The Style of Intimidation and Inducement in the Quranic Language

اسلوب الترهيب والترغيب في لغة القراءن الكريم

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Abstract

The research *"The Style of Intimidation and Inducement in the Qur'anic Language"* is taken by the researchers in order to investigate and analyze the social linguistic influences in Qur'anic meaning. The most important features of this topic is to approach the Qur'anic texts from sociolinguistic view point. Sociolinguistic view point is that social features can limit the social environment of the speaker by means of different speech habits and behaviors.

It is worth mentioning that this study is to find the meanings of sociolinguistic terminology concerning the style of intimidation and inducement in Quranic language. It is important ,in such a case, to make a comparison between solidarity and intimacy with intimidation and inducement, since all these concepts guide us to the same result. The glorious Quranic texts have been chosen, since these texts contain many words and expressions of power speech and solidarity.

The study endeavors to determine different types of sociolinguistic variations concerning power speech and solidarity in terms of *intimidation* and *inducement* in a speech community according to social situation including: place, role-relationship and topic to constitute a typical linguistic domain. It is important to prove that *intimidation* and *inducement* create words and expressions that are the fundamental basis of the Arab-Muslim society. The researchers will prove that these facts, firstly, by studying the findings of some well – known sociolinguists like John Gumberz and Wiliam Labove who have written the rules of writing controversial texts concerning changing within a speech community. We make use from some definitions of Noam Chomsky concerning an ideal speaker-listener of homogeneity of language in different speech communities. Secondly, it is to apply the rules of discourse analysis for selected Glorious Qur'anic texts

الملخص

تهدف هذه الدراسة الى توضيح مصطلح أسلوب الترغيب والترهيب في لغة القران الكريم كذلك تبيين التقارب بين مفهوم اسلوب الترغيب و الترهيب من مفهوم علم اللغة الاجتماعي من أولويات هذا البحث دراسة الفرق بين الاسلوبين وتأثيرهما على مخيلة القارئ من حيث القوة في الكلام تأثيرهما على النسيج الاجتماعي .

كما قام الباحثان بتمييز الكلمات العبارات ذات الواقع النفسي لاسلوب الترغيب والترهيب دور هذه الكلمات والعبارات في بناء المجتمع المسلم .

أعتمد الباحثان في أعداد هذه الدراسة على مجموعة من علماء اللغة الاجتماعية ممن لهم خبرة طويلة في دراسة النصوص الجدلية لعلم اللغة الاجتماعي

The important Features of Sociolinguistic Analysis

Many discourse analysts of controversial texts in sociolinguistics have categorized the social background into three important features namely: role-relationship, topic and place. All these concepts combine to constitute a set of topical domain. Domains in sociolinguistics are classified into different types according to the activity involved. Home, for example, is the one of the linguistic domain in which the social relationship includes family relationship. There are a typical and suitable topics between the father and his sons and daughters.

A completely different domain is the place of work. There are different types of places concerning works such as : a factory, a university, a school, and a market. In such a case, the topics should be appropriate for the speakers involved in the linguistic domain. It is important here to mention that there is a complexity concerning the speaker and the listener. For example, may be the speaker is the father of the listener, so they have to choose a suitable variety of language in each place in order to show which relationship is dominant at that time(Spolsky,1980:35).

Therefore, sociolinguists have classified the roles of speakers and hearers in different social environments whether they are friends, brothers ,sisters, strangers, young or old people, etc. It means that there is a suitable variety of language used according to these features of appropriate language. Friends, for example, have a variety of language that can't be used at home with members of the family. Old people use a variety of language suitable for them that is different from the language of young people(Yule,1988:80).

2-Speech Community

Labove(1972:60) argues that members of a speech community may use the same vocabulary and the same accent among them. They use the same grammatical convention and the same type of style, since they know how to use a language in acceptable way.

The notion of speech community is to show how aggregates of people interact simultaneously by using certain habits, behaviors and traditions. Those users of the same language may by large cities, towns, villages political and professional communities such as : a group of doctors, teachers, engineers etc. All of them have the same ideologies and thoughts and they know how to use a variety of language in appropriate way(Trudgill,2000:50).

It is important in the field of sociolinguistics to know the concept of speech community . A speech community is a group of people who share the same traditions and behaviors as well as habits to use the language in appropriate way(Labove, 2010:50).

