

Investigating the Politeness Strategies and Politeness Maxims in Five Surahs from the Holy Qur'an

Hamid Gittan Jewad, Zargham Ghabanchi, Mohammad Ghazanfari

Article Info	Abstract
<p>Article History</p> <p>Received November 05 2020</p> <p>Accepted December 02,2020</p> <hr/> <p>Keywords Pragmatics, Politeness Strategies, Politeness Maxims, Politeness, The Holy Quran</p> <p>DOI: 10.5281/zenodo.4315609</p>	<p><i>The present study aimed at investigating the politeness strategies of Brown and Levinson (1978) and politeness maxim of Leech (1983) used by Allah, Prophets, and humans in five Surahs in the Holy Quran. In the data analysis, it is found that 1) the characters used five maxims in their communication to each other and six positive politeness strategies and five negative politeness. The results of the current study showed in that the identifiable Leech's politeness maxims take 41 frequencies and 22.65 % which stated that there are 5 politeness maxims employed in the five Surahs, those are tact maxim with 7 frequencies or 3.86 %, generosity maxim with zero frequency, approbation maxim with 6 frequencies or 3.31 %, modesty maxim with 8 frequencies or 4.41 %, agreement maxim with 14 or 7.73% and the last was the sympathy maxim with 6 frequencies and 3.31 %. The politeness maxims take the lowest frequencies in the five Surahs and also the characters, Allah, Prophets and Humans, get 4(2.20%), 15(8.28%) and, 22(12.15%), respectively. The most important findings of this research revealed that the positive politeness strategies of Brown and Levinson are highly used, then negative politeness strategies and the last were politeness principles of Leech (1983).</i></p>

1. Introduction

Language is used for communication to convey one's intention to each other in social interactions. In transmitting intention, people use strategies in their communication as it is a part of the language user's communicative competence. The Speaker communicative competence deals with pragmatics (Glaser, p. 2009). Pragmatics limits our choices of wording and our interpretation of Language in the diverse situation—for instance, the awareness of how we adapt conversation when addressing different types of listeners. Pragmatics concerns with different fields and politeness is one of them. Politeness strategies and politeness maxims are very important to investigate as it is used by persons in their social interactions and the specific contexts, knowing what to say, how to say, when to say and how to be with other people (Yule, 1996).

Politeness is a universal and best uttered as the practical application of good manners or etiquette. Leech (1993) defines politeness as the “strategic conflict avoidance, which can be measured in terms of the degree of effort and placed into the avoidance of conflict, situation, maintenance and establishment of comity. The avoidance is characterized as a conscious effort on the part of the person to be polite. Politeness strategies are ways to send speech acts as polite as possible.

The research questions are expressed as:

- 1) What are the types of politeness principles used by Allah, Prophets and humans.
- 2) What kind of politeness principles is dominantly used by Allah, Prophets and Humans.
- 3) What are the kinds of politeness strategies used by Allah, Prophets and humans.
- 4) What type of politeness strategies is dominantly used by Allah, Prophets and Humans.

1. Pragmatics

Pragmatics, which deals with “the study of the ability of natural language speaking to communicate more than one language than that which is explicitly stated.” In the philosophy of language, a natural language which sometimes called ordinary Language is a language which is spoken, written, or signed by human beings for the general purpose of communication.

Glaser (2009) announced that “pragmatics is a study of contextual meaning.” This type of study necessarily includes “the interpretation of what people mean in a specific context, and how the context affects what is said,” that is why it requires consideration of how Speaker organize what they want to say and the hearer understands what they listen in regarding with who, they are speaking, and listening to, where, when, and under which circumstances. Yule (1996) also labels pragmatics as the study of the speaker meaning. This type and

how the context effects what was said. It needs consideration of how speakers organize what they want to say in line with who they are speaking to, where, when and under what circumstances. Pragmatics is the study of contextual meaning. From the explanation of pragmatics given, pragmatics is a study about Language, meaning, and the context in communication.

Through studying Language on the basis of pragmatics, we can have tremendous advantages. We can talk about people's proposed meanings, their assumptions, their goals, and the types of action (request, refusal, agreement, disagreement, thanking, apologizing, etc.) when they are speaking. And to achieve the success in the communication, a speaker from one Language ought to understand the meaning, and effects of utterances in relationship with the context, and the Speaker's intention. Pragmatics involves some fields, and one of them is politeness. Those were interested in being investigated, and the focus on this research is called politeness.

