A PSYCHOLINGUISTIC STUDY OF THE MOTIVATIONAL ROLE OF THE LANGUAGE OF AFFECTION IN THE QUR'AN IN THE DEVELOPMENT OF A HEALTHY PERSONALITY

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ABSTRACT: *The study tackles some affectional forms in the Qur'an and their motivational role in making a healthy personality. To achieve this, the divine language of affection motivates believers to develop positive mental attitudes towards humanity. The motivational power works at the psychological, social, cognitive, and emotional levels. This power creates many positive values of which are charitable giving, commitment, empathy, stable mood, and regulation of emotions. Putting these values together helps in the creation of a social solidarity and a safe community. Therefore, there is a causal correlation between the motivational power and these values. Accordingly, the motivational power of the divine love creates an innate inclination for charitable giving which results in the regulation of emotions and forgiveness. Moreover, forgiveness plays a motivational role per se. Thusly, it helps in the promotion of the values above of giving in charity, stable mood, and regulation of emotions. It is found that affective empathy and commitment are elicited by forgiveness. Above all else, there are some social and psychological outcomes of forgiveness such as the demonstration of love, harmony, and co-existence. In conclusion, the motivational power of the divine affection plays a major role in providing a permanent process of psychological healing at the subjective, interpersonal, and inter-group relations.*

KEYWORDS: affectional forms, forgiveness, motivation, positive energies, psycholinguistics, psychological clearance

INTRODUCTION

For Muslims, the All-Glorious Qur'an is the first source of the divine language. It is the Word of God that is revealed upon the Prophet Muħammad (PBUH). Therefore, it is divinely worded and inspired in a way that makes it unique and inimitable. First and foremost, the present study analyses some selected forms of the language of affection in the Qur'an. It aims at laying the first brick for tackling the psycholinguistic aspects of the Qur'an. Moreover, it examines the interaction between the divine, emotional, social, and cognitive factors in the production of positive energies. It reveals the motivational role of the language of affection in promoting these positive energies. By creating these values, the Qur'an develops positive responses for any hurtful offense. Also, it brings into light how forgiveness works. On one hand, the study goes a step forward and brings into light the factors that produces forgiveness. It shows whether forgiveness is motivated socially, emotionally, or cognitively. On the other hand, it addresses the motivational role of forgiveness in the promotion of the social, cognitive, and emotional values. The study concludes that the divine language of

32

affection helps in creating positive mental attitudes towards God and humans, by and large. As for forgiveness, it concludes that it is divinely motivated in essence. Witvliet (2001, p. 213) states that ''forgiveness is a gift of God's grace, even as it simultaneously involves our own choices and responses as granters and receivers of forgiveness''. In the same vein, there is a close relation of causality between the divine, social, cognitive, and emotional factors that create forgiveness. Above all else, affectional language lays the foundations for all these factors. Furthermore, the language of affection helps in motivating believers towards social security and social safety. On the whole, there are different types of motivations in the Qur'an. Therefore, it refutes the claim that the Qur'an depends on the motivational discourses of the Fire and the Paradise. Indeed, such claims lack evidence since the Qur'an abounds with different types of motivations such as God's love for humans and the wish of humans to earn His love, to name but a few.

Objectives of the Study
Tackling the language of affection aims at providing answers for the questions below:
a.   What are the salient linguistic features of the divine language of affection?
b.   What is the correlation between the divine language, social, cognitive, and emotional factors regarding the promotion of positive values?
c.   How forgiveness works? Is it divinely, socially, or psychologically motivated?
d.   Is forgiveness a motivation per se?

METHODOLOGY

The study adopts a psycholinguistic approach that makes use of specific functional grammar, semantic, and psychological tools in the process of analysis. Linguistically, it makes use of the conceptual analysis model which is concerned with the literal interpretation of words (Yule, 2006, p. 100). In addition, it uses Halliday's (2004) interpretation of the verbal process. Under psychology, the study makes use of McCullough's cognitive frame (2000) regarding the development of positive attitudes in response to negative transgressions. The approach consists of: (1) the general positive feeling which is characterized by friendly, loving, and relationship constructive response (McCullough, p. 45). (2) Conceptualization of forgiveness that energizes some interpersonal behaviors. Accordingly, it helps in reconciling with an offender and inhibiting retaliatory aggression. (3) Empathy and relationship qualities such as commitment and closeness. These variables influence people's capability of forgiving.