3-Speech Communities from Different Point of Views

Gumberz(1971:3)differentiates two important components of the same speech community that its users of the variety of language have in common the same linguistic forms as well as the same social habits that limit their language in acceptable way.

Gumbers also presents a prototypical framework to describe how language system can be used within the speech community. He classifies the speech community into different degrees of levels. Therefore, a speech community may multilingual, multidialectal or digloosic users of language. Secondly, he explains how the concept of compartmentalization shows the degree of differences in a system of interaction.

Eckert(2006:60) asserts that the language of a speech community is a mixture of identical habits as a result of constant interaction among the same users of language in a homogenous

society. Chomsky(2010:60) puts emphasis on the ideal users of the same variety of language in a comprehensive homogenous speech community who knows its language and how to use this language perfectly and it is unaffectedly changed by grammatically irrelevant cases like: memory limitations or distractions by using the language in actual performance. While Gumberz's view points is to include heterogeneity by emphasizing on shared behaviors of language use rather than on linguistic knowledge. On the other hand, Chomsky completely rejected it. He puts a great emphasis on the linguistic competence rather than linguistic performance.

Another significant concept of a speech community is that of William Labove which is a mixture of Chomskyan concept of homogeneity and Gumberz's notion of heterogeneity in the speech community. It is like Gumberz's formulation, since Labove puts a great emphasis on linguistic behavior as much as linguistic knowledge. On the other hand, it is like Chomskyan conceptualization of homogenous community, because he asserts the invariant and uniform linguistic knowledge among the users of language in the same speech community. So Labove's model constitute the features of heterogeneity and homogeneity in a single speech community. (Hudson,2011:33).

Labove classifies speech community into different strata and each stratum has to use a possible variety. Labove's model is designed to show the differences among members of the single speech community in using appropriate variety of language. In such a case, Labove's model achieves integrity of the linguistic system of each social group. His model constitutes the features of variation inside the speech community such as : place, role-relationship and topic which have a great impact on the variety of language use(Wardhaugh,2012:77).

In order to document the view points of the sociolinguists cited above, the researchers have concluded that Labove's model constitutes the defining features of homogenous community namely: place, role-relationship and topic which represent the variation among members of the human community.

These defining features should be applied to the texts analysis in order to define the problem of the study which is the meaning of inducement and intimidation in the glorious Quranic texts.

The aim of the study is to differentiate between the meaning of inducement and intimidation in the Quranic language as well as to approach these concepts from the view points of sociolinguistics. It is worth mentioning that the notions of solidarity and intimacy have been chosen from sociolinguistics to make this comparative study comprehensive. The researchers have a strong thought that the glorious Quranic Language is a prototypical example to prove this type of study, since these glorious texts have been sent to different types of people to constitute the fundamental pillars in the foundation of Muslim-community. These texts have been known by their variation of different words and expressions especially words and expression of inducement and intimidation. The study has depended in its texts analysis on Arberry's translation titled ***The Quranic Interpreted in (1955)*** as well as Ali Maulana Muhammad's translation titled ***The Holy Quran in (1917)***.

The Analysis of Glorious Qur'anic Texts

The model of analysis is adopted from William Labove's studies of sociolinguistic analysis that is a amalgamation of homogeneity and heterogeneity in the same social group of people including: place, role-relationship and topic.

بسم الله الرحمن الرحيم

1. إِنَّ الَّذِينَ كَفَرُواْ سَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لاَ يُؤْمِنُونَ(5)

صدق الله العظيم(سورة البقرة)

"Indeed those who disbelieve – it is all the same for them whether you warn them or do not warn them – they will not believe".
(Arberry,1955:5)

The Analysis

Topic: It is an admonishment for disbelievers in heavenly laws. They are admonished to take advantage from their mistakes, but there is no use. They recommit the same sins. Allah almighty gives a vow to excruciates them in Hell that is a penalty for their heresy. In this verse, there is a style of intimidation to frighten the disbelievers that their life is aimless and the winners are the believers. The society includes different types of people. Some of them are good people and innocent and others are sinners. Therefore, two types of style are chosen by the Creator to treat people one is intimidation for sinners and another inducement for believers.

