"Verbal Bullying Denial in Selected Verses of the Holy Quran and the Bible. A Socio- Pragmatic Comparative Study"

Prof. Qasim Abbas Dhayef Ph.D.Asst Prof. Ameer Ali Hussein
University of Babylon/ College of Education for Human Sciences

ABSTRACT
Verbal abuse or bullyingis an under-research topic in several fields of life, school, universities, work, and other fields. Unlike several types of research that deal with the problem of verbal abuse, this research dealswith how certain verses in the Holy Quran and the Bible deals give some advice to avoid verbal bullying on one hand and deny the act of bullying on the other hand. The paper analyzes the selected verses from the Holy Quran and the Bible according to some pragmatic concepts such as speech act theory and politeness principle. The research tries to answer the question of how the divine texts express the denial of verbal abuse. The main aim of the paper is to present a comparative account of the way of criticizing verbal denial. Nearly all the verses stress the denial of verbal bullying, certain categories of speech acts express that denial, the verbal abuse was also categorized according to the categories of verbal abuse.
KEYWORDS: Verbal bullying, speech act, politeness, impoliteness, face, negative face, positive face.

I.   INTRODUCTION
Verbal abuse or bullying is a general field of study that can be researched in many different fields of study such as sociolinguistics, stylistics, and pragmatics. This research has investigated the denial of verbal abuse in the holy Quran and the Bible. These two sacred divine texts have no sign of verbal abuse or bullying, but they include denial to the use of verbal abuse as a kind of advice or direction to the believers. The study has examined certain verses in the Holy Quran on one hand, and in the Bible on the other hand. Although they are two different divine texts of two different doctrines, they share the same general idea of denying the use of verbal abuse or bullying in all its categories.Research has explained the different pragmatic strategies to express verbal abuse. The theory of the speech act and politeness theory have been applied to show howverbal abuse of bullying is denied.

To bridge a gap that has not been tackled, this research will show pragmatically howthe Holy Quran and the Bibleexpress the denial of verbal bullying by using the theory of the speech act as they are highly rhetorical divine texts.
The main questions that could be raised in this study are as follows:
1.   What are the types or categories of verbal bullying that are denied in both of the divine books: the Holy Quran and the bible?
2.   How the pragmatic theory of speech act is manipulated to express such denial?
Briefly speaking, to answer the questions of research, the following aims are expected to be achieved:
1.   Identifying the categories of verbal bullying that are denied in the holy Quran and the Bible.
2.   showing how the pragmatic theory of speech acts in the Holy Quran and the Bible to deny verbal Bullying.

II.   SOCIO-PRAGMATICS
According to Levinson (1983: 24), pragmatics refers to "the study of the ability of language users to pair sentences with the contexts in which they would be appropriate."
Holmes (1992:1) asserts that the study of the connection between language and society is sociolinguistics.Anna Tronsborg (1995) states that socio-pragmatics concerns the study and analysis of patterns of communication in a specific social situation context in a certain social system. This branch of linguistics emphasizes the intentional meaning that people tend to convey according to social context and circumstances.

Mey (1993:42) described pragmatics as the study of human language use, which has a close link with the social context. Likewise, Levinson (1983:5) argues that pragmatics explores the use of social relations in the language. Then the very important question should be raised: *What is socio-pragmatics?* An answer to the question of the title depends in part on one's view of pragmatics. (Verschueren, 1999, p. 7).

Languages offer several ways of expressing something, greeting, inviting others, explaining things. Sociolinguistics is a study, that analyzes the relations between language and society in terms of understanding the structure of language and how language functions in communication. (Wardhaugh 2006:13)

However, According to Andra Gillespie, an Emory University political scientist, says how people behave in debates is significant because they can affect the actions of politicians " (Joseph 2015: 1).

Thus socio-pragmatics is the aspect of pragmatics that has a greater social focus.In the Anglo-American understanding of pragmatics, socio-pragmatics has a more specifically established background (see, for example, Horn and Ward 2004). However, the work of Geoffrey Leech (e.g. 1983) and Jenny Thomas can be specifically traced to socio-pragmatics (1981, 1983).