One of the dominant pragmatic theories used in the analysis of literary works is that of Brown and Levinson's (1987) politeness theory. Amongst the various theories on politeness, Brown and Levinson's theory (1987) which used most often in examining literary texts such as plays, short stories and novels (Ermida, 2006). The present study adopts Brown and Levinson's (1987) theoretical framework which fundamentally integrates a description of language use with an account of the social relations of the interactants. In other words, Brown and Levinson's (1987) politeness model considers "politeness" as management of face and obligations (Chikogu, 2009). Brown and Levinson's view of politeness phenomena is defined as the concept of 'face'. The face is the 'public self-image' which speakers in society claim for themselves. It has two main associated strategies, called 'positive' and 'negative' face. Positive face indicates the positive consistent self-image or 'personality' claimed by interactants, including the desire that this image should be respected and approved of by others. Whereas, negative politeness, on the other hand, refers to the Speaker's primary claim to territories, personal preserves and the right to no distraction: in other words that is the Speaker's freedom of action and freedom from imposition. In social interaction, speakers often perform acts which may be said to 'threaten' the face wants of both speakers and hearers, and such actions are called face-threatening acts (henceforth FTAs). Such acts intrinsically threaten face or, in Brown and Levinson's (1987, p.65) words, "run contrary to the face wants of the addressee and/or of the speaker." Brown and Levinson suggest the existence of politeness strategies to minimize such FTAs and to keep the mutual vulnerability of face. The select of a strategy depends on the context of interaction, the social relationships of the speakers and the amount of imposition which the FTAs entail. According to Brown and Levinson (1987), an FTA can be performed in one of five ways called super-strategies being ordered from the most to the least threatening and as schematized in figure 1.1 below:

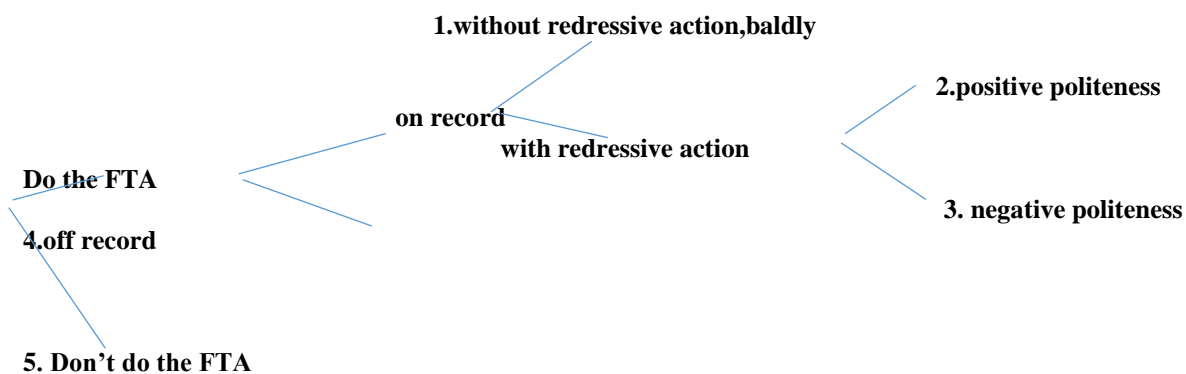


Fig.1.1. Possible strategies for doing FTAs (Brown & Levinson, 1987, p. 69)

[The numbers from 1-5 refer to strategies to minimize threats from FTAs]

Speakers have several possibilities to commit FTAs varying in the amount of face threat each act possesses. Speakers can decide not to commit an FTA at all (5). If speakers decide to commit an FTA, they can do so either on record or off record (4). On record means that their intent is clear and unambiguous and can be so interpreted by the addressee. To minimize the threat, however, it is also possible to commit an FTA off record, so that it cannot be unambiguously interpreted as such. If speakers commit the FTA on record, they can then either commit it without redressive action (baldly) (1) or with redressive action. Redressive action is "action that 'gives face' to the addressee, that is, that attempts to counteract the potential face damage of the FTA" (Brown & Levinson, 1978, p. 69). Redressive action can either be directed towards the positive face (positive politeness) (2) or the negative face (negative politeness) (3) of the addressee. Brown and Levinson use this model to explain politeness strategies in language. They use the construct of a Model Person, who is a "willful fluent speaker of a natural language" (Brown and Levinson, p. 58) and possesses the two properties of face and rationality. Brown and Levinson have said politeness strategies are advanced in order to save the hearers' "face." The 'Face' refers to the respect that an

individual has for him or herself and maintaining that "self-esteem" in public or private situations. Usually, you try to avoid embarrassing the other person or making them feel uncomfortable. Face-Threatening Acts (FTA's) are acts that infringe on the hearers' need to maintain his/her self-esteem and be respected. The politeness strategies are developed for the main purpose of dealing with these FTA's.

