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Politeness in Dialogues between Allah and his Prophets in the Holy Quran

أدب الحوار بين الله ورسله في القرآن الكريم

A Thesis Submitted in Partial Fulfillment for the Requirement of the degree

of M.A in English Language (Applied Linguistics)

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Dedication

*I would like to dedicate this effort to my beloved family,
best friends and colleagues.*

Acknowledgements

First of all, I would like to thank Allah Almighty for giving me insights to follow and strength to finish this work. I seek his forgiveness and blessings.

I would like also to hand my supervisor Dr. Abdarahman my gratitude to his advice and valuable guidance through the stages of this research, his contribution was priceless.

I thank all who help me in finishing this work.

Abstract

The main aim of the study is to investigate the use of Politeness in Dialogues between Allah and his Prophets in the Holy Quran. The researcher has followed the descriptive analytical method in collecting and analyzing data, while discourse analysis was used for Quranic verse explanation. The study has reached in to some findings the most important ones are: There are different types of strategies of politeness used in Quranic text in general and in dialogue between Allah Almighty and the prophets. The politeness images in the dialogue always used to relax and comfort the hearer, besides giving the fundamentals of specific religion principle in the clearest shape.

Based on the findings, the researcher recommends the following: Studies investigating politeness in Holy Quran should be done in a wide manner for the purpose of showing how Quran addresses messages. Researcher recommends educationists to teach such kind of politeness for young generation because it is useful in persuasion and strengthening beliefs.

المستخلص

إن الهدف الأساسي من هذه الدراسة هو بحث صور التهذيب في آيات القرآن في الحوار بين الله عز وجل والأنبياء. ولقد اتبعت الدراسة المنهج الوصفي التحليلي والذي يتم عن طريقه جمع البيانات وتحليلها، أما تحليل الخطاب فيتم فيه شرح مضمون آيات القرآن التي وردت في مخاطبة الله لأنبيائه بصورة مباشرة. لقد توصلت الدراسة إلى مجموعة من النتائج أهمها: توجد عدة صور لأسلوب الخطاب اللطيف في القرآن بصورة عامة وفي مخاطبة الله لأنبياء الثلاثة (آدم وموسى وإبراهيم) بصورة خاصة وتستخدم لتثبيت المفاهيم و الإقناع وتثبيت الحجة. أسلوب اللطف دائماً يستخدم لتثبيت فؤاد النبي وجعل الحوار فيه الإلفة والسكينة له، مع توضيح شرائع الدين في أبهى وأجل صور. واستناداً إلى النتائج توصي الباحثة بالآتي: ينبغي أن تحظى مثل هذه الدراسات بمزيد من العناية من قبل الباحثين لما فيها من أساليب بلاغية في القرآن الكريم وإظهاراً لرحمة الله سبحانه بعباده. كما توصي الباحثة بتدريس مثل هذه الصور للناشئة لما فيها من أسلوب أخاذ في تقوية الإيمان بالله تعالى.

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Chapter One

Introduction

1-0: Background of the Study:

This study is about the politeness of some holy Quran dialogues (Conversation) between the prophets and (Allah) and how this phenomenon happened. Communication is mentioned in holy Quran more than one time and all of us believe in that this Communication is really happened.

Unlike most previous studies, the present study deals with politeness in religious discourse from Socio-pragmatic point of view. It is a study of the way in which people communicate appropriately and politely according to set of divine laws as embodied in the Holy Quran. So this study will try to find out the truth of polite dialogues between prophets (Ibrahim, Musa, and Adam) and their God.

1.1: The Statement of the Problem:

All human beings have a language, to communicate with each other, and this is a human nature, to have a language to communicate with. But when Allah (Subhana watala) communicated with prophet Musa, the sort of the communication was very vague many people fail to investigate exactly how Allah communicated with prophet Musa.

1.2: Significance of the Study:

- This study will give us a new scope of understanding the verses of the Holy Quran and its interpretation.
- The present exploratory study aims to contribute towards a better understanding of how politeness in this particular type of material (i.e. the Quran) operates.

1.3: Objectives of the Study:

- The researcher aims at investigating the use of language in the Holy Quran between the human and their Creator.
- To examine the various ranges of strategies and sub strategies of politeness as used in the Holy Quran and to show their forms and functions.

1.4: Questions of the Study:

- a- To what extent are prophets polite in their dialogue with Allah?
- b- To what extent are the messages conveyed to the prophets?

1.5: Hypotheses of this Study:

- a- The prophets are highly polite in their dialogues with Allah.
- b- The messages are conveyed excellently.

1.6: Methodology of the Study:

The researcher uses van Dijk's ideological methodology to analyze the verses of Holy Quran.

1.7: Limits of the Study:

Data collection of this paper is limited to extracts from the Holy Quran.

This study is limited to the Sudan University of Science and Technology. It is conducted in the year 2016.

1.8: Definition of Terminologies:

- Religion
- Ideology:

1. *I*: visionary theorizing

2a: a systematic body of concepts especially about human life or culture *b*: a manner or the content of thinking characteristic of an individual, group, or culture *c*: the integrated assertions, theories and aims that constitute a sociopolitical program C-D-A- Critical Discourse Analysis is an interdisciplinary approach of the study of discourse that view language as a form of social practice. Van Dijk, (2008)

Chapter Two

Literature Review and Previous Studies

This chapter introduces literature review related to the topic. In this chapter, the researcher will show the dialogue happened between God and his prophets.

The information is taken from Quran verses to give details about this communication. So, this study is divided into two parts:

Part one: Theoretical frame work.

Part two: Previous studies related to the topic.

Part one: Theoretical framework:

This can be seen as one of the most effective and successful methods of teaching and preaching. A close examination of the different The Quran patterns of address

As stated by Al-khatib “Broadly speaking, patterns of address in the Holy Quran can be classified into three main types: communicating a message by addressing the reader directly, communicating a message through storytelling, and communicating a message by exemplifying see Abdalati (2010); Mustafeh (2011).

2.0: The direct method of address

This is usually done by directly addressing the readers or a particular group of people (i.e., without asking the prophet to tell them on behalf of Him) as “O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly and afterwards become full of repentance for what ye have done” translation of the Holy Quran, Al Hujurat (2010: 49).

This technique is found to be the most common method used in the Quran. The core feature of this method is its emphasis on a particular set of facts. It helps the reader to know the facts about a particular topic and then to decide his/her actions accordingly. This method can be seen as an explicit method of persuasion, which presents enough evidence to make the claim. Through the given evidence and facts, the readers can have a firsthand experience of his/her rights and obligations as a husband, wife, neighbor, friend, employer, employee, etc.

It has been noticed that this technique is frequently used in the Quran so as to direct people toward God and faith and to give them some lessons on the basics of Islam. Here is an example:

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. (Translation of the Holy Quran, Al-Nisa: 43)

These verses, which are given in the form of imperative sentences, are used here as commandeering statements ordering the target people to accomplish a particular goal or assignment according to a particular set of norms and standards. The widespread use of this feature (i.e., directives) in the Quran suggests, as will be seen later, a more intimate relationship here between God and man (see the bald on-record strategy below).

