



**Moral Rules in the Holy  
Qur'an that affect Verbal  
Responses**

**By**

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## **ABSTRACT**

The researcher, through out the present research, investigated different texts of the holy Qur'an, in order to find out the moral rules which are involved within these texts. Then, to derive from these texts whatever can affect the style of the language that is chosen by the speakers who are in touch in one way or another to the Qur'an. In other words: God puts, in the Qur'an, rules which deal with all sides of humans' life. One of these sides is the use of the language, which are sometimes employed directly and others indirectly. The duty of this research is to link these moral rules to the language (or verbal responses) that God evokes people to use through out His texts.

This research is divided into two chapters: **chapter one** involves a general review of the morality of the holy Qur'an and the morals of different personalities. For example: the morals of humans, God, prophet (p), Iblis, the dealing with other creatures...etc. All these element (and even more) are tackled in the holy Qur'an. So, chapter one is an explanatory morals rather than a pure linguistic issue.

**Chapter two** (which is a linguistic part) is a derivation of verbal behaviour from the holy texts of the Qur'an. It may add some moral verbal responses to the speakers' skill for using additional moderate responses towards different events.

The research ends with a conclusion that sums up most of the linguistic rules that are concluded from the explanations and derivations of the holy texts. Whether they are awarded of or neglected, these linguistic rules would have a great effect on the language and verbal responses of the speakers.

## Introduction

The Qur'an is the ever lasting, timeless and ultimate miracle book of God. It is described by God as: a reminder, the distinguisher clarifier, the clear book, the book of guidance and glad tiding, the book of mercy and cure or healing and recovery, the strong reminder and the book of stability on the right. In other words, the Qur'an is a comprehensive constitution combining all justifiable laws, and the clear source spring of knowledge, goodness, wisdom and light. In brief, one can say that the Qur'an contains whatever that no pen can count.

All the above moral remarks, in the holy Qur'an, are employed with different types of rules. For example: in some texts there are **direct rules** telling people how to respond towards certain situations (by using direct orders, i.e. do that and don't do this). As in the following text:

يأيتها الذين آمنوا لا ترفعوا أصواتكم فوق صوت النبي... (الحجرات: الآية ٢)

*Ye who believe! Raise not your voices above the voice of the Prophet... (Hujurat: 2)*

And there are some other rules of behaving which are **implied** within the texts and need to be concluded by people. For example, it isn't always so plain for the reader to see a linguistic rule through such texts as the following one:

... ورتل القرآن ترتيلاً (المزمل: الآية ٤)

*...And recite the Qur'an in slow, measured rhythmic tones (Muzzammil: 2)*

But for the specialized linguists, it is easy to see the linguistic technique in the above text in spite of the implication. In which, it is a rule of how to be an effective speaker by using voice intonation. Improving one's voice and beautifying it during Qur'an reciting (or in general speaking) by using a tune or a melody, would have a stronger effect into the hearer(s). Then, through out this explanation, one can reach the linguistic field of 'acoustic phonetics' which studies the physical properties of speech sounds, as transmitted between mouth and ear (Crystal, 1991: 259).

So, and as an example for the whole research, a moral rule of well speaking that can be concluded from this text saying

that: while speaking, be sure that the intonation of your speech suits the act of speaking. In other words, the intonation of the act of a question is different from that of a statement or an exclamation and the verse versa.

Then, in this text, there is an advice for people of how to be effective through using the language properly, despite the fact that God doesn't say it directly. But, one can deduct that through out the texts by the help of '*Pragmatics*'.

Pragmatics is the meaning behind the text or the utterance, or the study of actual utterances (Lyon, 1981: 171). One of the most striking and important things about language is the way in which utterances are used to express meanings that aren't there (Trask, 1999: 122).

So, the present research sheds light on the ethical lessons of the holy Qur'an. And to derive from the holy texts what may affect the language and verbal responses that people use, to find out how these rules are employed and whether these rules are absolute in the holy texts or they can be broken. Finally, to provide a conclusion which sheds light on the linguistic responses that are affected by the effects of the holy Qur'an.

## **Chapter One**

### **1.1 Human nature: moral vs. immoral behaviours**

According to moral nature of humans, God defines two kinds of people. The first kind is: those who are polite, and the second kind is: those who are impolite. The first kind consists of those who invite to all that is good and avoid breaking the norms and moralities of the society. Among many texts, the following text may define these morals:

*ولتكن منكم امة يدعون الى الخير ويامرون بالمعروف وينهون عن المنكر واولئك هم المفلحون (ال عمران: الآية ١٠٤)*

*Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong; they are the ones to attain felicity.(Imran: 104)*

While the second kind of people is: those who are impolite and reject the faith in God. Consequently, they may

break the rule of politeness. God pictures them in the following texts:

كيف تكفرون بالله و كنتم اموتاً فأحيكم ثم يميتكم ثم يحييكم ثم إليه ترجعون  
(البقرة: الآية ٢٨)

*How can ye reject the faith in God? Seeing that ye were without life; then He will cause you to die, and will again bring you to life, and again to him will ye return. (Baqara: 28)*

خلق الانسان من نطفة فاذا هو خصيم مبين ( النحل: الآية ٤ )

*He has created man from a sperm-drop; and behold this same (man) because an open disputer! (Nahl:4)*

Human being is the creature which has unlimited feelings and desires and one of these elements is the tendency to act harshly and impolitely. This can be shown in the above texts in which, in the first one God asks what appears as a question but in fact is a blame and astonishment towards people who commit sins and break the rule of God. In the second text, God calls them as 'disputers' to describe their impolite behaviour towards God Who created them from nothing. These two texts picture the way frequently human beings commit. Then, according to morality, God admits that there are two groups of people: one group is polite, and the other is impolite.

## 1.2 Morality and cultures

Cultures vary in their moralities and behaviours towards other cultures, as well as within the same culture. In the holy Qur'an, there are many texts that are praising, and also, blaming specific cultures rather than others. So, the following nations are the best examples:

### 1.2.1 Ill-behavioural nation

The big share of blaming is owned by the Jewish. Some examples are the following texts:

بينى أسرائيل أذكروا نعمتى التي أنعمت عليكم وأني فضلتكم على العالمين  
(البقرة: الآية ١٢٢)

*Children of Israel! Call to mind the (special) favour which I bestowed upon you, and that I preferred to all others (for my message). (Baqara: 122)*

وأذ قلتم بيموسى لن نؤمن لك حتى نرى الله جهره فأخذتكم الصعقه وانتم تنظرون  
(البقرة: الآية ٥٥) ثم بعثناكم من بعد موتكم لعلكم تشكرون (البقرة: الآية ٥٦)

*And remember ye said: "O Moses! We shall never believe in thee until we see God manifestly," with thunder and lightning even as ye looked on. (Baqara: 55)*

*Then We raised you up after your death: ye had the chance to be grateful. (Baqara: 56)*

People typically use politeness in a relatively different sense. The norm may be that of a particular culture or language community (Leech, 1983: 84). Obviously the children of Israel are the most impolite community that ever exists. The irony is that, they had the superiority (just like Iblis was) that God gave them, but they were impolite and disputers.

So, manners can be affected by some elements. From these elements are the genetic and cultural elements. This rule can be supported by the evidence that: up to date, the children of Israel (the Jewish) are seen as the impolite people among other people, as well as, among themselves.