Usually speaking, human interaction is a wash with face-threatening situations (Ermida, 2006). In such situations, speakers may refrain from doing the FTA, or they may go ahead and carry it out where there are two possibilities: to do so off-record by providing indirect hints to the hearers or to do so on record where there are another two possibilities. Either the act is done 'without redressive action, baldly in the most direct, clear and unambiguous way possible' or done with redressive action, through positive politeness or negative politeness. Redressive action basically means an action that 'gives face' to the addressee. The next section will discuss some positive politeness strategies.

2.2 Speech Acts

The speech act represents the basic unit of Language used to express meaning, an utterance that expresses an intention. When someone speaks, one performs an act. In Jian (2010), Searle (1969) suggested that entirely acts drop into five chief categories, directives, representatives, commissives, expressive, and declarations.

1. Directives which are speech acts that have an intent to get the addressee to make something. By begging, ordering, commanding, and requesting, the speaker tries getting the listener to carry out several actions. For example, - "Sit down!" "Can you pass the salt?"

2. In Commissives, the speakers commit to a course of action with verbs such as guarantee, promise, swear, undertake, and it commits speakers to some future. For example, "I'll call you tonight." "We're going."

3. In Expressives, these are one kind of speech acts that declare what the Speaker feels. The speakers expressed an attitude to or about a state of affairs, using verbs like Welcome, apologize, appreciate, congratulate, regret, thank, and, etc., for e.g., "I'm sorry to hear that" "This cooked is disgusting."

4. Representative explain what the speaker believes to be the case or not. The statements are about the facts, assertions, conclusions and descriptions. For example: "the earth is flat" or 'it was a cold, gloomy day' to turn you in."

5. Declaratives In this speech act, the Speaker alters the external status or situation, solely by making the utterance. For example: "I hereby appoint you to be a teaching assistant for today." By those kinds of speech acts, this study will focus on the teacher's utterances on directives and expressive speech acts.

2.3 Politeness

Some theories deal with Politeness.

2.3.1. Robin (Lakoff, 1973) Lakoff's theory (1972) as cited by Richard J. Watts (2003) states that there are three rules in using the Language so that the Language can be said politely. These rules are presented based on the strategy "How to use language politely" as follow: Distance of Formality (in which formal/impersonal politeness strategy are used) Do not impose. For example: "Excuse me, could you bring me the book, please?" Deference or hesitancy (in which options are given to the addressee): Give the addressee his option. Example: "If you don't mind, please send this letter tomorrow!" the Informality of camaraderie (where intimacy and intimate forms of politeness are displayed): act as though you and the addressee are equal or make him felt well. Example: "Just try to relax, dear."

2.3.2. Politeness Principles

Politeness and disciplines

Politeness is found in different fields or disciplines, like linguistics, anthropology, pedagogy, psychology, and so on (e.g., Lakoff, 1973; Leech, 1983). According to Khorshidi (2013, p. 324), states that politeness is "an important concept in studying the human interaction that was introduced in the field of sociology, discourse analysis, and pragmatics." Manikand Hutagaol (2015) stated that "Politeness Principles (PP) are a series of the maxim which Geoffrey Leech has suggested as a technique of explaining how politeness operates in communication to others." According to Geoffrey Leech, there is a politeness principle with conversational maxims similar to those formulated by Paul Grice. Leech (1983) suggests six maxims: tact, generosity, approbation, modesty, agreement, and sympathy. These maxims differ from culture to culture: what may be considered polite in one culture may be strange or downright rude in another. Leech (1993), used these maxims in analyzing politeness.

(1) Tact Maxim

Tact maxim means that the Speaker tries to be tactful in communication by minimizing the expression of beliefs which imply cost to others and maximizing the expressions of beliefs which imply benefit to others. The tact

maxim has adhered to the Speaker, minimizing the cost to the addressee by using two discourse markers, one to appeal to solidarity and the other as a modifying hedge. On the other hand, the Speaker maximizes the benefit to the addressee. For examples: (1) Could I interrupt you for a second to help me? (2) Please take your dinner. I have prepared for you.

In this tact maxim, the speakers try to minimize the cost to others and maximize the benefit to others.

(2) Generosity Maxim:

The maxim of generosity is making the advantages of you as small as possible; make oneself loss as big as possible. In maxims charity or generosity maxim, the participants have expected substitutions being respectful of others. Respect for others will happen if people can minimize profits for themselves and maximize benefits for others. For example (1) "Let me invite you to dinner. I want to eat something with you, really." From the speech delivered above, it is clear that he is trying to maximize profits to others by adding cost for himself.

