



The Role of Arabic Language in Developing Values of Tolerance, Peace, and Respect the Law through Using the Expressions of Kindness and Emotion among Learners.

By

Prof., Mohammed Adelraouf Elsheikh

Professor of curricula and Methods of Teaching Arabic Language – The Former Dean and Director of Language Center in AlQasimia University, UAE, and Tanta University

Dr. Manar Ismail Mohammed El-shiekh

Lecturer of curricula and Methods of Teaching Arabic Language – Faculty of Education - Benha University.

The Role of Arabic Language in Developing Values of Tolerance, Peace, and Respect The Law Through Using The Expressions of Kindness and Emotion Among Learners

Abstract

The present study aimed to investigate the role of Arabic language in developing values of tolerance, peace, and respect the law through using the expressions of kindness and emotion among Learners. To achieve this aim, the present study analyzed some representative samples of expressions, words and instructions used in Arabic in daily life, as well as some texts used in the text- books in secondary school. Kindness and emotion are considered one of the most important social linguistic phenomena that contribute to instilling values, virtues and closer relations between the people. They are keen to be the converse versation between them formulated in terms of soft-impacted and appreciated manner. By defining the concept of values, the function of the Arabic language in its acquisition of learners, and the reasons for resorting to specific words such as words of kindness. In this study, we mean the choice of words and phrases that carry a supreme value meaning that preserves the feelings of the addressee and the recipient, and creates a psychological atmosphere of love, tolerance and respect for the law. The results of the study revealed that there are some phrases, methods and words in the Arabic language that may lead some learners to undesirable behaviors' and provoke anger among them and must be reformulated in a way that preserves social relations and peace among learners.

Keywords: Kindness-Tentacle-Tolerance-Peace-Respect for the law

دور اللغة العربية في تنمية قيم التسامح والسلام واحترام القانون من خلال استعمال أساليب التلطف واللامساس لدى المتحدثين بها

المستخلص باللغة العربية:

يهدف البحث الحالي إلى تناول دور اللغة العربية في تنمية قيم التسامح والسلام واحترام القانون من خلال استعمال أساليب التلطف واللامساس لدى المتحدثين؛ ولتحقيق هذا الهدف؛ تم تحليل عينة ممثلة من التعبيرات والكلمات والتعليمات باللغة العربية المستخدمة في الحياة اليومية، وبعض النصوص في الكتب الدراسية.

حيث تلعب اللغة دورًا مهمًا في اكساب المتعلمين القيم والفضائل. وذلك بتضمين النصوص اللغوية المقدمة إليهم الكلمات والتعبيرات التي توحى بالقيم الفاضلة، وهو ما يسمى بلغة التلطف واللامساس. فظاهرة التلطف في الكلام من أهم الظواهر اللغوية الإجتماعية التي تسهم في غرس القيم والفضائل وتوثيق العلاقات الاجتماعية بين المتعلمين، بحيث يحرص كل منهم على أن تصبح المحادثة بينه وبين الآخر مصاغة بعبارات ملطفة لينة ذات وقع محمود على النفس.

وأظهرت نتائج البحث الحالي عن وجود بعض العبارات والأساليب والكلمات في اللغة العربية التي قد تدفع بعض المتعلمين إلى سلوكيات غير مرغوبة وتثير الغضب بين المتعلمين ويجب إعادة صياغتها بأسلوب يحافظ على العلاقات الاجتماعية والسلام بين المتعلمين.

- الكلمات المفتاحية: التلطف - اللامساس - التسامح - السلام - احترام القانون - القيم - اللغة العربية.

Introduction

The Arabic language is considered one of the most prestigious languages due to its nobility in its words, refinement in its smooth methods, accuracy in its structures, and flexibility in expressing its needs. It has a special method to express kindness situation.

Hence, the Arabic language plays an important role in developing learners in particular values and virtues by embedded these values in Arabic texts and including the linguistic texts presented to the learner the words and expressions that suggest the virtuous values, through what is called the language of kindness and touch.

The phenomenon of kindness in speech and written language is one of the most important social linguistic phenomena that contribute to implanting values and virtues and documenting social relations between learners. So that each of them is keen that the conversation between learners and the other be formulated in soft, soft terms with a positive impact on the soul.

