

# A Pragmatic Study of Children's Suffering in the Tragedies of Karbala and Gaza

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## Abstract

This study examines the pragmatic representation of children's sufferings in some selected texts from the tragedy of Karbala and Gaza by applying presupposition analysis. The study focuses on two Karbala texts and two Gaza texts to understand the representation of deprivation, violence, fear and children suffering in the selected texts with respect to the role of presupposition. The analytical model of the study is the framework of presupposition proposed by Yule (1996). The selection of texts is qualitatively analysed to locate the presumed meanings underlying the linguistic structure of the extracts and to consider their contribution to the depiction of suffering and violent experience. The results indicate that presuppositional structures are common across expressions of kinship relations, deprivation of water, injury, death, and restriction. The analysis further reveals that the texts depict children as victims of violent situations, but simultaneously also as agents whose voices, gestures, and reactions are important in the described situations. Although Karbala and Gaza share obvious differences in their history, both share clear similarities in how children's suffering is evoked through understatement.

**Keywords:** presupposition; children's suffering; Karbala; Gaza; pragmatics.

**Um Estudo Pragmático do Sofrimento Infantil nas Tragédias de Karbala e Gaza**

## Resumo

*Este estudo examina a representação pragmática do sofrimento infantil em alguns textos selecionados da tragédia de Karbala e Gaza por meio da aplicação da análise de pressuposição. O estudo concentra-se em dois textos de Karbala e dois textos de Gaza para compreender a representação da privação, da violência, do medo e do sofrimento infantil nos textos selecionados no que diz respeito ao papel da pressuposição. O modelo analítico do estudo é a estrutura de pressuposição proposta por Yule (1996). A seleção dos textos é analisada qualitativamente com o objetivo de identificar os significados pressupostos subjacentes à estrutura linguística dos excertos e considerar sua contribuição para a representação do sofrimento e da experiência violenta. Os resultados indicam que as estruturas pressuposicionais são frequentes em expressões relacionadas às relações de parentesco, à privação de água, aos ferimentos, à morte e à restrição. A análise revela ainda que os textos representam as crianças como vítimas de situações violentas, mas simultaneamente também como agentes cujas vozes, gestos e reações possuem importância nas situações descritas. Embora Karbala e Gaza apresentem diferenças evidentes em sua história, ambas compartilham semelhanças claras na forma como o sofrimento infantil é evocado por meio da atenuação implícita.*

**Palavras-chave:** pressuposição; sofrimento infantil; Karbala; Gaza; pragmática.

## 1. Introduction

The form of suffering in texts of violence is intertwined with the language used to represent aspects of the event, the participants, and the human experience. Studies of children in the context of armed conflict have reflected the children's experience of injury, disembarkation, deprivation and loss of family during war (KADIR et al., 2019). In many texts that relate to conflict, these experiences are illustrated through words of fear, violence, giving up, and surviving.

The tragedy of Karbala and Gaza offers two different settings of texts to look at children's suffering. Regarding Karbala, it is mentioned by narrating the killing of Imam al-Husayn, peace be upon him, the suffering of his household, the fate of the remaining women, and the fate of the remaining children (VAGLIERI, 1971). In Gaza, children are reported to be embedded in the killing and maiming,

the displacement, and the attacks on civilian life and humanitarian access (UNITED NATIONS, 2023). For both contexts, children's suffering is central in the text, but they are historically and politically very different.

The previous studies on Karbala have been focused on historical and religious approaches, and studies on Gaza have mostly concentrated on humanitarian and psychological aftermaths of war. However, less focus has been paid to analysing the construction of children's suffering pragmatically in the two contexts, most importantly using presupposition. Focus has more often gone on previously occurring events and their psychological impact than on the implicit meanings that may be inferred in view of the selected texts.

This study examines the pragmatic representation of the children's suffering in children's selected texts from the tragedy of Karbala and Gaza. It analyses two Karbala text types and two Gaza text types to explore the role of presupposition in the construction of suffering. The analysis has been done based on the presupposition concept of Yule (1996) in order to find out the assumption that is implied in the selected expressions.

