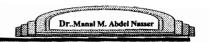# ظاهرة التأدب اللغوي في القرآن الكريم

تتبنى هذه الدراسة نظرية التأدب اللغوي لبراون وليفنسون (١٩٨٧). وتتنـــاول بالتحليل استراتيجيات التأدب الخمس لهذه النظرية ، والتي من شأنها أن تحـــافظ علـــي صورة كل من المتحدث والمخاطب وتقيم بينهما علاقات قوية قائمـــة علـــي الاحتـــرام المتبادل و مراعاة شعور الآخرين.

كما تقوم هذه الدراسة بتطبيق إستراتيجيات التأدب هذه على بعض آيات القرآن الكريم بهدف إبراز. أهمية التأدب اللغوي في نقل الرسائل والمعاني المختلفـــة بالإضــــافة إلي ما تضفيه اللغة من إطار من شأنه توكيد المعني أو إضعافه. كما تهــدف الدراســـة أيضاً إلي التأكيد علي أهمية التأدب اللغوي في توطيد أواصر الصلات بين الناس.

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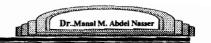   Oxford: Basil Blackwell Ltd.

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Appendix 2

A List of Abbreviations

S	speaker
H	hearer
FTAs	Face threatening acts
MP	Model Person
/ /	Phonemic transcription
-	Morpheme boundary

Appendix 1

A. The consonants of Standard Arabic

Place		Bilabial	Labiodental	Interdental	Dento-Alveolar		Palatal	Velar	Uvular	Pharyngeal	Glottal
Manner	Voicing				Non-Emphati	Emphati					
Stop	Voiceless				t	T		k	q		?
	Voiced	b			d	D					
Fricative	Voiceless		f	θ	s	S	š	x		ħ	h
	Voiced			ð	z	Z		g		9	
Affricate	Voiced							j			
Flap	Voiced				r						
Lateral	Voiced				l						
Nasal	Voiced	m			n						
Glide	Voiced	w						y			

B. The vowels of Standard Arabic

	Short			Long		
	Front	Central	Back	Front	Central	Back
High	i		u	ii		uu
Mid						
Low		a			aa	

Note: The two tables are adapted from Gadalla (2000).

bald-on-record and the *off record* strategies are also in use. What is worth mentioning is that the notion of politeness as depicted in some of the previously mentioned events of **The Glorious Qur'an** transcends the limits of human logic, yet the researcher is not reluctant to apply the politeness theory to those events as the interlocutors involved are human beings for whom the theory is designed. In short, **The Glorious Qur'an** is considered a rich source of studying "politeness", simply because the sacred books are sent, among other aims, to organize human relationships on earth. And one form of this organization is the use of polite language.

offer/promise: substrategy 10 of positive politeness. Actually, mercy is realized by obeying the two divine orders which are mentioned in this verse. In fact, the two requests which have just been mentioned are part of many others which are meant to teach mankind politeness and good manners.
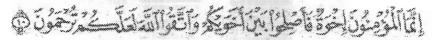
5.Conclusion:

The present study focuses on Brown and Levinson's politeness model of 1987 as one of the most influential pragmatic theories. It discusses its five strategies by means of which the FTAs may be mitigated. Then it analyses some extracts from **The Glorious Qur'an** in the light of this theory. The examples of "politeness" in the present study are limited. That is to say they are not exhaustive because no human work can cover all the touches of "politeness" in **The Glorious Qur'an**. Yet the researcher humbly tries to trace some of these touches with the help of Brown and Levinson's strategies. It is found that the strategies are used with varying degrees. Some are used more than the others. The most common one is the use of *address terms* either to express **deferenc** which is a substrategy of negative politeness or to claim **a common ground** of solidarity which is a substrategy of positive politeness. The other strategies which are found in use are *offer/promise, including both S and H in the activity, giving reasons* (strategy 2), and *using passive constructions* and *questionning* (strategy 3). The

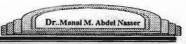communication is the essence of religion. And this cannot be taught separately, but in practical examples.

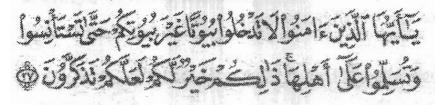### The Fourteenth Extract: (Qur'an XLIX: 10)

اِنَّمَا الْمُؤْمِنُونَ اِخْوَةٌ فَاَصْلِحُوا بَيْنَ اَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ۝

?innama l-mu?min-uuna ?ixwat-un fa-?aSliħ-uu bayna ?axaway-kum wa-ttaqu llaah-a la9all-a-kum turħam-uun

The Believers are but A single Brotherhood: So make peace and Reconciliation between your Two (contending) brothers; And fear God, that ye May receive Mercy. (Ali 1938: 1405)

The present verse appears to be in the same line with the previous ones. It starts with claiming a **common ground** which is that of brotherhood /?innama l-mu?min-uuna ?ixwat-un/ 'The Believers are but a single Brotherhood.' This start mitigates the coming request / fa-?aSliħ-uu bayna ?axaway-kum/ 'So make peace and Reconciliation between your two (contending) brothers', and establishes a background of unified human society. It also aims at reinforcing the relationships among the members of that society. Then, in the second part of the same verse, another request is made /wa-ttaqu llaah-a/ 'And fear God' and immediately followed by its compensation or reward /la9all-a-kum turħam-uun/ "that ye May receive Mercy'. In this sense, the threat of the direct request is redressed by a promise of mercy which is included under

