* or paying *zakāt*. What is spent for charity is referred to as: *ṣadaqāt*, *zakāt*, money, or good. Other material processes are mentioned to instruct Muslims on two particular behaviours that would not offend the receivers of charity money: giving *ṣadaqāt* secretly is better than giving them in public; and giving *ṣadaqāt* must not be followed by reminders or offences. The text-worlds of the prognostic frames are mostly in the present tense as shown in eight verses; one verse is in the past, and three verses are timeless with noun phrases and no verb phrase. The actors of the material processes vary between the 2nd person pronoun in a direct address from Allah to believers, the 3rd person plural pronoun, and indefinite pronoun (whoever). Two prognostic frames include noun phrases male and female givers of *ṣadaqāt*, and payers of *zakāt* rather than the verb phrases. One prognostic frame include a text-world of relational processes to identify the religious value of *ṣadaqāt* as an obligation by Allah and the deserving social groups to receive them. They are also mentioned as receivers in other material processes: the poor, the needy, the employees who collect charity, stranded travelers, captives and slaves, debtors, recent Muslims, relatives in need and orphans.

In some verses, the material processes of spending money for charity, giving *ṣadaqāt* or paying *zakāt* is enhanced by circumstantial adjuncts. The concession circumstance (in spite of love for it) in verse 2 shows that Allah is aware of human nature and the instinctive love for money. Overcoming this instinct and giving money to the needy is an evidence of true belief and piety. The circumstances of manner (publicly and secretly) and time (day and night) are mentioned in verse 5 to emphasize that all forms of spending money for charity are rewarded. The two purpose circumstances (for Allah, and to please Allah) emphasize the sublime target of this act.

The motivational frames include a blend of mental processes, material and relational processes to identify the rewards and positive attributes of those who spend money for charity. In six verses, the prognostic and motivational frames co-occur in one text-world with similar temporal and referential deictic parameters. This conveys a sense of immediate reward or positive impact. In verse 2, those who gave money to the needy and the poor and paid *zakāt* are described in the mental process as the ones who believed and in the attributive process as being the pious. The past tense is used for affirmation, rather than referring to a past action. The present tense is used in the following verses to indicate continuity: giving *ṣadaqāt* publicly is good, in secret is better and removes some of the sins; the money that is spent for charity is for the spenders as they are rewarded; it is repaid to them; and they are not wronged. They have their reward from Allah and do not grieve. A world-switch occurs with the prognostic and motivational frames manifesting different temporal parameters. Three motivational frames come in the future with Allah as actor: Allah will give those who pay *zakāt* a great reward and will have mercy on them. Both Allah's reward and mercy are future incentives. Another motivational frame come in the past with the timeless prognostic frame confirming that Allah prepared for givers of *ṣadaqāt* forgiveness and a great reward.

Two verses employ blended worlds to illustrate positive and negative actions. In verse 11, a simile is employed to manifest how the money spent for Allah increases using the plant growth schemata. The human material process is exemplified by likening to a sequence of material and relational processes whereby a seed grows into spikes and each spike has a hundred grains. The blended text-world of the plant growth metaphor switches to the motivational frame with Allah as the enactor who multiplies the reward. Verse 12 starts with a prohibitive deontic modal-world and employs two blended worlds, exemplifying the negative effect of reminders and

offences upon giving *ṣadaqāt*. The first blended world likens this act to hypocrisy and disbelief in Allah and the Last Day. A further blended world is employed to illustrate this act and the consequent loss of reward. Using the image of the dusty stone, hit by a downpour and left bare dehumanizes hypocrites and intensifies the negative impact and consequence of reminders and offences.

Six congruent frames occur in separate text-worlds. In verses 1, 3, 9, and 11, the congruent frame is set in text-worlds of relational attributive processes depicting Allah's (divine) attributes that underpin or enhance the main frames. Allah is All Knowing, and Wise when determining the deserving social groups and the actions of those whom He will have mercy on and who He will multiply reward for; Allah is Fully Acquainted as He describes and the different ways of giving *ṣadaqāt* and their impact on the receivers. Two congruent frames employ material processes to enhance in one instance a motivational frame as Allah's mercy encompasses everything, and in other instance a punitive frame for hypocrites. They are similar to disbelievers whom Allah does not guide.