2.1: Storytelling:

A close examination of the different chapters of the Quran shows that different types of stories form almost one-third of the Quran. This is one of the key methods through which the Holy Quran aims to deliver knowledge and achieve Islamic education Mustafeh (2011); Abas (2000). Speaking of the aims of using this method, The Quran Blog (2010) demonstrates that:

Among the aims of the Quran story are stressing the unity of the Divine Message, the unity of the methods the messengers use to call to the way of God, the unity of the spiritual world they live in while making efforts to deliver the Message and in enduring the trials and tribulations in executing their missions, including the challenges mounted against them by their adversaries.

2.2: Exemplifying:

This technique is different but closely related to the previous one (i.e., storytelling) in that many stories are used for the purpose of exemplifying. There are two types of exemplifying found in the Quran: direct examples and indirect examples. Direct examples are those that use the word “exemplify” explicitly (see example 3 below). On the other hand, indirect examples are those that speak of a particular case – taken as self-exemplifying cases. Most of the given examples are tales of prophets and nations of the past. Examples given in the Quran shows that they are used for the following reasons, among others: 1. Reminding people of matters of faith 2. Clarifying a particular point of view 3. Speaking of matters of the family and societal order 4. Discussing moral principles 5. Speaking of life after death, reward and punishment.

2.3: Politeness strategies:

Having established an idea about the text-building mechanisms of chapters and the methods of address used, we turn our discussion to politeness strategies. A substantial part of the discussion will be focused on how politeness is manifested, the type of strategies employed, and their linguistic realizations in the Quran verses. Selected portions of the verses from the data under discussion are used as examples.

2.4: Bald on-record:

The bald on-record strategy does nothing to minimize threats to the hearer’s “face.” Brown and Levinson (1979: 95) assume that a situation requiring maximum efficiency justifies the use of bald-on-record strategies, which focus

on clarity and efficiency, conform to Grice's maxims, and pay attention to face. Evidence from the present study seems to support this allegation. It has been observed that some verses of the Quran are as informative as required (Grice 1975), namely they are given directly and clearly that they should not cause the hearer to produce implicatures. These types of verses are referred to in the Quran as the basic verses (i.e., verses of established meaning) "He it is who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical" (translation of the Holy Quran, Al- Imran 2010: 7). The basic type of verses contains instructions and guidelines on what is, and what is not, permissible in Islam. It seeks to set out the Islam general policy towards several issues of human beings' life, to list the principal instructions for the believers, to protect the orphans' wealth and safeguard their rights, for instance. Al-khatib, (2012, p.491)

Example:

Say: He is God, the One and Only; God, the Eternal, Absolute; He begotten not, nor is He begotten; and there is none like unto Him. (Translation of the Holy Quran, Al-Ikhlās: 112)

((قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4)))

Another case in which the bald on-record strategy is used in the Quran is when the FTA is in the interest of the hearer. See the example below:

Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than God; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, (Translation of the Holy Quran, Al-Maidah: 3)

"... حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا

إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)) {البقرة: 173}"

2.5: Positive politeness strategies:

Brown and Levinson (1987) contend that positive politeness utterances are used as a kind of “metaphorical extension of intimacy.” They are employed to imply common ground or sharing of wants even between strangers. Brown and Levinson (1987) spoke of 15 positive politeness strategies. Results from our analysis show that all of these strategies are used in the Quran, though to varying degrees, except the strategy of joking. The most common positive politeness strategies which have been attested to in the data are: attending to hearer’s interests, needs, wants, intensifying interest to the hearer, exaggerating interest, approval, sympathy with the hearer, offering and/or promising, and lastly “assume or assert reciprocity” strategy.

Detailed analysis of each strategy follows.

2.6: Notice; attend to hearer’s interests, needs, wants:

As stated earlier, positive politeness is redress directed to the hearer’s positive face, his or her persistent desire that his/her wants or actions should be thought of as acceptable and desirable. Insofar as this study is concerned, redress here consists in partially satisfying that desire by communicating the message that the addresser’s own wants or desires are, in some respects, similar to the addressee’s wants and desires (Brown and Levinson 1987), especially, if we know that sincere believers spend every minute of their life hoping only to win God’s approval and doing those things that they hope God will most approve of. The example below illustrates how sincere believers will be rewarded in return for their sincere faith:

Verily those who say, “Our Lord is God,” and remain firm (on that Path) – on them shall be no fear, nor shall they grieve. Such shall be Companions of the Gardens, dwelling therein (for aye): a recompense for their (good) deeds. (Translation of the Holy Quran, Al-Aḥqaf: 13–14)

2.7: Intensify interest to hearer:

Brown and Levinson (1978, 1987) argue that another way for a speaker to communicate to a hearer that he shares some of his wants is to intensify the interests of his own contributions to the conversation, by “making a good story.” This may be done by pulling the listening right into the middle of the events being discussed. In example 8 below, the first verse is trying to intensify interest to the believers by having them guess the type of bargain that will save them from a grievous penalty. In the third verse, God once again shows intimacy with the believers by presupposing that the servants like to be forgiven for their sins and to be admitted to gardens beneath which rivers flow, and to beautiful mansions in Gardens of Eternity, too (i.e., assert or presuppose knowledge of and concern for the hearer’s wants). For adding more politeness, the same verse uses hedges that have positive politeness – assuring the believers of the great attainment – by saying, “That is indeed the supreme achievement.” In the next verse, another way of intensifying the interest to the readers is by using the expression *bashshir* meaning ‘give glad tidings.’ We propose to treat *bashshir* here as a mitigator because it helps reduce the illocutionary force of the direct requests demonstrated in the previous verses.

2.8: According to what ibnkathir, (2001) states:

(وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ

فَتَكُونَا مِنَ الظَّالِمِينَ (35))

Translation of this verse:

(35) And we said: O Adam, dwell, you and your wife in paradise and eat there from in {ease and} abundance from where ever you will.

But do not approach this tree, lest you be among the wrong doers,,

(O Adam ! Dwell you and your wife in the paradise and eat both of you freely with pleasure and delight, of thing there in where ever you will,

But come not near this tree or you both will be of the zalimin.

(wrong doers).

2.9: Translation of this verse:

(... فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ وَلَكُمْ

فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ (37))

(36) But satan caused them to slip out of it and removed them from that {condition} in which they had been. And we said,

God down, {all of you}, as enemies to one another, and you will have up on the earth a place of settlement and provision for a time)

(Then the shay tan made them slip there from) either refers to paradise, and in this case , it mean that shay tan led Adam and Hawwa, away from it, as Asim bin Abi-An –Najudrecited it. It is also possible that this Ayah refers to the forbidden tree .in this Case, the Ayah would mean, as Al-Hassan and Qata dah stated, (He tripped them. in this case,

(Then the shay tan made them slip there from) means, Because of the tree, just as Allah said.

(And got them out from that in which they were) meaning.

The clothes, spacious dwelling and comfort table sustenance.

(We said: Get you down, all, with enmity between your selves, on earth will be a dwelling place for you and an enjoyment for a time)

Limited life, until the commencement of the Day of Resurrection.