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The Thirteenth Extract: (Qur'an XXIV: 27)

يَـٰأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْنِسُوا۟ وَتُسَلِّمُوا۟ عَلَىٰٓ أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ۝

yaa ?ayyuha llaðiina ?aaman-uu laa tadxul-uu buyout-an gayra
buyout-i-kum ħattaa tast?anis-uu wa-tusallim-uu 9ala ?ahl-i-haa
ðaalik-um xayr-ul lak-um la9all-a-kum taðakkar-uun

O ye who believe! Enter not houses other than Your own, until ye have Asked permission and saluted those in them: that is Best for you, in order that ye may heed (what is seemly). (Ali 1938: 903)
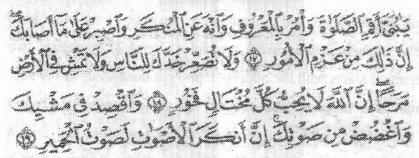
Similarly, this verse starts with an address term /yaa ?ayyuha llaðiina ?aaman-uu/ 'O ye who believe' which aims at inviting all the goodness on the part of those who receive the verse, in order to immediately obey the following command. Then, the verse also ends with the justification or giving the reason for obeying this divine instruction. The use of the address term at the beginning of the verse as well as giving the reason at the end are included under the **positive politeness redressive actions** which are meant to mitigate the request in question. Again, this divine instruction needs no mitigation as it is decreed from Allah, The Almighty, yet polite

These three verses represent part of Luqman's teaching to his son, on the one hand, and to mankind as a whole, on the other hand as he is communicating divine principles. Verse (17) realizes two strategies. It starts with the address term /yaa bunay-ya/ 'O my son' that indicates solidarity and intimacy claiming a **common ground** with the son to willingly receive his father's wisdom and this in itself conforms to (strategy 2). Then Luqman directs four requests to his son which have been mitigated first by the term of address that preceeds them and second by giving reasons when he says: /?inna ðaalika min 9azm-i l-?umuur/ 'for this is firmness (of purpose) in (the conduct of) affairs'. Again, **giving reasons** is sub-category 13 of positive politeness according to Brown and Levinson's politeness model of 1987. Actually, these two strategies are not needed between father and son because what a father says is supposed to be unquestionable and needs no justification. But because these pieces of advice are directed to all men, they are redressed by a polite touch. The other two verses (18 & 19) communicate some more teachings which are also mitigated by **giving reasons**: in (18), /?inna llaah-a laa yuhibb-u kulla muxlaal-in faxuur/ 'For God loveth not any arrogant boaster,' and in (19), /?inna ?ankar-a l-?aSwaat-i la-Sawt-u l-hamiir/ 'for the harshest of sounds without doubt is the braying of the ass.'

The Twelfth Extract: (Qur'an XXXI: 17-19)

بُنَيَّ أَقِمِ الصَّلَوٰةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنكَرِ وَاصْبِرْ عَلَىٰ مَآ أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ ۝ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ۝ وَاقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِن صَوْتِكَ إِنَّ أَنكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ۝

17) yaa bunay-ya ?aqim iS-Salaat-a wa-?mur bi-l-ma9ruuf-i wa-nha 9ani l-munkar-i wa-Sbir 9ala maa ?aSaab-ak-a ?inna ðaalika min 9azm-i l-?umuur

O my son! establish Regular prayer, enjoin what is Just, and forbid what is wrong: And bear with patient constancy Whatever betide thee; for this Is firmness (of purpose) In (the conduct of) affairs.   (Ali 1938: 1084)

18) wa-laa tuSa99ir xadd-a-ka li-n-naas-i wa-laa tamši fi-l?arD-i marah-an ?inna llaah-a laa yuhibb-u kulla muxtaal-in faxuur

And swell not thy cheek (For pride) at men, Nor walk in insolence Through the earth; For God loveth not Any arrogant boaster.   (Ali 1938: 1084)
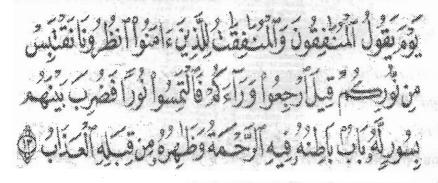
19) wa-qSid fii mašy-i-ka wa-gDuD min Sawt-i-ka ?inna ?ankar-a l-?aSwaat-i la-Sawt-u l-hamiir

And be moderate In thy pace, and lower Thy voice; for the harshest Of sounds without doubt Is the braying of the ass.

(Ali 1938: 1084-1085)

The Eleventh Extract: (Qur'an LVII:13)

yawma yaquul-u l-munaafiquuna wa-l-munaafiqaat-u li-llaðiina ?aaman-u nZur-uu-naa naqtabis min nuur-i-kum qiil-a rji9-uu waraa?a-kum fa-ltamis-uu nuuraa
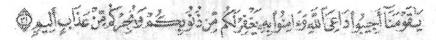
One Day will the Hypocrites-Men and women-say To the Believers: " Wait For us! Let us borrow (A light) from your Light!" It will be *said: "Turn ye back to your rear! Then seek a light (where ye can)!"*   *(Ali 1938: 1500)*

In this verse, the use of the passive/qiil-a/ 'It will be said' is a type of a polite redressive action (strategy 3) which suits the good manners of the believers who are not to rejoice at the misfortune of others.

