

# The Role Of Constructive Use Of Language In Advancing A Peaceful And Inclusive Society “A Critical Analysis In The Light Of Islamic Principles For Constructive Use Of Language In Pakistani Society”

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## Abstract

This Research paper explores the importance of constructive use of language on social forums and its impacts on social inclusiveness. And also discusses the multiple ways of language use focusing on its negative and positive aspects and their impact to reduce the conflict for the sack of social peace. This research paper analyzes that how the use of language affects security and stability in different Pakistani social forums like religion, politics, media and social organizations etc. Moreover the paper discusses that how the Positive use of language can contribute in the building of peaceful and inclusive Pakistani society. Finally the study would provide recommendations, strategies and some appropriate solutions that may be used to make our country more prosperous and peaceful.

**Keywords** Constructive Communication, Pakistani Society, Peace building, social relations.

## Introduction

Language, communication, peace and development are inextricably linked concepts that define the direction of societies. In very simple terms, communication fortifies the foundation of peaceful coexistence which facilitates the process of development in a country. Today, development is beyond structural growth and industrialization as enunciated in earlier development theories. It is positively considered as a culturally driven process that promotes the standard of living of a people within the context of their socio-economic and political dynamics. Thus, peaceful coexistence is a foundational prerequisite for development; and lack of it retards the general progress of the individual and the society. This assertion establishes the

connection between the concepts of language, communication, peace and development.<sup>1</sup>

All human beings share a universal faculty that is use of language through which they communicate with each other. This multifaceted linguistic ability can be experienced through one or more of the following processes: speaking, listening, reading, or writing. The acquisition of language is surely the first important event in human communicative history, being sustained first by interaction at home and then by education at school. What is language? It is a mental marvel used for meaning-making. It is inherent part of human system and it plays pivotal role in meaningful communication.<sup>2</sup> Language is a codification of words for the purpose of communication happenings in society with the

aim of revealing ideas, views, feelings and concepts and to resolve conflict is a clash of concepts, ideas, views or disagreement between persons. The factors of focus in this research include: Language, Conflict and Conflict Resolution. These factors will be discussed individually as well as in relation with one another to provide solutions for the problems.

### • Literature Review

Some of research works done in this regard are given below:

- Learning to Communicate Peacefully 2008 by Francisco Gomes de Matos, Ph.D, Applied Peace Linguist Professor Emeritus, Federal University of Pernambuco, Recife, Brazil. In this work the researcher has dealt with acquisition of language, different communicating skills: speaking, listening, reading, writing, or using a sign language. The focus of this research was effective and peaceful communication.

- Communication Skills in Islamic Perspective by Dr. Niaz Muhammad. & Dr. Fazle Omer published in *Al-Idah* 33 (Dec. 2016). The topics discussed in this research are verbal and non-verbal communication, language and conflict management, as well as peaceful life & effective communication in the light of Islamic teachings.

- Conflict and Peace Journalism: Role of Media in Pakistan by Muhammad Zubair Iqbal and Shabir Hussain. This study aims to investigate the reporting of major conflicts Taliban conflict, Balochistan conflict, sectarian conflict and ethno-political conflict in Pakistan by two leading TV channels i.e. Geo TV and Dunya TV, to ascertain the nature of the coverage in terms of being escalatory or de-escalatory.

- The Impact of Language in Conflict Management and Peace Building by Osimen, Goddy Uwa, Aniga, Ugo Samuel, Bateye, Omonike Rashidat, published in *American International Journal of Research in Humanities, Arts and Social Sciences AIJRHASS* 15-359; 2015. This research deals

with the role of language in managing and escalating conflict.

- Peace, Conflict, and Language: Coping with Linguistic Intolerance and Violence by Muhammad Rafi Siddiq, March 2016. A thesis submitted in partial fulfillment of the requirements for The Master of Arts in TESOL degree at SIT Graduate Institute, Brattleboro, Vermont. In this thesis, the researcher discussed about the power of language, its relation to peace, conflict and violence, linguistic discrimination and intolerance, role of media in violence promotion etc.