بسم الله الرحمن الرحيم

إِنَّ الَّذِينَ هَادُواْ وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَعَمِلَ

2- صَالِحًا فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ (61)

صدق الله العظيم(سورة البقرة)

"Indeed those who believed and those who were Jews or Christians or
Sabeans – those who believed in Allah and the last Day and did righteousness – will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve"
(ibid,1955:16)

The Analysis

Topic: In these quranic words, Allah almighty wants to give a moral lesson to all people who believe in God and the last day that there is justice for all people even for those who are not Muslim.

In this verses, The speaker considered all the heavenly religions to be the same in front of His justice. He promise the good followers of these religions with Paradise and there is no fear or grief. Those people who believe in other prophets like Jesus and Moses. Allah almighty shows the style of inducement by using the following expressions of solidarity such as: '' no fear will there be concerning them, nor will they grieve'' to make a heavenly justice among followers of religions.

بسم الله الرحمن الرحيم

3- بَلَى مَن كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُوْلَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ(80)

وَالَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ أُوْلَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ(81)

صدق الله العظيم(سورة البقرة)

(80)''Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever''.

(81).'' And those who believe (in the Oneness of Allah - Islamic Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever''. (Muhammad ,1917:16)

The Analysis

Role-relationship: An intimidation of relationship between the Creator and the disbeliever

Topic: The speaker uses the style of power speech that is intimidation to intimidate the infidel. He gives a word that that all those who are disbelievers in God and the last day will be in the Hell.

On the other hand, He uses the style of solidarity to assure the believers that their destiny is Paradise for their obedience. So, the style of inducement is to approach the good people from the justice of Allah.

بسم الله الرحمن الرحيم

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لاَ تَعْبُدُونَ إِلاَّ اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَقُولُواْ لِلنَّاسِ حُسْنًا وَأَقِيمُواْ الصَّلاَةَ وَآتُواْ الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلاَّ قَلِيلاً مِّنكُمْ وَأَنتُم مُّعْرِضُونَ(82)

صدق الله العظيم (سورة البقرة)

" And when We took the covenant from the Children of Israel, "Do not worship except Allah ; and to parents do good and to relatives, orphans, and the needy. And speak to people good [words] and establish prayer and give zakah." Then you turned away, except a few of you, and you were refusing." (Arberry,1955:81

The Analysis

Role relationship: The relationship between the individuals the society Topic: The speaker, in this verse, gives a moral lesson by using the style of inducement, i.e. He enhances the concept of solidarity among the members of the same community by using a certain words and expressions such as:'' to parents do good'' . He uses these words to make Muslims respect their parents and treat them ingratitude. He recommend Muslims not to forget their relatives. It is a kind of intimacy among Muslim-society members.

The God gives us some words that have important meanings to form the fundamental pillars in the formation of Muslim- society. These words have a strong effect on the social relationship among members of the community. These words mentioned are: orphan, the needy, and zakah. These words are used mainly when people believe in the rules of Islam. These words enhance the solidarity and intimacy among Muslims in the same speech community. The orphan, for example, is the one whose parents died and he or she is in need of others to live successfully in the society. The needy is the word used to describe the person who is in need of others and he or she must be helped by all people. The word zakah is a word used by Muslim-community as a part of their religion in order to achieve social justice by distributing a sum of money on the needy and poor people

بسم الله الحمن الرحيم

وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِن ذُرِّ يَّتِي

4 قَالَ لاَ يَنَالُ عَهْدِي الظَّالِمِينَ(123)

1. وَا ذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْناً وَاتَّخِذُواْ مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ(124)

2. وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَداً آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ بِاللَّهِ وَالْيَوْمِ الآخِرِ قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُ قَلِيلاً ثُمَّ أَضْطَرُّهُ إِلَى عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ(125)آمَنَ مِنْهُم

صدق الله العظيم(سورة البقرة)

''And when Abraham was tried by his Lord with commands and he fulfilled them. [Allah] said, "Indeed, I will make you a leader for the people." [Abraham] said, "And of my descendants?" [Allah] said, "My covenant does not include the wrongdoers."

''And [mention] when We made the House a place of return for the people and [a place of] security. And take, [O believers], from the standing place of Abraham a place of prayer. And We

charged Abraham and Ishmael, [saying], **"Purify My House for those who perform Tawaf and those who are staying [there] for worship and those who bow and prostrate [in prayer]."**

‛‛And [mention] when Abraham said, **"My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day."** [Allah] said. **"And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination."**(ibid,1955:123-124-125

The Analysis

Role-relationship The Creator's relationship with the prophet Abraham.