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The Tenth Extract: (Qur'an XLVI: 31)

يَـٰقَوْمَنَآ أَجِيبُوا۟ دَاعِىَ ٱللَّهِ وَءَامِنُوا۟ بِهِۦ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ ۝

yaa qawm-a-naa ?ajiib-uu daa9iy-a llaah-i wa-?aamin-uu bi-hii yagfir la-kum min ðunuub-i-kum wa- yujir-kum min 9aðaab-in ?aliim

O our people, hearken To the one who invites (you) to God, and believe In him: He will foregive You your faults, And deliver you from A Penalty Grievous.   (Ali 1938: 1375)

The address term /yaa qawm-a-naa/'O our people' at the beginning of this verse invites all the meanings of belongingness and solidarity that are to mitigate the imposition of the request that follows. It paves the way for better understanding on the part of **H**. In this way, the polite request that is made in the present verse, according to Brown and Levinson (1987), is redressed by positive politeness, sub-strategy 4 that is intended to claim a common ground with the addressees to guarantee their co-operation and positive response.
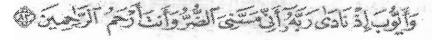
wa-lxair-u kull-u-hu bi-yad-aik-a, waš-šarr-u laisa ilaik-a

"All goodness is in your Hands, evil cannot touch you"

(Al-Qahtani 2000:49).

The Ninth Extract: (Qur'an XXI: 83)

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّى مَسَّنِىَ ٱلضُّرُّ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ ۝

wa- ?ayyuub-a ?ið naadaa rabb-a-huu ?annii mass-a-niya D-Durr-u wa- ?anta ?arham-u r-raahimiin

And (remember) Job, when He cried to his Lord, "Truly distress has seized me, But Thou art the Most Merciful of those that are Merciful".   (Ali 1938: 840-841)

This verse reveals another example of politeness in **The Glorious Qur'an**. Ayub in his long illness and after all the calamities that he suffered from, he was shy to ask Allah to end his sufferings. He sets an example "of humility, patience and faith in God" (Ibid: 841) because even when he requests for Allah's help, he does so in an indirect way. This hinting, on his part, is classified under strategy 4 that comprises all *off record* actions.

intended to teach mankind politeness and good manners in an indirect way.

The Eighth Extract: (Qur'an LXXII: 10)

وَأَنَّا لَا نَدْرِىٓ أَشَرٌّ أُرِيدَ بِمَن فِى ٱلْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ۝

Wa-?annaa laa nadrii ?a-šarr-un ?uriid-a bi-man fi-l-?arD-i ?am ?araad-a bi-him rabb-u-hum rašadaa

And we understand not Whether ill is intended To those on earth, Or whether their Lord (Really) intends to guide Them to right conduct.   (Ali 1938: 1627)

In this verse, the Jinns follow the same principle that is mentioned above. They attribute goodness to Allah directly. As for evil, they resort to the use of the passive construction which according to Brown and Levinson (1987: 70), is considered a sub-strategy of negative politeness. Actually, there is no direct request on the part of the Jinns in this verse but rather a touch of politeness which is given indirectly by means of a passive construction. The request is implicitly directed to mankind to follow the same polite approach when dealing with divine matters and in this comprehensive sense it is included under the *off-record* actions (strategy 4). Al- Suwaydan (1417: 6) suggests that the believers conform to this meaning in their invocations particularly when they say:
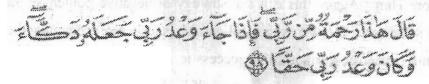
khidhr narrates the story of the boat as if he is the one who wills the damage of the boat to happen. Yet he is only the performer of the action. It is Allah's will that the boat is damaged and accordingly not taken by the tyrant king and kept to its poor owners. Al-khidhr is inspired to do the act of damage but because the damage is something bad, he politely attributes it to himself. Again since the meaning is communicated indirectly, it falls under the umbrella of *off-record* actions. On the contrary, in (82) when narrating the incident of building the wall for the two orphans in order to keep their treasure, Al-khidhr openly says that he only fulfils Allah's will. That is because building the wall is something good. Moreover, insisting that what he does is 'a mercy from Allah' is but a way of indicating **deference** to Allah, The Creator and humbling one's self before Him. Again, this is a sub-strategy of negative politeness. In the same line, in (98) when Zul-qarnain succeeds in erecting the strong barrier he attributes this success to Allah: "A mercy from my Lord". He "claims no credit for himself " (Ali 1938: 757), and he is not conceited with his power (Al-Minajjid, 8). This verse is another example of humbling one's self before Allah (strategy 3).

In all these verses and similar ones, the implicit request is directed from **S** (Moses's attendant/Al-khidhr/Zul-qarnain) to **H** (be it Moses or whosoever) to attribute evil to one's self and good to Allah. In a sense, these verses represent a divine instruction that is

82) *wa ?amma l-jidaar-u fa-kaan-a li-gulamayni yatiimayni fi-l-madiinat-i wa-kaan-a tahta-hu kanz-ul la-humaa wa-kaan-a ?abuu-humaa Salihan fa-?araad-a rabb-u-ka ?an yablug̱-aa ?ašudd-a-humaa wa-yastaxrij-aa kanz-a-humaa rahmat-am min r-rabb-i-ka wa-maa fa9al-tu-hu 9an ?amr-ii ðaalika ta?wiil-u maa lam tasTi9 9alay-hi Sabraa*

As for the wall, It belonged to two youths, Orphans, in the Town; There was, beneath it, A buried treasure, to which They were entitled; their father Had been a righteous man: So thy Lord desired that They should attain their age Of full strength and get out their treasure-a mercy (And favour) from thy Lord. I did it not of my own Accord. Such is the interpretation Of (those things) over which Thou wast unable To hold patience.