- Politeness in the Holy Quran: A sociolinguistic and pragmatic perspective by Mahmoud A. Al-Khatib published in *Intercultural Pragmatics* 2012; 9(4): 479 – 509. This study investigates politeness in the Holy Quran from a socio-pragmatic perspective. Drawing on politeness theory, the text-building mechanisms and functions of a large number of chapters and verses selected from the Holy Quran have been examined.

- Quranic Concept of Freedom of Expression: A descriptive Study in Modern Socio-Political Perspective by Riaz Ahmad Saeed published in *Al-Qalam* June 2013. This article presents the Quranic concept of freedom of expression, its definition, objectives, important areas, principles and limitations focusing on the descriptive study of Quran in modern Socio-political perspective on the right of Freedom of Expression.

### • Research Methodology

The research Methodology adopted in this research paper is descriptive and prescriptive analysis. The paper has explained language and its constructive use, described social problems in Pakistani society and prescribed some appropriate solutions.

### • Importance Of Language In Society

The history of language dates back to many thousands of years. The legend of the Babel's tower tells that at the very beginning of the world, the human beings had only one and unique language.<sup>3</sup> Now there are over 5000

languages in the world but on the other hand around 25 languages die every year. Influential US linguist Noam Chomsky argued that humans are born with the ability to speak a language. "Chomsky believed that humans acquire language through an instinctive knowledge. He thought that there was deeper meaning to words and that was how people learned them so easily."<sup>4</sup>

- **Some Important Features of Human Language:**

1. Language is the prerogative of man and distinguishes him from animals.
2. It is a means of conveying ideas to others.
3. Language is a medium of expression and also a means of communication.
4. It is evolutionary and never static. Therefore, change is the golden rule in pronunciation, grammar, and usage of words, in any language.
5. It is also the maker or unmaker of human relationships. It is the use of language that makes a life bitter or sweet.
6. Almost half the world's people speak the 10 most widespread languages.<sup>5</sup>
7. The symbols of human language are finite but they can be arranged infinitely. This means that men can produce an infinite set of sentence by a finite set of symbols.
8. Language is the landscape of our mind; it is the mountains and forests as well as the cities and roads. It both carries the content and structures the form.<sup>6</sup>

### I. Language and Social Relations

There are several possible relationships which can be considered between language and society. Social structure may either influence or determine linguistic structure and behaviour as well as the particular ways of speaking, choice of words, and even rules for conversing are in fact highly determined by certain social requirements. A brief description of these relations is given below,

#### I. Language and Communication:

Language and communication are two sides of a coin. Language is central to human communication as it is used for varieties of functions on a day-to-day basis. There are several definitions of language as there are scholars on the study of the subject<sup>7</sup>. Language is human speech or the written symbols for speech; any means of communicating; the speech of a particular nation, etc.; the particular style of verbal expression characteristic of a person, group, profession, etc.<sup>8</sup>

Communication starts immediately when there is stimulus/motivation, initiated by the sender/ encoder/initiator who encodes the message using either the spoken or written medium, through a channel to the receiver/decoder who now decodes the message and react/respond by giving a feedback. The process is concluded when the feedback is received.<sup>9</sup>

Use and manners of Language differ from society to society, gender, class, religion etc. The language of male and female for similar issues or things can equally differ. Since we make use of language for communication, it follows that we should master the medium in order to use it effectively. Mastering the medium requires the possession of essential language skills.

Language skills are divided into two broad categories, namely productive and receptive skills.

1. **Productive Skills:** Productive skills are speaking and writing. They are tagged productive skills because they involve the use of language to create something new. Speaking involves the combination of sounds to create words and sentences in order to relate experience, pass information or share feelings. Writing is used for the same purpose except that it employs a different medium.