This is what all the divine religions, Islam, Christianity and Judaism called for. In the case of Islam, Allah ordered all Muslims to be kind and soft when they speak with others. There are many verses in The Holy Quran that Encourage Muslim to do that like the following:

- “Say to the people well and establish prayer and pay zakat(donation)” [Al-Baqarah: 83].
- “And do good, for God loves the good.” [Al-Baqarah: 195].
- God does not like to speak out in bad things except injustice [Al-Nesaa: 148].
- Oh, seen Prophet Mohammed how Allah gives an example, a good tree like a good word its root in the earth and its branches in the sky (24) to pay off all the time with the permission of her Lord. and God gives examples for people so that they might remember (25) and a bad word like malicious tree malicious uprooted from above the earth as it hasn't a root. [Ibrahim: 24-26].
- Oh Prophet Mohammed, if you're rude and harsh-hearted people will go away from you, therefore I ask you to forgive them and ask forgiveness for them and go ahead to share them in all things. [Al-Imran: 59]. That's mean that, Oh Prophet Muhammad, if you are ill-mannered to say and talking recently to the people, they will not listen to you and will leave your council, and if one of them offended you by saying bad forgive him.

More than that, if a person encroaches upon his brother a person with a bad saying, then the other must be kind, with him and forgive him. In sourate fouselat Allah said: Pay for what is better, so your enemy will have changed into a good friend (Al-Nesaa :37).

Islam is also using Politeness in all life situations, even in buying and selling, as in the verse: "Oh, send one of you to buy the best food from the city, he must be polite with seller". (Al-Kahf, 19)

Hence, the present research aims to develop the values of tolerance, peace and respect for the law through the use of moderation and touching methods of Arabic words and expressions among learners. Therefore, it was very important at the beginning of the discussion on this topic to address literature review that dealt with the topic.

Literature Review.

There are a few studies carried out related to this field, Following are some of them:

Al-Thobaiti, (2000) conducted a study aimed to address the social aspect in studying and revealing the language, and about its secrets, especially what the linguistic group is in terms of decency, polity, and the like. So the researcher resorted to this social pattern, as the kindness dealt with its definition, its motivations among Arabs, and the situations in which the speaker intends to kindness and its means of metaphorical use by metaphor and the like.

Al-Ani, (2012) also carried out a study that targeted the handling of kindness and emotion Arabic, and was exposed to the definition and the applied aspect in the Qur'an from verses and rulings, and semantic relationships in this field, including contradictions and other semantic relationships.

In addition, *Hamzah, (2017)* conducted a study that aimed to address the issue of palpitation and moderation in expression, and it was exposed to the concept of palpitation and moderation, and to identify the Qur'anic terms indicating touching and followed in that descriptive approach. One of the most important results of this study was the absence of semantic Quranic expressions of bad language semantic degradation, because in the Holy Qur'an Sophisticated in denoting derogatory meanings, as all terms were removed from linguistic insufficiency.

Taha, and Aziz (2019) pointed out that soothing phenomenon in speech becomes one of the most significant aspects in Sociolinguistics. It

contributes in constructing and integrating relationships between speakers. The sender engages in formulating soothing expressions that has less impact in receiver's psyche. Through an analytical program this research studies this phenomenon in both Arabic and Kurdish language by defining the term and its 201 concepts, and functions with the factors that associate in choosing these term. Soothing phenomenon in speech comes with selecting words carefully in order to give aesthetic sense both to the words and their meanings. In addition it preserves a good sense impression in the receiver's mind. The speakers psyche has great impact in selecting words, for example, the speaker ought to choose words metaphorically to lessen the impact of the harsh words such as (death).

This study is entitled Soothing "Phenomenon in Death Expressions in Arabic and Kurdish Language", it investigates Soothing aspects in death expressions in Arabic and Kurdish language in two dimensions. The first dimension is entitled "Soothing concepts and its Motivations". It explains the concept of soothing phenomenon in language and the factors which contribute in the emergence of the concept. Moreover, it clarifies reasons that are itemized death expressions as a forbidding word in a language.

The second axis presents the factors that configures the modifying words to unappeasable linguistic expressions. It elucidates the basic procedures in formulating soothing expressions in both Arabic and Kurdish language in aspects of significance and the forms of expression. The research follows an analytical approach to explain and analyze methods in Arabic and Kurdish language. Finally the research is concluded in showing the significant results of the study.

Tanrikulu, and Koyuncu (2020) Carried out a study about Values provide unity and solidarity among the members of that society by directing the emotions, thoughts and behaviors of the society. Teaching these individuals to the individuals of the society at an early age allows them to be internalized and transformed into behavior. They found that Values are also under the cultural umbrella of society. Also the values of the society in language teaching is important in terms of introducing the cultural elements of that society. That is Because language teaching is a cultural interaction. The study found that Presenting values in teaching Turkish as a foreign language enables language learners to gain a perspective on target culture. This perspective will facilitate the adaptation of language learners in society.