قَالَ هَذَا رَحْمَةٌ مِّن رَّبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا ۝

98) *qaal-a haðaa rahmat-um min rabb-ii*

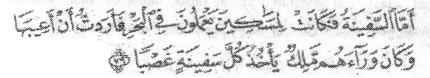He said: This is A mercy from my Lord

(Ali 1938: 751-753, 757)

These three verses are linked together and with the previous one, with the idea of fate. That everything is fated and determined by Allah is one thing and how one communicates the befallen incidents (good or bad) to other people is another thing. In (79), Al-

him, he attributes it to the suggestions of Satan, as it is something bad. But it is understood that everything good or bad is determined by Allah. In short, expressing the idea of fate in this indirect way is very polite. This is an indirect way of asking people to deal with similar matters in the same way. In this sense, this verse can be categorized under the off-record (strategy 4).

The Seventh Extract: (Qur'an XVIII:79, 82, 98)

أَمَّا ٱلسَّفِينَةُ فَكَانَتْ لِمَسَـٰكِينَ يَعْمَلُونَ فِى ٱلْبَحْرِ فَأَرَدتُّ أَنْ أَعِيبَهَا وَكَانَ وَرَآءَهُم مَّلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ۝
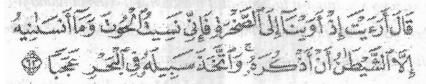
79) ?amma s-safiinat-u fa-kaan-at li-masaakiin-a ya9mal-uuna fi-l-bahr-i fa-?aradt-tu ?an ?a9iib-a-haa wa- kaan-a waraa ?a-hum malik-un ya?xuð-u kull-a safiinat-in gaSbaa

As for the boat, It belonged to certain Men in dire want: They plied on the water: I but wished to render it Unserviceable, for there was After them a certain king Who seized on every boat By force.

وَأَمَّا ٱلْغُلَـٰمُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَآ أَن يُرْهِقَهُمَا طُغْيَـٰنًا وَكُفْرًا ۝ فَأَرَدْنَآ أَن يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَوٰةً وَأَقْرَبَ رُحْمًا ۝

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1938: 1376) and surely higher in rank than Al-khidhr, he is not reluctant to be taught by him. He resorts to questionning (substrategy of negative politeness) in order to mitigate the imposition on his addressee. Again he humbles himself as his request implies that his addressee is more knowledgeable than he is (another sub-strategy of negative politeness). This verse sets a good example of the type of relation that should exist between the learner and his instructor regardless of considerations of distance, age, or social class (Al-Minajjid, 5). It also indicates that seeking knowledge is so essential in man's life as long as he lives.

The Sixth Extract: (Qur'an XVIII: 63)

قَالَ أَرَءَيْتَ إِذْ أَوَيْنَا إِلَى ٱلصَّخْرَةِ فَإِنِّى نَسِيتُ ٱلْحُوتَ وَمَا أَنْسَانِيهُ إِلَّا ٱلشَّيْطَٰنُ أَنْ أَذْكُرَهُ وَٱتَّخَذَ سَبِيلَهُ فِى ٱلْبَحْرِ عَجَبًا ۝

qaal-a ?a-ra?ay-ta ?ið ?away-naa ?ila S-Saxrat-i fa- ?innii nasii-tu l-ḥuut-a wa- maa ?ansaanii-hu ?illa š-šayTaan-u ?an ?aðkur-a-h

He replied: "Sawest thou (What happened) when we Betook ourselves to the rock? I did indeed forget (About) the Fish: none but Satan made me forget To tell (you) about it

(Ali 1938: 748)

In this extract, Moses's attendant expresses the idea of fate very politely. It is fated that he forgets to tell Moses about the fish and how it is lost in the sea. Although this is something destined for

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indication of bad manners. This instruction starts with an address term /yaa ?ayyuha llaðiina ?aaman-uu/ 'O ye who believe' which aims at inviting all the goodness on the part of those who receive the verse, in order to immediately obey the following command. Then, the verse also ends with the justification or giving the reason for obeying this divine instruction. The use of the address term at the beginning of the verse as well as giving the reason at the end are included under the **positive politeness redressive actions** which are meant to mitigate the request in question.

The Fifth Extract: (Qur'an XVIII: 66)

قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا ۝
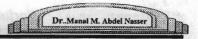
qaal-a la-huu muusa hal ?attabi9-u-ka 9alaa ?an tu9allim-a-nii mim-maa 9ullim-ta rušdaa

Moses said to him: "May I follow thee, On the footing that Thou teach me something Of the (Higher) Truth Which thou hast been taught?"　　　　　　　**(Ali 1938: 749)**
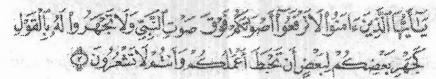
It is known from the Tradition that Moses is addressing Al-khidhr in this verse (Ibid: 748). Al-khidhr is well-known for his special knowledge and as it is clear, Moses seeks to learn from him. Although Moses is one of the five so-called /?ulu-l9azm-i min-a r-rusul-i/ (Qur'an XLVI:35) messengers 'of inflexible purpose' (Ali

Almighty. Moreover, to set an example to mankind, there is no one citation in **The Glorious Qur'an** in which Allah Himself addresses Prophet Muhammad with his first name alone. Allah usually addresses him saying: 'O Prophet' and wherever his name is mentioned, it is immediately followed by the address term 'messenger of Allah'. This privilege is unique to Prophet Muhammad for his outstanding status on the part of The Creator of the universe who teaches mankind, in this verse, to honour the Prophet and respect him.