## **2. Literature Review**

### **2.1 Pragmatics**

Huang (2014) defines pragmatics as the systematic study of meaning in terms of language use. This perspective emphasises the pragmatic meaning within the context of contextualisation in which the expressions were uttered and given specific meaning; meaning interpretation is not limited to a lexical or grammatical form. The focus, therefore, is on the processes by which the language user interprets meaning by applying context, use and communicative situation.

Pragmatics involves the study of the meaning that a speaker conveys and a listener understands in a particular context (YULE, 1996). In a similar perspective, Al-Hilu (2017) explains that pragmatics is concerned with meaning in interaction by taking into consideration speakers, hearers, and the context in which meaning is conveyed. Hamza (2025) also states that pragmatic analysis is the study of the intended meaning in a particular communicative situation, and it is concerned with the implicit features that are related to the use of language. In this view, pragmatic meaning is not just determined by language form, but also by shared assumptions and interpretations in the context of communication.

According to Mey (2006), pragmatics are related to the language users and to the circumstances in which communication is to be used. In this perspective, pragmatics is not restricted to linguistic elements but is also the analysis of implicature, presupposition, deixis, inference and context. The field thus deals with the process of how meaning is created by the speaker, listener, common knowledge, and context of language use.

Grice (1975) suggests that speakers can convey more than just what is actually said, through inferential interpretation. His account of conversational meaning demonstrates how the hearer regularly must rely on assumptions in the context to infer the speaker's intended meaning. Implicature is also considered a key element of speaker meaning as it designates the contrast between what is explicitly expressed and what is generally intended (HORN, 2004).

### **2.2 Presupposition**

Yule (1996) states that presupposition is an assumption made by the speaker prior to the production of an utterance. In this view, presupposed information is taken as known or accepted prior to the interpretation of the actual information. In addition, Yule describes how often speakers will arrange their utterances according to assumptions that are assumed by the hearer when interpreting.

Presupposition is linked to background or assumed knowledge brought by participants in a conversation. The communicated meaning portion is related to information that is assumed to be available in the realm of interpretation. Presupposed meaning may also continue to be understood even when the utterance itself is called into question or negated, as the presupposition remains operative during its interpretation (GRUNDY, 2008).

Sauerland (2007) describes presupposition theory as one that differentiates between asserted meaning and information that is assumed as backgrounded in communication. Some lexical elements and grammar structure add assumptions indirectly without explicit statements. He also links presupposition with the way in which implicit assumptions are interpreted that are linked to linguistic structure and contextual knowledge.

### 2.2.1 Types of Presupposition

Yule (1996) identifies six broad presupposition types, with each of which a specific linguistic trigger has been associated. These types are differentiated on the basis of the linguistic structures in which the assumptions are expressed in communication.

**1. Existential Presupposition:** This type is related to assumptions about the existence of persons, objects, or entities. Often expressed in definite noun phrases, possessive structures and proper names where the referent is assumed to already exist in the interpretation.

**2. Factive Presupposition:** This type appears in verbs and expressions like *know*, *realise*, *regret*, and *be aware*, and the proposition after the expression is understood as factual or true.

**3. Non-factive Presupposition:** This type is associated with verbs such as *dream*, *imagine*, and *pretend*, with the proposition that follows the verb being taken as unreal or untrue.

**4. Lexical Presupposition:** This type emerges when a lexical unit carries an asserted meaning and, at the same time, carries an unstated meaning. The words *stop*, *start*, *continue*, and *again* are often used to make assumptions about previous states or previous actions.

**5. Structural Presupposition:** This type is linked to grammatical constructs that bring a component of the information into interpretation as assumed. It is often used in interrogative sentences in which information is linguistically structured as accepted or presupposed.

**6. Counterfactual Presupposition:** This type is associated with assumptions contrary to fact. It is often found in conditional constructions in which the information it presupposes is known to be false at the time of the speech.