### **1.2.2 The moral nation**

As assured in the holy Qur'an that, the people who believe in Muhammad (peace be upon him) and follow his principles are the best among other nations. The reasons that give them their superiority over other nations are the rules of the Qur'an which Muslims have to apply in their daily life. Fore example:

*كنتم خير أمة أخرجت للناس تأمرون بالمعروف وتنهون عن المنكر وتؤمنون بالله  
... (ال عمران: الآية ١١٠)*

*We are the best of peoples, evolved for mankind enjoining what is right, forbidding what is wrong, and believing in God. (Imran: 110)*

God, also, tells Muslims not to be violent and try to avoid fighting or being aggressive with other nations as well as between each others. The following text shows the other nations how peaceful the Islam is, in which, a man tells another that he would not fight him even if he get killed:

*لئن بسطت الى يدك لتقتلني ما أنا بباسط يدي اليك لاقتلك اني أخاف الله رب العلمين  
(المائدة: الآية ٢٨)*

*"If thou dost stretch thy hand against me, to slay me, it is not for me to stretch my hand against thee to slay thee: for I do fear God, the Cherisher of the worlds. (Maada: 28)*

Sometimes, the view of the outsider people concerning Qur'an is a book that is conducive for violence and encourages people to fight. The view of violence is completely not correct, but the view of fighting is, to some extent, correct but in a different sense. As in the following texts:

يأبها النبي حرض المؤمنين على القتال ان يكن منكم عشرون صبرون يغلبوا مائتين وان يكن منكم مائه يغلبوا الفا من الذين كفروا بأنهم قوم لايفقهون (الانفال: الآية ٣٢)

*Apostle! Rouse the believers to the fight. If there are twenty amongst you, patient and persevering, they will vanquish tow hundred: if a hundred, they will vanquish a thousand of the unbelievers: for these are a people without understanding. (Anfal: 32)*

فاذا انسلك الاشهر الحرم فاقتلوا المشركين حيث وجدتموهم وخذوهم واحصروهم واقعدوا لهم كل مرصد فان تابوا واقاموا الصلوة وأتوا الزكوة فخلوا سبيلهم ان الله غفور رحيم (التوبة: الآية ٥)

*But when the forbidden months are past, then fight and slay the Pagans wherever ye find them, and seize them, beleaguer them, and lie in wait them for them in ever stratagem (of war); but if they repent, and establish regular charity, then open he way for them: for God is Oft-forgiving, Most Merciful. (Tauba: 5)*

الا تقتلون قوما نكثوا ايمانهم وهموا باخراج الرسول وهم بدءوكم اول مرة اتخشونهم فالله أحق أن تخشوه ان كنتم مؤمنين ( التوبة: الآية ١٣ )

*Will ye not fight people who violated their oaths, plotted to expel the Apostle, and took the aggressive by being the first (to assault) you? Do ye fear them? Nay, it is God Whom ye should more justly fear, if ye believe! (Tauba: 13)*

Then, the Qur'an involves sentences about war, but not in an aggressive way or to take properties of others. Otherwise, fighting is governed by certain rules that a Muslim has to stick with. A Muslim fights only when he is forced to do so e.g.: to defend his land, properties, dignity, and weak people against aggressiveness... etc.

After all, according to the rules of Qur'an, the fighting is the final option for Muslims. They take this option when they only have to do and never begin fighting unless they are attacked first. In addition to this, God orders that if the enemies suggest ending the war then Muslims must accept directly. And this

shows the tendency of Islam towards peace. As shown in the following:

وان جنحوا للسلم فاجنح لها وتوكل على الله انه هو السميع العليم (الانفال: الآية ٦١)

*But if the enemy incline towards peace, do thou (also) incline towards peace, and trust in God: for He is the one that heareth and knoweth (all things). (Anfal: 61)*

Also, if an enemy asks a Muslim to keep him safe, then the Muslim must protect him and don't hurt him, as in the following:

وان أحد من المشركين استجارك فأجره حتى يسمع كلم الله ثم أبلغه ما منه ذلك بانهم قوم لا يعلمون (التوبة: الآية ٦)

*If one amongst the Pagans asks thee for asylum, Grant it to him, so that he may hear the word of God; and then escort him to where he can be secure. That is because they are men without knowledge. (Tauba: 6)*

In another text, God encourages people to forgive others and be peaceful, because the life will sooner or later, reaches its end, as in the following:

وما خلقنا السموات والارض وما بينهما الا بالحق وان الساعة لآتية فاصفح الصفح الجميل (الحجر: الآية ٨٥)

*We created not the heavens, the earth, and all between them, but for just ends. And the hour is surely coming so overlook with gracious forgiveness. (Al-Hijr: 85)*

The justice is the main issue for a Muslim, in which he should take no more than his right, if there is any, from his enemy. Even if the Muslim forgives his enemy, then God will compensate him much better than his right. As the following text:

وان عاقبتهم فعاقبوا بمثل ما عوقبتم به ولن صبرتم لهو خير للصبرين (النحل: الآية ١٢٦)

*And if ye do catch them out, catch them out no worse than they catch you out: but if ye show patience, that is indeed the best for those who are patient. (Nahl: 126)*

Thus, the nation of Muhammad (peace be upon him) is the most peaceful nation on earth.



### 1.3 Morality is an acquired heritage

Any behaviour is either genetically inherited or socially acquired, or both. Some people may have their favorites concerning colours, food, sport, love of noise or quietness, etc. in which, they may be inherited e.g. there is no justification or clear reason for the favorites of these elements on others. On the other hand, many other actions seem to be socially and culturally acquired. In which, a member of a family would normally use the same taboo/polite words that the rest members of the family use, and the family uses the same words of its society. It is, then, polite or impolite language is a heritage of traditions and cultural achievements that have existed for a long time and that have a great importance for the citizens. The best example is the following text, in which people reject to leave their bad habits because they used to do and called them as heritages from their ancestors:

قالوا أجبنتنا لنعبد الله وحده ونذر ماكان يعبد اباؤنا فأتنا بما تعدنا ان كنت من الصادقين  
(ال عمران: الآية ٧٠)

*They said : "Comest thou to us, that we may worship God alone, and give up the cult of our fathers? Bring us what thou threatenest us with, if so be that thou tellest the truth!" (Imran: 70)*

In the above text, the heritage of manners is clearly shown. In which, the unbelievers find difficulties when they are asked to abandon what they are inherited genetically as well as socially

All these elements have strong effects on the language that is used by people and differentiate, in manners and language, a society from another.

### 1.4 The morality of God

After God had created Adam, and shown the right and wrong ways to people, it becomes no blame if the sinners are punished. Humans keep doing sins in spite of many warnings to them. God gives the following example concerning the first sin by the human:

فدلّهما بغرور فلما ذاقا الشجرة بدت لهما سوءتهما وطفقا يخصمان عليهما من ورق الجنة ونادهما ربهما ألم انهكما عن تلكما الشجرة وأقل لكما إن الشيطان لكما عدو مبين (الأعراف: الآية ٢٢)

*So by deceit he brought about their fall: when they tested of the tree, their shame became manifest to them, and they began to sew together the leaves of the Garden over their bodies, and their Lord called unto them: "Did I not forbid you that Satan was an avowed enemy unto you?" (Araf: 22)*

According to this sin, humans deserve to be punished. But, in the following texts, God forgives them:

فتلقى آدم من ربه كلمة فتاب عليه أنه هو التواب الرحيم (البقرة: الآية ٣٧)  
*Then learned Adam from his Lord words of inspiration, and his Lord turned towards him; for He is Oft-Retuning, Most Merciful. (Baqara: 37)*

ثم عفونا عنكم من بعد ذلك لعلكم تشكرون (البقرة: الآية ٥٢)  
*Even then We did forgive you; there was a chance for you to be grateful. (Baqara: 52)*

A grate moral lesson took place in these texts, in which God gave people an instruction that if God forgives his creatures, then from a moral point of view, human could forgive each others. As well as, forgiving the sinner humans shows the intensity of God's morality, which is more than extraordinary.

#### **1.4.1 Morality of God's response to people's calls**

God likes people ask Him things. He tells people to ask for unlimited demands and He even will give people what is more, because there is no god but God. Some people doubt that God hears their calls because of the long distance between God and them. God tells them that He is the nearest to them, even within their bodies. Then, God sees and hears them clearly. In the following text, God puts the following rule and the justification of the exclusive calls to Him:

وإذا سالك عبادي عني فاني قريب اجيب دعوة الداع اذا دعان... (البقرة: ١٨٦)  
*When my servants ask thee concerning Me, I am indeed close; listen to the prayer of every suppliant when he calleth on Me... (Baqara: 186)*

As well as, the love of God for being asked by people is obvious in the following text, in which God promise punishment to those who don't ask God for thinks:

وقال ربكم ادعوني أستجب لكم ان الذين يستكبرون عن عبادتي سيدخلون جهنم  
داخرين (غافر: الايه ٦٠)

*And your Lord says: "Call on Me; I will answer your (Prayer), but those who are too arrogant to serve Me will surely find themselves in Hell, in humiliation!" (The believer: 60)*

No one is deprived from the right of asking God for wishes whatever his/her sins are. The morality and generosity of God is exclusive and unlimited to the extent that God gives even Iblis his wish as in the following text:

قال رب فأنظرني الى يوم يبعثون ( الحجر: الآية ٣٦) قال فأنتك من المنظرين ( الحجر: الآية ٣٧)

*(Iblis) said: "O my Lord! Give me then respite till the Day the (dead) are raised." God said: "Respite is granted thee. (Al-Hijr: 36, 37)*

In this text, Iblis asks God to give him some time to do his job with humans. God doesn't reject his demand and this shows the intensity of morality and generosity of God as well as, the love of God for being asked by others.