The Fourth Extract (Qur'an XLIX: 2)

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَرْفَعُوٓا۟ أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِىِّ وَلَا تَجْهَرُوا۟ لَهُ بِٱلْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَٰلُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ۝

yaa ?ayyuha llaðiina ?aaman-uu laa tarfa9-uu ?aSwaat-a-kum fawqa Sawt-i n-nabiyy-i wa laa tajhar-uu la-hu bi-lqawl-i ka-jahr-i ba9Di-kum li-ba9D-in ?an tahabaT-a ?a9maal-u-kum wa- ?antum laa taš9ur-uun

O ye who believe! Raise not your voices Above the voice of the Prophet, Nor speak aloud to him In talk, as ye may Speak aloud to one another, Lest your deeds become Vain and ye perceive not.   **(Ali 1938: 1403)**
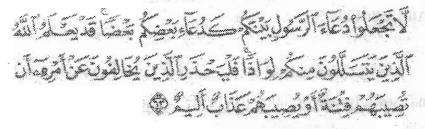
Another divine instruction is directed to all the believers not to speak aloud in the presence of the prophet because this is an

strategy 12 of positive politeness. And Ismail's response indicates complete submission and absolute **deference** to Allah, in the first place, and then, to his father, in the second place.

The Third Extract: (Qur'an XXIV: 63)

لَا تَجْعَلُوا دُعَاءَ ٱلرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُم بَعْضًا قَدْ يَعْلَمُ ٱللَّهُ ٱلَّذِينَ يَتَسَلَّلُونَ مِنكُمْ لِوَاذًا فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ۝

laa taj9al-uu du9aa?-a r-rasuul-i bayna-kum ka-du9aa?-i ba9Di-kum ba9D-aa

Deem not the summons Of the Apostle among yourselves Like the summons of one Of you to another.   (Ali 1938: 918)

What is presented in this extract is a divine instruction that teaches the companions of Prophet Muhammad (peace be upon him) how to address him politely. Allah instructs them not to address the Prophet in the same familiar way they use to address one another. On the contrary, they have to use proper and polite terms of address to show their **deference** and respect towards him like, for example, 'O   Prophet of Allah/O Messenger of Allah'. This instruction is given *baldly, without redress* (strategy 1), but no damage of the addressee's face is feared because the instructor is Allah, The
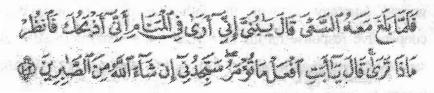
Then, when (the son) Reached (the age of) (Serious) work with him, He said: "O my son! I see in vision That I offer thee in sacrifice: Now see what is Thy view!" (The son) said: "O my father! Do As thou art commanded: Thou will find me, If God so wills one Practising Patience and Constancy!" (Ali 1938: 1204-5)

In this extract, the talk is between father and son, Abraham and Ismail (peace be upon them). Although it is short, it is full of politeness implications. The word/s-sa9y-a/ 'the age of serious work' is defined as the age of thirteen (Tantawi 2008: 113). It is also interesting to know that Abraham was then at the age of eighty-six (Ali 1938: 1204). Actually the two speakers use the address terms to claim a **common ground** (strategy 2) on the part of Abraham by using /yaa bunay-ya/ 'O my son' and to indicate **deference** (strategy 3) on the part of Ismail by using/yaa ?abati/ 'O my father'. The use of address terms also communicates solidarity on the part of the two of them as a step to facilitate what is coming next. As it is really hard for a father to sacrifice his first-born son. In Abraham's talk, a request is implied in the form of a statement (strategy 4) that ends with sharing his son in the whole thing by asking for his viewpoint and an extension of the same idea of **claiming a common ground** is also evident. That is to implicitly say: 'let it be our interest/concern to obey Allah's command'. And this meaning is also implied in sub-

father. He does not, for example, say: "I am more knowledgeable than you father or I am knowledgeable and you are ignorant" (Al-Minajjid, 3). This intention on Abraham's part is another negative politeness redress which communicates again and again his insistence on showing **deference** to his father. In (44) & (45), Abraham uses another strategy which is giving reasons (sub-strategy 13 of the positive politeness strategy) to explain how good it is for the father to follow his guidance and to worship Allah, the Most Gracious. Brown and Levinson (1987: 128) consider this strategy "a way of implying 'I can help you'". Actually, it is a way of 'assuming cooperation' and showing that help is needed. And this is exactly what Abraham is communicating to his father with a positive politeness redress.

The Second Extract: (Qur'an XXXVII:102)

$$\text{فَلَمَّا بَلَغَ مَعَهُ السَّعْىَ قَالَ يَا بُنَيَّ إِنِّى أَرَىٰ فِى الْمَنَامِ أَنِّى أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِى إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ}$$

fa-lammaa balag-a ma9a-hu s-sa9y-a qaal-a yaa bunay-ya ?innii ?araa fi l-manaam-i ?annii ?adbah-u-ka fa-nZur maadaa taraa qaala yaa ?abati f9al maa tu?mar-u satajid-u-nii ?in šaa?-a llaah-u mina S-Sabiriin

44: yaa ?abati laa ta9bud iš-šayTaan-a ?inna š-šayTaan-a

   Kaan-a li-r-rahmaan-i 9aSiyy-aa

"O my father! serve not Satan: for Satan is A rebel

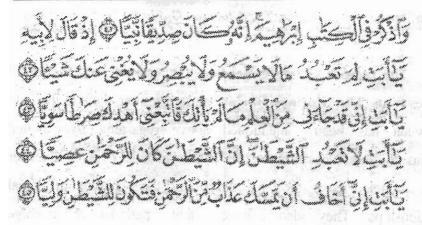 **against (God) Most Gracious.**

45: yaa ?abati ?inn-ii ?axaaf-u ?ay yamass-a-ka 9aðaab-um

   mina r-rahmaan-i fa-takuun-a li-š-šayTaan-i waliyy-aa

"O my father ! fear Lest a Penalty afflict thee From (God)

Most Gracious, So that thou become To Satan a friend ."