### 2.3 Children's Suffering in Narratives of Violence

Macksoud and Aber (1996) discuss the war experiences of children and the connection between such experiences and psychosocial development. Their study reveals that children are not only experiencing direct violence from war, but also are being exposed to other aspects of war such as displacement, fear, separation, and disruption of family and community life. Children's suffering is therefore linked not just to physical risk, but also to the breakdown of social institutions related to protection and stability.

In addition, children in war areas are impacted by the disruption of the normal social setting. The social-ecological view considers children's experiences of war in the context of their families, communities, schools, displacement, and loss of protective environments. This view also explores how children's everyday life and social security are affected by conditions of instability (BOOTHBY; STRANG; WESSELLS, 2006).

Cummings et al. (2017) explain that children are affected by both direct exposure to violence and indirect exposure to violence as a result of political violence and armed conflict. They also have a developmental and social-ecological perspective that links conflict exposure to emotional, psychological and social implications in family and community contexts. The studies that focus on children's language in the context of war also reflect such experiences in the form of vocabulary with fear, suffering, loss and survival (LAILA; KANWAL; SABA, 2025).

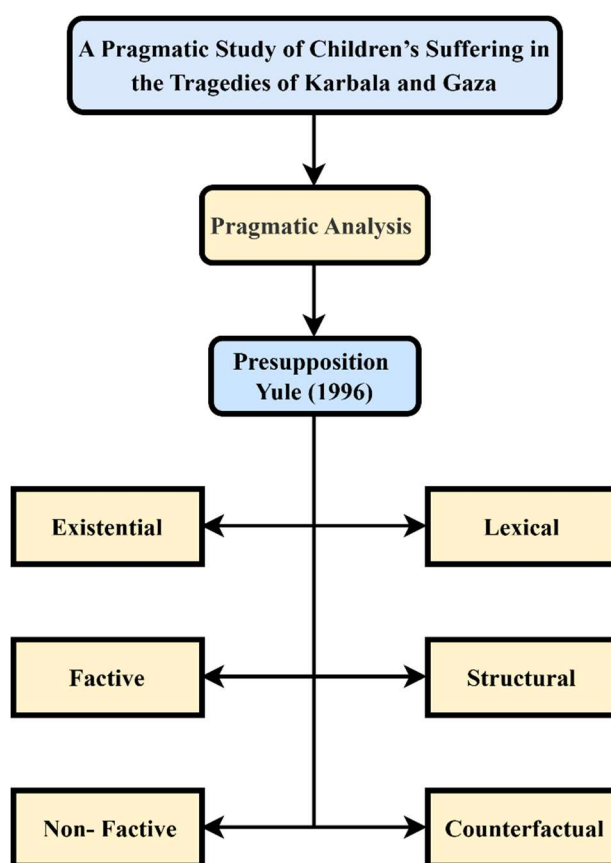
### 3. Methodology

The corpus of the present study is four excerpts of texts dealing with the suffering of children in the tragedies of Karbala and Gaza. The other two texts come from classical historical accounts of Karbala from al-ṣabārī and Abū Mikhnaḥ, while the remaining two are from contemporary sources, such as the reports from the United Nations High Commissioner for Human Rights (OHCHR) and The Guardian. The

Karbala narratives are analysed using the Arabic source text as well as an English translation, and the Gaza texts have been originally published in English.

Document Analysis is used in the study to analyse the selected materials based on the fact that the data presented in the study are obtained from written textual sources (BOWEN, 2009). The selected excerpts are identified based on their relevance to the linguistic representation of children's sufferings as well as their appropriateness for presupposition analysis. In qualitative textual research, purposive selection is often used because of its ability to select information that is rich and capable of providing support to a contextual interpretation (PATTON, 2015).

The analysis in this study is based on the presupposition of the pragmatic framework that is used. The chosen texts are analysed to look for the presuppositional structures and implicit assumptions that exist in the analysed texts in relation to deprivation, violence, fear and child agency. The analytical framework used in the present study is derived from presupposition theory presented by Yule (1996) and is represented in the figure below:



*Figure 1: The Theoretical Framework of the Study. Source: Developed by the researcher based on Yule (1996).*

#### 4. Analysis

In this section, the selected texts in Karbala and Gaza are analysed in terms of presupposition analysis in order to understand how the suffering of children is linguistically represented in the analysed components. The analysis has been organised around two thematic axes. Each axis comprises a Karbala text and a Gaza text analysed comparatively in order to identify the presuppositional structures and implicit assumptions behind deprivation, violence, fear and children's agency.