Leech (1983) describes pragmatics as consisting of two main elements: 'pragma-linguistics' and 'socio-pragmatics.' He displays the relationships between these areas in a diagram, reproduced as Figure (1)

Figure 1. Pragmatics: general pragmatics, pragma-linguistics, and socio-pragmatics.
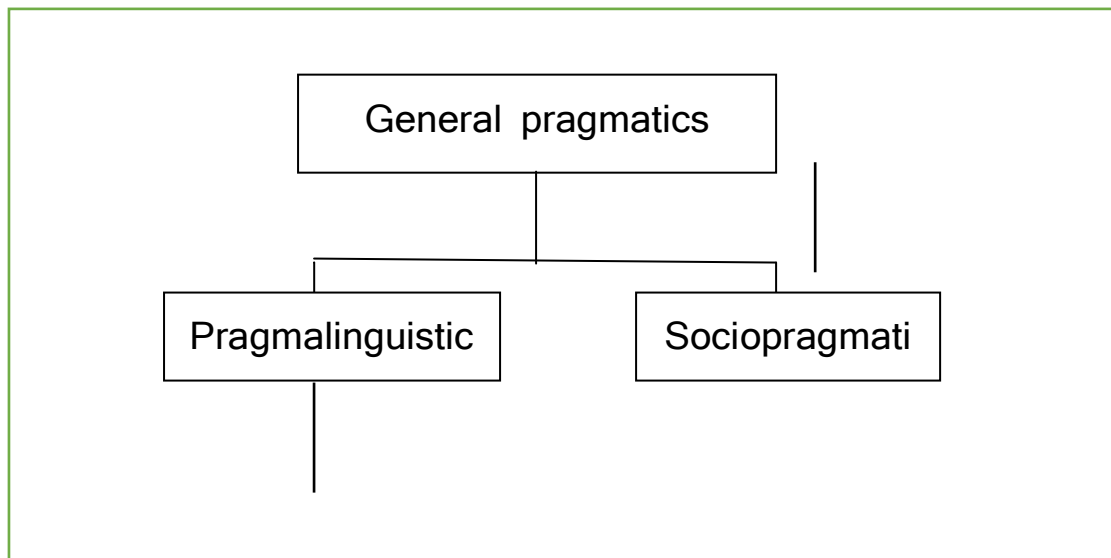
Related to Grammar   Related to Sociology

Pragma-linguistics indicates "the particular resources which a given language provides for conveying particular illocutions" and then to the linguistic tools thatinterlocutors use to convey or recognize speech intentions (Leech, 1983, p. 11). while, socio-pragmatics refers to the "social interface of pragmatics" (Leech, 1983, p. 10). It explores the relationship between linguistic actions and social restrictions, concerned with "the social perceptions underlying participants' interpretation and performance of communicative action" (Kasper and Rose, 2001, p.3).

Kasper and Rose (2001,37-38)assume that certain factors such as environment, place, with whom they speak, and the accepted practices relating to specific language rules in certain cultures affected the way they communicate to others. In particular, it may be assumed that the study of socio-pragmatics is useful for understanding the use of language, depending on the social context of interaction (pp.37-38).

How speakers use more general norms to generate specific meanings, take up specific social positions, and so on, seems to be a central focus for socio-pragmatics (Culpeper, 2009, p. 2).

Historical socio-pragmatics is concerned with any connection that contributes to pragmatic interpretations between particular features of the social context and specific usage of historical expression. Its key emphasis is on the use of language and its context and how situational contexts create standards that speakers participate in or manipulate for pragmatic purposes. It may be either synchronous, discussing and mapping how language shapes are used and formed by context at the given moment in the past, or diachronic, identifying and examining how overtime changes in the context of language usage form, changes in the use of context shape language, and/or changes in the interaction between the use of language and context. (Culpeper, 2009, p. 4)

2.1 Verbal Abuse

Verbal abuse is a term thathas been used with a great variety to refer to the emotional damage that might be caused bya certain kind of speech to cause psychological harm to the addressee, the verbal sentence uttered with a special tone and involve specific words to express the abuse such as threatening, ridiculing, shaming, also this verbally abusive expression cause no physical harm to the victim but they cause deep pain. (James & MacKinnon, 2010).

According to Lane (2003), verbal abuse may include a special tone of voice, facial expressions, and body language along with verbally abusive expressions

Verbal abuse is regarded according to some specialists as the part of psychological assault or abuse that can be regarded as abusive behavior because of its impact on the victim(Brendgen, Wanner, &Vitaro, 2006).

Some other studies generalize the idea of verbal abuse as any kind of language or comment that can be interpreted as insensitive, humiliating, demeaning, or threatening which leads to cause control over other target individuals(Brennan, 2001; Howells-Johnson, 2000).