In this study, a proposal was made on the use of children's songs as a course material in the education of values in teaching Turkish as a foreign language at an early age. Four children's songs, which are given as examples, were examined. It is explained what values these songs reflect. Information about teaching as a foreign language at an early age, the use of songs in teaching Turkish as a foreign language at an early age, values in teaching Turkish as a foreign language and the place of values in Turkish children's songs has been given. In the research, document review, one of the qualitative research methods, was used. At the end of the study, it was concluded that children's songs are an authentic material that can be used as a teaching material in language classes in teaching the values of Turkish society. Accordingly the study, suggestions were made on the use of children's songs in the development of language skills, word teaching and pronunciation development in teaching Turkish as a foreign language at an early age.

Zamalieva (2020) mentioned that today, many children around the world increasingly face violence and bullying in their schools. There are different approaches globally to prevent and resolve this issue. One of them is peace education. Peace which aims to cultivate and bring up in children different skills, attitudes and values such as listening, tolerance, empathy, non-violent behavior, responsibility, proactivity, understanding and respect for different cultures. she investigated the relationship between peace education and language teaching in the classroom. To Achieve this goal, she collected the data by conducting a pedagogical experiment, pre-test, post-test and statistical analysis. An important finding of this study is that it is hard to determine the effectiveness of peace education in the English language classroom. Meanwhile, it was found that peace education is conducive to a friendly atmosphere in the English language classroom. Children study with an interest and their cooperation is on a high level. Furthermore, it is implied that more education materials should be devised for young English learners by the educators and experts specializing in peace education. The results discussed in this paper can be of practical value to teachers and parents of young children; to higher education institutions focusing on violence and bullying prevention; to educators specializing in peace building and education in general.

As'ad, and Other scholars, like, *Muslim, and Bin-Hady(2021)* mentioned that, the Qur'an has some figurative languages which require deep thought for good comprehension. However, how these rhetorical

imageries can inspire the development of higher order thinking skills (HOTS) and religious tolerance among language learners, two necessary skills in the information-laden era, is still less known. They explain how the Qur'an's figurative languages serve as an inspiring basis to develop Bloom's revised taxonomy of analyzing and evaluating thinking skills in foreign language learning. They used Document analysis to show that many verses in Sura (Chapter) Joseph and other five chapters contain some simile, personification, and metaphor in recounting past prophetic and scientific events humans need to learn for life. Incorporated into learning materials, these figurative languages require the foreign language learners to use their skills of sensing, imagining, and making logical reasoning to discern the real meanings. They added that The discussion of Sura Joseph in the Qur'an which recounts some prophets of Abraham's descendants can also increase religious tolerance among young followers of Abrahamic religions. They also recommend some strategies on how language teachers base their teaching and learning practices on these religious scriptures to develop students' critical thinking and create a more harmonious global citizenship.

Taullau (2022) Being able to communicate ideas successfully is a fundamental skill in language learning and a huge challenge for beginners. Especially at the high school level, students usually have difficulty expressing themselves, which is why it is very important to use the literary text in foreign language classrooms and to develop self-esteem, confidence and respect. The teacher plays a crucial role in shaping the students. The authoritative role of a teacher refers to scholastic principles depending on how a teacher teaches in an articulate way. Therefore, it is essential to understand the current trends in language teaching to students of classes X-XII so that the student can learn Italian in the most fun way and develop self-esteem, confidence and respect. At the same time it should be provided with the right kind of materials to know and feel the beauty of language. To awaken their esteem, confidence and self-respect, a teacher must provide several channels for students to blossom and enhance their creativity. It is a known fact that a student shows more interest in watching, that is, in movies than in sitting in class, listening to a lecture and reading books. Classroom is the first step for a student to enter the world of knowledge. Hence, the teacher must follow a new trend of teaching methods so that a student can become more independent and confident, have the esteem, which promote all-round development for the student.

The results of the above studies refer to the need for more studies in this field in general, and in the role of Arabic in the development of values among learners in particular. It also refers to the importance of developing values of tolerance, peace, and respect the law through the use of experiences of kindness and emotion among learners. It also refers to ability of Arabic to serve and a quire learning many words and expressions to achieve these goals. These things are very important to make learners become more tolerant, peaceful, independent, and confident. It also helps in creating more harmonious global citizenship. In addition to that, refer to the need of more studies in this area.

Definitions

After presenting the previous studies and the need and importance of this study, it was necessary to define the terms related to this aspect first before going into details.

1- The concept of language kindness:

It came in the tongue of the Arabs dictionary (*by Ibn Manzur, 630 AH: 711 AH*) Here is what you love gently, and the gentle of words: what its meaning has obscured and hidden, and the kindness of the matter: to be kind to him "*(Ibn Mandhoor, 1300 AH: 9/316)*.

As stated in the glossary of the contemporary modern Arabic language: "Kindness, kindness, compassionate and compassionate. Kindness of the thing promoted the opposite of thickness. Kindness of his words is overflowing with eyes with meekness and kindness. Kindness of the person in the matter is attached to him and he treated politely any kindness in dealing with the problem linguistically" (*Omar, 2008: 2 / 20*).