                               (Ali 1938: 776)

This extract realizes a number of politeness strategies. First of all, there is the use of the address term /yaa ?abati/ 'O my father' which communicates **deference** (a sub-strategy of negative politeness) towards his father regardless of the fact that Abraham is a prophet of Allah and the father is a disbeliever, on the one hand. On the other hand, the address term implicitly claims a common ground (strategy 2) with the father in order to guarantee a cooperative response on his part. Again, this same purpose is also served by repeating the term of address four times. In (42), Abraham (peace be upon him) uses a sub-strategy of negative politeness which is questionning in order to mitigate the FTA that he is directing to his father in this verse. In (43), Abraham **indirectly** (strategy 4) indicates that he has been inspired from Allah. By doing so, he paves the way for his message that it is good for his father to follow his advice. Also, he humbles himself in front of his
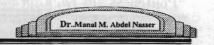
The First Extract: (Qur'an XIX:41-45):

وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ۞ إِذْ قَالَ لِأَبِيهِ

يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ۞

يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ۞

يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَٰنِ عَصِيًّا ۞

يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَٰنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ۞

41:wa-ðkur fi-l-kitaab-i ?ibraahiim-a ?inn-a-hu kaan-a

Siddiiq-an nabiyy-aa

(Also) mention in the Book (The story of) Abraham: He was a man of Truth, A prophet.

42: ?ið qaal-a li-?abii-hi yaa ?abati lima ta9bud-u maa laa

yasma9-u wa- laa yubSir-u wa- laa yugnii 9an-ka šay?-aa

Behold, he said to his father: "O my father! why Worship that which heareth not And seeth not, and can Profit thee nothing?

43: yaa ?abati ?inn-ii qad jaa?-a-nii mina l- 9ilm-i maa

lam ya?t-i-ka fa-ttabi9-nii ?ahdi-ka SiraaT-an sawiyyaa

"O my father ! to me Hath come knowledge which Hath not reached thee: So follow me: I will guide Thee to a way that Is even and straight.

4. Politeness Examples in *The Glorious Qur'an*

The present section is devoted to presenting some selected verses from **The Glorious Qur'an** and explaining them in the light of what has been mentioned above regarding Brown and Levinson's politeness model (1987). Brown and Levinson consider their model as a tool for describing the nature of social relationships. They also believe that "patterns of message construction, or 'ways of putting things', or simply language usage, are part of the very stuff that social relationships are made of "(55) Accordingly, this sort of analysis is attempted to uncover the nature of the relationships among the participants of the selected situations so as to learn, from this Glorious guidance, sound and polite patterns of behaviour. The following extracts are selected on the basis that each one of them realizes one or more of the politeness strategies defined in Brown and Levinson's Model (1987).(See Appendix for the phonemic symbols used to transcribe the verses of **The Glorious Qur'an**)

In the above examples, it is obviously clear that S respects H's freedom of action. As Brown and Levinson (1987: 70) suggest, *negative politeness* is "avoidance-based" in the first place. They also cite some of its sub-strategies as follows:

> Face-threatening acts are redressed with apologies for interfering or transgressing, with linguistic and non-linguistic deference, with hedges on the illocutionary force of the act, with impersonalizing mechanisms (such as passives) that distance S and H from the act, and with other softening mechanisms that give the addressee an 'out', a face-saving line of escape, permitting him to feel that his response is not coerced.

Generally speaking, numbering these politeness strategies is significant. The lower number of the strategy the less polite it is. Clearly, strategy (1) has the lowest number and, at the same time, has no politeness markers at all. On the other end of the scale, however, is strategy (5) which avoids doing the FTAs. All in all, the ultimate end of all these strategies is "to maximize mutual preservation of face" (Fasold 1990: 165) for the sake of maintaining strong and harmonious relationships among society members.

(c) Lift this box.

This particular strategy represents a sort of link between Grice's four conversational maxims and Brown and Levinson's politeness strategies as it involves "doing it in the most direct, clear, unambiguous and concise way possible" (Brown and Levinson 1987: 69). This strategy, which sounds impolite, is usually attempted when the speaker "does not fear retribution from the addressee" (69), as when S is higher in rank than H or in "emergencies where the demands of politeness may be suspended in the interests of expediency and urgency" (Simpson 1989: 175-176).

Doing an FTA *on record, with redress of positive politeness* (strategy 2) is more   polite than doing it *baldly, without redressive action*. It indicates that S shares the same interests and desires as H. Brown and Levinson (1987) present fifteen sub-strategies of *positive redress* of which the most common is to include both S and H in the same activity by using an inclusive 'we' form (127):

(d) Let's lift this box, eh?