Data of the Study
The forms under analysis are collected from the All-Glorious Qur'an. The selected forms are representative in a way that meets all the aspects of the model. However, the study addresses specific lexemes of the language of affection in a way that provides a comprehensive analysis of the phenomenon under analysis. Lexically, it tackles the semantic domain of love such as the qualities 'Wadūd' i.e., All-Intimate', 'Ghāfūr' i.e., 'All-Kind', and 'Raħmān' i.e., 'All-merciful' in the Qur'an. In addition, it addresses the mental process 'yuħib' i.e., love in the affirmative mode:

'Allāhu yuḥib al-Muḥsynīn … i.e., God loves the fair doers. The process of affection is attributed to God with a view to motivating the believers towards the intended positive action. So, the process of analysis covers the following verses:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ. (الفاتحة 1:1).

[In the name of Allah, Most Gracious, Most Merciful]. (*al-Fāteḥah 1:1 Ali, 2001*).

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ ۚ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ. (هود 11:90).

[But ask forgiveness of your Lord and turn Unto Him (in repentance): For my Lord is indeed Full of mercy and loving-kindness]. (*Hūd 11:90*).

الَّذِينَ يُنفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ. (آل عمران 3:134).

[Those who spend (freely), Whether in prosperity, or in adversity, who restrain anger, and pardon (all) men -for Allah loves those who do good]. (*āli ẖimrān 3:134*).

فَبِمَا نَقْضِهِم مِّيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً ۖ يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ ۙ وَنَسُوا حَظًّا مِّمَّا ذُكِّرُوا بِهِ ۚ وَلَا تَزَالُ تَطَّلِعُ عَلَىٰ خَائِنَةٍ مِّنْهُمْ إِلَّا قَلِيلًا مِّنْهُمْ ۖ فَاعْفُ عَنْهُمْ وَاصْفَحْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ. (المائدة 5:13).

[But because of their breach of their Covenant, We cursed them, and made their hearts grow hard: They change the words from their (right) places and forget a good part of the Message that was sent to them, nor wilt thou cease to find them - barring a few - ever bent on (new) deceits: But forgive them, and overlook'' (their misdeeds): for Allah loveth those who are kind]. (*al-Mā'idah 5: 13*).

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنكُمْ وَالسَّعَةِ أَن يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۖ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ. (النور 24:22).

[Let not those among you who are endued with grace and amplitude of means, resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause: Let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful]. (*an-Nūr 24:22*).

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ. (فصلت 41:24).

[Nor can goodness and evil be equal. Repel (evil) with what is better: then will he between whom and thee was hatred become as it were thy friend and intimate]. (*Fuṣṣilat 41:24*).

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ ۚ وَإِن تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ. (التغابن 64: 14).

[Ye: who believe! Truly, among your wives and your children are (some that are) enemies to yourselves: so, beware of them! But if ye forgive and overlook and cover up (their faults). Verily Allah is Oft-Forgiving, Most Merciful]. (*at-Taghābun 64: 14*).

An Overview on the Psycholinguistic Exegesis of the Qur'an

The early Arab Exegetes analyze the All-Glorious Qur'an linguistically. Moreover, they provide a psycholinguistic analysis under the heading of *"at-Targheeb wat-Tarheeb"* (i.e., Encouragement and Warning). To be more objective, there is not a complete theoretical framework for analysis, in the full sense of the word. But they address the cases of encouragement and warning sporadically. Their approach is confined to the verses in which there is mention of *an-Nār* i.e., the Fire or *al-Jannah* i.e., the Paradise. When it comes to *al- ḥadith*, there is a detailed listing of the

34

texts of encouragement and warning. For example, *al-Munthiry* (1968) tackles the phenomenon of "*at-Targheeb wat-Tarheeb*" (i.e., Encouragement and Warning). As the title of the book indicates, *al-Munthiry* lists all the topics that come under these two psycholinguistic aspects. Under encouragement, he [al-Munthiry] lists all *ħadiths* that encourage believers to do desirable deeds such as the Prophetic *ħadith* that encourages the believers to perform ablution and renew it each time for prayer (p. 162). Under warning, he [al-Munthiry] lists all *ħadiths* that warn the believers off specific things. For instance, he (p. 314) states the Prophetic *ħadith* that warns a believer of leading people who dislike him in prayer. Thusly, it is important to form theoretical frameworks for addressing these psycholinguistic aspects in the *Quran* and *as-Sunnah*. Such studies help in unearthing the positive energies of the holy texts, by and large.

Brainwork

Brainwork covers the mental activity processes such as the state of thinking, meditation, consciousness, and many other faculties as opposed to physical activities (The Free Dictionary). The Qur'an urges the believers to use these faculties when reading its verses to reach out the truth of belief. It directs humans to be at the highest levels of intellectual alertness when reading the Qur'anic text. It is an alertness that results in uncovering the truth that there is no God except Allah. There are many verses that call for using brainwork as in the verse that reads:

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أَفَلا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا. (ص 38:24).