Hence, as Ibn Mundhoor stated, on the concept of kindness is a language that transcends the meaning of kindness in speech or in writing language. Which means that is, what its meaning is hidden and hidden. and it thus indicates the meaning that is the whole point of this research in dealing with the hidden terms. So, we can have stated that What is stated in the glossary of the contemporary modern Arabic language does not deviate from the meaning that the ancients brought in, which is (companionship, kindness, and politeness) in dealing with the problem by using suitable language, and from it, it can be confirmed that the linguistic connotations of "kindness") in the foregoing are multiple with multiple uses that are contained in them: such as kindness, Affection,

clemency, and discipline, but the goal is one of kindness in handling matters.

According to Arab scholars, such as: *Al-Askari (920 AD: 1005 AD)* who is considered the first to discern and use kindness and made it a stand-alone term in his book *ALSENAATIEN*, where he singled out for him the thirty-fifth chapter he called "in kindness" where he said: "It is to soften the good meaning until you improve it. and the hybrid meaning until you improve it." He cited this by saying: "That Yahya bin Khalid Al-Barmaki said to Abdul-Malik bin Saleh: You are a malevolent. Ben Saleh replied: If you mean by malevolent and bad survival all together are the good, then I have two remaining. Yahya said: I have not seen anyone He protested to the truth until someone else envied him (*Al-Askari: 1320 AH: 290*).

Some ancient Arab scholars also drew attention to aspects of this method, and it was studied under the topic of "metaphor", including *Ibn Fares (339 AH: 395 AH)* where they learned about his talk about "metaphor", so Ibn Fares said: "The metaphor has two chapters. The first one is defining persons without their names in order to greet them. and the second is one of which departs from the thing, and it is mentioned without an improvement of the word or for sake of the mentioned " He mention some examples from Quran as in the following verse:

You commit no error by announcing your engagement to women, or in keeping it within yourselves. Allah knows that you will be thinking about them. But do not meet them secretly unless you have something proper to say. And do not confirm the marriage tie until the writing is fulfilled. And know that Allah knows what is in your souls, so beware of Him. And know that Allah is Forgiving and Clement. Ibn Fares then, refers to don't pronounce the bad word and it's better to refer it indirectly by improve it and respect empathy of others.

As for the Arabic modernizers, including "Ahmed Mokhtar Omar," he defined it by saying: "That the kindness in the expression is practically an indication of something hated or an unpleasant meaning in a way that makes it more acceptable and palatable" (*Omar, 1998: 40*).

As for the term "kindness", *Ulmann (Ulmann, 1997:177)* defined it as "a convincing and ingenious way to soften the words and mitigate its impact." Which mean "good expression."

Hence, the idiomatic meaning of kindness for Westerners does not deviate from the Islamic connotation of concealment and concealment,

and then kindness is one of the most important methods used by the speaker or writer to memorize statements that offend public modesty in society. And the result of that is reducing irritation between people, remove angry, and spread out the spirit of tolerance and peace. It also leads people to respect and obey the law.

2- The concept of Tentacle and Taboo

In the surrounding dictionary: (*Al-Fayrouz Abady* 729 AH - 817 AH): "Touching something that touches it (as a matter of knowledge) is a touch something, and it leads to it with his hand without a barrier and test it. and the touch is a source of tentacle. In Surat Taha Allah said: Begone! Your lot in this life is to say, 'No contact.' And you have an appointment that you will not miss. [Tasha: 97] (*Abady, 1987: 212*).

Ullmann (1997, p:193) also defined the Tentacle in linguistics as: "the linguistic structures That people avoid to use for some reasons. He adds that it is an expression related to Taboo. This word(Taboo)consists of two syllabuses. The first is (Ta), and the second is (Boo). This term is called all that is sacred which also mean (intensity Adverb of) that is because prohibited objects and places are marked in a special way that everyone knows (*Hossam El-Din, 1958: 15-16*).

- Therefore- the Tentacle has several names such as: hate speech, inappropriate speech, reflexive meaning. It is therefore a study of socially prohibited speech, which is known in the English language taboo (*Madkour, 1986: 46*).

Abou Alhassain (2006, 46) (Dawwa, 1994: 193) stated that the Tentacle rehears many things which are:

- 1- One of the ways to shorten the language
- 2- It is considered a way to take into account psychological situations and respect others
- 3- Exit the verbal predicament
- 4- Shows the extent of influence and impact among people
- 5- Shows the nature of society. Until now, fear of evil and harm still exists, as well as fear of death, jinn and demons
- 6- It is considered an important factor in abandoning the terms and the purposes of the device, and therefore the owners of dictionaries and translators must observe this matter so that they put the word against the other word with equal in the degree of kindness or touches so that there is no error in understanding the meaning.