(3) Approbation Maxim: This approbation maxim is expressed by expressive sentence by minimizing the expression of beliefs which express dispraise of others; maximize the expression of beliefs which express approval of others. It is favoured to praise others and if this is impossible, to sidestep the issue, to give some sorts of minimal response (perhaps through the use of euphemisms), or to continue silent. The first part of the avoids disagreement maxim; the second part intends to make other people feel good by showing solidarity. For example (1) "What a marvellous meal you cooked!" (2) "I heard your English just now. You are good in English in this maxim, the speakers try to dispraise of others and try others.

(4) Modesty Maxim

The participants in the maxim of simplicity or modesty maxim are expected humble by minimizing the praise to themselves. If the maxim of generosity or appreciation centred on others, modesty maxim is self-centred. This maxim requires each participant to maximize dispraise of self and minimize praise of self. For example:

(1) "How stupid I am!" (2) "I don't think I will do it well. I am still learning."

In this maxim, we attempt to minimize the expressions of praise of self and maximize the expressions of dispraise of self.

(5) Agreement Maxim: The Agreement maxim runs as follows: 'Minimize the expression of disagreement between self and others; maximize the expression of the agreement between self and others.' It is in agreement with Brown and Levinson's positive politeness strategies of 'seek agreement' and 'avoid disagreement,' to which they attach great importance. However, it doesn't claim that people avoid disagreement (Manik & Hutagaol, 2015). It is simply noticed that they are much more direct in expressing agreement, rather than disagreement. In this maxim, the participants can develop an agreement on the speech acts. If there is a match between themselves or Speaker and hearer in the speech acts, each one of them will be said to be polite. For example:

(1) "Let's have dinner together, ok?" (2) "Good idea; I will wait for you at Bambu restaurant." In this conversation, we can infer that the speakers are able to build their agreement so that they will be polite with each other.

(6) Sympathy Maxim

Leech (1993) says in this maxim, it is predictable that the participant can maximize sympathy between the parties with the other party. Antipathy toward the participants would be considered as impolite act. People who behave antipathy towards others, let alone to be cynical about the other party and will be considered as people who do not know manners in society. For example: (1) "I was sorry to hear about your father." (2) "Take pity on hearing you didn't pass the exam." In this maxim, the speakers try to minimize antipathy between themselves and others and try to maximize sympathy between self and others.

2.3.4 Brown and Levinson theory

Cruse (2000, p. 362), defines politeness as "a matter of what is said, and not a matter of what is thought or believed." He further specifies the purpose of politeness in saying: The purpose of politeness is the maintenance of harmonious and smooth social relations in the face of the necessity to convey belittling messages. Of course, the nature of reality, social, psychological, and physical constraints the scope for politeness: if our world is to 'work', we must respect this reality. In addition, Brown and Levinson (1987), in their analysis, state "politeness an awareness of other people's face wants." Face indicates to a public self-image. Brown and Levinson (1987) take the participant in discourse as a Model Person (MP) who is a wilful and fluent speaker of a natural language. The MP is endowed with two properties, namely rationality and Face. Rationality is practical reasoning which permits one to pass from ends to means and perhaps further meanwhile conserving the satisfactoriness of those means. In other words, a person who wants to reach a particular end weighs up the various available means and chooses what he considers to be the adequate means under the circumstances, (Brown & Levinson, 1987, pp. 64–65, 87–91). Face defines as "the public self-image" that each member claims for himself. It involves:

(a) Negative face: defined as "the want of every 'competent adult member' that his actions be unimpeded by others."

(b) Positive face: defined as "the want of every member that his wants be desirable to some others."

(1) Positive politeness

Positive politeness uses to preserve the positive face of other people. When we use positive politeness, we use speech strategies that emphasize our solidarity with the hearer. For instance: 1. you look sad. Can I do anything? 2. I'll just come if you don't mind. Positive politeness means to meet the hearer's 'positive face needs.' An utterance "have a good day" counts as an example of 'positive politeness' since the Speaker desires to the Hearer what the Hearer desires for himself (Abbas, 2013). It is an approach based in that Speaker wants Hearer's face by treating him as a member of in-group, a friend a person whose wants and personality traits are known and liked. Brown and Levinson's (1987) politeness theory provide a comprehensive description of the various strategies; speakers have at their disposal when they address positive face. Positive politeness is oriented towards the positive face of the hearer (H). It "smooths" H's face by indicating that the Speaker (S) wants H's wants. To achieve positive politeness, while being on-record, a speaker can opt for one of the following "Higher-Order Strategies": A Claim common ground, B Convey that S and H are cooperators, and C Fulfil H's wants for some x.