2.10: Translation of this verse:

(... فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (37))

(37) Then Adam received from his lord {some} words,¹⁹ and he accepted his repentance . Indeed, it is he who is the Accepting of repentance, the merciful.

2.11: Translation of this verse:

(وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ۖ قَالَ أَوَْلَمْ تُؤْمِنُ ۖ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (260))

{260} And (mention) when Abraham said, My lord, show me you give life to the dead,, (Allah) said, Have you not believed?

He said yes, but { I ask } only that my heart may be satisfied. {Allah} said, Take four birds and commit them to yourself. 91

Then {after slaughtering them} put on each hill pportion of them, then call them- they will come {flying} to you in haste.

And know that Allah is Exalted in Might and wise.

My lord! Show me how you give life to the dead,

He (Allah) Said: “Do you not believe!”

He (Ibrahim) Said: “yes (I believe) , but to be strong in faith”

The scholars said that,

There are reasons behind this request by Ibrahim .for instance,

When Ibrahim said to Nimrod.

(....رَبِّي الَّذِي يُحْيِي وَيُمِيتُ...)

My lord Allah) is He wanted to solidify his knowledge about resurrection by actually witnessing it with his eyes.

(...رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى ۖ قَالَ أَوْ لَمْ تُؤْمِنُ ۖ قَالَ بَلَىٰ وَلَكِن لِّيَطْمَئِنَّ قُلُوبِي ۖ..)

We are more liable to be indoubt than Ibrahim when he said "my lord!

Show me how you give life to the dead".

Allah Said, "Don't you believe!"

Ibrahim Said, "yes (I believe) ,but (I ask) in order to be stronger in faith".

The Answer to AL-khalils Request.

Allah Said,

(قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ...)

He said:" Take four birds, then cause them incline towards you"

Scholar of Tafsir disagreed over the type of birds mentioned here, although this matter is not relevant due to the fact that the Quran did not mention it .

Allah's statement ,

"فَصُرُّهُنَّ إِلَيْكَ ..."

Cause them to incline toward you, means, cut them to pieces.

This is the explanation of Ibn Abbas, Ikrimah, said bin Jubayr,

Abu Malik, Abu AL-Aswad Ad-Dili, Wahb bin Munabbih, AL-Hassan

And As-suddi.

(ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (260))

And then put a portion of them on every hill, and Call them, they will come to you in haste.

Therefore, Ibrahim Caught four birds, Slaughtered them, removed the feathers, tore the birds to pieces and mixed the pieces together He then placed parts of these mixed pieces on four or seven hills.

Ibn Abbas said,

"Ibrahim kept the heads of these birds in his hand-Next, Allah Commanded

Ibrahim witnessed the feathers, blood and flesh of these birds fly to each other, and the parts flew each to their bodies, until every bird came back to life and came walking at a fast pace towards Ibrahim, so that the example that Ibrahim was witnessing would become more impressive.

Each bird came to collect its head from Ibrahim's hand, and if he gave the Bird another head the bird refused to accept it.

When Ibrahim gave each bird its own head, the head was placed on its

body by Allah's leave and power this is why Allah said,

"وَأَعْلَمَ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (260)"

And know that Allah is All-Mighty, All-wise.

And no one can ever whelmore resist him. Whatever Allah wills, occurs with
outhindrance, because he is the All-mighty, supreme above all things, and he is
wise in his statement, action, legislation and decrees.

Abdur –Razzaq recorded that Ma'mar said that Ayub said that Ibn Abbas
commented on that Ibrahim said (but to be stronger in faith).

"To me, there is no Ayah in the Quran that brings more hope than this Ayah".

2.12: IbnAbiHatim recorded that Muhammed bin AL-munkadir:

said that,

(وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ ۚ قَالَ لَنْ تَرَ بِي وَلَكِنْ انظُرْ إِلَى
الْجَبَلِ فَإِنْ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي ۚ فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۚ
فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ (143))

Translation of this verse:

(143) And when Moses arrived at our appointed time and his lord spoke to him
, he said, "My lord, show me {your self} that I may look at you" {Allah}

Said, "You will not see me, 365 but look at the mountain, if it should remain in
place, then you will see me." But when his lord appeared to the mountain, he

rendered it level,³⁶⁶ and Moses fell Unconscious. And when he awoke, he said, "Exalted are you! I have repented to you, and I am the first of the believers".

Musa ask to see Allah:

Allah said that when Musa Came for his appointment and spoke to him directly, he asked to see him, (" Oh! my lord! Show me {yourself}, that I may look up on you" Allah said: "You Cannot see me" You cannot (Lan) by no means indicates seeing Allah will never occur, as(the misguided sect of)

AL-Mu'tazilah Claimed. The Hadiths of Mutawatir grade narrated from the messenger of Allah, affirm that the believers will see Allah in the hereafter.

We will mention these Hadiths under the explanation of Allah's statement (some faces that Day shall be radiant look at their lord.)^{75:22-23}

(In earlier scriptures, it was reported that Allah said to Musa, "O Musa! No living soul sees me, but will perish, and no solid but will be demolished,

"Allah said here, (So when his lord appeared to the mountain, he made it Collapse Imam Ahmed recorded from Anas bin Malik that the prophet said about Allah's saying.

(And when his lord appeared to the mountain,) only the extent of the little finger appeared from him,

(He made it collapse) as dust, (And Musa fell down unconscious) fainting from it, IbnJarir recorded these because of the relation to the word AL-Ghashi.

(Then when he (Musa) recovered his senses) after he lost consciousness

(He said: Glory be to you") thus, praising, glorifying and honoring Allah since no living soul could.

2.13: According to what Sayyid Qutb (1984) states:

Then call them back and they will come to you in haste. Know that God is Almighty, Wise."(Verse260)

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى ۖ قَالَ أَوْ لَمْ تُؤْمِنْ ۖ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۖ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (260)

It is the usual tale of curiosity about the great mystery of life and creation. When this curiosity is expressed by a devoted and pious person like the prophet Abraham, it proves that there are times when even the most favored and believing of God's servants experience a passionate urge and ambition to discover the secrets of creation.

Here curiosity is not motivated by lack of conviction or the demand for proof to confirm one's faith, but has a different flavour, excited by a spiritual yearning to see and share one of God's most fascinating secrets.

This privilege, even for someone like Abraham, has a unique honor and a flavor of it's own, different even to that of faith itself. It is a natural and spontaneous desire to know and learn how the divine will operates, not in order to believe or obtain proof, but to experience total peace and gain reassurance.

Abraham's experience and the short dialogue which accompanied it reveal several perceptions of faith which the human heart, if it so desires can experience and enjoy.

Abraham was seeking the reassurance of seeing God's hand at work and the satisfaction of seeing a hidden mystery unfold before him. God was aware that Abraham was a devout believer and that his inquisitiveness had arisen out of

the quest for knowledge. The episode also serves to inform and educate and reveal God's compassion and benevolence towards a faithful and curious servant.