2. **Receptive Skills:** Listening and reading are receptive skills. They are categorized as receptive skills because they are used to receive information, ideas and

feelings. Listening entails the use of one's knowledge of a language to get meaning being put across by the speaker. One uses the same experience while reading.<sup>10</sup>

## 2. Language And Culture

Language has a strong link with culture. Without language humans will not be able to convey thoughts or express ideas and feelings. It is through language that ideas, values, beliefs and knowledge are transmitted among people. Benedict believes that culture, like an individual, is more or less a consistent pattern of thought and action. Since language and culture are indeed interwoven, the latter has a vital role to play in conflict management.<sup>11</sup> When two people are from different cultures, they see language and reality in different perspectives. The thinking, feeling, and acting of a set of people are embedded in their culture.<sup>12</sup> In the view of Taylor, culture is a historically transmitted pattern of meaning, embodied in symbolic forms, by means of which people communicate, perpetuate, and develop their knowledge about attitudes towards life. Without communication, knowledge cannot be spread.<sup>13</sup> David suggests that human emotions like love, fear, anger, envy and shame are not constant but are dependent on the cultural background. This sentiment can be measured in that owing to one's perception of a phenomenon, one becomes subtle or aggressive when discussing it.<sup>14</sup> A considerable number of conflicts in our world today are culturally based in which language plays pivotal role.<sup>15</sup>

## 3. Language And Conflict

Language has a strong role in conflict management as it influences on the actions of language user. Likewise language has the power to entertain, to instruct, to reach, to satirize, to reconstruct and even to destroy. A reader smiles when he has read something that interests his person. The same reader may begin to cry when an account reveals of genocide and the numbers that perished or dies. Aniga describes that language and conflict are synonymous for the very reasons that language is an integral part of culture and by so doing a vehicle of interaction, intercommunication, and a practical

tool for state administration in both modern and ancient times.<sup>16</sup> Therefore is necessary that conflict managers should be watchful whether talks are being negative or positive. It should be noticed that mental imagery experiment varies from one culture to the other as Osimen describes that no two cultures may view things the same way.<sup>17</sup> Through this discussion it can be seen that language conflict is the major factor of the world conflict in the light that misunderstanding and misuse of language results in bad consequences.

## 2. Conflict, Language and Society of Pakistan

Language facilitates social communication and helps nurture mutual cooperation. Nation or a society is a product of intense social communication and cooperation. A nation today may be of two types: a monolingual or culturally homogeneous nation or a multilingual and culturally heterogeneous nation i.e., a nation with multiple of nationalities while the important fact in any type of society is social communication.<sup>18</sup> There are various aspects and types of conflict in any society as well as in Pakistan which can be discussed under separate topics. Some of peace challenging types of conflicts in Pakistani society is mentioned below;

### I. Sectarian Conflict

In Pakistan sectarian conflicts starts from oral argumentation and lead to physical clashes. According to Zahab Pakistan tops the list of Muslim countries where sectarianism is on the rise. Although it is expected that the ongoing war on terror in the tribal regions of the country may soon be over, but the sectarian conflict among Islamic sects may continue to gnawing at the social fabric for years to come.<sup>19</sup> Sectarianism is loosely connected with other religious conflicts in Pakistan. In fact, the role of religion in state affairs has always been controversial and spurred many other conflicts. For example, after the creation of Pakistan in 1947, there were disagreements whether the country should be declared as an Islamic state or as a secular state. It is generally agreed that Islam as a religion is not a problem (about 97 per cent are Muslims), but its

implementation is problematic<sup>20</sup> While the Islamists present Islam as an integral part of national polity, the secularists fear its implementation will promote orthodoxy and theocracy in the country.<sup>21</sup>

Researchers like Zahab links the sectarian conflict with the overall socio-political and economic milieu.<sup>22</sup> Many sectarian groups are registered as political parties and have minor political base. These groups provide political space for people who are excluded from politics due to dominance of landlords and businessmen in the peculiar political system in Pakistan.<sup>23</sup> Anyhow the sectarian conflict has caused irreparable damage to Pakistani society. The suicide attacks at religious places of both Sunnis and Shias have deepened sectarian divisions and posed serious threats to national security and integrity.