2.2Characteristics of Verbal Abuse

Evan (1996: 80,81) has statedcertain points that can be regarded as the main characteristics of the verbal abuse
1. Verbal abuse is assaulting the victim's skills or qualifications. The victim might immediately assumethat something is mistaken with his or her qualifications.
2. Verbal abuse may be overt by showing angry behavior, threatening or name-calling, or it may be covert by expressing subtle comments, joking, or even brainwashing.
3. The verbal abuse could be used to show manipulation or control over others.
4. Verbal abuse is systematic, which means that means when it is exerted it causes harm, the victim might behave in a way not to annoy the abuser for example, when the wife is abused verbally, her personality night be diminished that leads her to change her reactions intentionally or unintentionally.
5. One of the most important critical features of verbal abuse is that it is vague and unpredictable. The victim might be impressed, startled by the sarcasm, or put down his/ her mate.
6. Verbal abuse is not a one-sidedproblem, it requires a specific relationship. When a pair has a challenge on a particular issue, the issue is fighting and there is no solution for it, from this point the verbal abuse arises.
7. The verbal abuse requires a double purpose to have the attacker in a challenging situation. The way the abuser talks and his/ her intentions must be incongruous.
8. Generally speaking, verbal; abuse is escalating gradually, it might start from a put-down interpreted as a joke to reach a very severe level.

2.3 Categories of Verbal Abuse

According to Evan (1996), verbal abuse can be categorized into withholding, countering, discounting, verbal abuse interpreted as jokes, blocking and diverting, accusing and blaming, judging and criticizing, trivializing, undermining, threatening, name-calling, forgetting, denial, and anger abusive. Each one will be explained briefly as follows.

2.3.1Withholding

This category means that the abuse withholds information, and refuses to share his/ her thought, emotions. This kind of hiding thought or information is interpreted as a rejection to communicate as in the following example that shows the lack of concern and kindness.
1. "There's nothing to talk about."
2. "What do you want me to say?"
3. "You never let me talk."
4. "You wouldn't be interested."
5. "Why should I tell you if I like it; you'll do what you want anyway" (Evans 1996:87).

2.3.2 Countering

This term means when the abuser refuses to accept the validity of his victim's viewpoint and this

refusal is regarded as a contradiction from the abuser

2.3.3 Discounting
Whena participant thinks that he/she needs no permission to express his/ her feelings or emotions, a critique might come from the attacker warning the participant not to be so emotional, i.e. the attacker tries to make a big deal out of nothing. Here are some examples from (Evans, 1996, p. 92):
6. "You don't have a sense of humor."
7. "You blow everything out of proportion."
8. "You're too sensitive."
9. "You think you know it all."
10. "You always have something to complain about."
11. "You twist everything around."
12. "You don't know what you're talking about".

2.3.4 Verbal Abuse Disguised as Jokes
The verbal abuse might be disguised as a joke, the abuser might say a joke about his/her partner, when a victim shows a kind of anger reaction, this allows the abuser to re-react in anger again and all this will lead to a challenge as in the following examples:
13. "You couldn't find your head if it wasn't attached."
14. "You can't take a joke."
15. "You're trying to start an argument" (Evans 1996: 94)

2.3.5 Undermining
Here the abuser is trying to sabotage relationships or things that are very important to the victim.

2.3.6 Judging and criticizing
Like blaming, judging, and criticizing involves negative evaluation against the victim.

2.3.7 Name-calling
Expressing hurtful words and put-downs overtly, frankly without any caution to the victim's face and others

2.3.8 Blocking and Diverting
This category of verbal abuse means that the abuser tries to withhold or reject to share what can or cannot be debated to and gets to be decided, as in the following examples:
16. "You heard me. I shouldn't have to repeat myself."
17. "Will you get off my back?"
18. "Did anybody ask you?"
19. "Who asked for your opinion?"
20. "I've explained it all to you before, and I'm not going to go through it again!"
21 "How about you accounting for every penny you spend?" (Evans, 1996, p.94)

2.3.9 Accusing and Blaming

In this case, the abuser accuses his partner of behaving improperly. Due to their anger and fear, attackers blame their victims and this will cause a kind of withholding communication as in the following instances:
22. "You're just trying to pick a fight."
23. "You always have to have the last word."
24. "I've had it with your attacks/complaining" (Evans, 1996, p. 96).