God responds favourably to Abraham's request and exposes him to a direct personal experience to satisfy his curiosity giving him the following instructions:

"Take four birds and draw them close to you, then{having cut them into pieces} place a part of them on each mountain. Then call them back and they will come to you in haste. Know that God is Almighty, Wise"(verse 260)

The instructions meant that Abraham should choose four birds and make sure of having them close to him so that he would be able to know every little detail of their appearance so that he could unmistakably identify them at any time. He would then have to kill them and cut them into pieces before placing different part of their bodies on the surrounding mountains.

He would then call them to come over to him, and their parts will join again, life is breathed into them and they could speedily come to him. All this took place in reality.

Thus Abraham was able to witness the secret of breathing life into the dead unfolding before his own eyes. It is the secret that occurs all the time, but people only see it's effects after it's process has been completed. It is the greatest mystery of life, which was created in the first instance by God out of nothing, and which renews itself an infinite number of times in every new living thing. Abraham saw with his own eyes the birds he killed and placed portions of their bodies far apart, returned to life and moving in full vigor.

How could all this take place? It is the one mystery that continues to elude human perception. Even if one was to undergo Abraham's experience and

witness the actual act of creation, one would not comprehend it's reality or how it is accomplished. It is the prerogative of God Almighty, of whose perfect and absolute knowledge man can acquire nothing, except by His will. It is God's will that this sphere should remain beyond the bounds of human knowledge, possibly because it is beyond man's comprehension and is not required for the fulfillment of man's mission on earth.

Until God allows the curtain to be raised on this issue, man's aspiration to grasp the coveted secret of life shall remain unfulfilled. If, however, he were to persist in his defiance of God's authority and continue to trespass in regions that are the exclusive domain of the Divine, his efforts would forever be in vain and yield nothing.

2.14: Establishing Man's Authority:

The opening scene is an awesome one. We are in the presence of God Almighty and the Supreme of the angels: "your Lord said to the angels, I 'am appointing a vicegerent on earth.' They said, 'Will You appoint on it someone who would spread corruption and shed blood, whereas we celebrate Your praises and extol Your holiness?' He said, 'I surely know that of which you have no knowledge.' "(Verse 30)

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ

الدَّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (30)

God, in His infinite wisdom, decided to hand over the earth's affairs and destiny to man and give him a free hand to use, develop and transform all its energies and resources for the fulfillment of God's will and purpose in creation, and to carry out the pre-eminent mission with which he was charged.

It may be assumed, then, that man has been given the capability to take on that responsibility, and the necessary latent skills and energies to fulfill God's purpose on earth.

It may, therefore, be concluded that a perfect harmony exists between those laws that govern the earth and the universe, and those governing man's powers and abilities. The aim of this harmony is to eliminate and avoid conflict and collision, and to save man's energies from being overwhelmed by the formidable forces of nature.

This clearly indicates that man is held in high regard in God's sight, and occupies a prominent position in the system of the universe, bestowed on him by God himself. This is neatly encapsulated in the glorious statement:

"I am appointing a vicegerent on earth." (Verse 30) The impact of this statement becomes even more profound and impressive, as we reflect on man's contribution and achievement on earth and beyond.

"They said: 'Will you appoint on it someone who would spread corruption and shed blood, whereas we celebrate your praises and extol your holiness?' "

(Verse 30) The angels' reply suggests that they were aware of man's nature and disposition, either through some past experience on earth or special inspiration or direct information. Thus, they were able to surmise that he would spread corruption and shed blood on earth.

Furthermore, by nature, angels can think only of absolute goodness and complete peace. Hence, they perceive that total dedication to the praise of God should be the sole and ultimate purpose of existence. They were already carrying out this purpose, extolling God's praises and glorifying Him at all times.

The angels were not privy to God's will and His purpose in setting up the earth and creating the various forms of life on it. They were not aware of God's plan to have the earth developed, cultivated and enriched at the hands of man, His vicegerent there. It is true that man would commit corruption and shed blood, but even this apparently evil aspect of his function turns out to be for the best. It is a necessary consequence of perpetual progress and development, and the changes brought about by a ceaseless endeavor in pursuit of better and higher things in this world.

Thus, they are given God's answer which settles the matter: " He said: "I surely know that of which you have no knowledge.' "(Verse 30) "And He taught Adam the names of all things and then turned to the angle and said, 'Tell Me the names of these things, if what you say is true.' They said, 'Limitless of e you in your glory! We only know what you have taught us. Indeed, you alone are all-knowing, wise. 'He said, Adam! Tell them their names.' When he had told them all their names, He said, 'Have I not said to you that I know the secrets of that are in the heavens and the earth, and I know all that you reveal and conceal?' "(Verse 31-33)

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ
 (31) قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (32) قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ (33)

The passage takes us right into the very scene in which we can see the angels in God's presence, and witness how He entrusts man with the task of God's vicegerent on earth. He has given man the great secret of knowledge and cognition, as well as the ability to assign names to persons and objects which serve as symbols denoting whatever they are assigned to, even though they are

no more than sounds and words. The ability to know and name objects has had the most profound effect on man's life on earth. We can only imagine what life would have been like without this communication tool to appreciate its value. Indeed, without it, human life and interaction would have been unthinkable, and there would have been no progress beyond a very primitive state. Without such ability, all communication would have necessitated related to a tree, a mountain, or a particular person, then that person should be brought before the group, or they should all go to the tree or mountain. Indeed, without the ability to use names and symbols, human life could not function.

The angels have no use for such an ability because it is not required for their role. Therefore, they have not been given it. When God, having bestowed this great honor on Adam, asked the angle to identify certain objects, they could not because they did not possess the ability to use symbols and assign names or titles to things.

They admitted their inability and recognized the limits of their knowledge, prompting the comment that followed: "He said, ' Have I not said to you that I know the secrets of what is in the heavens and the earth, and I know all that you reveal and conceal?" (Verse 33)

2.15: Man's First Test:

The story continues: " When We said to the angels,' Prostrate yourselves before Adam', they did so." (Verse 34)

((وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ (34))

This is undoubtedly the highest accolade bestowed upon man. For, despite the fact that he would commit corruption on earth and shed blood, he was elevated above the angels, endowed with the secrets of knowledge, and given a free and independent will to choose his destiny. Man's dual nature, his ability to

determine his own course of action, and the trust he carries to pursue God's guidance by his own means are all aspects of the high esteem in which he is held. The angels prostrated themselves before Adam in obedience to God's command, "except for Iblis who refused, swelled in insolence, and was thus an unbeliever"(Verse 34)

((وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ (34))

Here we see evil manifested in Satan's behavior as he disobeys God Almighty, vainly refuses to recognize honor where it is due, persists in his error and closes his mind to the truth.

The general drift of the narration suggests that Iblis was not one of the angels; rather, he was with them. For, had he been an angel, he would not have disobeyed God, since the angels' foremost characteristic is that they "do not disobey God in whatever He commands them and always do what they are bidden." (66:6) The fact that the Arabic construction here makes an exception in relation to Iblis does not mean that he is, or was, one of the angles. The exception is justified on the basis that he was with the angles. This is perfectly acceptable in Arabic, which allows the construction "the whole clan arrived but not Ahmad" without implying that Ahmad is a member of the clan.