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[Do they not then earnestly seek to understand the Qur'an, or are their hearts locked up by them?] (*Muħammad 38:24*).

The use of the mental process 'yatadabbarūna' (i.e., think with thoroughness) is a call for using contemplation as well as the other intellectual efforts. Thus, linguists should place emphasis on studying the Qur'an from different perspectives such as the psycholinguistic aspect. Given the fact that the Qur'an has not been addressed adequately in terms of psycholinguistics, the study aims at laying the foundations for such an area of linguistic studies by tackling the language of affection. It delves into the phenomenon identifying its salient features and motivational roles in the Qur'an. The present paper divides the divine language of affection into desirable and undesirable motivations. The distinction points out that those desirable motivations are those to which the believers work hard to win. For example, the believers wish for winning God's love. On the contrary, undesirable motivations are those that the believers work hard to avoid. For instance, the believers exert great efforts to get away from God's anger. The table below shows the diversity of motivations in the Qur'an.

Table (1): Some Motivations in the Qur'an

Desirable Motivation	**Undesirable Motivation**
Divine Reward	Divine Punishment
God's Love	Neither love nor hate
The Paradise	The Fire
Constant Bless	Constant Torment
God's Satisfaction	God's Wrath

35

Affectional Language Mechanism

The language of affection in the Qur'an plays a main role in shaping man's attitude towards God and humans. Broadly speaking, it creates a positive frame of love and intimacy between God and man, on one hand, and man and man, on the other hand. The language of affection features the two frames as demonstrated below.

Affection: God-Man Relationship

Affectional forms are intrinsic features of the frame of God-Man relationship. It is characterized by love and kindness. Accordingly, man is motivated by love to worship God. Even if a man commits a sin, his repentance is elicited by God's All-Intimacy, All-Graciousness, and All-Kindness. Even the All-Glorious Qur'an initiates the opening chapter with an affectional frame placing emphasis on God's mercy in the verse that reads:.(1:1) ."بِسْمِ اللَّـهِ الرَّحْمَـٰنِ الرَّحِيمِ". [In the Name of Allāh, *ar-Raḥmān* (Most Gracious), *ar-Raḥīm* (Most Merciful)]. (*al-Fāteḥah 1:1*). The affectional discourse which is realized by the two maximisers 'ar-Raḥmān and 'ar-Raḥīm' motivates man to adopt the constructive mentality towards God and human counterparts. Psychologically, the divine frame of grace and love for humans aims at creating a healthy personality. It means that man should have a positive mindset towards God. Similarly, God commands man to adopt the same positive mentality towards humans. However, even if a man commits a sin, he receives the same treatment of affection. The Qur'an appeals to man's emotions providing a description of God's mercy and intimacy. It provides a close description of God's affection towards man as the verse that reads.

" وَاسْتَغْفِرُواْ رَبَّكُمْ ثُمَّ تُوبُواْ إِلَيْهِ ۚ إِنَّ رَبِّى رَحِيمٌ وَدُودٌ". (11:90).

[But ask forgiveness of your Lord and turn Unto Him (in repentance): For my Lord is indeed Full of mercy and loving-kindness]. (*Hūd 11: 90*).

The verse shows that God-Man relation is full of mercy and love. It opens the door for man to return into God whatever he has done. It uses the qualities *'Raḥīm'* 'i.e., the especially Merciful' and *'Wadūd'* 'i.e., the All-Intimate' to reveal that God-Man relation is full of love and intimacy. The motivational discourse of affection constitutes and reshapes God-man relationship since it features the Prophets' discourse of preaching the Oneness of God. It projects an image of love and mercy between God and man. Similarly, the Prophet Noah (PBUH) starts preaching the Message of God asking his people to repent. His means of preaching are the motivational discourses of affection making use of the quality of maximization 'Ever-Forgiving'. The verse reads: "He (Noah) said, ''Ask forgiveness of Your Lord. Indeed, He (God) is Ever-Forgiving''. (71:10). Preaching the Message of God depends highly on the divine language of affection because God Has mercy and love for humans. What supports this view is the huge number of the lexemes of affection in the Qur'an. Reviewing some qualities of affection in the Qur'an, to name but a few, the quality 'Raḥīm' (i.e., The Especially Merciful) appears ninety-five times in the Qur'an according to ξabd el-Bāqy (1364, p. 307). The repetition of such lexical forms aims at creating a positive mental frame of man towards his Lord. It draws a specific affectional relationship between man and God. This brief outline of the divine love and grace for man is a call for man to adopt the same framework towards his human counterparts. It functions as the basis for the development of all the other positive values and forgiveness as well.