##### 4.1 Denial of Water and Thirst

This section examines the language used to constitute water deprivation in the texts under study from Karbala and Gaza. Special attention is paid to the implicit assumptions in which thirst is coded as a form of suffering for children and other vulnerable subjects in the texts analysed.

#### 4.1.1 Karbala Text (1)

فقال الحر: يا أهل الكوفة، لأمكم الهبل...أمسكتم بنفسه، وأخذتم بكظمه، وأحطتم به من كل جانب...وأصبح في أيديكم كالأسير لا يملك لنفسه نفعاً، ولا يدفع ضرراً، وحلأتموه، ونساءه وأصنيبته وأصحابه عن ماء الفرات الجارى الذى يشربه اليهودى والمجوسى والنصرانى، وتمرغ فيه خنازير السواد وكلابه، وهاهم أولاء قد صرعهم العطش، بنسما خلأتم محمداً في ذريته! لا سقاكم الله يوم الظم إن لم تتوبوا وتنبذوا عما أنتم عليه من يومكم هذا في ساعتكم هذه.  
(الطبري، 1966، ص. 428)

Then al-urr said, "People of al-Kūfah, may your mothers be deprived of their sons and may tears come to their eyes...You have laid hold of his life; you have seized his throat; you have encircled him on every side...He has come into your hands like a prisoner who no longer can attract benefit to himself and cannot secure himself against harm. You have prevented him, his womenfolk, his children, and his followers from the water of the flowing Euphrates, which Jews, Magians, and Christians may drink, and which the pigs and dogs of Sawād wallow in. Now they are likely to die of thirst. How wickedly you have treated the offspring of Muammad! May God not give you water to drink on the Day of Thirst, if you do not repent and do not desist from what you are set upon this day and this hour. (AL-ABARĪ, 1966, p. 428)

From the perspective of presupposition (Yule, 1996), the possessive construction "في أيديكم" and "into your hands" makes al-usayn and his companions already subject to the control of another group. The expression "كالأسير" and "like a prisoner" also assumes the knowledge of a specific state of captivity. The definite noun phrase "ماء الفرات الجارى" and "the water of the flowing Euphrates" also uses the river as a source of water, unique and identifiable within the setting that is being described.

Meaning of the lexical expression "حلأتموه" and "You have prevented him" assumes water has already been available before being deprived of it. The coordinated sequence, "ونساءه وأصنيبته وأصحابه" and "his womenfolk and his children and his followers", a concept suggesting that the deprivation is an attack on a people of individuals, is presupposed here. It is also the case with the phrase "قد صرعهم العطش", "they are likely to die of thirst", which introduces thirst as an already surging state into the scene depicted.

The evaluative expression "بنسما خلأتم محمداً في ذريته" and "How wickedly you have treated the offspring of Muammad" transmits a factive presupposition because the utterance assesses the act as an established truth rather than questioning its existence. Equally, the coordinated negative structure "لا يملك لنفسه نفعاً، ولا يدفع ضرراً" and "can no longer attract benefit to himself and cannot secure himself against harm" presupposes that protection and safety are typically expected conditions, though both are denied within the represented condition.

The conditional construction "إن لم تتوبوا وتنبذوا عما أنتم عليه" and "if you do not repent and do not desist from what you are set upon" projects repentance and withdrawal as unrealised potentials. The expression, thus, links the extension of deprivation and suffering to the persistence of the addressees' existing actions.