### **1.5 The pioneer of manners**

The prophets of God put the rules of morality principles. Each one adds some rules to the rules of previous prophets. By the coming of Muhammad (peace be upon him), the moral principles are completed. In fact, this is one of the main duties of Muhammad (peace be upon him), as the following text indicates:

انما بعثت لاتمم مكارم الاخلاق

*I have been sent to perfect moralities*

Thus, Muhammad (peace be upon him) doesn't reject or change the concepts of the previous prophets, otherwise, he completes them, and this leads to result in perfect rules of morality. This perfection of manners of Muhammad (peace be upon him) is supported in the holy Qur'an with the following text:

وانك لعلی خلق عظیم (القلم: الايه ٤)

*And thou (standest) on an exalted standard of character.  
(Qalam: 4)*

As a result of this perfection of manners, God tells people to try to make the behaviour of Muhammad (peace be upon him) as a scale for their behaviours, and as a model to be followed, as in the following text:

لقد كان لكم فى رسول الله اسوة حسنة لمن كان يرجوا الله واليوم الآخر وذكر الله كثيرا (الاحزاب:الآية ٢١)

*Ye have indeed in the apostle of God a beautiful pattern for any one whose hope is in God and the Final Day, and who engages much in the praise of God. (Ahsab: 21)*

Seemingly, the source of all what is moral and god for the human kind is Muhammad (peace be upon him). As well as, he is the teacher of wisdom and moralities, as God points out in the following text:

كما ارسلنا فيكم رسولا منكم يتلوا عليكم آيتنا ويزكيكم ويعلمكم الكتب والحكمة ويعلمكم ما لم تكونوا تعلمون (البقرة:الآية ١٥١)

*A similar (favour Have ye already received) In that we have sent Among you an Apostle of your own ,rehearsing to you our signs ,and sanctifying you, and instructing you In Scripture and Wisdom, And in new knowledge. (Baqara:151)*

In the Western world, they have many linguists who said to be the first to put the principles of politeness. They are known as the pioneers of politeness. With respect to their opinions, these texts show clearly who is the one that God chooses to be the teacher of people for the moral ways of living. Thus, the strategies of politeness are completed by Muhammad (peace be upon him) and there is nothing to be discovered by any modern linguist. Then, the fact that should be known is that: the pioneer of politeness and manners for all ages is Muhammad (peace be upon him).

### **1.6 Immorality of Iblis**

In many texts, there are notices indicating the arrogance of Iblis towards God. From these texts are the following:

واذا قلنا للملائكة اسجدوا لادم فسجدوا الا ابليس اباى و استكبر وكان من الكافرين (البقرة:الآية ٣٤)

*And behold, We said to the angels: "Bow down to Adam:" and they bowed down: not so Iblis:" he refused and was haughty: he was of those who reject Faith. (Baqara: 34)*

*واذ قلنا للملكة اسجدوا لادم فسجدوا الا ابليس قال ءأسجد لمن خلقت طينا  
(الاسراء: الآية ٦١)*

*Behold! We said to the angels: "Bow down unto Adam": they bowed down except Iblis: he said, "Shall I bow down to one whom Thou didst create from clay?" (Isra: 61)*

*ولقد خلقنكم ثم صورنكم ثم قلنا للملكة اسجدوا لادم فسجدوا الا ابليس لم يكن من  
السجدين (سورة ال عمران: الآية ١١)*

*It is We Who created you and gave you shape; then We bade the angels bow down to Adam, and they bowed down; not so Iblis; he refused to be of those who bow down. (Imran: 11)*

The most impolite creature is Iblis in the sense that he disobeyed God while standing in front of Him. Iblis is one of the excellent believers in God as he saw God directly and he calls Him "my Lord", even so, Iblis challenged his Lord Who created him and gave him superiority among angels. And this behaviour from Iblis gives him the status of being the super-immoral creature in the domain of morality.

### **1.7 Animal rights**

The rules of Qur'an don't forget the rights of any creature. In the following text, God pictures animals and flies as communities just as the human community:

*وما من دابة في الارض ولا طئر يطربجناحيه الا اأمم أمثالكم ما فرطنا في الكتاب من  
شيء ثم الى ربهم يحشرون (سورة الانعام: الآية ٣٨)*

*There is not an animal on the earth, nor a being that flies on its wings, but communities like you nothing have we committed from the Book, and they shall be gathered to their Lord in the end. (An'am: 38)*

Therefore, animals have rights that should be awarded. Thus, the first law that reserves animals', and even flies', rights is absolutely derived from the Holy Qur'an.

The people of other religions may criticize a Muslim as he ill-treats the treatment of an animal. But, this doesn't mean the rest of the Muslims do so. In every religion, there may be members who deform the pictures of their religions, and conveys

opposite morality and manners of the rules of their religions. Even so, still the crucial evidence that can not be denied is the holy Qur'an.

## **Chapter Two**

### **2.1 Honesty of preaching**

It is not suitable to preach, advice, order...etc. others to do things that the speaker doesn't himself do. God mentions those who do so in the following text:

*أتأمرون الناس بالبر وتنسون أنفسكم و انتم تتلون الكتب أفلا تعقلون (البقرة: الآية ٤٤)*  
*Do you enjoin right conduct on the people and forget (to practise it) yourselves, and yet ye study the Scripture? Will ye not understand? (Baqara: 44)*

God blames those who preach people and they, themselves, don't apply the rules they preach. And this is a common habit in many different societies. Thus, the speaker should avoid preaching too much, especially when he lacks merits that he preaches or he is not even qualified for preaching. Fore example: a heavy smoker would be act impolitely if he told another smoker: "Smoking is bad for you".

The linguistic rule that one can conclude from this text is that: don't preach what you don't apply.

### **2.2 Rejection of gifts**

In all communities, there are words to be said when a person is given a present. All these words show gratitude towards the opposite person who sends or delivers the present. And also, in all communities, the rejection of a present, whatever it is, would be impolite behaviour. An example of rejection of gifts is the following:

*قل من حرم زينه الله التي اخرج لعباده والطيبات من الرزق... (الاعراف: الآية ٣٢)*  
*Say: who hath forbidden the beautiful (gifts) of God which He hath produced for His servants. (Araf: 32)*

In this text, God gives people everything in life as a present. And God likes to see people using His gifts. But, some people forbid having pleasure with things that God permits to be consumed. They consider such things as luxurious life which humans should get rid of. God, then, ask them why they reject

things that God gives as gifts for humans. They shouldn't do so, because the rejection of gifts, especially from God is immoral behaviour. Another text that describes this issue is the following:

واذ قلتم يموسى لن نصبر على طعام وحد فادع لنا ربك يخرج لنا مما تنبت الارض من بقلها وقثائها وفومها وعدسها وبصلها قال اتستبدلون الذى هو ادنى بالذى هو خير اهبطوا مصرا فان لكم ما سألتم وضربتم عليهم الذل والمسكنه وباعوا بغضب من الله ذلك بانهم كانوا يكفرون بايت الله ويقتلون النبيين بغير الحق ذلك بما عصوا وكانوا يعتدون (البقرة: الآية ٦١)

*And remember ye said: "O Moses! We cannot endure one kind of food (always) so beseech thy Lord for us of what the earth groweth, its pot-herbs, and cucumbers, its garlic, lentils, and onions." He said: "Will ye exchange the better for the worse? Go ye down to any town, and ye shall find what ye want!" (Baqara: 61)*

God describes the rudeness and immoral reaction of the Jewish against the gift that is given to them by God. In which, they reject a better quality of food and asked for another of less quality. The violation of morality appears clearly to the extent that God mention it in His Book. God gives people the moral lesson of manners concerning acceptance of gifts. In which, to be moral one should show interest in the gifts of others and support his interest with some words of thanks regardless the value of the gifts or the current need for it. In other words: if a person like (A) offers a present to other person like (B), then, the present should be accepted with thanks, otherwise, the act of (B) would be immoral, as in the following example:

A- Would you accept this gift of flowers? I wish you like flowers.