In this example, S invites the cooperative hypotheses to mitigate the FTA, "[n]oting that *let's* in English is an inclusive 'we' form" (127). Finally, the same request may be made with *negative politeness redress* (strategy 3):

(e) Could you lift the box.
(f) Would you mind lifting the box.
(g) I wonder if you could lift the box.

other options: either to do it 'on record' or 'off record'. Doing an FTA of *off record* (strategy 4) means either hinting or inferring. It is one type of indirectness that necessitates careful *a*ttention on the part of H to get the meaning because "what is said is open to alternative interpretations" (Fairclough 1992: 164). For example, if S wants H to help him/her lift a heavy box, S may select an *off record* in one of the following ways:

(a) This box is too heavy to lift. (Hinting)

(b) Now how am I going to lift this box ? (Inference)

Thus S is neither demanding nor imposing. Moreover, Brown and Levinson (1987: 69) suggest more subdivisions of the *off record* strategy indicating that "[l]inguistic realizations of off-record strategies include metaphor and irony, rhetorical questions, understatement, tautologies, all kinds of hints as to what a speaker wants or means to communicate".

Doing an FTA *on record* is again subdivided into two subdivisions: either to do the act *baldly, without redressive action* or to do it *with redressive action*. The second option is further subdivided into *positive politeness* and *negative politeness*. Doing an FTA *baldly, without redress* (strategy 1)simply means to give a direct order like:

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summarized in the form of five strategies attempted by the interlocutors for the sake of mitigating the FTAs. These strategies are "based on the idea that people engage in rational behavior to achieve satisfaction of certain wants" (Fasold 1990: 160). They are also arranged in a descending order from the most threatening to the least threatening strategy. Thomas Holtgraves and Joong-Nam Yang (1990: 720) comment:

> . . . these strategies can be ordered in terms of the extent to which they threaten the hearer's face. The most threatening strategy is to perform the act bald-on-record (e.g., "shut the door"), and the least threatening strategy is to perform the act off record with, for example, a hint ("It seems cold in here"). Falling between these two extremes are on-record acts with redress that emphasize either positive face wants (positive politeness strategies) or negative face wants (negative politeness strategies).

Brown and Levinson (1987: 60) present the five strategies in a figure putting the first four in one option or rather under one category which is 'Do the FTA' and putting the fifth strategy under the second option which is 'Don't do the FTA'. By so doing, it is kept apart because it means that one chooses not to take the action that threatens face. In other words, the request is not made at all. But when one chooses to do an FTA, he/she is encountered with two

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the human nature, i.e. rationality and face. They definitely state that their view of a Model Person is that of a person who is equipped with these two properties. They cite:

> All our Model Person (MP) consists in is a willful fluent speaker of a natural language, further endowed with two special properties-rationality and face. By 'rationality' we mean something very specific- the availability to our MP of a precisely definable mode of reasoning from ends to the means that will achieve those ends. By 'face' we mean something quite specific again: our MP is endowed with two particular wants– roughly, the want to be unimpeded and the want to be approved of in certain respects.

<div align="right">(Brown and Levinson 1987: 58)</div>

In this way, Brown and Levinson's approach tops the other approaches to politeness because it is intimately related to man's reason and feeling. Fasold (1990: 161) supports the same idea saying: "A strength of the Brown and Levinson approach . . . is that Brown and Levinson are attempting to *explain* politeness by deriving it from more fundamental notions of what it is to be a human being (being rational and having face wants)".

Brown and Levinson (1987) observe that everybody in a society is keen to protect face. Their theory of politeness is

the aspects of face as "basic wants, which every member knows every other member desires, and which in general it is in the interests of every member to partially satisfy" (62). Moreover, they observe that people wish their face wants to be highly thought of by some particular group who are intimately related to the nature of these wants. They cite:

> . . . persons want their goals, possessions, and achievements to be thought desirable not just by anyone, but by some particular others especially relevant to the particular goals, etc. (for instance, I may want my literary style to be admired by writers, my roses by gardeners, my clothes by friends, my hair by a lover). These others constitute a collection of sets (extensionally or intensionally defined) each linked to a set of goals. (63)

It is also observed that S sometimes performs acts which are said to 'threaten' the face of H. "Such acts, which pose a threat to either the positive or the negative face of the addressee are known as *face threatening acts* (. . . FTAs)" (Simpson 1989: 173). Because the most influential view of politeness is that of Brown and Levinson (1987), the next part is devoted to its discussion.

3. Brown and Levinson's Theory of Politeness

The present study centres on Brown and Levinson's theory of politeness because, at its heart, it is based on two essential aspects of

2. The Concept of *Face*

Face is a fundamental concept in the study of politeness. It has been introduced in an academic sense as "an explanatory mechanism in the study of politeness discourse" (Haugh and Hinze 2003:1582). All the participants in a conversation are assumed to be concerned with **face** or rather with what other people think of them. In this sense, it is best defined as "the public self-image that every member wants to claim for himself" (Brown and Levinson 1987: 61) and accordingly, to lose one's face is to "lose one's credit, good name, or reputation" (Coppock 2005: 1). Moreover, to intentionally attack one's face is "to disrupt social relations" (Rudanko 2006: 830), the thing which is considered an anti-social behaviour. Therefore, it is the concern of everyone to save one's face. Liz Coppock (2005:1) also adds that "[p]roperties ascribed to a person that evaluate their persona diagnose their face. When someone is generally regarded as 'nice', for example, this person has this degree of positive face. Being generally regarded as 'ploite' also constitutes an aspect of positive face."