5.2 “Responsible Consumption and Production”

The examined verses on responsible consumption are based mainly on prognostic and punitive frames. No motivational frames are employed in the five verses. Three prognostic frames are set upon deontic modal-worlds with imperatives and prohibitions. One verse employs an epistemic text-world of a conditional. One verse sets the deontic modal-world within a blended text-world.

The imperatives in the prognostic frames are related to food consumption with imperatives to Muslims to eat, drink. This also interrelates with paying *zakāt* and giving money to the needy, poor relatives and stranded traveler. Prohibitions emphasize rational consumption and avoidance of wastefulness. The punitive frames are set in separate text-worlds. The food-related verses, 13 and 14, have world-switches to the same punitive frame. The direct address in the imperative switches to a negative text-world of a mental process and 3rd-person reference to Allah does not love prodigals. The punitive frame in verse 17 is amplified through 2 relational processes: the first identifying prodigals as brothers of devils and the second is an attributive process of Satan as faithless to Allah. All text-worlds of the prognostic and punitive frames are in the present.

In verse 16, the blended world is set upon the metaphoric depiction of spending prodigally and stingily to hand movement. Though the enactor - Prophet Muhammad - is the same in the prognostic and punitive frames, a world-switch occurs from the metaphoric to the present process staying blamed and insolvent to emphasize the continuing negative consequences of the two acts.

The epistemic text-world depicts the rational way of spending money by Allah's servants. The material process of spending money as well as the attributive process of spending money in a rational way are in the past for confirmation while the two negated material processes - do not spend prodigally and do not spend stingily- are in the present to ensure continuity.

5.3 "Health and Well-being"

The concept of well-being in Qur'anic discourse relates to various manifestations of material life and inner feelings. This comes as a result of a variety of actions. Five verses employ prognostic and motivational frames to depict the actions that Muslims should perform to gain well-being. One verse employ a diagnostic frame of a negative action and its negative consequence.

Verses 18, 19, and 20 present three different prognostic frames and have the same motivational frame. The three prognostic frames depict text-worlds of the material, mental and verbal processes: following Allah's guidance, truly believing and reforming, and remaining on the right course. The processes are in the past tense and have similar referents: 3rd person pronoun and indefinite pronoun. A world-switch occurs in the prognostic frame of verse 20 to manifest verbal affirmation of the belief in Allah, In the three verses, there is a world-switch to the motivational frame in the present: there is no fear concerning them and they do not grieve. Similarly, verse 22 sets the same prognostic frame as verse 18 in the past and switches to the motivational frame in the present: not getting astray or lost and not suffering.

Verse 21 adds two further attributive process to the indefinite actor be it a male or a female, and be believing. These processes include several bearings: first, emphasizing another social goal that relates to abandoning gender discrimination; second, emphasizing inner belief as a condition for performing righteous deeds to avoid hypocrisy and superficiality as a negative behaviour. The motivational frame is set through a world-switch to an emphasized reward from Allah to grant him a good, blessed life. Verse 23 employs different frames. The diagnostic frame depicts

a text-world in a negative material process: turning away from Allah's remembrance, also set in the past. With the same indefinite referent, the punitive frame switches to a possessive relational process of a straitened depressed life.

6. Conclusion

It is concluded that the selected verses from Qur'an have manifested the relevant SDGs in the Islamic context. The poverty issue is addressed through giving *ṣadaqāt*, paying *zakāt*. While responsible consumption is an imperative, wastefulness is prohibited. Means of achieving well-being are clearly identified. Qur'an is not only a book of religious order but provides a framework of social acts. Hence, it employs social frames to delineate these acts. As shown in the selected verses, the discourse is arranged mainly in prognostic frames to prescribe the required social acts, and motivational or punitive frames to depict their positive impacts and rewards or their negative consequences. Further congruent frames, or frame alignment, are employed either to support or justify the argument in the main frames, enhancing its cognitive and affective impact. Qur'an is considered a discourse-world from Allah to all Muslims. Within this discourse-world, the detected social frames are set within text-worlds of a variety of processes and specific enactors and deictic parameters. Yet, since Qur'an is the Holy Book of all Muslims, these text-worlds are projected to the real-world settings. The way Qur'an presents the selected SDGs emphasize the inter-relatedness of social goals. It is noticed that the UN guidelines focus on the material aspects of life when setting the SDGs targets and indicators. Qur'an, on the other hand, highlights the ethical and spiritual aspects in man's life that are not considered in the UN guidelines.