B- Actually, I don't like flowers. (immoral response)

The case is different if the response of (B) would be as the following:

B- Oh! Thank you so much... I do like them (moral response)

Then, the linguistic rule for the speaker to be aware of is that: the receiver of a gift should show gratitude through saying some words to the doer of the action of presenting the gift (in spite of the fact that, the style of thanking will vary from a person to another).

### **2.3 The immorality of guessing others' intentions**

A speaker may commit a mistake when he presupposes that the hearer would say something. Because, in many occasions, the expectations would be wrong. In the following text, the people convict that the prophet mocks of them.

*قال يقوم ليس بي سفاهه ولكني رسول من رب العلمين (الاعراف: الآية ٦٧)*  
*He said: "O my people! I am no imbecile, but (I am) an apostle from the Lord and Cherisher of the Worlds! (Araf: 67)*

The following text also shows the mistake of guessing the meaning of others before the announcement by the speaker. In which they say to Moses:

*واذ قال موسى لقومه ان الله يامركم ان تذبحوا بقرة قالوا اتخذنا هزوا قال اعوذ بالله ان اكون من الجهلين (البقرة: الآية ٦٧)*  
*And remember Moses said to his people: "God commands that ye sacrifice a heifer." They said: "Makest thou a laughing-stock of us?" He said God save me from being an ignorant (fool)!"*  
*(Baqara: 67)*

God sends a message with Moses to help the people find out a solution for a certain problem. God puts a condition which is to sacrifice a cow. When they hear this message, they accuse Moses of laughing at them. Off course, prophets never mock of others. The moral lesson that can be concluded from this event is that: a speaker should avoid drawing a conclusion that a listener doesn't declare yet. As in the following example:

**He-** I want to tell you something important.

**She-** I know. You want to ask me for my hand....ok, I agree.

**He-** Ohh! Sorry, but I want to tell you that my engagement party is tomorrow, and you are invited!!!

### **2.4 The immorality of sequential questions**

Keep asking questions for someone else, leads to create two different kinds of conversational participants. The first is impolite one, who is the asking person, and the other is annoyed one, who is the asked person. God pictures this fact in the following sequential questions by the people towards the prophet of God:

*قالوا ادع لنا ربك يبين لنا ماهي قال انه يقول انها بقرة لافارض ولا بكر عوان بين ذلك فافعلوا ماتامرون (البقرة: الآية ٦٨)*



*They said: "Beseech on our behalf thy Lord to make plain to us what (heifer) it is!"*

*He said: "He says: the heifer should be neither too old not too young, but of middling age: now do what ye are commanded!" (Baqara: 68)*

قالوا ادع لنا ربك بيبين لنا مالونها قال أنه يقول انها بقرة صفراء فاقع لونها تسر  
النظرين

*They said: "Beseech on our behalf thy Lord to make plain to us her colour!"*

*He said: "He says: a fawn-coloured heifer, pure and rich in tone, the admiration of beholders!" 69*

قالوا ادع لنا ربك بيبين لنا ماهى ان البقر تشبه علينا وانا ان شاء الله لمهتدون (البقرة: ٧٠)

*They said: "Beseech on our behalf thy Lord to make plain to us what she is: to us are all heifers alike: we wish indeed for guidance, if God wills." (Baqara: 70)*

قال انه يقول انها بقرة لا نلول تثير الارض ولا تسقى الحرث مسلمه لاشية فيها قالوا  
الن جننت بالحق فذبوها وماكادوا يفعلون (البقرة: ٧١)

*He said: "He says: a heifer not trained to till the soil or water the fields; sound and without blemish." They said: "Now hast thou brought the truth." Then will. (Baqara: 71)*

In the above texts, the Jewish keep asking a question after another concerning the description of the cow that they should sacrifice. God doesn't ask for especial details for the cow and at first any cow will do. But as a kind of punishment for their argument and many questions, whenever they ask they put more difficult descriptions for the wanted cow. The linguistic question here is: what makes the sequential question out of the territory of politeness?

According to the theory of Bloomfield "stimulus and response", in which, a stimulus to one organism of the human species can result in a response in another organism. In other words: any action that a person does (i.e. response) is preceded by an effect (stimulus) (Leech, 1974, 72). For example:

He- How old are you? (stimulus: demanding an answer )

She- I'm forty. (response: for the question)

A stimulus (as: a question) usually causes undesired feeling to people who are exposed to. It demands from the listeners some internal chemical interaction which leads to: pounding of the heart, increase in the pulse rate, gasping for the breath, dry mouth, perspiration, blushing, and other annoying feelings (Baird, 1960: 99). Therefore many people hate being asked, especially when the questions were more than once and in a sequential form.

The conversational linguistic rule of the above holy text then indicates that: avoid sequential questions.

### **2.5 Avoiding confusing (moral vs. immoral) words**

All languages have taboo words or idioms, in which, they should be avoided in any respectable community. There are also, other words and idioms which are not taboo, but they are similar in pronunciation. This similarity makes the hearer shock for a while as a result of perceiving the word in two different meanings. For example, it would be immoral or harsh behaviour, if a manager asks his assistant to run his affairs while he is absent, in the following way:

-The manager: Can you fill my shoes?

It would be more suitable if the act of asking is like the following:

-The manager: Can you fill my place while I'm abroad?

Seemingly, in the holy Qur'an, the following text sheds light on this issue:

يأبىها الذين امنوا لاتقولنا ر عنا و قولوا انظرونا واسمعوا وللكافرين عذاب اليم (البقرة :  
الآية ٤٠٤)

*Ye of faith say not (to the Apostle) words of ambiguous import, but words of respect And hearken (to him): To those without Faith is a grievous punishment. (Baqara: 104)*

In this text, Muhammad (peace be upon him) tells his people not to use a certain word which is a taboo (bad) word in the Jewish, but it is not taboo in Arabic. However He prevents them to use such confusing word in order not to take the Jewish the chance to insult other people. And also, Muhammad (peace be upon him) is the teacher of manners and he wants his people to be the most moral users of language among other nations.

Another text that can be mentioned concerning the bad, or what seems bad words through speech, which break the rules of manners, is the following:

ومثل كلمه خبيثة كشجره خبيثة اجتثت من فوق الارض مالها من قرار (ابراهيم  
:الآية ٢٦) *And the parable of an evil word is that of an evil tree: it is torn up by the root from the surface of the earth. It has no stability. (Ibrahim: 26)*

Thus, an evil (bad) word is a destructive element that ruins the values of societies, and pollutes the moralities of their members. Therefore, the holy texts are filled with lessons and stories to avoid using whatever that could badly affect societies. Thus, as Lakoff (1973: 292) indicates, a speaker should be clear and avoid being vague.

## 2.6 Coster and benefiter roles

If a person gives a present or makes something for the benefit of another, then, there would be two partners: the first is being the **coster** who does a favour for the second one who is being the **benefiter**. And normally the benefiter thanks the coster, but the reverse is not true, i.e. it is odd if a man thanks an old lady because he helps her cross the street. In the case of God-people relationship, that is not a rule. For example:

وأذ يرفع ابرهم القواعد من البيت واسمعيلى ربنا تقبل منا انك انت السميع العليم  
(البقرة: الآية ١٢٧)

*And remember Abraham and Isma'il raised the foundations of the house (with this prayer): "Our Lord! Accept (this service) from us: for thou art the All-Hearing, the All-Knowing. (Baqara: 127)*

As can be seen in this text, Abraham is building the house which is a gift for God. Then Abraham is the coster, even so, he is thanking God for accepting his gift. In fact, Abraham and all other believers up-to-date know that there is no favour can humans do for God, because God owns everything involving humans themselves. Consequently, God never being benefiter, otherwise, He is always coster.

So, the role of the coster and benefiter is not consistence in the holy Qur'an. And this exception is due to the fact that God (the

creator of the whole life) is the only permanent coster, and never being the benefiter.