Furthermore, the Qur'an specifically identifies Iblis as belonging to another type of extra-terrestrial creatures, the jinn, who are created out of fire, eliminating the idea that he was, at any time, an angel. (See 15:27 , 18:50, and 55:15)

The battle lines are drawn, and the long struggle commences between Iblis, the epitome of evil, and man, God's vicegerent on earth.

This battle is fought within man's own conscience. Its outcome will be in man's favor as long as he exercises his will and remains faithful to his covenant with God.

Evil will triumph only if man succumbs to his own desires and alienates himself from his Lord.

And we said to Adam, "Dwell you with your spouse in Paradise and eat freely whatever you wish of its fruit, but do not come near this on tree, lest you would be wrongdoers." (Verse 35)

(وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ
الظَّالِمِينَ (35))

They had been allowed access to all the fruits of Paradise with the exception of one tree. That tree may be seen as a symbol of the things forbidden to man on earth, without which there would be no freewill for him to exercise. Man would have been indistinguishable from animals, acting on mere instinct. Without forbidden things, there would be no way of testing man's willpower and resolve in fulfilling his covenant with God. The human will is the deciding factor, and those who do not exercise their will, despite their human form, belong with animals and irrational creatures.

"But Satan lured them away from it {Paradise} and thus caused them to be ousted from where they had been." (Verse 36) So graphic is the Arabic word, *azallahuman*, used here to express the act of luring away. We almost visualize the scene of Adam and Eve being tempted and maneuvered so that they slip and fall out of Paradise.

Thus the test is over. Adam forgot his covenant and yielded to temptation, invoking God's inevitable judgment that they should be sent down to earth. "We said, 'Get you down. You shall be enemies to one another. On earth you

shall have an abode and sustenance, for a while." (Verse 36) This was the signal for the battle between man and Satan to commence and continue until the end of time.

But Adam, by virtue of his basically good and sound human nature, was awakened to his oversight and was saved by God's boundless mercy, which is always close at hand for the repentant to seek. "Thereupon Adam received from his Lord certain word, and He accepted his repentance; for He alone is the One who accepts repentance, the Merciful." (Verse 37)

((فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (37))

God's final word has been spoken, and His full covenant with Adam and his offspring as His vicegerents on earth has been sealed and brought into effect. This covenant outlines the conditions that bring mankind prosperity and those that lead people to ruin. "We said, 'You shall all descend from it {Paradise}. Guidance shall reach you from me. Those who follow my guidance shall have nothing to fear nor shall they grieve, but those who deny and gainsay our revelations shall have the fire, wherein they shall abide.'" (Verses 38-39)

(قُلْنَا اهْبِطُوا مِنْهَا جَمِيعاً فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (38)
وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (39)

Thus the battlefield was transferred to its proper location, the planet earth, and the battle was to rage on unabated. From that early moment man was taught how to triumph over evil, and what would bring about his defeat and condemnation. It is now for him to choose how to act.

2.16: Points to Consider:

It is quite clear that when God told the angels that He was appointing a vicegerent on earth, He intended Adam and his descendants to settle there.

Hence, the question arises about the purpose behind the forbidden tree and the ordeal that Adam and his wife had to endure. Why was it all necessary to justify Adam's coming to earth, since he was meant to live on it in the first instance?

It seems that all this was part of Adam's training and preparation for the task ahead. The test was necessary in order to awaken his inner powers and latent ability to face up to temptation, so that he could see for himself the consequences of his actions and bear responsibility for them. It was also necessary to let man identify his enemy, and to give him a taste of repentance so that he would feel the need to return to God and seek His help and forgiveness.

The forbidden fruit, Satan's deception, Adam's disregard of his covenant with God, his grave error, subsequent realization and profound sorrow for what he had done, and his pleading for God's forgiveness, encapsulate the ever-recurring cycle of human experience.

God Almighty, in His infinite wisdom and mercy, has seen fit that man should undergo this experience before he came to settle on earth, where he was to be the master. Man was going to face this experience time and again in order to be properly equipped to cope with the rigors of his fight with Satan and the evil he represented.

We may also ask: where did all that happen? What was this 'paradise' where Adam and his spouse had lived for some time? Who were the angels? Who was Iblis? How did God communicate with them all, and how did they speak to Him?

Knowledge of these and other similar matters found in the Qur'an is exclusive to God Almighty. God, in His infinite wisdom, knows that such details, and similar information, are of little consequence in the fulfillment of

man's mission as God's vicegerent on earth. Just as God has favored man with the secrets of many physical laws and control over many physical events, He has withheld certain others as they are of no immediate benefit to man.

Thus, despite the vast and amazing knowledge of life and the universe that he has been able to accumulate, man remains completely ignorant of what lies beyond the present moment. None of the tools of knowledge, intuition or technology enable him to gain knowledge of the immediate future in any degree of certainty. No human being can even know if his next breath will be his last. This is a typical example of the kind of knowledge that is withheld from man because it is not needed for the discharge of his duties as God's vicegerent.

Indeed, were man to have access to such knowledge, it could well impede the fulfillment of those duties.

For this reason it would be futile for man to persist in pursuing such knowledge, since he does not have the means to obtain it. All efforts expended in this direction will be fruitless and would simply lead nowhere.

On the other hand, the lack of license to penetrate the unknown does not give man the right to deny it. Denial is in itself a judgment which must be based on knowledge, but this is out of bounds for the human mind because it is not a prerequisite for man's life and role on earth.

To succumb to myth and superstition is extremely serious and harmful, but it is even more serious to deny the unknown or refuse to take it into account simply because it is beyond the limits of human perception and understanding. Such an attitude reduces man to the level of animals which can only live within the realm of the material world of the senses and are not capable of going to the wider universe beyond.

We ought, therefore, to leave the knowledge of the unknown to God and be satisfied with whatever glimpses He allows us into it that would improve our understanding and the quality of our life and behavior. With accounts such as that of Adam and Eve, we must reflect on the universal and human truths, concepts, morals and impressions the story conveys and on man's nature and values, and their place within the context of the wider existence. That should prove a far more useful pursuit.

2.17: Man, the Master on Earth:

With that in mind, we shall now have a close, but brief, look at the concepts, facts and ideas that can be derived from this story.

Foremost among these is the great value Islam assigns to man, his role on earth and his position in the universal system as well as the values by which he will be judged. Equally important is man's commitment to God's covenant which forms the basis upon which man's mission on earth is founded.

The high regard in which man is held in God's universe is manifested in the divine will to declare man a vicegerent on earth and in the symbolic gesture of ordering the angels to prostrate themselves before him, and the subsequent condemnation of Iblis who refused to join them. It is also evident in the care and the kindness with which God has blessed man from the start.

From this emerge a number of fundamental concepts and considerations which are relevant to both intellectual and practical aspects of human life.

The first of these is that man is the master over this earth; everything in it has been created for his benefit and pleasure. This elevates man above all other beings and forbids his subjugation or humiliation for the sake of material achievement. Man's humanity must be respected and safeguarded; none of his fundamental rights or values should for any reason be violated or abused.