Reasons for using kindness and Tentacle in the Arabic language:

The kindness in the expression using the Arabs came as a result of the presence of things that are not said; not because they cannot be said, but because people do not talk about them, and if they talked about them their conversation was indirect. This was confirmed by Ahmed Mukhtar Omar which was previously mentioned - in His idiomatic definition of kindness, as he defined it: "It is the process of referring to something hated, or an unpleasant meaning in a way that makes it more acceptable and palatable." (*Omar, 2008: 20/2*). Therefore, there are many reasons for using kindness and tentacle in Arabic Language which are:

1- Religious reason.

The most magnificent forms of expression were expressed in the Holy Qur'an, which took into account the conditions of the addressees, moving away from everything that raises embarrassment or modesty, even in the most delicate matters. The Holy Qur'an is recited by both sexes without embarrassment. And the pun, as it is a poet nation that knows the value of the word and the impact of its impact on the soul, and notes clearly with the advent of Islam. Which gave the Arabic language the character of good taste, and beautiful literature. God addressed His servants politely to teach them discipline in discourse with intent to discourage the tongue and the prey. Allah said in the Holy Quran: Tell the believing men to restrain their looks, and to guard their privates. That is purer for them. Allah is Aware of what they do. (alNoor,30). Allah also said: Allah does not like the public uttering of bad language—unless someone was wronged. Allah is Hearing and Knowing. (*AlNesaa, 148*)

2- Social reasons: These reasons include:

A - Shame and modesty:

Shame and modesty are a great reason that causes Muslims to refrain from kindness in some words that sometimes describe special matters. This is in order to refrain from mentioning these words or declaring them. So the speaker adjusts to metonymy, as it is required and desirable not only in Arabic but in Most languages. The most frequently cited examples in our daily life, are using word (the toilet or) rest house where they refer to, to avoid embarrassment or embarrassment.

B - politeness and kindness:

Muslim sometimes resorted to speaking with others, or about others, to use good expression to soften the talk, and be polite when speaking, so as not to mention the thing in its name in order to avoid painful or hurtful words to feel. He tries to amend it to acceptable terms that are not disclosed in the hearing out of polity, Civility and not hurting the feelings of others, such as: their saying: “Scrooge: So and so does not dissolve asphyxiation, and he does not a produce tree”.

Also, words about sexual relations and their causes. Speaker of Arabic language avoid to mention such words directly. So, there are many expressions of sexual words expressed indirect ally in Islam. The Holy Quran has used the language of kindness in more than one place. In the position of the Prophet of God “Joseph” with the wife of the Mighty, King of Egypt, Allah said: She in whose house he was living tried to seduce him. She shut the doors, and said, “Come to me!” He said, “Allah is my refuge! He is my Lord. He has given me a good home. Sinners never succeed.” he desired him, and he desired her, had he not seen the evidence of his Lord. It was thus that We diverted evil and indecency from him. He is one of Our chosen servants. (*Joseph, 24*)

C- Veneration and glorification: This reason also include:

The areas in which you reveal the human veneration of things include prestige, respect and awareness of the thing, and its love. Not every avoidance and avoidance of names is limited to a feeling of fear or disgust at mentioning them, It may sometimes be to prestige, and the severity of respect. That is happened when the young brother avoids to call his old brother by word (father) or the name of his teacher with the words like: his Excellency, professorial, and my example.

3- Psychological reason:

A- Fear from punishment:

Fear from punishment is one of the psychological factors that a person uses to escape from the statement of the direct indication of it. That is because that word is linguistically prohibited at the same time or it causes punishments. Therefore, people resort to expressing it with an improved word. This explains the abundant expressions of feelings of disgust and fear. So that people tend to use other terms, and resorting to expressing it in an improved word. So that Many societies throughout the ages have replaced words related to illness, death, jinn or demons with other names to reduce the impact of words on the listener and the speaker together. For example: What we see in our daily lives when we mention (a disease: we often precede it with the word "the name of God" or " God forbid. As well when mentioning devil often precede the blessed word "in the name of God, the Most Gracious, the Most Merciful." Sometimes things even reach some of them to make certain moves, as if to drive out evil. Also, outlaws frequently use words of their own, in order not to be exposed by the authorities, jurists and the police. For example, they call the word "gift" instead of the word "bribery"

B- Optimism and Pessimism:

It is considered one of the most important reason for kindness in languages in general and in Arabic in particular. It includes all the nicknames of the names of some animals. For example, which may induce optimism or pessimism, so they avoid being heard and avoid mentioning them. That is because what has settled in the minds of people since ancient times is the linking between the word and the meanings. so closely that it is believed by just The mention of death invokes death, and the uttering of the word "serpent" invites her from her lap, so she will be surprised by her caller or mention her names.