A Claim common ground

In claiming common ground with H, S can perform one or more of the following acts: a summary of some positive politeness strategies:

1. Notice, attend to H (his interests, wants, needs, goods) S should take notice of aspects of H's noticeable changes, remarkable possessions or anything which looks as though H would want Speaker to notice and approve of it. E.g., (S attends to H's interests) – Goodness, you cut your hair...

2. Exaggerate interest, sympathy, or approval with Hearer. E.g., (Exaggerate interest with H) – This is absolutely delicious...

3. Intensify interest to H. It is done by using 'vivid present' by pulling H right into the middle of the events being discussed and also by using directly quoted speech, tag questions or expressions that draw H as a participant into the conversation such as 'you know?', 'see what I mean', 'isn't it'. E.g., (Making a good story) – I come down the stairs, and what do you think I see? A huge mess ...

4. Use in-group identity markers S can implicitly claim the common ground with H by using any of the countless ways to convey in-group membership including in-group usage of address forms, Language or dialect, jargon, slang and ellipsis. E.g., (Use of in-group identity marker) – "I'm gonna git meself a gig" (I am going to get myself support).

5. Seek agreement

The raising of 'safe topics' and looking for those aspects of topics on which it is possible to agree and sticking to them are examples of seeking agreement. Repetition to stress emotional agreement, stress and surprise are other examples.

6. Avoid disagreement

The avoid disagreement strategy is done by pretending to agree, by hedging opinions, or by telling white lies. e.g., (Telling a white lie) – Yes, I do like your hat!

7. Presuppose/raise/assert a common ground

This strategy is completed by gossip or small talk as a strategy for softening requests, point-of-view operations, by switching into the addressee's point of view (including a personal-centreswitch from S to H, time switch by using 'vivid present', place switch by using 'here' and 'this' rather than 'that' and 'there', avoidance of adjustment of reports to H's point of view by using direct quotes, and presupposition manipulations including presupposing knowledge of H's wants and attitudes (using negative questions which presume 'yes' as an answer), presupposing that H's values are the same as S's values (the sequencing of statements conjoined with 'and' or 'but'), presupposing familiarity in S-H relationship (using generic familiar address forms to strangers), and presupposing H's knowledge (by using in-group codes including Language, dialect, jargon, local terminology and by using pronouns where the referent has not been made explicit). (a) Gossip or small talk, point of view operations such as a personal-centre switch, time-switch, or place switch. E.g., (Personal centre-switch) – I had a terrible dream, didn't I?

(b) Presupposition manipulations where S presupposes H's wants and opinions. E.g., Don't you think it's marvellous?

6. Include both S and H in the activity When S means 'you' and 'me' and when he uses the inclusive forms 'we' and 'let's', he can call upon the cooperative assumptions and thereby redress FTAs.

7. Give (or ask for) reasons This is another aspect of including H in the activity through which S gives reasons as to why he wants what he wants, and this is done by using indirect suggestions that demand rather than give reasons.

B Convey that S and H are cooperators

That the participants are involved cooperatively may be comprehended by (a) S displays knowledge and sensitivity to H's wants, (b) claims some sort of reflexivity between S's and H's wants, or (c) indicating that reciprocity is predominant between S and H.

8. Asserts or presupposes S's knowledge and concern for H's wants. E.g., I see you can't bear fancy dress parties, but this one is different...

9 Offer, Promise

They indicate S's good intentions towards satisfying H's positive wants. They are usually false. E.g., I will drop by sometime next week.

10 Be optimistic about H's cooperation. E.g., I've just dropped by to invite you for a drink; you don't mind, do you?

C Fulfil H's wants for some x

The Speaker decides to redress the hearer's positive face.

11 Give gifts to H. This strategy includes giving away goods and showing sympathy, understanding or cooperation. Some acts in A or B can come under C. Give gifts to H (goods, sympathy, understanding, cooperation). One way to satisfy H's positive-face wants is by giving gifts, not only tangible gifts but human relations wants as well like the need to be liked, admired, cared about, understood, listened to, and so on. Give deference can be achieved by either humbling self or raising others. In either case, S conveys to H that there is an asymmetry and it is in his favour: honorifics is an example, the choice of formal vocabulary is another.

12D Communicate S's wants to not impinge on H S communicates explicitly or implicitly to H that S is aware of the threat to H's negative face.