Material things are meant to serve man and are made to promote his humanity and enhance his existence. It, therefore, stands to reason that achievement must not come at a price that would undermine fundamental human values, or at the expense of man's dignity or integrity.

Secondly, man's role on earth is of the highest importance. Man, rather than the means of production or distribution, is the force of change on this earth; he influences and alters the course of all life on it. Contrary to the materialistic view, man is the master, not the slave, of the machine.

The Our'anic view of man as a vicegerent on earth accords him a distinguished status and a central position in the divine order. Through a number of vital and complex relationships, man's commission on earth linked to other parts and forces of the physical world such as the stars and planets, the wind and the rain, the sun and the skies. All these phenomena are evidently designed, and are made to interact and converge, to serve the purpose of sustaining life on earth and to assist man in fulfilling the purpose of his existence on it. This view of man is easily distinguished from, and vastly superior to, the feeble and negative role assigned to him by materialistic philosophies.

All such views advocate their own means to promote develop and preserve human life and values. The erosion of human freedom, dignity and values we see in materialistic societies as a result of the relentless drive towards material prosperity and progress, is but one facet of their godless view of man and his role on earth.

The Islamic view, on the other hand, leads to a deeper appreciation of moral values and ethical behavior. It teaches man to appreciate highly such virtues as religious belief, righteousness and honesty, which are indeed the terms on which his covenant with God was originally based. These virtues and values supersede and override all material ones. This is not to say that material

objectives and considerations are unimportant; indeed, they are vital for the fulfillment of man's commission as God's vicegerent on earth. But they must not be allowed to overshadow or usurp the fundamental higher ones.

Unlike materialistic creeds and principles that dismiss spiritual values, Islam aims to always guide man towards a decent and moral life. Production, consumerism and the satisfaction of man's carnal instincts and desires are not all that life is about.

The Islamic view clearly accords to human will a lofty position, as the cornerstone in man's covenant with God. Free-will is also seen as the essence of man's responsibility and accountability. Man can attain a status higher than that of the angels by remaining, through his own choice and free-will, true to his covenant with God, and by not yielding to his desires or succumbing to temptation. However, he can also debase himself by allowing his desires to get the better of his will, and temptation to overcome faith and common sense, and by neglecting his commitments towards God Almighty.

This way of looking at man and his place in the world accords the human species further honor and esteem, and reminds us constantly of what leads to happiness and fulfillment and what ends in misery and degradation.

We are also constantly reminded through Adam's story of the battle between belief and denial, truth and falsehood, guidance and error. Man's own soul is part of the battleground, while man himself is the protagonist who may either win or lose.

2.18: The Concept of Sin:

Finally, we have the Islamic view of sin and repentance. This view is very clear and simple, with no mysteries or complications. Sin repentance is two very personal acts. Contrary to the Christian doctrine of original sin, no sin is

ever imposed on a person prior to his or her birth. Nor, as the Church claims, is there 'divine' atonement in which Jesus, whom they allege to be the son of God, was crucified to free humanity of Adam's sin. Adam took full responsibility for his sin, which he personally committed. Having repented, he was simply and easily absolved of it. Any sins committed by Adam's offspring would likewise be totally personal. The gateway to repentance and forgiveness is open to all, without restriction or discrimination.

It is a simple and straightforward concept that puts everyone's mind and heart at rest, and inspires man to do his utmost to succeed and save his soul, and never to despair or give up. Everyone shall be held responsible for what he or she does; none shall carry the burden of another.

These are some of the impressions that the story of Adam, as related in the Qur'an, evokes. They are rich with meaning and ideas, inspiration and generous advice that can underpin a social system built on virtue and morality. They highlight the significance of such accounts as we find in the Quran, and reinforce the concepts and precepts of the Islamic view and the values on which it is based.

These values originate with God Almighty and are bound to lead to Him in the end. God's covenant with man is based on man receiving God's guidance and abiding by its imperatives and principles. The decisive factor is man's choice either to adhere to and obey God's commands, or to hanker after Satan's deceptive allurements. There can be no third way. This foremost and fundamental emphasis throughout the Quran, and it is the foundation on which all concepts and systems are established.

2.19: According to what Jalalain (2007) states:

Messages to you and by my speaking to you take then what I have given you and be thankful. "We wrote for him on the tablets all manner of admonition,

clearly spelling out everything, and (said to him): "Implement them with strength and determination, and bid your people to observe what is best in them. I shall show you the abode of the transgressors. I will turn away from my revelations those who, without any right, behave arrogantly on earth: for, though they may see ever sing, they do not believe in it. If they see the path of righteousness, they do not choose to follow it, but if they see the path of error, they choose it for their path; because they disbelieve in Our revelations and pay no heed to them. Those who deny Our revelations and the certainty of the meeting in the Hereafter will see all their works collapse. Are they to be rewarded for anything other than what they have done?" (Verses 143-147)

We need to concentrate all our mental ability into visualizing this great and unique scene in order to begin to understand what Moses must have felt: "When Moses came for Our appointment and his Lord spoke to him, he said: 'My Lord, show yourself to me, so that I may look at you.' " (Verse 143)

(وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ
الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى
اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ (143).

in that awesome scene when Moses was receiving his Lord's commandments, his soul was looking up to something greater, eager to reach out to what is most desirable. He forgets himself and his nature, and requests what no one can have or can tolerate while on earth. He requests to see the Lord Himself, prompted by his hope, genuine love and keenness to have the greatest prize of all. But he is brought back to reality by a decisive word: " Said {God}: ' You shall not see Me.'" (Verse 143)

(وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ (143)

But then the great Lord is kind to him, so He explains to him why he cannot see Him. His constitution cannot tolerate it: " But look upon the mountain; if it remains firm in its place, then, only then, you shall see Me." (Verse 143) A mountain is certainly much firmer and less affected by outside powers than a human being. But what happened? "When his Lord revealed His glory to the mountain, He sent it crashing down." (Verse 143) How did God reveal His glory to the mountain? We simply cannot describe or understand this. We can only have a feeling of it when we use that secret aspect of our constitution which holds a bond between us and God, when our souls are purified, with all filth purged away, and we concentrate all our thinking and understanding on God and His power. Simple words cannot express it at all. Therefore, we will not try to describe with words how God revealed His glory to the mountain. We prefer to discount all the reports that try to explain it, because none of them is authentically attributed to the Prophet himself, while the Our'an has said nothing on it.

"When the Lord revealed His glory to the mountain, He sent it crashing down." (Verse 143) The whole mountain was thus leveled down with no obtrusions on the surface of the earth. Moses was overawed and "Moses fell down senseless." (Verse 143) He was completely unconscious.

"When he came to himself" realizing the limits of his ability, and recognizing that he overstepped his limits when he made his request, "he said: 'Limitless You are in Your glory.'" He thus realized that God is too glorious to be seen by the naked human eye." To You I turn in repentance," for having

overstepped my limit in making such a request. "I am the first to truly believe in You." (Verse 143) God's messengers are always the first to believe in the greatness of their Lord and in His revelation. God commands them to declare that they are the first to believe. The Our'an reports in several instances that they comply and make that declaration.