2.3.10 Trivializing
This category means that the abuser tries to make what the partner does or wishes to dotrivial, he/ she is trivializing the victim. This category is expressed vaguely and the abuser looks sincere in his speech. From the other point of view, the victims feel annoyed and sad because they cannot convey their wishes to their attackers.

2.3.11 Threatening
Threatening is regarded as one of the most severe categories of verbal abuse. Threatening cause great stress since it includes a defeat and pain against othersas represented in the following examples
25. "Do what I want or I'll leave you."
26. "Do what I want or I'll get really angry." (Evans, 1996)

2.3.12 Forgetting
This category is more harmful to the psyche of the partner than it looks. The abuser tries to deny something that happened between them as in:
Abuser denies the partner of an event:
27. "that never happened."
Forgetting promises which are important to the partner:
28. "I never promised you that" (Evans,1996,102).

2.3.13 Abusive Anger
According to Evans (1996), anger can be manipulated by the abuser to be directed at the victim. Thisanger may involve some of the previous categories such as blaming, threatening, swearing, screaming, or snapping. Exerting anger with these categories will leave the victim feeling lost and spiritless. Examples of anger may bethat the abuser exertsa Lack of warmth, irritable outbursts, Sneers, argumentativeness, temper tantrums, clenched teeth, and raised fists(pp. 85-104).

2.4 Speech Act Theory
Speech act theory proposed firstly by Austin in 1962 and developed by his student Sear in 1969 is regarded as of great concern in the fields of pragmatics and sociolinguistics.
Austin(1962) in Yule (1996) classifies threelevels of each acts, elocutionary, illocutionary, and

perlocutionary acts, elocutionary act means that stating the sentence in the right way, the illocutionary act is the intention behind saying the sentence, and perlocutionary act is the reaction of the audience or the receiver to the sentence(p.108). Armstrong and Fogelin (2015) state that in the prime ministerial and presidential debates, the function of the speech act may not be limited to the contact between two or three candidates but also it extends further for the candidates to be recognized by their words. The perlocutionary effect might be extended to reach the audience makes them choose the wise decisions, that is why candidates try to make their arguments vivid.

So, the three conventions of language: the act of language, the act of speech, and the act of conversation can be parallel to Austin three levels of speech act as elocutionary, illocutionary, and perlocutionary acts

The elocutionary act associates the relations between sense and reference through pronouncing words, those utterances have some goals to be accomplished as an offer, inviting, accusing, and some other goals. Those strategies are the aspect of the illocutionary act. Finally, the reaction or the purpose that will be achieved is the level of perlocutionary.

Figure (1) Levels of the Speech Act
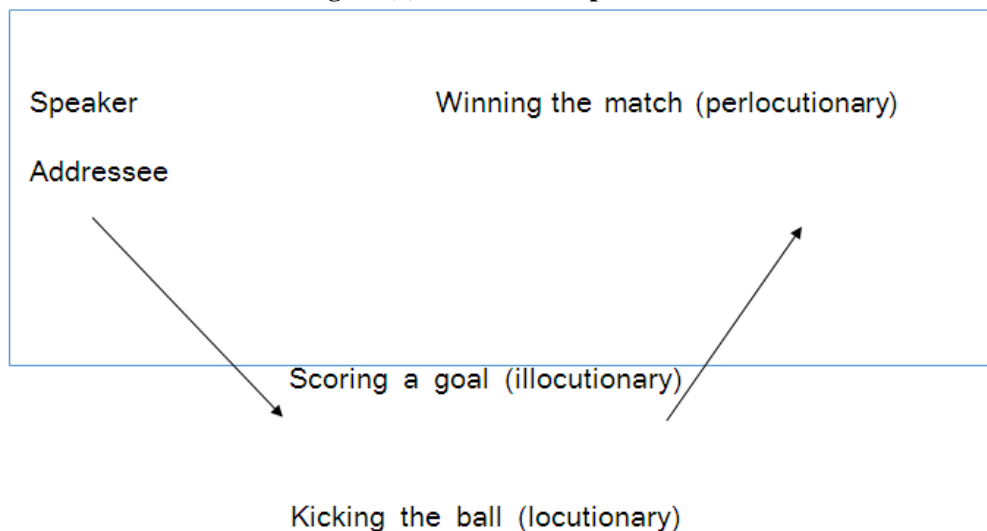
2.4.1 Searle classificationSpeech Act
 Searle classified speech acts into five categories: representative, directive, commissive, expressive, and declarative (Leech, 1983, p. 105&Finch, 2000, p. 182).