#### 4.1.2 Gaza Text (1)

Israel is using thirst as a weapon to kill Palestinians, the experts said. Cutting off water and food is a silent but lethal bomb that kills mostly children and babies. The sight of infants dying in their mothers' arms is unbearable. How can world leaders sleep while this suffering continues?... Israel's blockade and destruction of civilian infrastructure has left most of Gaza's two million residents displaced and without access to the minimum vital amount of drinking water, the experts said. This has led to deaths and widespread illness caused by water pollution, and a lack of sanitation and hygiene. (OHCHR, 2025, paras. 2-3)

As regards presupposition (Yule, 1996), the lexical construction “cutting off water and food” presupposes an earlier state where both water and food were accessible, before the deprivation took place. The same backgrounded availability is seen in the sequence “Israel’s blockade and destruction of civilian infrastructure,” because “destruction” assumes infrastructure existed earlier to be destroyed; similarly, “blockade” assumes the existence of an access route that would subsequently be blocked. The phrase “without access” also relies on the assumption that access to the necessary resources is common before disruption happens.

The existential sentence “the minimum vital amount of drinking water” states that access to water will be viewed as a recognised necessity for life, not as an optional condition. The term “drinking water” also implies that there is a separation between water that is available and water that is appropriate for human life. In the same regard, the coordinated expression “children and babies” foregrounds the vulnerability, given the lexical grouping it represents, linked to the physical weakness and dependence of children and babies in the represented situation.

The phrase “This has led to deaths and widespread illness” conveys death and illness as realised consequences rather than hypothetical consequences. The subsequent description, “caused by water pollution, and a lack of sanitation and hygiene,” further links these consequences to circumstances already established in the text. Similarly, the expression “The sight of infants dying in their mothers’ arms is unbearable” poses the represented scene as a noticeable reality before the evaluative decision is presented.

The question “How can world leaders sleep while this suffering continues?” contains the presupposition of the continuation of suffering, which is embedded in the question structure itself. The lexical item “continues” also makes the assumption of a state that already exists and is continued over time, rather than a new event that is happening. The question, then, sets out from the premises that suffering has already been happening.

## 4.2 Child Agency amid Extreme Violence

In this section, the representation of children as active participants is discussed in the context of extreme violence in the selected Karbala and Gaza texts. Special focus is paid to the linguistic constructions which represent children’s actions, reactions and direct involvement in the analysed excerpts.

### 4.2.1 Karbala Text (2)

ثم ان شمر بن ذي الجوشن اقبل في الرجالة نحو الحسين [عليه السلام، وفيهم] سنان بن انس النخعي، وخولي بن يزيد الاصبحي، وصالح بن وهب اليزني، والقشعم بن عمرو الجعفي، وعبد الرحمن الجعفي، فجعل شمر بن ذي الجوشن يحرضهم [ف] احاطوا [بالحسين عليه السلام] احاطة! واقبل الى الحسين [عليه السلام] غلام من اهله فقال الحسين [عليه السلام] ل] أخته زينب ابنة علي: احبسيه، فأخذته أخته زينب ابنة علي لتحبسه، فأبى الغلام وجاء يشدد الى الحسين [عليه السلام]. وقد أهوى بحر بن كعب الى الحسين [عليه السلام] بالسيف، فقال الغلام يابن الخبيثة! اتقتل عمي! فضربه بالسيف، فاتقاه الغلام بيده فاطتها إلى الجدة، فاذا يده معلقة، فنادى الغلام! يا أمّاه! فأخذه الحسين [عليه السلام] فضمه الى صدره وقال: يابن أخي اصبر على ما نزل بك، واحتسب في ذلك الخير، فان الله يلحقك بأبائك الصالحين برسول الله وعلي بن أبي طالب وحمزة والحسن بن علي صلى الله عليهم اجمعين. (أبو مخنف، 2000، ص. 253-254)