Once more God's grace was bestowed on Moses in abundance. He soon received the happy news of his being chosen to carry God's message to his people after they had been saved. His message to pharaoh and his people focused on that deliverance: "He said: Moses, I have chosen you of all mankind and favored you by entrusting my messages to you and by my speaking to you. Take then what I have given you and be thankful." (Verse 144)

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا

كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِعَافٍ عَمَّا

يَعْمَلُونَ (144))

We understand from this statement that Moses was favored over all his contemporaries. Messengers were sent before Moses and other messengers were sent after his time. It is, then, a favor over a whole generation of mankind. What was unique to Moses alone was the fact that God spoke to him directly. Moses was also commanded by God to take what he was given and to be grateful for being favored and for having been given God's message. Thus he was instructed how to react to God's favored. All messengers {peace be upon them} provide guidance to people and present them with good example. Hence, all people should accept whatever is given to them by God and show their gratitude for it so that they can receive more blessings and guard against arrogance and conceit, and maintain a good relationship with God.

2.20: previous studies:

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A case study of Irbid city, Jordan. He held many positions in Jordan University of Science and Technology. He served as member in several university committees and councils. AL-Khatib has a lot of contributions through articles, chapters, and books. His unpublished thesis in language " Politeness in Quran " is one of references of this study.

Chapter Three

Methodology

3.0: Introduction:

The researcher reviews through this chapter the methodology used to achieve data collection and analysis, the tool, the sample used along with the procedure followed in carrying out the analytical approach.

3.1: The Methodology:

The main aim of the research “Investigating the use of “politeness in some Politeness in Dialogues between Allah and his Prophets in the Holy Quran” shapes the study toward discourse analysis study where the researcher analyzed some of the Quran verses and discusses the image of politeness used by Almighty with his prophets.

3.2: The Discourse Analysis:

The researcher uses this type of analysis only to show the strategies of politeness with the context of the Quran text. Texts from Quran verse are analyzed according to some factors and see what is behind using particular functions of speech.

This study follows the approach of (Brown and Levinson) in analyzing texts and writings against politeness factors.

3.3 Data Collection and Analysis:

The researcher has adopted (Brown and Levison) discourse approach in analyzing data, so data are extracted from Holy Quraan where Allah Almighty

dialogues his prophets directly. Three dialogues were chosen for the three prophets (Adam, Abraham and Moses).

In descriptive approach, the researcher has collected data from written texts of scholars and researchers who have done studies in topics related to the current study.

The analysis process has been done according to (Brown and Levison) where the researcher reviews some points where politeness exists.

3.4: Sample of the Study:

To maintain achieving the study's aim, the researcher has extracted some sample of Quran verses where dialogues were held between Allah and the most determinant prophets (Adam, Abraham and Moses). The verses include the direct dialogues between Allah and Adam in Paradise, Allah and Moses in (Tur Mount) and Allah and Abraham about creation and resurrection.

3.5: Procedures:

To analyze the texts, the researcher has adopted Brown and Levinson approach in mentioning the points where politeness occurs. The verses are written in Arabic with equivalent translation from English version of Quran. Explanation of scholars with regard to the verses selected are also provided and included.

Chapter Four

Data Analysis and Discussion of the Results

4.0: Introduction:

Through this chapter, the researcher carries out a discourse analysis on some of the Quran verses where some points reviewed about using politeness in the dialogue between Allah Almighty and the prophets.

Essentially qualitative analytic methods are employed in this investigation to discuss the data, but an attempt will also be made to provide some statistics that may help to show any emerging themes or patterns of politeness. Before we proceed any further, it is necessary that we first discuss the Quran strategies of politeness.

4.1: Politeness strategies:

Having established an idea about the text-building mechanisms of chapters and the methods of address used, we turn our discussion to politeness strategies. A substantial part of the discussion will be focused on how politeness is manifested, the type of strategies employed, and their linguistic realizations in the Quran verses. Selected portions of the verses from the data under discussion are used as examples.

4.2: Analysis of the Texts:

Using Politeness to Relaxing the Other Part:

Politeness is the practical application of good manners or etiquette. It is a culturally defined phenomenon, and therefore what is considered polite in one

culture can sometimes be quite rude or simply eccentric in another cultural context.

While the goal of politeness is to make all of the parties relaxed and comfortable with one another, these culturally defined standards at times may be manipulated to inflict shame on a designated party.

The aforementioned explanation is regard to human, or in other words, attitudes between human and another human. And always the culture defines the perfect way of politeness where it is non-obligatory but people do it naturally in their wish.

Besides that there are two types of politeness to be considered, negative and positive politeness.

Anthropologists Penelope Brown and Stephen Levinson identified two kinds of politeness, deriving from Erving Goffman's concept of face:

- Negative politeness: Making a request less infringing, such as "If you don't mind..." or "If it isn't too much trouble..." respects a person's right to act freely. In other words, deference. There is a greater use of indirect speech acts.
- Positive politeness: Seeks to establish a positive relationship between parties; respects a person's need to be liked and understood. Direct speech acts, swearing and flouting Grice's maxims can be considered aspects of positive politeness because:
 - They show an awareness that the relationship is strong enough to cope with what would normally be considered impolite (in the popular understanding of the term).
 - They articulate an awareness of the other person's values, which fulfills the person's desire to be accepted.

Some cultures seem to prefer one of these kinds of politeness over the other. In this way politeness is culturally bound.

4.2.1:Adam's Dialogue:

When looking at the dialogue held between the Almighty and the prophets (PBUT), the centre of powers is unbalanced; for it is a relationship between God and his slave, creator and creature. Though it was like that, Allah Almighty adopts the politeness approach in relaxing the other side and make the dialogue more comfortable; for Almighty is the most wisdom most merciful.

Some of this example can be seen in the following:

(وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ

فَتَكُونَا مِنَ الظَّالِمِينَ (35))

(And we said “Oh Adam, dwell, you and your wife, in paradise and eat there from in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers”.

The above verse shows how Almighty had talked to Adam in his own name (and this make him more pleases and relax; for Allah call him in his name, what an honor!) and allow him to enjoy the pleasure of the Paradise in the most polite way.

Though, Satan has deceived Adam, but the Almighty has forgiven him in another polite manner. This shows the mercy of Allah with his slaves and messengers. Later on we see another dialogue where Allah Almighty asked Adam to inhabit the Earth.

(وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ (36))

(And we said, Get down [all of you], as enemies to one another and you will have upon the earth a place of settlement and provision for a time).

There was no doubt about the inhabitation of human in earth, but Allah's will was to be through Adam act of sin.

This may be a lesson for Adam to know how Allah Almighty forgives his slaves wrong deeds when he repents.

No doubt the language of the dialogue in the two occasions was polite to Adam and indeed comfortable.

This can be show in the verse where Adam was handed forgiveness words:

(فَتَلَقَّىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (37))

“Then Adam received from his Lord [some] words and he accepted his repentance. Indeed it is who he is the Accepting of repentance, the Merciful” (37).