a) Representatives
When the speakers are tied to the reality of a statement being communicated through asserting or concluding, so when the speaker is asserting, implying, complaining, or reporting a message, the speaker is performing a representative speech act(Leech, 1983, p. 105). The speaker performs the actions to convey a situation of events (Finegan et.al, 1997, p. 344).
A speaker might state his or herregards and opinion, as true by using a representative speech act. The speaker's words, such as "describing," "claiming," "hypothesizing," "insisting," and "predicting," express what the speaker thinks to be true (Cutting,

2008, p. 14).Yule (1996) demonstrates these acts with the following examples:
29 The earth is a flat surface.
30 The weather was warm and sunny.
All of the instances mentioned show a speaker who portrays the world as he or she sees it. Example [37], the speaker expresses his or her view that the earth is flat. In the example [38], the speaker expresses his or her view that the day is pleasant and sunny, even though it may be a hot sunny day. When a speaker uses a representation, the speaker shapes words to fulfill the situation.
b) Directives
The directive speech act as the word implies is a kind of speech act that indicates a statement from the speaker to the hearer to order or command him/her to do something. Verbs like order, demand, request, advice, and suggest are examples of the speech act of directives. The goal of the directive

speech acts is to make the listener or audience do or perform something. The following is an example:

31- Please give me a cup of coffee. Make it a dark color.

The example illustrates the listener being directed to do what the speaker stated, which is to prepare a cup of black coffee. This speech act represents an attempt to guide the listener toward the speaker's aim (Yule, 1996, p. 54).

c) **Commissives**

When the speaker has himself committed to doing something in the future, he is using the commissive illocutionary act by using verbs like a promise, a vow, consent, threaten, refuse promising, threatening, offering,and pledge. Commissives convey the speaker's intent.

32-I'll be back is an example. &

33- We are not going to do it.

In this example, the speaker [40] commits to future action by saying that he or she will return. In the example [41], the speaker assures that he or she will not repeat the same mistake in the future. Both speakers are committing to a future course of action, implying that they are using commissive arguments.

d) **Expressives**

The speech act expresses a psychological state of the mind. It is called an expressive speech act, verbs like apologize, welcome, congratulate are examples of verbs that state the expressive speech acts. They serve the purpose of communicating or revealing the speaker's psychological reaction to a situation that the illocution assumes. These actions of speech represent the speaker's inner condition, which has nothing to do with the outside world.Thanking, congratulating, pardoning, blaming, praising, and condoling are certain examples. Those psychological states might include remarks about the speaker's pleasure, suffering, likes, dislikes, joy, or grief. 34- Please accept my heartfelt apologies!

35- Congratulations!

In the above examples [34] and [35], both speakers reveal their emotional responses.

e) **Declaratives**are words that are used to indicate something. Declarative are spoken acts whose consequences affect an institutional situation of affairs directly and which frequently rely on complex extralinguistic institutions (paradigm cases: excommunicating, declaring war, christening, marrying, firing from employment). The speaker must have a distinct institutional function in a specific setting to make an appropriate declaration.This type of activity is preferable by those who are specifically allowed to do so within a certain institutional framework, such as judges who sentence defendants. The speaker's words create a new situation when he or she makes a declaration. The following are some examples:

36-Church leader: I now declare you as husband and wife.

As a result, the clergyman alters the lives of two single people into husband and wife.