## **2.7 The euphemism**

Accidents or undesired events are occasionally take place in societies. Humans, usually, don't like naming such events directly and frankly. Consequently, one should not mention undesired events which may hurt the feelings of the hearer who experienced such events. And if it is necessary, a speaker should not name the harsh event directly or use words of less hurt to the hearer. The following text is an example:

ولا تقولوا لمن يقتل في سبيل الله اموات بل احياء ولكن لا تشعرون (البقرة: الآية ١٥٤)  
And say not of those who are slain in the way of god "they are dead". Nay, they are living, though ye perceive (it) not. (Baqara: 154)

God commands people to use the technique of what the current linguists call ' **euphemism**'. The euphemism (i.e. well speaking) is the practice of referring to something offensive or delicate in terms that make it sound more pleasant or becoming than it really is (Leech, 1974: 53). So, the speech would be more polite, if moderate words are used in place of certain other words. For example, in the above text, the word 'dead' is replaced by the other moderate word 'living'.

Thus, the rule of moral speech act is that: while speaking, euphemize your words.

## **2.8 The dishonesty of two faces speech**

Every person has his own thoughts and concepts. These thoughts and concepts can appear to public through language. When a person shows his opinion about a certain subject, then he should not contrast himself by giving another opinion that doesn't match the previous one. For example, in the following text, the unbelievers have two contrasting opinions:

واذا لقوا الذين آمنوا قالوا آمنا واذا خلوا الى شياطينهم قالوا انا معكم انما نحن مستهزون (البقره ١٤)

*When they meet those who believe, they say: "We believe", but when they are alone with their evil ones, they say: "We are really with you: we (were) only jesting."* (Baqara: 14)

Thus, the unbelievers act impolitely when they don't stick to one opinion to the extent that God calls them as 'hypocrites' who say something that is not really they believe in, as the following text indicates:

وليعلم الذين نافقوا وقيل لهم تعالوا قتلوا في سبيل الله أو ادفعوا قالوا لو نعلم قتالا لاتبعنكم هم للكفر يومئذ أقرب منهم للإيمان يقولون بأفوهم ما ليس في قلوبهم والله أعلم بما يكتمون (سورة آل عمران: الآية ١٦٧)

*And the hypocrites also these were told: (Come, fight in the way of God, or (at least) drive (the foe from your city). They said: "Had we known how to fight, we should certainly have followed you." (Imran: 167)*

In this text, a picture of the hypocrites is presented. In which, they say something and do the reverse. The hypocrite, in order to achieve certain purposes, may seem moral and convincing to the hearer. But, all his morality would turn to be immorality when he is caught contracting his previous speech. Accordingly, the linguistic rule of speaking is that: a speaker should stick to one opinion and shouldn't contradict himself.

## 2.9 The language variation and social power

From a moral point of view, and as a matter of favour returning, God orders people to respect their parents. As well as, to make whatever is possible to satisfy them. Within the following three texts, God puts His will of treatments towards parents:

ووصينا الإنسن بولديه حملته أمه وهنا على وهن وفصله في عامين أن اشكر لى ولولديك والى المصير (لقمان: الآية ١٤)

*And We have enjoined (to be good) on man to his parents: in travail did his mother bear him, and in years twain was his weaning: "Show gratitude to Me and to thy parents: to Me is Goal. (Luqman: 14)*

واعبدوا الله ولا تشركوا به شيئا وبالولدين احسنا وبذى القربى واليتيمى والمسكين والجار الجنب والصاحب بالجنب وابن السبيل وما ملكت ايمانكم أن الله لا يحب من كان مختالا فخورا (النساء: الآية ٣٦)

*Serve God ,and join not Any partners with him; And do good – To parents ,kinsfolk ,Orphans .those in need ,Neighbours who are near ,Neighbours who are strangers, The companion by your side, The way –farer (ye meet) And what your right hands*

*possess: For God loveth not arrogant ,the vainglorious;-(Nisaa: 36)*

وقضى ربك ألا تعبدوا الا اياه وبالوالدين أحسنا أما يبلغن عندك الكبر احدهما أو كلاهما فلا تقل لهما أف ولا تنهرهما وقل لهما قولا كريما (الاسراء: الآية ٢٣)

*Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour.(Isra:23)*

Also, there are people in the society who God puts a will ordering that they must be obeyed and respected as in the following texts:

ياايها الذين امنوا أطيعوا الله وأطيعوا الرسول واولى الامر منكم فان تنزعتم في شي فردوه الى الله والرسول ان كنتم تؤمنون بالله واليوم الاخر ذلك خير وأحسن تأويلا (النساء: الآية ٥٩)

*O ye believe! Obey God ,and obey the Aposle ,And those charged with authority a mong you if ye differ in any thing Among yourselves,refer it To God ,and His Apostle ,If ye do believe in God And the last Day:That is best ,and most suitable For final determination. (Nisaa: 59)*

الرجال قومون على النساء بما فضل الله بعضهم على بعض وبما أنفقوا من أموالهم... (النساء: ٣٤)

*Men are the protectors And maintainers of women, God has given the one more (strength) than the other, and because they support them from their means. (Nisaa: 34)*

God arranges the social relations among people and regulates these relations according to their needs in the life. He also orders the way and the tone of language between them. For example: the way of speaking between two students is not the same as between a student and his teacher. Then, there are scales that should be awarded while speaking to others, taking in consideration their status and solidarity within communities. God puts a sequence of superiority for those who should be obeyed who are: God, prophets, parents, husband (for a woman), older people, and so on.

So, according to these sales, the intensity of manners will vary. In other words, it is affected by what is named the '**power**' which means the variation of the tone of language according to

the status of the person who is being spoken to (Thomas, 1995: 124). That power appears clearly in the following text in which God orders not to bother the parents, even if they are pushing their sons to disobey God Himself:

ووصينا الانسان بوالديه حسنا وان جاهذاك لتشرك بي ماليس لك به فلا تطعهما الي  
مرجعكم فانينكم بما كنتم تعملون (العنكبوت: اية ٨)

*We have enjoined man kindness to parents: but if they strive thee to join with Me anything of which thou hast no knowledge, obey them not. You have (all) to return to Me, and I will tell you of all that ye did (Ankabut: 8)*

Otherwise, God commands neither to disobey Him, at the same time, nor to bother the parents. And this shows the intensity of God's morality towards parents, as well as, the adherence of God for preserving the moralities and social powers within societies.

The gist of the whole above speech is that: the social 'power' has a great effect on the use of the language. In which a language should be moderated according to the person that is spoken to. In other words, the usual style of the language that is used with a person that has a certain social status may be unusual with another person of different social status.

## **2.10 The act of greeting**

Every culture has its own conventions which distinguish a culture from another. These conventions give the merit for a culture to be more polite than another one. The greeting is one convention that does so. In the holy Qur'an, there are rules of how to greet someone and how to respond to him. In the following text, God puts the rule of salutation among people:

وأذا حبيتهم بتحية فحيوا بأحسن منها أو ردوها ان الله كان على كل شي حسيبا  
(النساء: الآية ٨٦)

*When a (courteous) greeting is offered you, meet it with a greeting still more Courteous, or (at least) of equal courtesy. God takes careful account of all things.(Nisaa: 86)*

In the English language, there are also rules of greetings but with slight differences. Most of their greetings are just like an echo, e.g. a pair of the same form. Fore example:

A- Good morning.

B- Good morning.

- A- Good evening.  
B- Good evening.

- A- Good bye.  
B- Good bye.

- A- How do you do?  
B- How do you do?

While in the Holy text, like these greetings can do, but not as moral as if the response to a salutation is longer and contains words that show the care to the person who begins the salutation. For example: in the Arabic language, the person like (B) is responding to the salutation of (A) as the following:

- السلام عليكم.  
- وعليكم السلام ورحمة الله وبركاته.

- A- Peace be upon you.  
B- Peace be upon you and His mercy and graciousness.  
Thus, linguistically it is more polite to give back a salutation by a better and longer one.

## 2.11 Hiding of others' defects

لايحب الله الجهر بالسوء من القول الا من ظلم وكان الله سميعا عليما  
(النساء: الآية ٤٨)

*God loveth not that evil should be noised abroad in public speech; except where in justice hath been done; for God Is He who heareth and knoweth all things. (Nisaa: 148)*

In this text, there is a special strategy of morality which may be spread in most of the nowadays people. In which, a person should avoid mentioning, especially in public, the defects of others. The moral language should not cause embarrassment to the hearer or hearers. For example, a manger says to his employees:

- A manager: "I won't employ Mr. Tom in my company, because he has been in jail."