The Correlation of the Divine, Social, Emotional, and Cognitive Factors

For a start, man is divinely motivated to develop positive attitudes in response to offenses whatever they are. When it comes to man-man relationship, the Qur'an creates a constructive mindset which is developed at the social, cognitive, and emotional levels showing how the Qur'an appeals to believers. The motivational discourse of affection plays a major role in directing man to act positively. It prepares the groundwork for shaping man's cognition and emotions in a way that leads to the development of the constructive mental frames. It is the power of the genuine faith that motivates believers into having such positive feelings. These values are capsulated in the verse that reads:" ".الَّذِينَ يُنفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗوَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (134). [Those who give in charity in prosperity and in adversity; the ones who restrain their wrath, and the ones who forgive people; and Allāh does love the fair-doers]. (3:134). The verse gives a depiction of the characteristics of the devout believers who deserve winning God's reward in the hereafter. Also, it conveys how forgiveness works as illustrated below. The relative pronoun '*al-lathīna'* (i.e., who) refers to specific referents i.e., al-Mutaqīn who are mentioned in the preceding verse. Therefore, it indicates that the referents are known by the reader. It differs from the potential referents whoever fit the mental description provided by the meaning of the sentence (Löbner, 2002, p. 23).

Charitable Giving

As charitable giving comes first in the order of the positive values of the constructive frame, it assumes the first position in the grammatical order in the verse. This section attempts to provide an answer for the question: 'is charitable giving aroused socially or psychologically? Interestingly enough, the Qur'an directs attention to the power of charitable giving more than 1450 years ago since the revelation of the Qur'an. Psychologists neglected this area of study in psychology as asserted by Lomas & Surana (2014, September, p. 3). Here is a discussion of the factors that lead to charitable giving and its functional outcomes. As for the causes of spending, psychologists assume that spending is prosocial, by and large. Therefore, they interpret it in terms of the functional outcomes such as empathy and commitment (Collard, 1978; Douty, 1972, as cited by Lomas and Surana (p. 3). Our reading of the Qur'an admits the prosocial view in many verses such as the one that reads: [Or the giving of food in a day of privation to the orphan with claims of relationship, or to the indigent (down) in the dust (out of misery)]. The underlined forms are arousal of the social factors of empathy and commitment. However, the Qur'an handles the case of charitable giving in a different way with a view to creating an innate inclination to it. This tendency is motivated by the power of the divine love. Once this tendency is secured, the believer responds spontaneously to the poor and the needy to save their life. The reader may ask 'Why does the Qur'an focus on the development of such an innate inclination? The answer is that the needy or the poor may be unable to express his/her need for social or psychological reasons such as modesty. This case is depicted by the Qur'an in a verse that reads: [Charity is for those in need, who, in Allah's cause are restricted from travel, and cannot move about in the land, seeking (for trade or work): the ignorant man thinks, because of their modesty, that they are free from want. Thou shalt know them by their (unfailing) mark: they beg not importunately from all and sundry, and whatever of good ye give, be assured Allah Knows it well]. (*al-Baqarah 2: 273*). Therefore, the Qur'an

37

draws attention to the psychological factors more than the social factors. It refers to the psychological factor of modesty that makes the poor unable to express his needs. So, the donor should not wait for the needy or the poor to ask for help.

In addition to what has been said, one of the primary goals of the development of inclination for charitable giving is to create social security and safety. The order of the words in the sentence 'yunfiqūn fi 'assarrā'i waɗarrā'i' (i.e., those who give in charity in prosperity and in adversity) is worthy of attention. If a man shows self-control in giving alms, he will be able to control his emotions in a way that leads to social security when people are financially secured. This indicates that social security is a collective responsibility which results in a safe community. It is normal that there is some entity that receives the act of giving according to Halliday (2004, p. 181). For him, material clauses convey that some entity does something to something else. In the clause under analysis, there is no goal of the process of giving with a view to focusing on the propensity to charitable spending. However, there are many cases in which the process is directed to specific participants such as the nearest kin, the orphans, the needy, the wayfarer, and the poor, etc. as stated in the verse (9: 60). In a nutshell, the first case focuses on the development of propensity to charity to make it generic. The second case identifies the recipients of the act of giving in charity. In general, both cases highlight the necessity of sympathy and empathy in communities.