4.2.2: Ibrahim's Dialogue:

Ibrahim, the father of prophets is believed to be one the most determinant of them with no doubt about Allah's power in resurrecting dead but he asked Allah to show him how it is done.

As we can see in the following verse in the chapter of Ibrahim:

(وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ۖ قَالَ أَوْ لَمْ تُؤْمِنُ ۖ قَالَ بَلَىٰ وَلَكِن لِّيَطْمَئِنَّ قَلْبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۖ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (260))

“And [mention] when Ibrahim said ‘My lord, show me show me how you give life to the dead’ [Allah] said, ‘Have you not believed?’ He said ‘Yes, but I [ask] only that my heart be satisfied’ Allah said, ‘Take four birds commit them to yourself. Then [after slaughtering them] put on each hill a portion of them, then call them, they will come [flying] to you in haste. And know that Allah is exalted in Might and Wise’.

As found in texts (*Ibn Abas, Altabary and others*), Ibrahim asked Allah that request in his wish to witness the resurrection process in reality so as to debate Nimrod. No doubt that Ibrahim needs no such evidence to believe in Lord.

The question of Almighty “Don’t you believe?” is not because a hesitant belief of Ibrahim but for Allah to see how Ibrahim answers and responds. Then ordered him to take four birds and slaughter and witness how then they come to life again.

“It is the usual tale of curiosity about the great mystery of life and creation, when this curiosity is expressed by devoted and pious person like the prophet Ibrahim, it proves that there are times when even the most favored and Obelieving of God’s servant experience a passionate urge and ambition to discover the secret of creation” (*Tafseer ?*).

This image of politeness toward prophets can be seen in other chapters of Quran.

Brown and Levinson, (1987) contend that positive politeness utterances are used as a kind of “metaphorical extension of intimacy.” They are employed to imply

common ground or sharing of wants even between strangers. Brown and Levinson, spoke of 15 positive politeness strategies, (1987).

Results from our analysis show that all of these strategies are used in the Quran, though to varying degrees, except the strategy of joking.

The most common positive politeness strategies which have been attested to in the data are: attending to hearer's interests, needs, wants, intensifying interest to the hearer, exaggerating interest, approval, sympathy with the hearer, offering and/or promising, and lastly "assume or assert reciprocity" strategy. Example is:

(وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ۖ قَالَ أَوْ لَمْ تُؤْمِنْ ۖ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۖ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (260))

"And [mention] when Ibrahim said 'My lord, show me show me how you give life to the dead' [Allah] said, 'Have you not believed?' He said 'Yes, but I [ask] only that my heart be satisfied'.

As mentioned earlier, positive politeness is redress directed to the hearer's positive face, his or her persistent desire that his/her wants or actions should be thought of as acceptable and desirable.

Searle (1969: 58, reported in Bretag 2006) contends that a promise "is a pledge to do something for you, not to you." Offer and promise can indicate that speaker and hearer are cooperators. Given the situational context of our data as representing a dialogue between God and His servants, it was no surprise that the speech acts of promise and offer were commonly used here as positive politeness strategies.

4.2.3: Moses' Dialogue:

In this sign and sound dialogue, Moses asks to see Allah. This is one of the most extraordinary requests that a prophet can make. Allah in many occasions confirms that he cannot be seen, as we recite in Quranic Verse

((لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ ۖ وَهُوَ اللَّطِيفُ الْخَبِيرُ (103))

This kind of request is met by wisdom and polite reaction from Allah Almighty as he said:

((وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ ۚ قَالَ لَن تَرَانِي وَلَكِنِ انْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي ۚ فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۚ فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ (143))

Allah said that when Musa come for His appointment and spoke to him directly, he asked to see him,

("O my Lord! Show me (yourself), that I may look upon you" Allah said: "You cannot see me").

You cannot (by no means), indicates that seeing Allah will never occur, as (the misguided sect of Al-mutazilah claimed.

When we look at the response from Almighty, the answer comes related to a certain condition that is when the mountain remains existing and solid then seeing Allah is possible.

((وَلَكِنِ انْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي ۚ))

This answer is one of most politeness images we witness in Holy Quran from Allah to his prophet. So many lessons can be learned from this conditioned answer, because gives an example where it explains why anybody or anything cannot see Allah with his bare eyes. We see eventually that the mountain in the story has been destroyed in a moment due to Almighty presence. Moses outcome from this lesson has added more to his strengthen belief on Allah, as he repented from asking such request and believed more in Allah and his power to do anything.

In general the politeness strategy used in this dialogue is a mixed strategy of relaxing the other part and convincing.

The dialogue between God and Moses is one of the most amazing conversations contained in the pages of Quran. The words of God are delivered with eloquence and clarity. They paint a portrait of a strong yet humble man, enthralled by his encounter with God. They deliver the ethereal sense that God is all-powerful, omnipotent, yet filled with mercy and love towards His slaves.

4.3: Overall Results:

From the results of aforementioned analysis, it can be seen that all the four strategies of politeness suggested by Brown and Levinson, (1978- 1987) are used in the Quran in general and within the dialogue between Allah and the three prophets (Adam, Ibrahim and Moses) with the bald on-record strategy making up the greatest proportion.

Chapter Five

Findings and Recommendations and Suggestions for Future Studies

5.0: Findings:

After analyzing the data, the researcher can confirm that the following findings were obtained in accordance:

- 1- There were different types of strategies of politeness used in Quranic text in general and in dialogue between Allah Almighty and the prophets.
- 2- The politeness images in the dialogue always used to relax and comfort the hearer, besides giving the fundamentals of specific religion principle in the clearest shape.
- 3- The politeness always represents Allah's mercy upon man unlike the politeness in man to man communication.

5.1: Recommendations:

Based on the findings, the researcher recommends the following:

- Studies investigating politeness in Holy Quran should be done in wide manner for the purpose of showing how Quran addresses messages.
- Researcher recommends educationists to teach such kind of politeness for young generation because it is useful in persuasion and strengthening beliefs.

5.2: Suggestions for future studies:

The current study attempted to investigate the using of politeness of some Politeness in Dialogues between Allah and his Prophets in the Holy Quran so the researcher suggests the following:

- More researches should be conducted on investigating the kind of language that was used between Allah and his prophets.
- More researches should be conducted on influence of vocabularies that are used between Allah and his prophets.

5.3: Conclusion:

The main aim of this study was to investigate the use of politeness of some holy Quran Dialogues between Allah and prophets. The study has adopted the descriptive analytical approach in which the researcher collects data from two different sources (Quran texts and Scholars').

The discourse analysis has been applied in the current study according to the strategies of politeness known by (Brown and Levinson (1979: 95) and see to what extent these strategies have been introduced in the dialogues between Allah Almighty and the prophets (PBUT).

To follow the steps toward achieving the study, the researcher has divided the research chapters into five in which the first chapter introduces the research design and hypotheses and the second chapter is and explanations of verses from Holy Quran. In the third chapter, the researcher reviews and discusses the methodology used in fulfilling the aim of the study while in the fourth chapter data (verses from Holy Quran) have been analyzed. The research concludes with fifth chapter where the researcher discusses obtained findings.

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