God doesn't like underestimating anyone of His people even if they were sinners. God keeps forgiving them to give chances to everyone who repents. Otherwise, people should do



so. In other words; a speaker should avoid mentioning the defects of others.

## 2.12 The immorality of crossing others' limits

Sometimes, people don't put limits for their demands that they ask to do by others. They don't differentiate between what is a reasonable demand and what is not. When a person asks another for something, he should take in consideration the limits of that person's abilities for fulfilling the demand. God criticizes such behaviour, as in the following text, in which, people keep asking the prophets of God for unreasonable demands:

يسئلك أهل الكتاب أن تنزل عليهم كتبا من السماء فقد سألوا موسى أكبر من ذلك فقالوا  
أرنا الله جهرة فأخذتكم الصعقة بظلمهم.... (النساء: الآية ١٥٣)

*The people of the book ask thee to cause a book to descend to them from heaven: indeed they asked Moses for an even greater (Miracle), for they said: "show us God in public", but they were dazed for their presumption, with thunder and lightning ... (Nisaa: 153)*

God orders not to put too much weight on others and one should be polite and merciful with others. God gives an example that wills not to ask others what is beyond their abilities, or what they cannot bear:

لا يكلف الله نفساً الا وسعها... (البقرة ٢٨٦)

*On no soul doth God place a burden greater than it can bear. (Baqara: 286)*

Also, in the following text, God makes an exception of duties for those who are unable to do their duties:

ليس على الاعمى حرجا ولا على الاعرج حرج ولا على المريض حرج... (الفتح  
:الايه ١٦)

*No blame is there on the blind, nor is there blame on the lame, nor on one ill (if he joins not the war): (Fat-h: 16)*

In these texts, God admits the limited abilities of humans as well as the rest of creatures. He rejects to cost His creatures more than their abilities. And this is a moral lesson to be noted by people who ask unreasonable things from others. In other words, one should not put overweight on others. Fore example, Mr. (A) has three girls and twins who are two trouble maker

boys, in addition to their mum. He asks Mr. (B) to receive them as guests for the whole summer holiday:

A- Can we stay with you for just the summer holiday?

B- Ahh..h...yyes, with pleasure!!! (with stammer!)

Mr. (A) is causing embarrassment to Mr. (B). And the intensity of the offence would be much greater if Mr. (B) is someone needs isolation (like authors), or he habitually adorns isolation. Thus, Mr. (B) may bear his guests a couple days or three, but later, there is no guarantee that the idea of staying at a hotel would be away from Mr. (B)'s options.

The substance of this example is a linguistic rule of morality of using language which is: don't ask unreasonable demands from other.

### **2.13 Convincing others gradually and politely**

The best conversation a speaker does, is that of gradual points from less to the most intensity one. In other words, if a speaker wants to convince a smoker friend to get rid of smoking, then he should not begin his advice like the following:

- Don't smoke!

This message may be taken, by the hearer, as an undesired arrogant order which may increase the stiffness of the hearer. Otherwise, the message should be gradual with convincing points, one after another. For example: first, the speaker could explain the side effects of smoking, as to say:

- Smoking gives only poison. Fresh air is better for lungs.

After many sentences like this, the speaker can advice the heavy smoker just to lessen smoking, and the hearer then may be prepared to listen and act. For example, to say:

- Do you know! Just lessen smoking to the half, and you will avoid catching cancer.

After lessening smoking to some extent, and after convenient span of time, the smoker will surly be ready to leave smoking completely. In addition, the smoker will be encouraged by the people of his surroundings when they see his effort to lessen smoking. As a result, the gradual logical sequence of points through conversation, are more effective than to burst

suddenly forth the main point of the subject. This strategy is derived from the holy Qur'an, as the following explanation:

The brain controls the body by sending orders to the muscles through channels called the nervous system (Fryer, et al, 1954: 30-33). Thus, brain is responsible for verbal and non verbal behaviors. Any loosing of control of the brain would affect those behaviors. There are many reasons which make the brain loose its control on the body. The main reason is the 'wine'.

The people of Muhammad (peace be upon him) were a daily-wine nation. Consequently, any prophet would not be followed if he tries even just to insult wine. Therefore, God used a gradual sequence of logical order sentences. At first, God points out the bad effects of wine, as in the following text:

يسئلونك عن الخمر والميسر قل فيهما اثم كبير ومنفع للناس و اثمهما اكبر من نفعهما... (البقرة: الآية ٢١٩)

*They ask thee concerning wine and gambling. Say" In them is great sin, and some profit, for men; but the sin is grater than the profit."* (Baqara: 219)

Then, God asks people to lessen the habit of drinking wine through preventing them from being drunk only in certain times, i.e. when they want to pray, as in the following text:

يا ايها الذين امنوا لا تقربوا الصلوة وانتم سكرى حتى تعلمون ما تقولون... (النساء: ٤٣)

*Ye who believe! Approach not prayers with a mind befogged until ye can understand all that ye say* (Nisaa: 43)

Preventing them from drinking while they are about to pray, is a very clever technique and a strategy that should be applied and studied by the modern disputers. Because, by doing so, they nearly get rid of wine due to the fact that, they have to pray five times a day. And this leaves no time for them to drink. In addition, and to prepare people for leaving wine-drinking, God connect wine with other bad features, as in the following text:

وما منعهم أن تقبل منهم نفقتهم الا انهم كفروا بالله وبرسوله ولا ياتون الصلوة الا وهم سكارى ولا ينفقون الا وهم كرهون ( التوبة: الآية ٥٤)

*The only reason why their contributions are not accepted are: that they reject God and His Apostle; that they come to prayer without earnestness; and that they offer contributions unwillingly. (Tauba: 54)*

After all this introductions, it is time to prevent wine completely because people become prepared for such prevention. Therefore, God commands people to reject wine, as in the following text:

يا ايها الذين امنوا انما الخمر والميسر والانصاب والازلم رجس من عمل الشيطان فاجتنبوه لعلكم تفلحون (المائدة: اية ٩٣)

*Ye who believe! Intoxicants and gambling, stones, and arrows, are an a bomination, of Satan's handiwork: eschew such (bomination), that ye may prosper.(Maada: 93)*

As a review, God, at first, doesn't prevent wine suddenly, otherwise, He explains the bad effects of it. As well as He orders them to keep away from it when they are about to pray. Later, to clear the reality of wine, He connects wine with other bad things. So that, people become aware of the bad effects of the wine. Later, they become prepared to give up drinking; just then, God completely prevents wine.

God makes a gradual prevention in order not to shock people with a heavy duty, especially when they are asked suddenly to leave a daily habit. This strategy of asking is effective and lessens the point that the speaker wants to convey to the hearer.

Seemingly, it is important to know the technique of how to begin a conversation with others. A hearer should be prepared for the peak point of the subject by giving him a brief introduction around that subject. Thus, a speaker should avoid shucking a hearer suddenly with the most serious information.

## **2.14 Manners with women**

Verbal behaviour is different also according to the sex of the hearer(s). Yule (1996: 242) declares this difference in which female speakers tend to use more prestigious forms of language than the male speakers. God points out the careful and especial treatment of males towards females. And that is a fact in all holy

Books. In the following text, God commands to protect women and preserve their right in the society:

ولاجناح عليكم فيما عرضتم به من خطبه النساء او اكننتم في انفسكم علم الله انكم ستذكرونهن ولكن لاتواعدوهن سرا الا ان تقولوا قولا معروفا ولا تعزموا عقده النكاح حتى يبلغ الكتاب اجله واعلموا ان الله يعلم ما في انفسكم فاحذروه واعلموا ان الله غفور رحيم (البقرة: الآية ٢٣٥)

*There is no blame on you if ye make an offer of betrothal or hold it in your hearts. God knows that ye cherish them in your hearts: but do not make a secret contract with them except in terms honorable, nor resolve on the tie of marriage till the term prescribed is fulfilled. And know that God knoweth what is in your hearts, and take heed of Him; and know that God is oft-forgiving, Most Forbearing. (Baqara: 235)*

In the above text, and according to the morality and manners, if a person wants to marry a woman, he should make it in the right way. And to avoid meeting her secretly, in which that may corrupt her purity and reputation. Men should treat woman carefully even with their looking at them. And their looking, if any, should not be treacherous and respect them as he likes his mother and sister be respectable by others. God also gives women systems of protection against rumors that may hurt their reputations. One of these is the following text which threatens whoever person that tries to speak badly about a certain woman (or women):

ان الذين يرمون المحصنت الغفلت المؤمنت لعنوا في الدنيا والاخره ولهم عذاب عظيم (النور: الآية ٢٣)

*Those who slander chaste women, indiscreet but believing, are cursed in this life and the Hereafter: for them is a grievous Penalty. (Nur: 23)*

Then, in the holy texts, women have especial manner to speak with. As well as, there are many other texts concerning the verbal behaviours towards women. Thus, there are several differences between female and male speakers which occur in frequency (Crystal, 1987: 21). This view is asserted by Lakoff (1972: 29) who remarks that there is at least one rule that a woman may use more in conversational situations than a man.