From the above, it is clear that the reasons are intertwined because they are closely related to each other. It also has a cause in each other. Hence, no matter how diverse the reasons are, they remain among the methods by which the individual can avoid expressing derogatory terms and phrases that may be motivated by departing from the etiquette of the society in which he lives. If these were the reasons for using modesty and palpation in the Arabic language, then it was important to take them into account when defining its areas as follows:

Method

To achieve the aim of current study, the researchers analyzed some representative samples of expressions, words and instructions used in Arabic in daily life, as well as some texts used in the Arabic text- books

secondary school. The content analysis method has been used to define the Arabic forms which used in guidance phrase. The areas of public life have also been identified represented in the instructions, guidelines, and posters in the streets and public institutions in two areas only in spoken and written Arabic. These areas are:

- 1-The daily life.
- 2- Education field, especially in Arabic Text- books.

That is because these two areas are the most common and the most affect area on learner's life.

The study Participants.

- A sample of daily instruction written in Arabic in different places such as transportation, streets, collages, and etc. has been collected. Also, 10 lessons of Arabic text-books has been analyzed.
- Designing Analysis sheet.

The procedures:

Measure tools were used to develop the values of tolerance, peace, and respect of law Through the use of gentleness and touching methods among learners, as following:

First: preparing content analysis tool, through the following:

- 1- Defining the purpose of the analysis tool: It aimed to judge the extent of inclusion of areas of daily life and Arabic text books - for learners, and if these text books include the values of tolerance, peace, and respect of law.
- 2- Initial first drafting of the content analysis tool: A card of content analysis has been prepared to analyze some areas of daily life and Arabic text book for learners.
- 3- Analysis of some Arabic language lessons in the light of the values of tolerance, peace, and respect of the law.
- 4- Setting the content analysis tool: the initial image of the content analysis tool is set by displaying it on three of judges in order to express their opinion about the possibility of analysis using that tool and then reach the final content analysis card.

Second: content analysis procedures: the researcher followed the following steps:

- 1- Determining the sample: the analysis sample was identified in some areas of daily life and some lessons of Arabic text-books.
- 2- Determining the units of content analysis: the units was chosen as a hall subject of counting and measurement that is because it is

suitable to the with the nature of the content being analyzed and some lessons of Arabic text-books.

- 3- Determining the categories of content analysis: the categories of analysis in the current study mean the values of tolerance, peace, and respect for the law.
- 4- Adjusting the content analysis process: the content analysis process was adjusted by calculating the validity and reliability of the content analysis is as follows:

A- validity of the content analysis process: to determine the validity of the content analysis process, the researcher analyzed some areas of daily life and some lessons of Arabic text-books using card of content analysis. The researcher carried out the same analysis process after viewing the analysis controls and using the same card, then the results of researcher’s analysis were compared according to the results of the researcher’ analysis, the percentage of agreement was calculated through cooper’s equation. (*AL-Mufti ;1984,6*) The percentage of agreement in the analysis was(80%) which is a high percentage, and can be trusted.

B: Reliability of analysis process: to verify the Reliability of the analysis process, the analysis process was performed a second time after performing in the first time, with an interval of three weeks, and it was done calculating the Reliability of the analysis through Holistic equation (*Taima, 2004.226*) and the agreement reached(83%) which is a high percentage indicating Reliability.

Results:

The result of this study revealed the following:

1- The areas of kindness and touch in Arabic

As stated above, the areas of kindness and touch in Arabic are varied. This study focuses on two areas:

A-The field of daily life:

There are a lot of words, expressions, instructions, guidance used in the Arabic language in daily life. Below is a list of categories used for these bad expressions and phrases used by them.

Table (1): Categories used for bad phrases and examples in daily life

bad phrases	Category
Cars are not allowed in this direction	Drivers, Parking
It is forbidden to sit in the seats of the	transportation

elderly	
- Do not dispose of waste in the street. - It is strictly forbidden to use this elevator by students because it is intended for faculty members	public places
- Forbidden to enter cars in this direction. No smoking	The general public (in public places such as hospitals, squares, and malls
No entry without a mask	- Students (in schools and universities) - Public places and government places.

From the previous table it is clear that:

- The language used in daily life are varied.
- It is among drivers' language on public transport
- Passengers on public transportation.
- Common people in the streets and public places such as hospitals, squares and shopping centers.

Then several phrases can be suggested according to courtesy instead of the phrases of the previous table, as follows:

- If you do not enter this path, you will avoid danger.
- Kindly, seats are reserved for the elderly, so they are the first to take care.
- Throwing waste in the basket is a civilized appearance.
- It is for employees only.
- Please protect your health and the health of others.
- For your health, Kindly wear a mask

Although these Phrases are varied in these places, they revolve around issuing orders and are free of language of kindness and prejudice. These bad language leads to valiance, break the law, and bad behavior.