Topic: These verses show us the extent to which is the relationship between the Speaker and the prophet. Allah almighty orders Abraham to build a house for Him in order to teach people that is house represents the authority of Allah in the worldly life. The Creator uses different types of style to enhance His instructions to re-enforce values and morals among His slaves.

The style of inducement is used to show the strong relationship between Abraham and the Muslims to support their prophet and stay around him by doing a number of instructions inspired by the Creator. These instructions are to help the prophet in construction a house for Allah to be a place of prayers for all Muslims in the world as well as a place of security. In these verses, an implied meaning of a certain important words and expressions are used to contribute in the foundation of Muslim- community. These words are: *Imam, Twaf, worship, bow, and prostrate*. For example, the word Imam is one of the most important words used among the Muslim community to refer the social reformer. These words form the fundamental pillars in the construction of Muslim-community.

On the other hand, there are words to represent the style of intimidation to remind the guilty persons that there is inevitable end for their life and they will face their ignominious destiny. For example ‛‛*I will force him to the punishment of the fire, and wretched is the destination.*’’

بسم الله الرحمن الرحيم

يَا أَيُّهَا الَّذِينَ آمَنُواْ اسْتَعِينُواْ بِالصَّبْرِ وَالصَّلاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ(152)

1. وَلاَ تَقُولُواْ لِمَنْ يُقْتَلُ فِي سَبِيلِ اللّهِ أَمْوَاتٌ بَلْ أَحْيَاء وَلَكِن لاَّ تَشْعُرُونَ(153)

2. وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفْ وَالْجُوعِ وَنَقْصٍ مِّنَ الأَمْوَالِ وَالأنفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ(154)

صدق الله العظيم(سورة البقرة)

"O You who have believed, see help through patience and prayer. Indeed Allah is with the patience."

"And do not say about who are killed in the way of Allah " they are dead". Rather they are alive, but you perceive not."

"And We will surely test you with something of fear and hungry and a loss of wealth and lives and fruits, but give good tidings to the patience."

(Muhammad,1917:152-153-154)

The Analysis

Relationship: The relationship between the speaker and His slaves.

Topic: Here Allah almighty shows the relationship between Him and His slaves. He said that there is a reward for people who are believers in God and the constructions of the religion. This type of inducement is used by the Speaker to remind believers that there is a paradise as a reward for their patience. Allah almighty mentions importance of prayer in the life of all Muslims. Socially

speaking the word *prayer* has an implied meaning in the foundation of the Muslim society, since the time of prayer is the place where all Muslims are gathering to pray for the God.

In these verse, Allah almighty uses mixture between the style of inducement and intimidation to give all people a moral lesson on who to live their life peacefully. They have to know their duties in the worldly life and their liability of religion for the sake of God. This mixture of two different styles is enhanced by the use of a certain words and phrases such as: *''a loss of wealth and lives''* *'',fear and hungry'',''but give good tidings to the patience''*

4-Conclusion

It is worth- mentioning that the stylistic analysis is consistent with the view points of the well-sociolinguists cited in the hypothesis of this study. The researchers have found that the two different styles inducement and intimidation are related to the features of sociolinguistic analysis, especially the use of power speech, solidarity and intimacy among members of a speech community.

The model that is used in text analysis is the fundamental features of the speech community namely: place, role-relationship and topic. These features according to the   sociolinguistic studies consist the main components of a social group of people use the same language and dialect or a number of people who are connected by some shared activity, interest and quality. These group of peoples may be different types of social groups such as: towns, cities, small villages , a group of workers and even assemblage of friends. These disparate types of social group use a language or a register that should be appropriate for their time, age and social class.

One important priority of this research is that the writers have reached as an important result. They have proved that the implied meaning of some words and phrases used by Allah almighty to His prophets in the glorious Quranic texts contribute in the construction of Muslim- community configuration. These words and phrases are selected to have a psychiatric effect within all Muslims. These implied Quranic meanings have changed individuals Muslims into immutable communities based on morals and values. For example, the word: *Imam* gives all Muslims the indication that Imam is a social reformer.

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