## **2.15 Morality of not mentioning gifts**

To give something, as a present or as a financial support to someone who is in need to, is a moral behavior and increase the intimacy within a society. Holy Books encourage this convention and reward people who do so. But, God warns people that their gifts may turn to be a source of injury of feelings to others. In which, when a person keeps remembering others of his gifts, the he would cancel his generosity and seen as impolite person. God, in the following text, gives an important rule of giving gifts:

يا ايها الذين امنوا لاتبطلوا صدقتكم بالمن والاذى... (البقرة: الآية ٢٦٤)

*O ye who believe! Cancel not your by reminders of your generosity or by injury (Baqara: 264)*

As can be seen, the holy Qur'an is the source of derivation of politeness, as well as, is the model to be the scale in all ages. For example, a man gave a present to his next door neighbour:

**Mr. Smith-** Good morning, Mr. Anderson. Do you like the TV I bought you yesterday?

**Mr. Anderson-** Good morning. I do, thank you. (with annoying voice)

Two days later:

**Mr. Smith-** Good morning Mr. Anderson. Do you like the TV I bought you the day before yesterday?

**Mr. Anderson-** I do. Thank you!

After a week:

**Mr. Smith-** Good morning Mr. Anderson. Do you like the TV I bought you last week?

**Mr. Anderson-** Oh my goodness...would you do me a favour and take it back!!!

As it can be seen in the example, Mr. Anderson at first admires Mr. Smith and thanks him for the present. But when he is being remembered by the present, he recognizes Mr. Smith as an impolite person. Consequently, the present is rejected. Then, and in order not to use annoying linguistic act of speech, one should avoid mentioning the present he gave to others.

## 2.16 The gentle imposition of speaking

A polite speaker, usually avoid forcing others, in one way or another, to take his opinion. The rule of conversation in the holy Qur'an says that, if a person has a certain point of view and wants another one to believe in, then he should make this gently. Thus, the hearer is free to take or leave whatever opinion, because God creates people as free creatures. As well as, they are responsible for whatever they choose. The following two texts are clear directions by God to Muhammad (peace be upon him) concerning the way of convincing others. In which, God says to Muhammad (peace be upon him) never to force others to believe in what he calls them for:

ليس عليك هداهم ولكن الله يهدي من يشاء... (سورة البقرة: الآية ٢٧٢)

*It is not required of thee to set them on the right path whom He pleaseth. (Baqara: 272)*

لا اكراه في الدين... (البقرة ٢٥٦)

*Let there be no compulsion in religion. (Baqara: 256)*

Then, God says to Muhammad (peace be upon him) not to bother if they don't convince of his invitation. Otherwise, he should be patient and says nothing to them, except what is polite. As in the following text:

فان تولوا فقل حسبي الله لا اله الا هو عليه توكلت وهو رب العرش العظيم  
(التوبة: الآية ١٢٩)

*But if they turn away, say: "God sufficient me: there is no god but He: on him is my trust, He the Lord of the Throne Supreme! (Tauba: 129)*

These texts involve the democratic method of conversation. In which, all the prophets are told by God to speak to the unbelievers softly and to try to convince them without tension. And they are free to take or leave whatever opinions. And this is a lesson for all people of how to participate a conversation with others.

Every man has his own point of view of his thoughts. God orders people not to force anyone to take another's opinion, otherwise, to raise an issue, through gentle and convincing evidences. Thus, one should not impose his opinion on others.

## 2.17 Morality and the rate of voice

The rate of voice may have a close connection with morality and manners. If a speech of a speaker contains most of the techniques of politeness but fails to determine the rate of loudness of his voice, then his speech may turn to be immoral. Therefore, the following text warns people not to raise their voice and compares those who do so with an ugly voice of a certain animal:

وأقصد في مشيك واغضض من صوتك ان أنكر الاصوت لصوت الحمير  
(لقمان: الايه ١٩)

*And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass.  
(Luqman: 19)*

The reason that makes the loudness of voice impolite is that it may be connected with embarrassment for others. Many people, by sense, feel embarrassed if others talk to them loudly as if the speaker aims the others, who are not concerned, to hear or participate. This action makes the hearer embarrassed and causes him to look around wishing if there is no one in the location. Thus, in order to be a polite speaker, one should try to determine the loudness of his speech to the rate that only the concerned hearer(s) can hear him.

In addition to that, another immoral and embarrassing loudness of voice is caused according to the superiority of the hearer. For example: in a conversation between two students, any of them can raise his voice on the other without upset. But, the case is not the same if the student raises his voice while speaking to his teacher. In the following text, one can notice that God orders not to raise a voice on a superior model like the prophet (peace be upon him):

يا أيها الذين ءامنوا لا ترفعوا أصواتكم فوق صوت النبي ولا تجهروا له بالقول كجهر  
بعضكم لبعض أن تخبط أعمالكم وأنتم لا تشعرون (الحجرات: الايه ٢)

*Ye who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not  
(Hujurat: 2)*



As can be seen in this text, the rate of voice is surly effective and crucial in the domain of speech acts. This linguistic rule is denoted by God to be taken in consideration by people.

### 2.18 The modest language of the wise

People usually tend to avoid mentioning those who were the main reasons for their success in life; rather they even avoid mentioning them in general subjects other than those which are connected with their success.

Off course, the moralities of Qur'an criticize such behaviours and many texts show this fact. For example, the prophets keep saying that they don't have knowledge more than what God gives them. Then, God is the Source of their knowledge and they are just humans like others. As says the following text:

قل انما انا بشر مثلكم يوحى الي ( الكهف: الآية ١١٠ )

Say: "I am but a man like yourselves, (but) the inspiration has com to me. (Kahf: 110)

Another example is that of the man who is gifted a special knowledge by God. When Moses asks him, he admits that he does everything according to God's will, and all his knowledge is from God. This text says the following:

وأما الجدار فكان لغلمين يتيمين في المدينة وكان تحته كنز لهما وكان ابوهما صلحا وأراد ربك ان يبلغا أشدهما ويستخرجا كنزهما رحمة من ربك وما فعلته عن أمري ذلك تأويل ما لم تسطع عليه صبرا ( الكهف: الآية ٨٢ )

"As for the wall, it belonged to two youths, orphans, in the Town; there was, beneath it, a buried treasure, to which they were entitled; their father had been a righteous man: so thy Lord desired that they should attain their age of full strength and get out their treasure a mercy from thy Lord. I did it not of my own accord. Such is the interpretation of over which thou wast unable to hold patience. (Kahf: 82)

Ignorant people always think that they can control events and see themselves as more superior than others. They act, verbally and nonverbally, in impolite ways of behaviours. Qur'an reminds them of their weaknesses and warns that God doesn't like whoever is arrogant and impolite. This can be shown in the following texts:

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ولا تمش في الارض مرحا انك لن تخرق الارض ولن تبلغ الجبال طولا )  
الاسراء: الآية ٣٧

*Nor walk on the earth with insolence: for thou canst not rend the earth asunder, nor reach the mountains in height. (Isra: 37)*

Then, people should be humble and polite for the fact that they are, sooner or later, will go back to God Who owns everything, involving humanity.

From a linguistic point of view, the previous three texts demand that people should be humble in their behaviour and language. So, it is important to declare the real source of information that a speaker uses. For example: if a person tells another a new way of solving a mathematical problem, then to be honest, the second person should admit that the way is not of his own (especially when the first person is one of the hearers). This rule is also applied in the field of the scientific researches, in which a researcher should put citations to the information that he borrows from other writers. So, the moral language should contain honesty of admitting the real sources that give benefit to the speaker.