Brown and Levinson (1987: 61) distinguish two types of **face**. The first is negative face which means the "freedom of action and freedom from imposition." The second is positive face which is "the desire . . . to be appreciated and approved of." They also consider

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J. César Félix-Brasdefer (2005) suggests that indirectness is the key to politeness. Indirect requests are seen to be more polite and formal than the direct ones. Leech (1983: 108) observes that in order to increase 'the degree of politeness', one may use "a more and more indirect kind of illocution. Indirect illocutions tend to be more polite (a) because they increase the degree of optionality, and (b) because the more indirect an illocution is, the more diminished and tentative its force tends to be." Again the relationship between politeness and indirectness is reinforced by Cook (1989: 33) who cites:

> In English we often give orders, and make requests and pleas (directives) in the form of elaborate questions ('would you mind . . . could you possibly . . . May I ask you to . . .') which give the option of refusal; we apologize for imposing ('I'm sorry to bother you'), and add in praise to make our hearer feel good ('you know much more about car engines than I do').

In the light of what has been quoted above, if S frees H from imposition, gives options and does not intrude on H, then S is still somewhere within the framework of politeness.

and the way one has to address others is still determined conventionally, and something that must be learned. (57)

Ronald Wardhaugh (1986: 267) agrees with the same idea and argues that one's awareness of social customs together with his/her feelings toward others (such as solidarity, power, distance, respect, intimacy, deference, . . . etc) are reflected in the degree of politeness with which one uses language. He cites:

> Politeness itself is socially prescribed. This does not mean, of course, that we must always be polite, for we may be quite impolite to others on occasion. However, we could not be so if there were no rules of politeness to be broken. Impoliteness depends on the existence of standards, or norms, of politeness.

Moreover, Denise Battaglia et al (48) and Francesca Bargiela-Chiappini (2003: 1464) add that politeness exceeds the limits of language and extends to one's behaviour. Geoffrey Leech (1983: 139) harps on the same idea stating that "[p]oliteness is manifested not only in the *content* of conversation, but also in the way conversation is managed and structured by its participants. For example, conversational behaviour such as speaking at the wrong time (interrupting) or being silent at the wrong time has impolite implications".

cultures assign different values for distance, power and imposition variables and unless the interlocutors are of the same culture, they may be in danger of being excessively formal or intrusive in their interaction. In short, politeness is "seen as inextricably connected with the social order" (Bargiela-Chiappini, Francesca 2003: 1464).

1. The Concept of *Politeness*.

The current paper focuses on *politeness* as an influential aspect in our daily lives. Many attempts have tried to make clear what this concept is. It is seen by Fasold (1990: 159) as a central concept in linguistic pragmatics which affects conversational interaction. Denise Battaglia et al (47-48) further explain this same idea saying that "[p]oliteness is an aspect of pragmatics in that its use in language is determined by an external context. This external context is the context of communication, which is determined by the social status of the participants: politeness is a system used by the speaker in order to keep up to the addressee's expectations".   This view of *politeness* as a system is echoed again when they stress that it is not something that can be reached easily or haphazardly, but it necessitates learning. They state:

> Politeness however has never been accidental but always conventional- it has always been a way of expressing relations and attitudes (communicative competence). . . . politeness is still a very important factor in our daily lives

communicative and face-oriented *ends*" (Brown and Levinson 1987: 58), and this is done by abiding by certain strategies. On the other hand, it is an end in itself in that it fulfils a goal, i.e. encouraging social interaction and preventing social breakdown. Therefore, both S and H are supposed to co-operate to reach this end. In this sense, the present study falls within the domain of pragmatics.

Pragmatics focuses mainly on communication and on "seeing language use as shaped by the intentions of individuals" (Fairclough 1992: 162). In using language, one has to make the appropriate linguistic choices in order to communicate properly. Proper communication again comprises polite communication. Since human nature is the same in all societies, the politeness phenomenon is common everywhere with some degree of variability. Helen Spencer-Oatey and Wenying Jiang (2003: 1645) maintain that "people's use of language is influenced not only by immediate contextual factors . . . but also by underlying sociocultural principles or concerns". Thomas Holtgraves and Joong-Nam Yang (1990: 720) also confirm the universality and cultural variability of the politeness strategies saying: "Although the use of politeness strategies to manage face is assumed to be universal, there is also room for cultural variability. This variability can be accounted for in terms of cultural differences in the values that are assigned for the distance, power, and imposition variables". In other words, different

Abstract:

The present study adopts Brown and Levinson's politeness model of 1987. It discusses its five strategies which are used to mitigate the FTAs and to protect the *face* of both S and H so as to establish intimate and respectful relationships between them, which is the main goal behind politeness in language. The study also analyses some extracts from **The Glorious Qur'an** in the light of this model. It is found that all the strategies are in use with varying degrees according to the occasion. In short, it is advisable that while reading religious texts for the sake of learning the divine teachings included in them, it is important to realize and appreciate the polite forms through which these teachings are presented to us.

0. Introduction:

Politeness considerations are important in human interaction. They surely promote its continuity and guarantee the wants of its two poles: i.e. the speaker(S) and the hearer (H). Everyone of them is keen to protect his/ her 'face' which is a focal element in the politeness issue. In other words, *face* and *politeness* are quite inseparable. If language is considered as a means of communication, politeness in language is both the means and the end at the same time. On the one hand, it is seen as a means of "satisfying

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"Politeness" in The Glorious Qur'an

prepared by ☞

Dr.Manal M. Abdel Nasser
Lecturer in Linguistics,
Faculty of Arts, Assiut University