A-The field of Arabic Text- books in secondary schools:

There are a lot of bad phrases and sentences, which used in Arabic textbooks, and in Egypt in particular. Below is a list of categories used for these bad expressions and phrases

Table (2): Categories used for bad phrases and examples in the field of education

Fields of Arabic Text-Books	Bad phrases
Arabic grammar	- Zaid hit Amr. - "Zaid killed Amr
Arabic literature	Jarir - one of the Arab poets when he was satirizing Farazdaq another poet of Arab poets said: People if the hospitality stimulate their dogs To park (in order to know their place) They said to their mother: Urinate on the fire:
Other branches	- Extract. - Write. - Search.

From the previous table it is clear that:

The language used in the field of education is varied as follows:

- The language used in grammar text-books.

The language used in Arabic literature text- books.

- The language used in the remaining branches of the Arabic language text books.

This language is considered bad language because it is in the command style. Hence, it encourages people to break the law, violence, and intolerance. Therefore, it is necessary to change this language and use the language of kindness and touches to develop the values of tolerance, peace and respect for the law among learners.

Then, several phrases and sentences can be suggested according to category of the phrases and sentences in the previous table as follows:

Zaid hits Amr –changes to—Zaid forgives Amr

Zaid killed Amr—changes to—Zaid invited Amr to have lunch

- Deleting the satiring poem and replacing poem about peace and tolerance- putting words like please, if you don't mind, and excuse me before order words.

Discussion

By extrapolating the previous instructions circulating in daily Arabic life, and some lessons of Arabic text-books. we find that they

contain the command language. Such words like: "hit" "kill" those words may be lead to violence, and big problem among students. And the use of this language of course generates a kind of rebellion among people. The study also finds that these language sitting in places designated for the elderly in public transport then, throwing dirt in the streets and not in the trash, and practicing smoking in public places that cause diseases for non-smokers. The use of such language is due to the lack of use of language of kindness and touch.

Because these bad words and sentences cause violence and bullying between many children, not only in Arabic countries, but also around the world (*Zamalieva ,2020*) , it should be changed to other good words and sentences. Different approaches should also be used to prevent and resolve this issue. One of them is peace education, which aims to cultivate and bring up in children different words, phrases, sentences, skills. Attitudes and values. That is because there is a relationship between peace education and languages teaching in the classroom.

Good words, phrases, and sentences serve as inspiring basis to develop peace, tolerance and respect of the law between learners. It also helps learners to use their skills of sensing, imagining, and making logical reasoning to discern the real meaning. As *Taullau (2022)* mentioned, the good language helps learners to communicate ideas successfully. It is fundamental skills in language learners, and a huge challenge for beginners.

Thus, we should select words carefully in order to give aesthetic sense both to the words and to their meanings. In addition, it preserves a good sense impression in the receiver’s mind. While some of schools mention and suggested solutions, so that we can get rid of what these variables contain in terms of a command and ridicule, which alienates people. these bad phrases can be modified according to kindness and touch expression as the following suggestions:

Table 3: Suggested Phrases to Modify Bad Phrases According Kindness Language

Bad Phrases	Kindness Phrases
Cars are not allowed in this direction	Please, cross from this direction, putting you and others in danger
It is forbidden to sit in the seats of the elderly	Giving priority to the elderly to sit in these seats is a civilized action.
Do not dispose of waste in the street.	Throwing waste in the basket makes

	your city more beautiful and clean.
It is strictly forbidden to use this elevator by students because it is intended for faculty members	Giving priority to the faculty staff is a civilized action.
No smoking.	Not smoking makes your healthy and avoids disease
- Zaid hit Amr. - "Zaid killed Amr	Zaid called Omar for food Zaid forgive Omar for his mistake.
People if the hospitality stimulate their dogs To park (in order to know their place) They said to their mother: Urinate on the fire:	they are greedy people who do not spend on the needy

Using language, which gives a kind of rebellion, and then the proposal to change it using the language of kindness was to give a kind of tolerance and psychological peace, which helps to respect the law with Wood's familiarity. In The field of education, there are several texts used in some Arabic language text-books at the secondary level that contain a kind of sarcasm and loudness with vulgar words and must be changed to kindness expressions.

In addition, the examples used in grammar textbooks, or instructions in activities, and while some of them are mentioned and proposed solutions until we get rid of what these expressions contain of ridicule or a language that is rooted in the hearts of students Insurrection, hostile behavior repels them of their beautiful language. The same thing in other branches of Arabic language, there are bad phrases suggested such as "Zayd hit Omar "and "Zaid killed Omar. Such words "hit" "kill" lead to violence. So, if we change these phrases to kindness phrases such as "Zaid called Omar for food", and "Zaid forgive Omar for his mistake" it will spread out the spirit of tolerance and peace between students.