The Triple Formula of Continuity, Mood and Generosity

The Qur'an goes a step forward aiming at controlling the donor's mood. Creating an innate tendency to spending results in regulating one's mood which, in turn, paves the way for regulating emotions. Propensity is developed by the continuous act of giving. The continuity of charitable giving is realized by the present tense ''yunfiqūn' (i.e., they spend continuously) in the verse. As for the stable state of mood, it is realized by the prepositional phrase ''fissarrā'i waɗarrā'i'' (i.e., through thick and thin). It indicates that the act of giving is not affected by the donor's mood even if he goes through a rough time. Witvliet (2001) points out that there is a close link between forgiveness and the mental and physical health. These two factors create a tendency to generosity. Therefore, the adjacent lexical forms in the verse (3:134) reflect the causal link between generosity, mood, and regulation of emotions. Each factor affects the other that generosity influences man's mood positively which in turn regulates his emotions. If a man tends to sacrifice his wealth for others, he will have a stable mood which makes him able to go beyond expectations for controlling his emotions. So, a special attention is given to continuity, regulation of mood, and generosity. Therefore, the Qur'an strongly rebukes Abu Bakr, one of the greatest companions of the Prophet (PBUH), for failing to control his mood when he takes a negative action against one of his nearest kin. This case is illustrated in section [4.3.2.]. It wants to create a stable mood whatever the circumstances are. In conclusion, generosity, empathy, and mood are strongly associated with charitable giving as Bauman, Cialdini, & Kenrick, 1981; Collard, 1978, as cited by Lamos & Surana (p.5). In their answer for the question ''is forgiveness a means of repairing relationships or mood regulation? Marks et al. (2013, p. 6) state that the findings of their study support the claim that forgiveness has a mood regulatory function.

Regulation of Emotions

The fourth positive value of the constructive mental frame is the regulation of emotions which is realized by the clause ''*wal kāẓimīna 'al-ghayẓa''* (i.e., the ones who <u>control</u> their wrath). The clause signifies the ability of managing and controlling one's negative emotions. According to *al-Muǧjam al-Wajīz* (1989, p.536), 'al-kaẓm' means *'al-mumsik ẓalā mā fi nafsihī ẓinda al-ghaḍab'* (i.e., holding one's inner feelings when feeling anger). The management of emotions is intended to prevent any manifestation of transgressions or leaving a mark of anger on memory. *Ibn Manẓūr* (p. 3886), a scholar in Arabic Language, interprets the meaning of *al-kaẓm* in a different way stating that it means '*as-sukūt' (*i.e., quietness and calmness). Such calmness and quietness cannot be acquired unless there is a perfect management of emotions. Consequently, '*al-kaẓm'* is a healthy strategy for the regulation of emotions. It does not pay attention to negative thoughts that occur before and after strong emotions. It refers to the person's ability to effectively manage and respond to an emotional experience (Rolston & Lloyd-Richardson, p. 1).

Forgiveness

Forgiveness is the fifth positive value which is divinely, psychologically, and socially motivated. Once the values of charitable giving, generosity, regulation of mood, and regulation of emotions are secured, forgiveness finds its way into communities. Putting these pieces together aims at reaching the goal of the social security and safe community. Up to the present moment, forgiveness is divinely motivated by the power of the divine love which, in turn, motivates believers psychologically. This reveals the correlation between the divinity and the psychological factors of granting and receiving forgiveness.

Forgiveness for Humanity

The language of affection has the function of promoting positive mental attitudes towards humanity. The believers should experience all the values above when it comes to man's transgressions, by and large. The verse instructs the believers to adopt this positive behavior regardless of religion, race, or color. The approach is realized by the nominal phrase 'an-nās' which consists of the definite article 'al' (i.e., the) and the noun 'nās', i.e., people. The sound 'l' is linked into /n/ sound for assimilation. According to Leech and Svartvic (2002, p. 36), the definite article has a generic function that it refers to all humans. Therefore, the divine language energizes believers to care for others. Also, it helps in preventing psychological violence in a way that leads to a safe community.
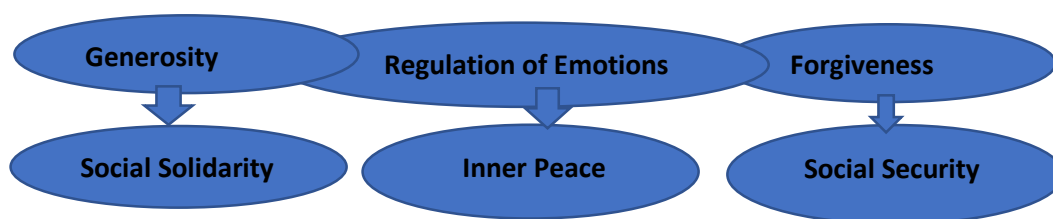

Figure (1): The Correlation of the Divine, Emotional, Cognitive, and Social Functions.