Thereafter, Shamir bin Dhi al-Jaushan advanced towards al-Husayn (as) with the foot soldiers. Among them were Sinan bin Anas al-Nakha'i, Khauliyy bin Yazid al-Asbahi, Salih bin Wahab al-Yazani, Qash'am bin Amr al-Ju'fi and 'Abd al-Rahman al-Ju'fi. Shamir bin Dhi al-Jaushan began inciting them against Husayn (as), so they completely encircled al-Husayn (as). A boy from among his household came out towards al-Husayn (as). Al-Husayn (as) said to his sister, Zainab bint 'Ali: “Stop him.” So she held him in order to stop him, but he refused to take notice of her and determinedly advanced towards al-Husayn (as). Bahr bin Ka'b rushed towards al-Husayn (as) with his sword. The young lad said to him: “O son of an impure woman! Are you trying to kill my uncle?” [Bahr] struck at him with his sword. The boy tried to fend off the blow with his arm, but the sword cut through his arm to the skin on the other side. The boy cried out: “O my mother!” Al-

Husayn (as) took hold of him and embraced him. He said: "My nephew, be patient on what has come to you, and anticipate in this the best from Allah, for Allah will unite you with your righteous ancestors, the Messenger of Allah, 'Ali bin Abi Talib, Hamzah and Hasan bin 'Ali. May Allah bless them all." (ABU MIKHNAF, 2012, p. 241)

According to the presuppositional theory (Yule, 1996), the existential configuration is seen in examples such as "غلام من اهله" and "a boy from among his household" that present the child by using a relational term, already used in an established family state of affairs. It can be seen that this referential continuity also carries over to the other description, "أخته زينب ابنة علي" and here, "his sister, Zainab bint 'Ali" occurs, where kinship terms keep the scene a familiar family scene instead of adding new characters. Similarly, the repeated use of definite referring terms "الحسين" and "al-Husayn" operate as definite referring terms that refer to identifiable entities that have been introduced earlier in the discourse.

The phrase "فأبى الغلام" and "the boy refused" assumes that there was an initial attempt to hold back the child before an action of refusal is made. Although the background action is present, it's not explicit, as the foregrounded text highlights the child's reaction and movement. The next sequence, "وجاء تشتت إلى الحسين" and "determinedly advanced towards al-Husayn", complements the child's agency in the violent environment and its ability to move toward a place of safety rather than remaining in a passive or protected position.

The structure of interrogative "انتقل عمي" and "Are you killing my uncle?" implies the existence of a structure presupposition, as the sentence starts with the assumption that the killing is already happening. The kinship term "عمي" and "my uncle" also establishes the kinship relation as presupposed and known in the interaction. In this case, Violent progression in "فضر به بالسيف" and "[Bahr] struck at him with his sword" alongside "فاتقاه الغلام بيده" and "The boy tried to fend off the blow with his arm" contains the encounter rather than just an incident added in without context.

The possessive form of "يده" and "his arm" maintains the same focus of reference, that is, the reference to the impaired child without re-identification, and at "فاذا اليد معلقة" and "his arm was hanging", the second focus of reference is the bodily harm and the immediately visible result of the attack. The words, "يا أمّاه" and "O my mother!," also build the child as an active speaker, whose response is directly from the moment of wound and fear.

The expression "اصبر على ما نزل بك" and "be patient with what has come upon you" assumes that suffering must have happened beforehand, before the consolation itself takes place. The next phrase, "فان الله يلحقك بأبائك الصالحين" and "Allah will unite you with your righteous ancestors", carries a similar implication of death, as though it were a foregone conclusion that would soon occur, because of the gravity of the child's conditions. This passage, therefore, depicts the child as not only a victim of violence but also as a participant, an actor, a speechifying actor within the presented event.

#### 4.2.2 Gaza Text (2)

In Gaza, being a helpful, loving child can be a death sentence. Heba al-Ghussain's nine-year-old son, Karam, was killed by an Israeli airstrike because he went to fetch water for the family, and her 10-year-old daughter, Lulu, was killed because she went to give Karam a hand. The siblings were waiting beside a water distribution station, holding jerry cans and buckets, when it was bombed last Sunday, killing six children and four adults and injuring 19 others, mostly children. Both Lulu and Karam died instantly, torn apart by the force of the blast and so disfigured that their father prevented Heba from seeing their bodies. "They didn't allow me to say goodbye or even look at them one last time," she said. "One of my brothers hugged me, trying to block the scene from me as he cried and tried to comfort me. After that, I don't remember anything. I lost touch with reality." (TANTESH; GRAHAM-HARRISON, 2025, paras. 1-4)