Diagram (1)The Model of Analysis for theResearch
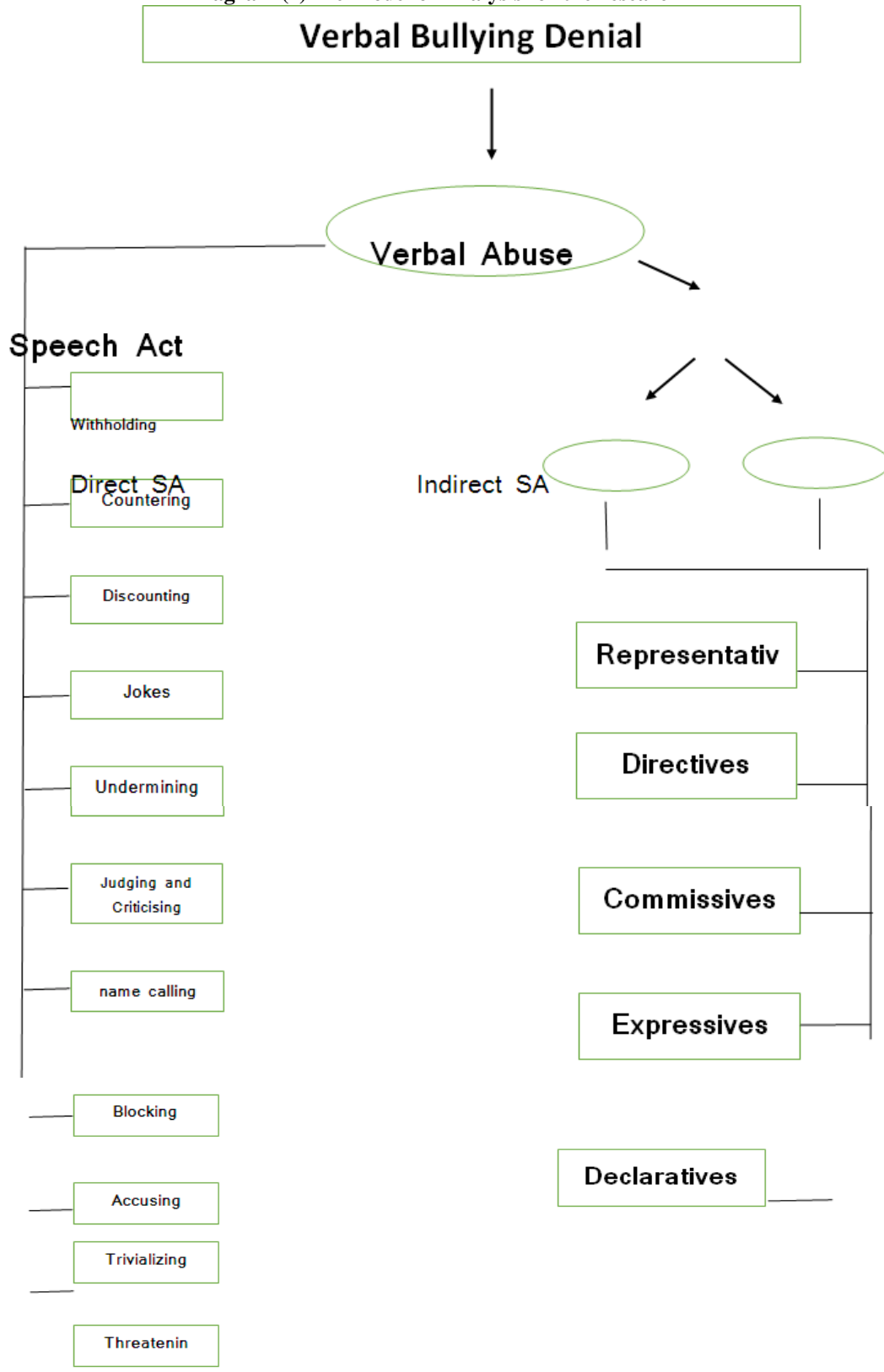
3.Data analysis
3.1 Data collection and description
The data of this research will be four verses from the holy Quran and the other four verses from the bible. Supposedly those eight verses express denial or condemnation to verbal bullying or abuse. Those verses will be analyzed according to the theory of speech and how these pragmatic theories are exploited to express the denial of verbal abuse.
3.2 Data Theme
The main theme of the data is the denial of verbal abuse or bullying and that denial is expressed by the pragmatic tools.
3.3 Method of Analysis
The data of the research will be analyzed according to the model proposed earlier. Each verse will be examined according to the pragmatic concept ofthe speech act theory, the analysis will reveal how those pragmatic aspects are used to express the denial of the almighty Allah of the verbal abuse or bullying exerted by people in general or disbelievers in particular. The translation of the verses of the Holy Quran is according to Yousif Ali 2006. By using statistical methods, the result will the frequency of the speech act type used in those verses, the maxims that are used to that denial of verbal abuse

1 -   وَيْلٌ لِكُلِّ هُمَزَةٍ لُمَزَةٍ(1)

Woe to every(kind of) scandal-monger andbackbiter,

This verse expresses the threat by using the direct speech act of commissive to express that anyone of any kind exerts criticizing or name-calling among people. It is a direct speech act of a commissive. The general meaning of the verse is that anyone who commits a kind of criticizing or name-calling will be punished by hell in his hereafter.