The Power of al-Iḥsān

To cut a long story short, the six positive energy is the power of al-Iḥsān (i.e., perfectness and perfection). It is not enough for the believers to adopt these values, but they should experience them with the highest degree of perfectness and perfection. Accordingly, when it comes to generosity, management of emotions, and forgiveness, it is desirable for the believers to smash a record for showing generosity, regulation of emotions and forgiveness. The feature of perfection and perfectness is realized by the nominal form ''*al-Iḥsān''* in the clause that reads: ''wa Allāhu *yuḥib 'al-Muḥsynīn'' (i.e.,* and Allah does love the fair-doers''. The clause consists of three parts: (1) the emoter, Allah, (2) the process 'love', and (3) the goal, the fair-doers. The mental process of affection '*yuḥib'* has the role of motivating believers to adopt the constructive frame above.

Grammatical Order and Causality

The grammatical order in the verse (3:134) goes in line with the psychological, cognitive, emotional, and social values of the mental frame. Causality is a main feature of the grammatical order of the verse. The development of the social value of charitable giving creates a propensity to generosity which results in forgiveness. According to Allen (2018, p. 3-12), when people are generous, they prioritize the needs of others often above their own. The motivational discourse of affection wants to build a safe community because increased generosity creates certain personality traits such as agreeableness and humility. It is God's love that acts as a primary motivation for all these positive energies. The diagram below shows the relationship of causality between the three factors.

Positive Mental Attitudes towards the People of the Book

Despite the Jews' transgressions against the Prophet (PBUH) and his companions, the believers are directed to show forgiveness. They are commanded to go a step forward and buttress forgiveness by the process of 'aṣ-ṣufḥ' which means clearing all evil suspicions. The use of 'aṣ-ṣufḥ' creates positive mental attitudes towards the People of the Book as in the verse that reads:

فَبِمَا نَقْضِهِم مِّيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً ۖ يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ ۙ وَنَسُوا حَظًّا مِّمَّا ذُكِّرُوا بِهِ ۚ وَلَا تَزَالُ تَطَّلِعُ عَلَىٰ خَائِنَةٍ مِّنْهُمْ إِلَّا قَلِيلًا مِّنْهُمْ ۖ فَاعْفُ عَنْهُمْ وَاصْفَحْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ. (المائدة 5:13).

[But because of their breach of their covenant, We cursed them, and made their hearts grow hard: They change the words from their (right) places and forget a good part of the Message that was sent to them, nor wilt thou cease to find them - barring a few - ever bent on (new) deceits: But forgive them, and overlook" (their misdeeds): for Allah loveth those: who are kind]. (*al-Mā'idah 5:13*).

Contextualization of the Verse

It is known that the Prophet Muhammad (PBUH) concluded an agreement with the Jews for defending Madinah, a city in Saudi Arabia, against any aggression. However, the Jews violated this treaty. So, the verse narrates that the Prophet (PBUH) discovers the Jews' betrayal of the agreement concluded between them for defending Madinah. Moreover, it tells that the Prophet (PBUH) will suffer their betrayal in the future. In his exegetic explanation of the verse, al-Qurṭuby

40

(2006, p. 382) states that their treachery took the form of breaching the covenant between Muslims and the Jews when they took side of the disbelievers at the battle of the allied powers (Ghazwat al-Aħzāb). There are two important linguistic forms that call for analysis in the verse. First, the use of the grammatical formulation /lā tazālu/ (i.e., shall always) depicts the frequent transgressions by the offenders. Accordingly, it means that the Prophet (PBUH) will face incessant deceit by the Jews. The second is the process ''işfaħ' *(i.e.,* to clear any evil suspicions) that has the function of making a white-hearted personality. The process of clearance and the stages of healing will be addressed in section [4.4.] below. Even though the Prophet (PBUH) has faced an incessant deceit, he reacted positively.