## 2. Ethno-Political Conflicts<sup>24</sup>

Ethno-Political ideologies and campaigns are initiated and propagated through communication of ideas using different forums. Negative use of language causes escalation in ethnic and political contention. Likewise difference of culture and language sometimes cause conflict escalation as well, for example separation of Bengal from Pakistan. Another example of ethno-political conflict can be traced in Sindh province of Pakistan, when the migrants, coming from India, started to settle in Karachi and soon the Urdu-speaking settlers became the largest community of the city. In Karachi ethno-political tension started with the formation of Mohajir Qaumi Movement (MQM) in 1985, aimed at securing the rights of Urdu-speaking settlers.<sup>25</sup> Other political parties including the Awami National Party (ANP) became active to gain support of Pashtoon settlers from Khyber Pakhtunkhwa (KP) and tribal areas, and Pakistan People's Party (PPP) started championing the cause of local Sindhi and Balochi people. The first ethnic tension gripped the city in 1985, followed by tension in 1988, 1992 and 1996.<sup>26</sup> After these sporadic tensions, the ethnic conflict, inflamed by political interests, the city was divided into three parts, owing to the relative strength of these three communities.

## 3. Hate Speech and Social Media & internet:

Terrorists and racists are turning to online social networks and depending less on traditional web sites, according to a new report on digital terror and hate speech.<sup>27</sup> Pakistan's 1st online hate speech report the, the first survey of its kind in the country, was commissioned by Bytes for All (B4A), a Pakistan human rights organization, in an attempt to quantify the growing instances of online abuse taking place in the country's cyber sphere. The report, penned by journalist Jahanzaib Haque, editor of Dawn.com, highlights the growing problem in context of booming internet penetration in the country, with an estimated 20 million users and 3G and 4G launches occurring in 2014. The data for this survey was gathered from 559 internet users and included analysis of 30 Facebook pages and 30 Twitter accounts. "At the same time, this groundswell of online activity has seen the emergence of a dangerous trend that of unchecked hate speech, sometimes in the form of organized campaigns." Much of the hate speech identified by the report is religiously and culturally motivated. Of those who admitted to being targeted, 42% said it was because of their religion, 23% because of their nationality, 22% because of their race and ethnicity and 16% because of their sex/gender/sexual orientation. Most of the damaging comments were made on Facebook, with 91% saying they'd witnessed it there. This, of course, could be largely put down to the platform's popularity — if they were going to see it anywhere, chances are it would be on Facebook. By way of a breakdown, the report showed how 30 Facebook pages contained 10,329 counts of hate speech among them.

This might not sound so horrifying, until you realize, the top ten Facebook pages for hate speech are run by mainstream media organizations or even political groups. For this reason the report suggests: "The media in particular would need to look at its role in the spread of online hate speech, as many high impact, high reach areas of local cyberspace are

operated/administered by them. The administrators of social media accounts, particularly Facebook, where hate speech is spread need to be engaged and educated to follow codes of conduct and best practice with regard to online community engagement and set up word-block lists for common hate speech terms in English and Roman Urdu where possible.<sup>28</sup>

### **3. Positive & Constructive Use of Language**

#### **• General Strategies for Constructive Use of Language**

Some communicative strategies<sup>29</sup> for improving affective and cognitive knowledge of the other are discussed in greater detail below. They are invitational discourse, cooperative argument, dialogue, and reconciliation.

#### **1. Invitational Discourse**

Invitational discourse is when groups communicate by representing each other in a non-oppositional manner. It calls for an openness and level of communication designed for understanding beyond one's own community. The goal is not to vanquish the other's belief system but to frame a relationship that invites the other into one's own community.