13 Apologize. It can be done by admitting S's impingement on H's face. E.g., I am sure you are very busy, but... It can also be realized through indicating reluctance, giving an overwhelming reason, or begging forgiveness to impinge on H's face. E.g., (Indicate reluctance)

(2) Negative politeness

Negative politeness uses to preserve the negative face of other individuals. This is much more possible if there is a social distance between the Speaker and Hearer. When we use negative politeness, we use speech strategy that emphasizes our deference for the hearer. Negative politeness is a redressive action that permits for a wide range of the hearer's sustainable desires to remain unimpeded. To achieve negative politeness, while being on-record, a speaker can opt for one of the following Higher-Order Strategies:

A Be Direct, B Don't Presume/Assume, C Don't Coerce H, D Communicate S's Want not to impinge on H, E Redress other wants of H's (Abdesslem, 2001). For example:

1. "It's not too much out of your way, just a couple of blocks." **2.** "I'm sorry. It's a lot to ask, but can you lend me a thousand dollars?"

A Be direct

The speaker experiences tension between being bald on-record and minimizing the face threat to the hearer.

1 Be conventionally indirect. The usage of conventional speech acts frequently softens the threat to negative face. The intended illocutionary force of a conventionalized speech act is specified by the insertion of expressions like "Please", "For God's sake," or the deletion of the copula and tense markers. E.g., (Deletion of copula and tense marker) – Why to paint your car red? There are also speech acts which are less direct, but whose illocutionary force is obvious from the context; e.g., I need a fiver.

The conventionality and indirectness of speech acts differ from community to another. It appears, however, that in English at least the more elaborate a speech act is, the more polite it is seen by the hearer. The hedges use to increase the levels of formality and indirectness.

B Don't presume/assume

To redress H's negative face, S wisely avoids presuming or assuming that anything involved in the FTA is desired or strongly believed.

2 Question/Hedge.

This strategy includes questions like "I wonder" and hedges like "tags", particles (e.g. "sort of", "perhaps"), or adverbials (e.g., "in a way", "in fact", "as it were"). Some hedges give the impression that Grice's maxims are not observed (e.g., "as you know", "you might say", "well", "I would have thought"). Other hedges indicate that S is violating the politeness strategies, mainly in the interest of H (e.g., "Frankly", "I hate to say this, but"). The third category of hedges is prosodic and kinesic (e.g., raise of eyebrows in earnest, "uums" and "aahs" to show hesitation).

The sort of these questions and hedges contribute to the indirectness of the speech act and affect its felicity conditions.

C Don't coerce H In order not to appear coercive; Speaker assumes that Hearer is not likely to do the action indicated by the speech act. S can also choose for minimizing the imposition on H with the implication that H's power is great.

3 Be Pessimistic. By being “pessimistic”, S achieves indirectness and leaves H with the option of declining to do x. e.g., 3a. I don’t presume there’d be any chance of you...

4 Minimize the imposition, Rx. The ‘question/hedge strategy’ usually results in devaluating the overall weightiness of the FTA. E.g., Could I just borrow your pen for a second, please?

5 Give deference. It can be achieved by either humbling self or raising H. In either case, S conveys to H that there is an asymmetry and it is in his favour: honorifics is an example, the choice of formal vocabulary is another

D Communicate S’s wants to not impinge on H

S communicates explicitly or implicitly to H that S is conscious of the threat to H’s negative face.

6 Apologize. It can be done by admitting S’s impingement on H’s face. E.g., I am sure you are very busy, but...

It can also be realized through representing unwillingness, giving an overwhelming reason, or begging forgiveness to impinge on H’s face. E.g., (Indicate reluctance) – I hope you don’t mind me saying this, but...

7 Impersonalize S and H. S can avoid the use of “I” and “You” pronouns. E.g., It is necessary that people understand the situation.

S can use point of view distancing; “that” instead of “this”, “past” instead of “present”, or “direct speech” instead of “indirect speech” in reporting.

E.g., (“past” instead of “present”)

– I was [have been] wondering if you could...

E Redress other wants of H’s

If H’s wants involve the want to be known as being in a powerful position, S may have to indicate how indebted he is to H. However, if he does not want H to feel indebted, he may play down the imposition incurred. An official who thinks that the law is made to be twisted and expanded may expect the person whom he is serving to show deference.

8 Go on-record as incurring debt, or as not incurring debt. E.g., (S incurring debt) – I’d be eternally grateful to you if you would... E.g., (Not incurring debt) – It wouldn’t be any trouble at all...

(3) Off-record politeness (Indirect)

The final politeness strategy, which defined by Brown and Levinson, was the indirect strategy. This strategy employed indirect Language and removed the Speaker from the potential to be imposing. For instance:

1. Wow, it’s getting cold here. The example is clever that it would be nice if the listener would get up and turn up the thermos without directly asking the listener to do so.