Affective Empathy
Forgiveness plays a motivational role for energizing positive values. These values include commitment and empathy for one's religion, relatives, and humanity, by and large. Commitment is a binding force that directs an individual to a target (social or non-social) and a course of action of relevance to that target according to (Meyer, Becker, & Van Dick, 2006, p. 666, as cited by Meyer & Maltin (2010, p. 323). As for empathy, it means understanding emotions of the other through perspective taking according to Cuff et al. (2016, p. 5). It is one of the cognitive factors that lead to fulfilling commitment. It refers to the psychological process of the inner feelings that arise when we see others express emotions according to Simon-Thomas (2017, July 31). The two features are realized by the lexical forms 'the nearest kins, the needy, those who have fled in God's way'. They have the function of creating a feeling of empathy within the believers towards each other. Therefore, they are elicited by the motivational affectional discourse that God loves those who show commitment and empathy for their human counterparts. The Divinity admits these prosocial factors in many verses of which is the one that reads:

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنكُمْ وَالسَّعَةِ أَن يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّـهِ ۖ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّـهُ لَكُمْ ۗ وَاللَّـهُ غَفُورٌ رَّحِيمٌ. (النور 24:22).

[let not those among you who are endued with grace and amplitude of means, resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause: Let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful]. (*an-Nūr 24:22*).

In addition to McCollough's view (2000, p. 44) that forgiveness is prosocial, the act of caring for others by showing sympathy and commitment is motivated by forgiveness. The believers will win God's love on condition that they have sympathy and commitment for their relatives, the poor, and those who left their homes for God's way by giving them in charity. Therefore, the two factors form an appropriate response for other people's behavior by the power of affective empathy (Kerr-Gaffney et al. 2019). The difference between this case and the case above is that forgiveness is a motivation per se. The motivational power is realized by the rhetorical question 'do not you want God to forgive you'. This question arouses the feelings of social commitment and sympathy.

 A point in case is the story of Abu Bakr-Mistaħ for which the verse was revealed. According to al-Waħidy (1991, p. 332), Mistaħ spreads rumors against the daughter of Abu Bakr, ξāʔisha (May Allah be pleased with them). So, Abu Bakr takes a revengeful reaction against him that he will

never give him charity for his bad behavior against his daughter. After the acquittal of the great lady ξāʔisha (May Allah be pleased with her) of what the hypocrites spread against her, God reveals the preceding verse which blames Abu Bakr for his reaction. On hearing the verse, Abu Bakr responded spontaneously supporting his relative. Furthermore, he wishes that God will forgive him promising to give frequently in charity. Therefore, the affectional language of the Divinity plays a major role in transforming a negative mindset into a positive one. The positive process passes by four stages in the verse as follows: (a) the discourse of blame, (b) affective empathy, (c) commitment, and (d) the motivational power of forgiveness and clearance of evil suspicions.

Restoration of Emotional Balance for the Offended
One of the distinguishing outcomes of forgiveness is the restoration of the emotional balance of the offended. On forgiving Mistaħ, Abu Bakr restored his emotional balance which is realized by the expression '''ulū 'alfaðly'' (i.e., people of means). Using ''ulū' means that Abu Bakr should not lose the higher moral position he does have. Therefore, he should restore that position all the time by almsgiving. It is a psychological outcome of the process of forgiving to which the Prophet (PBUH) refers when he says: ''It is power that a man gets when he forgives'' (Muslim, 2006, p. 1202). This ħadith goes in line with the recent findings of the psychological studies that forgiveness restores balance for the injured. However, the prophetic interpretation of forgiveness differs from the psychological studies that encourage restoring emotional balance of the kind "he is walking in pleasure, and I am suffering". The Qur'an and the Prophetic tradition denounce such negative mindset laying the foundations for developing a healthy personality.

Demonstration of Love
One of the psychological factors that lead to forgiveness is the demonstration of love for others. This feature is understood by the forms of commitment and empathy. The expression 'ulū 'alqurbā' indicates commitment to one's relatives which reflects love. Sternberg (1986, p. 119) points out that empathy and commitment reflect love in his triangular theory of love. The fulfillment of commitment and empathy is elicited by passion and love for others. The demonstration of love between the offender and the offended is underlined by the verse that reads:

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ. (فصلت 41: 34).

[Nor can goodness and evil be equal. Repel (evil) with what is better: then will he between whom and thee was hatred become as it were thy friend and intimate]. (*Fuṣṣilat 41:34*).

The Power of Harmony
The psychological treatment of the demonstration of love and trust paves the way for harmony between the offender and the offended. Abu Bakr's spontaneous response in the case above creates a state of social harmony among the members of society. Therefore, forgiveness plays a role in ending conflicts at the interpersonal level in a way that maintains harmony. Indeed, the Qur'an and as-Sunnah refer to these results as seen above. It should be noted that forgiveness should be preceded by demonstrating love. So, the verse uses the verbal process '''idfaξ'' with the meaning of repelling any transgression with positive responses. It develops the power of resistance hoping for a close and an intimate friendship between the offender and the offended in the future. The