In the field of Arabic literature there are bad phrases used by poets, and this is due to the poor selection of these texts by curriculum designers. There is no doubt that the use of such expressions helps to create an atmosphere of unease. Some learners even use these phrases to offend their classmates. There is no doubt that the use of such expressions helps to create an atmosphere of unease. In fact, some learners use these phrases to offend their colleagues. Therefore, these terms and expressions must be changed with other expressions indicating

kindness in order for the learners to be brought up to kindness, tolerance, peace and respect for the law.

Recommendations:

- Based on the results of this study, the following can be recommended:
- Bad phrases used in Arabic daily life must be changed to kindness phrase in order to develop values of tolerance, peace, and respect the law between learners.
 - Arabic text-books must use materials, which help learners to deal nicely with others not to increase bullying among them.
 - Arabic teachers for learners must be notified to use materials that not increase bullying, and violence between learners

References

The Holy Quran.

Ibn Manzur, Jamal Al-Din (630, 711 AH). *The Tongue of the Arabs*, Part 1, Beirut.

Ibn Faris, Ahmad (29 AH - 395 AH). *Al-Sahbi in the Jurisprudence of Language and Sunnah of the Arabs in its Speech*. Cairo: The Salafi Library.

Abu Al-Hussein, Muhammad (2006). *The level of linguistic structures in the light of modern language bug*, Alexandria University. unpublished doctoral dissertation, Faculty of Arts.

Al-Thobaiti, Muhammad bin Saeed (2000). A semantic study of the acceptance of words by the linguistic community. *Umm Al-Qura University Journal, Kingdom of Saudi Arabia*, (20), pp.13-36.

As'ad, Mahrus; Muslim, Ahmad Bukhori; Bin-Hady, Wagdi Rashad Ali (2021). Qur'anic Figurative Language to Develop High Order Thinking Skills (HOTS) and Religious Tolerance among Language Learners. *Al-Bayan*, 19 (2), pp.173-199.

Ullmann, Stephen (1997). *The Role of the Word in Language, translation: Kamal Muhammad Bisher*. Cairo, Dar Gharib.

Al-Askari, Abu Hilal (920 AD - 1005 AD). *the two industries*, 1st floor, 1320 AH.

Al-Ani, Lama Faeq (2012). Taboo prohibited speech. *Journal of the College of Arts, University of Baghdad*, (101),pp 22-24.

Al-Fayrouz Abadi, Majd Al-Din (1987). *Al-Qamous Al-Muheet*, 2nd edition. Beirut: Al-Turath Library.

Taha, Nahla; Aziz, srwa (2019) . Phenomenon in Death Expressions in Arabic and Kurdish Languages. *journal of Arts, Literature*,

Humanities and Social Sciences. WWW.jalhss.com. ISSN online:2414-3383.ISSN print:2616-3810.

- Tanrikulu, Lokman; and Koyuncu, Aliye (2020) .ERKEN YAŞTA YABANCI DİL OLARAK TÜRKÇE ÖĞRETİMİNDE ÇOCUK ŞARKILARININ DEĞERLER ÖĞRETİMİNDE KULLANIMI. *Firat University Journal of Social Sciences / Sosyal Bilimler Dergisi*, 30 (2),pp. 221-230.
- Taullau, , Mariya Donantela (2022) .using the literary text in foreign language teaching to develop appreciation, trust and respect for oneself. *Vizione*, (38), pp.47-55.
- Hossam El-Din, Karim (1958). *Linguistic Prohibitions*. Cairo: Anglo Bookshop.
- Hamzah, Aya Mirghani (2017). *Using the euphemism of the Qur'an as a "linguistic study". Complementary research submitted for a master's degree in Arabic Language (Linguistics)*. College of Graduate Studies: Sudan University of Science and Technology.
- Dawah, Ibrahim (1994).*in semantics*. Cairo: The House of Arab Culture.
- Omar, Ahmed Mukhtar (1998). *Semantics*. Fifth Edition, Cairo: The World of Books.
- Omar, Ahmed Mokhtar (2008). *A Dictionary of Contemporary Arabic*. Cairo: The World of Books.
- Madkour, Atef (1986): *Linguistics between ancient and modern*. Cairo: House of Culture.
- Zamalieva, Albina (2020) *Promoting Peace Education via Language Teaching. ARPHA Proceedings*, pp.2885-2893.
- Al-Mufti, Muhammad Amin (1984). *Teaching Behavior: A Series of Educational Milestones*. Cairo: The Book Center.
- Taima, Rushdi Ahmed (2004). *Content Analysis in the Humanities*. Cairo:Dar Al-Fikr Al-Arabi.