Yule (1996) states that politeness in an interaction could be defined as “the means employed to show awareness of another person’s face.” Also, he supposed that being polite means getting the linguistic expression of social right as far as you’re getting addressee is concerned.

2.4 Previous studies

Budiarta and Rajistha (2018) studied the politeness principle in "Adit Dan Sopo Jarwo" animation. It aimed at describing the politeness and how it is violated in this program "Adit dan Sopo Jarwo." The data were collected by recording and taking notes and analyzed by using Leech's theory of politeness. The result of the analysis shows that three types of Leech's maxim are exemplified in the animation. They are the tact, approbation, and generosity maxims. They are uttered by the characters Ujang, Denis, Jarwis, and Habibie. The violations of maxims happen with the tact, generosity, and agreement maxims. They are uttered by these characters Denis, Devi, Ujang, and Jarwo. Kurniasih (2017) analyzed Leech's maxims of politeness in the "Harry Potter" movie. This research aimed at finding out the forms of politeness maxims uttered by the characters. It also aimed at finding out the scales of politeness maxims used by the same characters in the same movie. This research was descriptive qualitative. The research instrument was the researcher herself. The procedures of collecting data were that first; the movie was watched many times for the purpose of understanding the whole story. Then, the data were collected and transcribed from the movie into the form of written dialogue. Next, the written dialogue containing the polite maxims were identified. After that, the tact, approbation, agreement, modesty and sympathy maxims were determined. Finally, the data were selected based on Leech's maxims, in theory, were refined. This research uses content analysis which analyzed the Leech's maxims of the politeness principle and their scales of politeness in the movie. The results of this research found out that five kinds of maxims were identified in the "Harry Potter" movie. They were the approbation, modesty, agreement, sympathy, and tact in which the agreement was the most dominant one. This research also identified the optionality and social distance scales in which the social distance was the most dominant scale. Noviani (2014) completed a study to analyze the politeness strategies and politeness principles in "Uptown girls" movie. It tried to describe the politeness principles focusing on the main characters' preference in choosing a specific politeness strategy. This research was descriptive qualitative. It described the form of utterances focusing on where the politeness strategies and principles were found. Handayani (2013) examined the types of politeness principles of Leech (1983) that are only violated by the advertisements, especially the provider of a cellular phone.

Muhaiminah (2013) analyzed the violations of Leech's politeness principle in the humour scenes of the series of lovely complex comic. She also analyzed the purpose of the speakers that affects the violations of Leech's

politeness principle. She employed both of the politeness principles theory proposed by Leech (1983) and the conversational implicature proposed by Grice in which the latter supports the former one.

Prihatini (2006) conducted a research to analyze the violations of politeness principles in the English conversations in "Donald Duck Comic." She adopted the pragmatic approach to analyzing. She tried to describe the kinds of violation and the intention behind such violations of politeness principles. The results showed that six types of politeness principles were found and the most dominant maxim of politeness principles was the agreement maxim. It also showed that eleven speaker's intentions were found and the most dominant intention was the refusal.

3. Methods

3.1. Materials

The data in the present study involve five Surahs; the Mary, the Cave, and the Ants from the Holy Quran. The researcher analyses these five Surahs from the original version from the Holy Quran, which was translated from the Arabic language (the original language of the Holy Quran) to the English language by Arberry (1955).

3.2. Procedures

The researcher of the current study used the descriptive qualitative method conducted by collecting data, classifying data, analyzing data, and drawing a conclusion. The data consists of the utterances of five Surahs in the Holy Quran, which was translated by Arberry (1955) of collecting data is documentation. The purpose of the current study extracts Leech's maxims of the Politeness Principle conducted on the pragmatic analysis found in the five Surahs from the Holy Quran. They are Yusuf, Nuh, the Ant, Mary and Cave Surahs. First, the researcher tries to check the accuracy of transcripts of the five Surahs. We mentioned six politeness maxims were proposed by Leech (1983) and Six positive politeness and five negative politeness strategies were proposed by Brown and Levinson (1978). The researchers attempt to investigate to what extent the study contributes to these politeness maxims and politeness strategies. The method of collecting data was content analysis because the researcher did not include in the conversation, but heread the texts. The next technique to complete the analysis method was identifying and classifying the data. Thenext technique to complete the analysis method was identifying and organizing the data. The writer needs to extract the data, which contain the maxims of Politeness Principles. By providing the frequency and percentage from their occurrences in transcripts, the researcher wants to know which character and which Surah contributes more to politeness maxims and politeness strategies.