Invitational discourse promotes change and transformation not only through normal attitude change but also through the incorporation of new ideas and perspectives. However, invitational discourse is not simply being open and receptive. It is also being critical. The narrative of the other must be treated as an opportunity rather than a problem. Change, growth, diversity, and alteration are assumed to be natural to the human condition. Thus, language becomes the medium of change and growth. Language during confrontations with others is not considered in the traditional sense a "window" on reality that expresses what someone truly means. Rather, language is constructive (Ellis, 1999) and views human reality as a product of interaction. New understandings result from meanings that invite

the construction of a newly harmonized world. An example of an invitational meaning that might be made is empathy. It is the ability to see a situation from the perspective of the other. Using communication to establish relationships and open discussion of narratives helps develop empathy through a dialectical process which contributes skillfully in managing the communication process.

#### **2. Cooperative Argument**

Cooperative argument, a subset of invitational discourse, tries to avoid "winning" an argument at the expense of the other. It simply makes no sense to argue in such a way that leaves the other feeling humiliated or disrespected. The essence of cooperative argument is interdependence and viewing the other as a resource rather than as an opponent. This allows conflicting parties to construct new ways of arguing about issues that are emergent from the cultural and group practices of the particular individuals. Cooperative argument might sound idealistic, but there is considerable work (e.g., Maoz et al., 2002; Pearce & Littlejohn, 1997; Schoem & Hurtado, 2001) that demonstrates its effectiveness on achieving a more nuanced understanding of the other and a fuller appreciation of experiences that cause difficulties and tensions. Cooperative argument is rooted in joint problem solving that accounts for cultural sensibilities.

#### **3. Dialogue**

Dialogue is designed to redress weaknesses in power-oriented conflict resolution techniques. Dialogue is not meant to be ethereal abstraction but a communicative practice to work through the gritty reality of shared life. Interaction in dialogic situations tries to find higher-order categories of communication. In other words, the interactional vocabulary between conflicting parties must escape the confines of the experiential language of each group. Dialogue has the advantage of ethnographic authenticity. Where traditional conflict resolution privileged rationality by foregrounding communication that involved

the orderly exchange of “rational” ideas, dialogue is required to include and respect individual emotions, identities, and creativity.

#### 4. Reconciliation

Reconciliation is particularly crucial to conflicting parties who have ended violent contact but must still continue to live and work together. It is a message strategy that involves finding new ways for former enemies to redefine their relationship to include forgiveness and empathy and requires accepting the other into one’s moral community. Communication principles that teach people how to reliable and change oppositional frames are essential to the strategies of reconciliation and therefore PE. Image manipulation through media can serve the interests of one party over another. By engaging in particular forms of communication, conflicting parties can alter their subjective construal’s and make progress toward reconciliation and other more facilitative relationship definitions. Similarly, communication can help overcome false polarization and help compel parties to reveal differences and complexities, thereby attenuating false polarization and making conflict resolution more attainable.

#### 4. Islamic principles for Constructive Use of Language<sup>30</sup>

Islam is a religion of rights and duties. So, where Islam declares the human rights freely and voluntarily then it also bounds this freedom for public welfare, Because Islam and the Muslim Ummah is a justly balanced. The Holy Quran does not describe detail of anything but it provides some important principles and basic law about an Issue. The Sunnah and Hadith of Prophet (SAW) explain the matters which are described in the Quran because it is an essential duty of the Prophet Muhammad (SAW). Some of important Quranic principles of freedom of expression can be categorized in the following way:

#### A. Constructive use of Language for Cultural/Ethnic Purpose:

1. **Talk fairly:** The Holy Quran guides us to speak with people in fair way to obtain good results, *“وَقُولُوا لِلنَّاسِ حُسْنًا”* And speak fairly to the People.<sup>31</sup>
2. **Avoid false statements:** It is prohibited to say or accept false statements, *“وَاجْتَنِبُوا قَوْلَ الزُّورِ...”* “So avoid the uncleanness of idols and avoid false statement...”<sup>32</sup>
3. **Adopt true speaking:** It is directed to Muslims that whenever they speak , say valid and correct statement, *يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا* “O ye who believe! Fear Allah, and say a word directed to the Right”<sup>33</sup>
4. **Don’t make fun of other casts:** The Holy Quran forbids to to make fun of other nations and casts because there can be better and successful people in any nation, *يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ...* “O ye who believe! Let not some men among you laugh at others: It may be that the (latter) are better than the (former): Nor let some women laugh at others: It may be that the (latter are better than the (former).”<sup>34</sup>
5. **Avoid Calling with Bad Names:** An important principle given by the Holy Quran is to call each other with good names and avoid bad names and titles, *وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْألقَابِ بِئْسَ الإِسْمُ الفُسُوقُ بَعْدَ الإِيمَانِ* “Nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness, (to be used of one) after he has believed: And those who do not desist are (indeed) doing wrong.”<sup>35</sup>

#### B. Constructive use of Language with Parents:

The Holy Quran pays special stress to talk with parents in polite manners and avoid harsh words to develop constructive environment in family,

*وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۗ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا.*

Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour.<sup>36</sup>

### C. Constructive use of Language for Religious/ Political Purpose:

1. **Invite towards Islam with Wisdom and sophisticated way:** It is guided to Muslims, to the way of Allah with wisdom and argue in constructive way, *أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ*, "Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious..."<sup>37</sup>
2. **Avoid abusing any one:** Islam teaches us to avoid abusing followers of other religions, *وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ...* "And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge..."<sup>38</sup>
3. **Have good behavior in religious Debate:** The Holy Quran educates us to avoid bad argumentation argue with followers of other religions or argue in constructive way, *وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا* "And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them."<sup>39</sup>
4. **How to talk with severe opponent:** While advising, preaching or guiding any one it is described in the Holy Quran; *فَقَوْلًا لَهُ قَوْلًا لَيْنًا لَعَلَّهُ* But speak to him mildly; perchance he may take warning or fear (Allah).<sup>40</sup>
5. **Avoid Mixing Truth with False:** The Holy Quran forbids mixing and confusing the Truth with false. *وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ* "And cover not Truth with falsehood, nor conceal the Truth when ye know."<sup>41</sup>

### D. Constructive use of Language for Media Purpose:

1. **Ascertain the truth before taking any decision:** It is an important Quranic principle of conversation to ascertain the truth before talking to others and taking any step. As Allah says in the Holy Quran: *يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَيَّ مَا فَعَلْتُمْ* "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".<sup>42</sup>
2. **Don't spread evil Things:** It is strictly prohibited in the Holy Quran to spread evil things in Muslim society. Allah states in the Holy Quran: *إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ* "Those who love (to see) scandal published broadcast among the Believers, will have a grievous Penalty in this life and in the Hereafter: Allah knows, and ye know not."<sup>43</sup> Another place Allah describes in these words:
3. **Don't go after a thing without knowledge:** The Holy Quran give us principle to refrain from going after a thing without knowledge. Allah Almighty says, *وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ* "And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning)."<sup>44</sup>
4. **Avoid irrelevant questioning:** The Holy Quran guides us to avoid the irrelevant questions or the questions which may lead to conflicts, *يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدَّ لَكُمْ* "O ye who believe! Ask not questions about things which, if made plain to you, may cause you trouble..."<sup>45</sup>

With reference to above mentioned discussion it can be seen that the principles given by the Holy Quran that Allah has mentioned inclusive and perfect rules for constructive use of language and effective communication. We can clear guidance for constructive use of language for religion, politics, culture, family and social purposes. By following these principles we can develop a peaceful and cooperative society.