Prophet (PBUH) draws attention to the power of resisting any negative energy when he says: ''A powerful believer is better and dearer to God than the week, but there is goodness in both. Insist on what benefits you and seek help from Allah, and do not give up'' (Muslim, 2006, p. 1229). The stronger is better for the power of resisting the desire for revenge and rumination. If a person responds to his rumination, he will not be able to resist such feelings. Thusly, the Prophet (PBUH) says at the end of the ħadith ''if anything afflicts you, do not say, if I had done such and such things, such and such would have happened. But say, 'Allah decrees and what He wills He does,' for 'if I had done such and such' opens the door for the devil's deeds. On saying 'do not say if I had done such and such …', the Prophet (PBUH) shuts the door on any form of rumination. If someone starts saying such and such, he opens the door for the hurt-perceived response. Ali (2020) states that blaming, complaining, and whining feature that type of personality. Resisting these negative forms helps in making room for forgiveness which is a means of restoring the forgiver's power. Thusly, the authentic interpretation of this ħadith shows that the stronger is the one who has the power to resist all the forms of a negative mindset. The intended meaning of the word 'qawyy' (i.e., strong) includes the physical, mental, and psychological power.

Peaceful Co-existence
In addition to the social outcome of harmony and the psychological outcome of the demonstration of love, there is another social outcome of the co-existence. This represents a surprising turning point of transforming the mentality of the offender and the offended into a positive one. This can be achieved by reacting peacefully in face of offenses to others. In religion, the offenders are encouraged to seek forgiveness from God or from those they have injured as a matter of moral and social conscience. However, the act of demonstrating love and trust will create an atmosphere of harmony among individuals which, in turn, will lead to a peaceful co-existence. Sells & Hargrave (1998, p. 27) asserts that view when they state that forgiveness has the power of reducing social friction and maintaining peace.

Aş-şufħ: Stages of Psychological Healing
It is clear from the analysis of the cases above that aş-şufħ is necessary for the completion of forgiveness. Therefore, it features the whole process of healing that goes through more than one level. Whenever forgiveness is mentioned, it is buttressed immediately by aş-şufħ as shown in the examples given above. This close relationship has its own psychological functions. If forgiveness is a cognitive process that eradicates hostility and adverse effects, aş-şufħ is a psychological process of clearing all evil suspicions. It provides a permanent type of healing because it is divinely inspired and motivated. It is a multi-dimensional process as follows: (a) The subjective level: The use of the term 'aş-şufħ' in all the cases above aims at creating inner peace at the subjective level. The Qur'an focuses on that subjective level because it represents the first brick in the process of healing upon which all the other levels depend. (b) The familial level: Once aş-şufħ is secured at the subjective level, it will be easy to secure it at the familial level. It heals the psychological effects that result from the offenses caused by family members. Family relations are the bedrock of society, so the Qur'an pays it special attention as in the verse that reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوهُمْ ۚ وَإِن تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّـهَ غَفُورٌ رَّحِيمٌ. (التغابن 64:14).

[ye: who believe! Truly, among your wives and your children are (some that are) enemies to yourselves: So beware or them! I But if ye forgive and overlook and cover up (their faults). Verily Allah is Oft-Forgiving, Most Merciful]. (*at-Taghābun* 64: 14).

The verse provides a remedy for any hurt which may be caused by family members. The familial level is achieved at the interpersonal level. It aims at reconciliation at the interpersonal level as in the case of Abu Bakr-Mistaħ in the preceding section [4.3.2.]. (c) Inter-group relations: It is the final stage of the healing process which develops positive attitude towards humanity as illustrated in the case of forgiveness towards humanity in section [4.2.4.1.].

CONCLUSION

On this basis, the study concludes that affectional language plays a motivational role in developing a healthy personality. It promotes positive attitudes towards humanity, by and large. It plays a motivational role for developing the positive values of charitable giving, commitment, and empathy. These factors lead to security and safety that is (to say) all members of society are financially secured and socially safe. Moreover, these social outcomes are obtained by developing a psychological tendency for generosity. Cognitively, affectional language helps in securing a stable mood, so the act of giving is influenced by mood swings in a way that guarantee the right of the poor to live. Overall, it may be said that these social, psychological, and emotional factors energize believers to forgive. The study concludes that forgiveness per se is a motivational power. It energizes the believers to give in charity and regulate their mood. Moreover, forgiveness has its own social and psychological functions such as demonstration of love, restoration of emotional power, harmony, and co-existence. There is a close correlation of causality between these values at the divine, psychological, cognitive, and emotional levels as for granting forgiveness. In conclusion, the motivational power of affection plays a major role in providing a permanent type of psychological healing at the subjective, interpersonal, and inter-group relations.

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