As the study is limited to three SDGs and selected verses from Qur'an, it is recommended to explore more SDGs particularly those relevant to peace and justice strong institutions, gender equality, reduced inequalities and partnership. The study adopts a socio-cognitive approach, employing social frame analysis and text-world theory for analysis. Further discourse studies are also recommended to examine the social order set in Qur'an in particular and Islamic discourse in general. For the visualization of text-worlds, it is recommended to include more elements particularly circumstantial adjuncts. Only material and relational processes are visualized using vertical and horizontal arrows respectively. Other processes are not differentiated.

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الأطر الاجتماعية وعوالم النص لأهداف التنمية المستدامة (SDGs) في القرآن الكريم: تحليل خطاب اجتماعي-معرفي

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المستخلص:

تشكل أهداف التنمية المستدامة (SDGs) الإطار التنفيذي لأجندة الأمم المتحدة للتنمية المستدامة لعام ٢٠٣٠. وتعد مزيجًا متماسكًا لا ينفصل من المجالات الاقتصادية والاجتماعية والبيئية. يقوم تحليل الخطاب الاجتماعي-المعرفي (SCDA) بدراسة التداخل بين الإدراك، والهيكل الاجتماعي، والخطاب. ويفترض هذا التحليل أن النماذج المعرفية تؤثر في إنتاج الخطاب وفهمه، مما يؤدي إلى تحفيز أفعال وممارسات اجتماعية معينة. يحتوي الخطاب الاجتماعي القرآني على إطار مفاهيمي يُشكل وينظم نظرة المسلمين إلى العالم، وعلاقاتهم بالسياق الاجتماعي القريب والبعيد، وكذلك بالبيئة. تحاول هذه الدراسة إجراء تحليل خطاب اجتماعي-معرفي لمجموعة مختارة من أهداف التنمية المستدامة كما تم تأطيرها وتمثيلها في نص القرآن الكريم ضمن خطاب اجتماعي واضح المعالم. تعتمد الدراسة على منهجين: تحليل أطر الحركات الاجتماعية (Snow) وآخرون، ١٩٨٦؛ Snow & Benford، ١٩٨٨؛ Snow، وآخرون، ٢٠١٩ (لتحليل بناء الأطر الاجتماعية، ونظرية عالم النص Werth، ١٩٩٩؛ Gavins، ٢٠٠٧) (لدراسة النماذج الذهنية المحفزة للأفعال في بعض أهداف التنمية المستدامة المختارة. وتخلص الدراسة إلى أن الآيات القرآنية محل التحليل تناولت الأهداف المختارة من خلال توظيف أطر استشرافية لعرض الأفعال الاجتماعية والشخصية المطلوبة بصيغة الأوامر والنواهي. إضافةً إلى ذلك، تم توظيف الأطر التحفيزية لإبراز الآثار الإيجابية، بينما عرضت الأطر العقابية العواقب السلبية. وقد تم تضمين هذه الأطر ضمن عوالم نصية وتحولات بين العوالم ودمج بين العوالم. وتختتم الدراسة بأن القرآن الكريم تناول الأهداف التنموية المختارة ضمن السياق الإسلامي، مع التركيز بشكل خاص على الجوانب الأخلاقية والروحية للحياة

الكلمات الرئيسية: الخطاب القرآني؛ أهداف التنمية المستدامة (SDGs)؛ تحليل الخطاب الاجتماعي-معرفي (SCDA)؛ تحليل أطر الحركات الاجتماعية؛ نظرية عالم النص (TWT).