In addition, the tone and style of the verbal responses of the wise people are different from those of less wise people. In which their linguistic responses don't effect by whatever hard circumstances they face. For example: a man knocks angrily on the door of a wise man, and when the door is open, the following happens:

**The angry man:** Hi,i, you idiot! (boxing him in the eye) your son beat mine.

**The wise man:** (after getting the hit) Sorry, but I don't have a son!

As can be seen in the example, the tone and style of the wise man never cross the borders of morality, even when he is in the middle of a high tension. While if the same action is made on the door of unwise man, then the response may be taboo one, and may be combined with additional bodily response. Then, the wiser a person is, the more polite his responses.

## 2.19 The importance of knowing the speaker's backgrounds

Usually statements that preventing people to do things, are seen as annoying to the hearer(s) as well as they demand some dare from the speaker. For example: in many societies, it is harsh to ask a guest standing at the door to go back again. While in the Islamic societies, this could happen without offence (but for the fact, not common). This is due to the following text:

يأيها الذين ءامنوا لاتدخلوا بيوتا غير بيوتكم حتى تستأنسوا وتسلموا على أهلها ذلكم خير لكم لعلكم تذكرون (النور: الآية ٢٧) فان لم تجدوا فيها أحدا فلا تدخلوها حتى يؤذن لكم وان قيل لكم ارجعوا فارجعوا هو ازكى لكم والله بما تعملون عليم (سورة النور: الآية ٢٨)

*Ye who believe! Enter not houses other than your own, until ye have asked permission and saluted those in them: that is best for you, in order that ye may heed (Nur: 27) If ye find no one in the house, enter not until permission is given to you: if ye are asked to go back, go back: that makes for greater purity for yourselves: and God knows well all that ye do. (Nur: 28)*

Muslims don't find this statement of asking guests to 'return' odd or unusual because God orders so and, religiously, they are systemized to obey whatever God says. This belief in such linguistic rules comes from the belief in God Who is the Source of every wisdom and moral behaviours. So, for the benefit of societies God recommends people not to enter houses unless they have a permission to do so. This behaviour is in order not to break suddenly into house and to prevent embarrassment to people who may not be prepared for guests.

So, after getting the point of God concerning guests, the whole what is seen as harsh language in the above text, now is seen extremely the reveres. A hearer should know the background of the speaker before judging on the speaker's verbal response as harsh or not. Then, the problem is that of different concepts and beliefs between members of communities.

In addition to the religious background that affects language, there are several backgrounds that do so. For example: the 'historical background', in which speakers of certain countries are affected by certain figures of their national history. The best example is the German who are affected by 'Hitler' with his

dignity and glory, especially at his committing suicide to avoid capture by the Red Army. The German now (in their unconscious) try to copy the tone of this figure to the extent that the German sentences tend to be more glorious, and they even don't have the tendency to speak a language other than their mother tongue language. There is other background that affects language which is the social one (as it is mentioned earlier).

As a conclusion, a language is harsh or not, depends on the backgrounds of the speaker and the awareness of the hearer(s) of those backgrounds.

### **2.20 The silent moral response**

Any person, repeatedly, clashes with others who are uneducated and ignorant people. Those people could argue for along time and the result would be fruitless one. God pictures the ignorant people who have no knowledge, yet, they arguing too much, as in the following text:

*ومن الناس من يجادل في الله بغير علم ويتبع كل شيطان مريد (الحج: الآية ٣)*

*And yet among men there are such as dispute about God, without knowledge, and follow every evil one obstinate in rebellion! (Haj: 3)*

The best linguistic technique to answer the ignorant people, as God recommends, is to say 'peace'. In other words, a person should not clash with them because they usually are impolite. Then, leaving them away is safer for anyone that may address them. The following text shows the keeping silent of wise men towards the ignorant people:

*وعباد الرحمن الذين يمشون في الارض هونا واذا خاطبهم الجاهلون قالوا سلما (الفرقان: الآية ٦٣)*

*And the servants of God Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "peace!" (Furqan: 63)*

To keep the conversation more polite with ignorant people, then, one should not response or participate a conversation with them. In other words, avoiding the clashes with ignorant people is the best linguistic form to answer them.

## 2.21 Manners of evaluation of others things

When a person evaluates things of others as not so good or even bad, or to say that something is smaller or less important than it really is, then he acts impolitely and causes the hearer to be upset. Fore example: Mr. Sam wants to buy Mr. Tom's car, which is in fact, as Mr. Sam believes, a good car:

Mr. Sam- It is not good car. I advise you to sell it to me at a low price.

Mr. Smith is understating the value of the car, thus, he acts impolitely. Therefore, such action is rejected by God, as well as, by people. And the first law that preventing the understating things of others is found in the Qur'an, in which God says:

*ولا تبخسوا الناس أشياءهم ولا تعثوا في الأرض مفسدين (سورة الشعراء: الآية ١٨٣)*

*And with hold not things justly due to men, nor do evil in the land, working mischief. (Shu'araa: 183)*

Thus, it is not polite to understate the properties of others.

## 2.22 Morality of being objective

Everyone has his own personality and opinions towards the variety of subjects. If a person has no enough information concerning a certain subject, he should be neutral in his opinion. Also, he should avoid being so sure of that one speaker of a group is right rather than others just because he has a special relationship with him. Prejudice to anyone, verbally or nonverbally, without a reasonable reason makes the person impolite. God rejects the prejudice to one person rather than others even if that person is closer to him in one way or another. And this issue is obvious in the following text:

*ودخل المدينة على حين غفلة من أهلها فوجد فيها رجلين يقتتلان هذا من شيعته وهذا من عدوه فاستغثه الذي من شيعته على الذي من عدوه فوكزه موسى فقضى عليه قال هذا من عمل الشيطان انه عدو مضل مبين (القصص: الآية ١٥)*

*And he entered the City at a time when its people were not watching: and he found there two men fighting, one of his own religion, and the other, of his foes. Now the man of his own religion appealed to him. He said: "This is the work of Satan for he is an enemy that manifestly misleads!" (Qasas: 15)*

In this text, Moses defends a man just because he is from his religion and the other is from his enemies without asking

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about who has the right and who has not. Then, God forgives Moses for his sin and shows this example to people in order to give them a moral lesson that: a person should be objective in his opinions towards the different events of the life.

Thus, the rule is that: be objective in your opinions and don't prejudice to one speaker rather than another.

### **Conclusion**

Through out this paper, some points and rules concerning the field of morality effecting language can be derived from the holy Qur'an. To sum up them, one can say: in order to be more polite and effective speaker, your speech should aware of the following points:

- Morality can be affected by genetic and cultural elements.
- Morality is an acquired heritage.
- Forgiveness is the most polite verbal behaviour.
- Muhammad (peace be upon him) is the pioneer of politeness.
- Islam is, as mentioned in the Qur'an, the most polite speakers of a language.
- Don't advise others what you don't apply yourself.
- Gifts should be accepted with words of thanks.
- A speaker should avoid drawing a conclusion that another speaker doesn't say yet.
- Avoid sequential questions.
- Through speech, one should avoid confusing words, which resemble taboo words.
- God is a coster, and never be a benefiter.
- Euphemized speech is more polite than mentioning painful words.
- A speaker should stick to one opinion and don't contrast himself.
- The intensity of politeness is different according to the social power.
- The Arab salutation, as compared with others, consists of the highest degree of politeness.
- Through speech, don't shed light on others' defects.
- Don't ask others what is more than their abilities.
- Give an introduction to the subject you want to convey.
- The intensity of politeness differs according to the sex of the hearer(s).
- Don't mention the gifts that you give to others.
- Convincing others should be made without forcing others to take your point of view.

## **Moral Rules in the Holy Qur'an.....**

- Qur'an consists of the first law of animal rights, which conveys the politeness of Islam.
- The rate of voice has a strong connection with politeness.
- The wiser person, the more polite he is.
- The style of the verbal responses for any speaker is affected by his different backgrounds and being polite or not is a relative issue.
- With ignorant people, silence would be a form of politeness forms.
- Don't understate things of others.
- Be objective in your opinion and avoid prejudicing language.



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