2 -   يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ ۖ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۖ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ 11الحجرات

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): 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. 11

This verse of Surat Al Hujurat is a direct speech act of Directives as it warns the people not to name-calling each other or to backbiter or gossip each other naughtily, so it refers that the social interaction between people should not include such verbal abusive terms as name-calling and criticizing.

3 -   الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَات وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ ۙ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ 79التوبة

Those who slander such of the believers as give themselves freely to(deeds of) charity, as well as such as can find nothing to give except the fruits of their labor,- and throw ridicule on them,- Allah will throw back their ridicule on them: and they shall have a grievous penalty.

This verse used the indirect speech act of commissive to deny those disbelievers who slander the believers who give charity and they get nothing from their slandering. As a punishment, Allah has committed himself to have them in hell in their hereafter. Allah denied the trivializing category of verbal abuse.

4 -   وَيَصْنَعُ الْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأٌ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ ۚ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ 38هود

Forthwith he(starts) constructing the Ark: Every time that the chiefs of his people passed by him, they threw ridicule on him. He said: "If ye ridicule us now, we (in our turn) can look down on you with ridicule likewise! 38

In this verse of Surat Hud 38,the disbelievers used direct expressive speech act to ridicule and trivialize the process of Building Noah's Ark, the perlocutionary of this expressive speech act is that the prophet Noah ridiculed back as a response, but of course his ridicule is not like theirs as he is a prophet, but just make them stop and achieve a kind of justice.

Now we turn to the analysis of the Bible's verses which deny the verbal abuse. Let's see how this is expressed and what kind of speech act is manipulated.

5-   Do not let any unwholesome talk come out of your mouths, but only what helps build others up according to their needs, that it may benefit those who listen. Ephesians 4:29

This verse of the bible expresses directly by the directivespeech act to give and advice to the Christians not to utter what might hurt others, just say what can benefit other people. Concerning verbal abuse, the prophet prohibited verbal abuse in general.

6-   Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Matthew 5:11
This verse shows that Allah will bless those who show a face act as being silent and peaceful to those who insult you, misbehave with you. The kind of speech act here cannot be recognized specifically because the verse describes the verbal abuse in general but mostly it will fall in the direct speech act of directive by those who would abuse as they will exert a kind of insult or verbal abuse, on the other hand, the prophet Jesus states a commissive speech act as he promised those who show a positive face to be rewarded by the blessing of Allah.

7-   Brothers and sisters, do not slander one another. Anyone who speaks against a brother or sister or judges them speaks against the law and judges it. When you judge the law, you are not keeping it, but sitting in judgment on it.
In verse 11 of James 4, the prophet also uses the directive direct speech act to advise the Christians, not to slander or criticize others, and if they do, they criticize the law of Allah and as if they refuse the Law of Allah and reject to be obedient toLord Allah. In addition to the directive, the prophet uses the commissive speech act to tell the Christians that they will set themselves guilty if they criticize slander others.

8-   But to you who are listening, I say: Love your enemies, do good to those who hate you, 28 bless those who curse you, pray for those who mistreat you.Luke 6:27-28

The final verse of the bible also includes the direct speech act of directive as the prophet advised again the Christians to show a kind of tolerance as a face-saving act for those who show hate to others, moreover, it requires the Christians to show blessing as a reaction of cursing. This verse is a realization of a positive face against the hatred and curse exerted by abusers.

III.   RESULTS

According to the analysis of the verses of both the Holy Quran and the Bible, the following points can be concluded :

1-   The first verse of the holy Quran expressed the denial of criticizing and name-calling by using the direct speech act of commissive.

2-   Verse 2 denies the name-calling by using the direct speech act of directives.

3-   Verse 3 denies the trivializing category of verbal abuse by using the indirect speech act of commissive.

4-   The final verse in the holy Quran denies the ridiculing and trivializing by the use of direct speech act of expressive.

5-   Concerning the verses in the Bible, the fifth verse denies the general verbal abuse by using the direct expressive speech act.

6-   Verse 6 in the Bible denies the insult and misbehave by using the direct speech act of directive and commissive.

7-   The seventh verse denies the criticizing category of verbal abuse by using directive and commissive direct speech act.

8-   The final verse in the Bible expresses the denial of hate and threat through the use of the direct directive speech act.

The above result can be illustrated in the following table.