As regards presupposition theory (Yule, 1996), the existential configuration can be found in the following examples, in *"Heba al-Ghussain's nine-year-old son, Karam"* and *"her 10-year-old daughter, Lulu"*, where the children are introduced by definite familial expressions with an already established family configuration. The same referential continuity is also maintained through *"the siblings,"* the issue of which is not new, as it forms a distinguishable relational cluster, while still not engaging new actors. Similarly, the same personal pronouns in the passages *"he"* and *"she"* serve the same referents throughout the sequence of events without being re-identified.

The lexical unit *"he went to fetch water for the family"* presupposes the need or the lack of water that the family felt previously, which necessitated this child's action. This backgrounded state is the case in *"she went to give Karam a hand"*, where the expression assumes that there is already some action in need of being helped. In both, the children are depicted as being active subjects reacting to the circumstances around them instead of passive manipulations.

The sequence *"The siblings were waiting beside a water distribution station"* and *"holding jerry cans and buckets"* depicts the children in the already mostly happening context of water collection and survival. The next phrase, *"when it was bombed"*, adds violence to something that was already evolved through normal, unarmed civilian activity. The expression *"killing six children and four adults and injuring 19 others"* further suggests the attack has immediate and visible or tangible implications within the represented scene.

The lexical item *"allow"* in *"They didn't allow me to say goodbye or even look at them one last time"* assumes the possibilities of the restricted actions, such as saying goodbye or even looking at them one last time, prior to the restriction itself. Similarly, the phrase *"one last time"* contains an implication of inescapability and irrepeatability. In the same context, *"their father prevented Heba from seeing their bodies"* shares the same referential field, and possessive expressions have been connected to the dead children.

The closing sentence *"After that, I don't remember anything. I lost touch with reality"* suggests the psychological breakdown as a result of the previous happenings instead of as an isolated emotional response. The passage keeps portraying the children as active agents, as movement toward water and towards aid continues as the fabric of the sequence unfolds, leading to violence.

## 5. Findings

The most frequent type of presupposition in the selected texts is existential and lexical presuppositions. The main ways to express existential presupposition are through kinship expressions and definite noun phrases related to children, family relations and identifiable participants in the represented events. Lexical presupposition, on the other hand, is the repetition in the lexical frames of deprivation, injury, death, restriction, and suffering in the mental disposition.

Structural presupposition is also apparent in the analysed excerpts as a manifestation of translation in interrogative constructions, which involve the false assumption of violence and suffering, which do not ask about their existence. Such structures are well known since they render pain as already existing in the represented events.

The other striking observation is in relation to how children are represented in Karbala and Gaza texts. The selected excerpts are not a portrait of children as merely victims of violent situations. Their speech, their movements, their reactions, and their attempts to help others continue to be at the heart of the events being represented.

The comparative analysis also highlights the similarities between the Karbala and Gaza texts in terms of presuppositional structures used to express themes centred on deprivation, fear, violence, and children's suffering, despite their chronological separation in the historical contexts.

## 6. Conclusion

This present study has examined the representation of children's suffering in the selected texts from Karbala and Gaza through the lens of presupposition analysis. The study shows how meaning in the analysed text components is not created exclusively from explicit description, but also by implicit

information contained in the linguistic structure. Such implicit meaning helps to inform the nature of the interpretation of the concept of deprivation, violence, fear and loss in the texts that have been selected.

The analysis also reveals that there are messages which can be accessed via presupposition but can only be backgrounded within a discourse. The chosen excerpts, narrated through reference, questioning and evaluation, and picked from lexical choice, create the theme of suffering as an ongoing reality. This will provide a feeling of continuity and immediacy to the events represented in historical and contemporary contexts.

The selected texts come from different times and contexts, but the study shows there are commonalities between them in how implicit meaning contributes to violent experience's presentation and children's suffering. Accordingly, an analysis concentrates on the significance of pragmatic approaches to the analysis of texts related to human suffering and traumatic events.

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