### 5. Conclusion



To conclude the discussion there is no doubt Language is an important tool of communication through which people communicate their ideas and cultural concepts with other members of the society. It plays vital role in development of relations with each other within and outside a society. Language is not only composed of words rather there are ideas, concepts, emotions and beliefs behind words which are conveyed using different styles and tones. It can be used in positive as well as in negative way depending on the intention and behavior of a speaker. Its misuse destroys the social norms, causes social conflicts and scatters relatives, friend, beloved one. On the other hand its positive use changes enemies into friends, and develops friendly relations among different members of a society and mutual understanding among various cultures. There are several possible relationships which can be considered between language and society. Social structure may either influence or determine linguistic structure and behavior as well as the particular ways of speaking, choice of words. David crystal suggests that human emotions like love, fear, anger, envy and shame are not constant but are dependent on the cultural background, so the Language has a strong role in conflict management as it influences on the actions of language user. Likewise language has the power to entertain, to instruct, to reach, to reconstruct and even to destroy. Therefore is necessary that conflict managers should be watchful whether talks are being negative or positive. There are various aspects and types of conflict in any society as well as in Pakistan which can be Cause of negative use of language which creates the hatred speeches against each other's. Some of peace challenging types of conflicts in Pakistani society are mentioned as: 1- Sectarian Conflict. 2- Ethno-Political Conflicts. 3- Hate Speeches, Social Media & internet, conflict between Islamists and secularists, conflict between the social classes: upper class, middle class, lower class.

On the basis of previous line it is suggested that Positive & Constructive Use of

Language is very necessary for social peace and stability of the country. The language plays important mean of communication among people. This research affirmed that use of language can be both negative and positive. Constructive use of language can refrain or resolve a conflict while negative use of language can escalate or cause conflict. Because of its potential to cause positive change, it may not be desirable to eradicate all conflict, rather, it should be managed through positive or constructive use of language. The religion of Islam has provided complete guidance and advice for effective communication prior to the realization of its significance by the present world. Islamic teachings regarding effective communication possess full capacity to make this world nonviolent and peaceful. In our beloved country Pakistan there are many linguistic issues and challenges causing conflicts and clashes on different social forums. These issues create problems in the way of peaceful society and consequently our country faces challenges in development and cannot utilize the available resources. Through applying strategies of language use and Islamic principles of language manners we can develop effective communication and constructive use of language in our society and can make our country a peaceful and inclusive nation.

## **6. Recommendations**

For further research and social development following points are suggested:

1. There is need of carrying out research on the influence of language on every aspect of peace and conflict separately like religion, culture, ethnic, tribe, politics and societies etc.
2. Further research can be carried out on linguistic taboos and expressions which cause or escalate conflict in Pakistani society.
3. Which linguistic expressions and words which are helpful in establishing and

- promoting peace and inclusiveness in our country Pakistan.
4. Research can be carried out for developing syllabus content for students regarding effective communication and use of language.
  5. It is very much recommended to develop educational policy for effective use of language for peace and harmony in the Pakistani society.
  6. There is need of collecting data for impact of language on conflicts and crimes in Pakistan.
  7. Understanding of each other's culture helps in developing constructive and effective skills of language use.
  8. Language is not only composition of words rather it is deeply connected with culture, concepts, feelings and mood; therefore it is required to develop understanding of causes and purpose of language use.
  9. Language can make or break relations so promoting literature for later function of language.
  10. There are many Quranic verses guide us how to communicate and use language for constructive purpose, these verses should be taught through school education and promoted properly through media.
  11. The traditions (Hadith) of the Holy Prophet (PBUH) regarding speaking manners and constructive language are very helpful for development of society which needs special attention to preach in our society.
  12. There is need of extracting practical examples and social incidents from the life of the Holy Prophet (PBUH) showing constructive use of language educate our society the way of effective communication.
  13. There is need of developing policies to tackle linguistics related issues in the way of peaceful society of Pakistan.
  14. To make an inclusive society it must be recommended that we must reduce the social conflicts by using the constructive language on the social forums especially related to religious and political sermons, Medea, Invitational Discourse, Cooperative Argument, Dialogues, Reconciliation and every day talks and conversations.

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