Table (1) Verbal Bullying categories and types of speech acts

No of the verse	Verbal bullying category	Manner of SA	Type of SA
Verse 1	criticizing or name-calling	direct	commissive
Verse 2	name-calling	direct	Directives
Verse 3	trivializing	indirect	commissive
Verse 4	ridicule and trivialize	direct	expressive
Verse 5	General verbal abuse	direct	directive
Verse 6	insult misbehave	direct	directive commissive
Verse 7	criticizing	direct	directive commissive

Verse 8	Hate or threat	direct	directive

IV.   DISCUSSION AND CONCLUSION

As far as the above result are concerned, it can be seen clearly that the sacred texts like the Bible and the Holy Quran cannot involve in any way any kind of verbal abuse or bullying, in contrast, they involve several verses that urge people to condemn the verbal abuse, so several verses deny the exertion of verbal abuse or bullying. The holy texts use certain pragmatic tools to express that denial such as speech acts of the directive, commissive, expressive. The use of those speech acts is exploited to deny certain categories of verbal abuse like name-calling, trivializing, ridiculing, and backbiter.

In some details the Holy Quran uses the direct and indirect speech ac of commissive, directive, and expressive to deny the certain categories of speech acts such as criticizing, name-calling, trivializing, and ridiculing. On the other hand, the Bible also uses the direct and indirect speech of directive and commissive to deny verbal abuse as a general category as in the first verse in Bible, in addition,that, the other three verses in Bible deny the verbal abuse of insult, criticizing, and threat. Finally, it can be said that the Holy books like the Holy Quran and Bible cannot express any kind of verbal abuse as it is against the divine morals, but on the contrary, they deny any kind of verbal abuse exerted against believers of any religion.

BIBLIOGRAPHY

[1].   Austin, J.(1962*). How to do things with words*. Clarendon Press.
[2].   Bartlett, S. (2019). Paramedics and children exposed to domestic violence. *Ph.D. Thesis*. The Queensland University of Technology. 10.5204/thesis.eprints.133879
[3].   Brendgen, M., Wanner, B., &Vitaro, F. (2006). Verbal abuse by the teacher and child adjustment from kindergarten through grade 6. *Pediatrics, 117*(5), 1585–1598. https://doi.org/10.1542/peds.2005-2050
[4].   Brennan, W. (2003). Sounding off about verbal abuse. *Occupational Health*, *55*(11), 22- 25.
[5].   Culpeper, J., Boufield, D., & Wichmann, A. (2003). Impoliteness revisited: with special reference to dynamic and prosodic aspects. *Journal of Pragmatics*, *35*(10-11), 1545-1579.   **https://doi.org/10.1016/S0378-2166(02)00118-2**
[6].   Evans, P. (1996). The *Verbally Abusive Relationship: How to Recognize it and How to Respond*. (2ⁿᵈ ed.). Adams Media Corporation.
[7].   Hart, S. N., Germain, R. B., & Brassard, M. R. (1987). The challenge: To better understand and combat psychological maltreatment of children and youth. In M. R. Brassard, R. B. Germain, & S. N. Hart (Eds.), *Psychological maltreatment of children and youth* (pp. 3-24). Pergamon.
[8].   Holmes, J. (1992). *An Introduction to Sociolinguistics*. Longman
[9].   Howells-Johnson, J. (2000). Verbal abuse. *British Journal of Perioperative Nursing,10*, 508-511. https://www.ncbi.nlm.nih.gov/labs/journals/br-jperioper-nurs/
[10]. James, K., & MacKinnon, L. (2010). The tip of the iceberg: A framework for identifying nonphysical abuse in couple and family relationships. *Journal of Feminist Family Therapy*: An International Forum, 22(2), 112-129. doi:10.1080/08952831003787867
[11]. Kasper, G., & Rose, K. (2002). *Pragmatic development in a second language*. Blackwell.
[12]. Lane, T. (2003). Women have different risk factors for verbal, physical partner abuse. *Perspectives on Sexual and Reproductive Health*, *35*(2), 106-107. https://www.guttmacher.org/journals/psrh
[13]. Leech, G. N. (1983). *Principles of Pragmatics. London*. Longman.
[14]. Levinson, S.C. (1983). *Pragmatics*. Cambridge University Press.
[15]. Mey, J. (1993). *Pragmatics: An Introduction*. Blackwell.
[16]. Trosborg, A. (1994). *Interlanguage pragmatics. Requests, complaints, and Apologizes.*Mouton de Gruyter.
[17]. Wardhaugh, R. (2006). *An Introduction to Sociolinguistics.* Basil Blackwell.
[18]. Yule, G. (1996). *Pragmatics.* Oxford University Press.