3.2. Instruments

3.2.1. Geoffrey Leech's (1983) model

As mentioned before, the politeness phenomenon pertains to speech act. As such, Geoffrey (1983) introduces politeness via his analysis of illocutionary actions and forces. He confirms that an illocutionary act is regarded as an act which foretells something. Accordingly, Geoffrey categorizes illocutionary acts into four different types in the view of how "they relate to the social goal of establishing and maintaining comity" (pp.104-105), He proposed that there are four types of illocutions (i.e., competitive, convivial, collaborative, and conflictive) two of which (i.e., competitive and convivial) involve politeness. According to Shahrokhi (Shahrokhi & Bidabadi, 2013) and Bidabadi (2013), Geoffrey's (1983) model is related to conversational-maxim view. Geoffrey (1983) proposed a set of maxims to form the politeness principle (PP); they are as following:

- (1) The tact maxim minimizes the cost to others and maximizes the benefit to others.
- (2) The generosity maxim minimizes the benefit to self and maximizes cost to self.
- (3) The approbation maxim minimizes the expression of dispraise of others and maximizes the expression of approval of others.
- (4) The modesty maxim minimizes praise of self and maximizes dispraise of self.
- (5) The agreement maxim minimizes the expression of disagreement between self and other and maximizes the expression of the agreement between self and others.
- (6) The sympathy maxim minimizes animosity between self and other and maximizes sympathy between the self and other.

3.2.2. Brown and Levinson's (1987) Model

Brown and Levinson (1987) based "their own definition of politeness on face theory that is initially seeded by Goffman in 1967." They revise Goffman's (1967) notion of face, which he employed to mean "the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact" (p.213). They suggest face as the public self-image that must be confirmed by others. Thus, their model based on the assumption of the free individuality of the speakers in social communication (Al-Hindawi & Alkhazaali, 2016). Brown and Levinson divided the face into two dichotomies, namely negative and positive

face. Negative face refers to the one's want to maintain his or her own independence, while the positive face is related to the person's want or desire to be liked and respected by others. This invokes that negative face demands that one's actions are unimpeded by others, whereas positive face refers to one's want to be desirable. Specific strategies exist for speakers to mitigate the face threat and aggravation. For example, a student uses hesitation (*but*), hedging (*would like to*) and apology to soften the degree of imposition on his teacher's face; *sorry to bother you sir... but I'd like to borrow your book*. Conversational interactants can perform FTAIN accord with the following set of options:

- On record, baldly; the addresser does not attempt to minimize the threat to the addressee's face, say, the utterance *gives me that book*.
- On record with redressive action (Positive and negative politeness strategies); these strategies seek to minimize the threat to the hearer's positive or negative face like *would you mind giving me that book?*
- Off record; in this strategy, the Speaker tries to utilize indirect Language to remove him or her from the possibility of being imposing. For example, *I wonder someone has a pen*.
- Not to do the act totally.

Brown and Levinson (1987) maintained that “their politeness strategies are suitable and can be employed for cross-linguistic and cross-cultural contexts outside the Anglo-Saxon culture.”

4. Results and Discussion

4.1 The Quranic patterns of address

This part intended to provide overview information about the Quranic methods of address. Patterns of address in the Holy Quran can classify into three main types: communicating a message by addressing the reader directly, communicating a message through storytelling, and communicating a message by exemplifying (see Abdalati, 2010; Mustafeh, 2011).

This part illustrates some extracts of conversations between the main characters in the Holy Qur'an.

4.2 Data analysis and discussion

Having provided an overview of previous literature, and the theoretical background of the study, the discussion of the main results of the current research is in order. As stated previously, fundamentally qualitative analytic methods were employed in this study to discuss the data. Still, an attempt also made to provide some statistics that may help to show any emerging themes or patterns of politeness.

4.2.1. Politeness strategies

4.2.2 Positive politeness

1. Notice, attend to hearer's interests, needs, wants

دُهِنُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ (93)

93 “Go, take this shirt, and do you cast it on my father's face, and he shall recover his sight; then bring me your family all together.” (Translation of the Holy Quran by Arberry, 1955).

This text reveals that Allah gave Yusuf the miracle and sign that he then gave their brother his shirt and said to them took it and put on my father's face. The conversation represents positive politeness strategies that Yusuf used it to redress the face-threatening act of his brothers by giving them his shirt.

2. Seek agreement

قَالَ مَا خَطْبُكُمْ إِذْ رَاودْتُنَّ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَةُ الْعَزِيزِ الْآنَ حَصْحَصَ الْحَقُّ أَنَا رَاودْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ (51)

51 “What was your business, women, he said, when you solicited Joseph? God save us! they said. We know no evil against him. The Governor's wife said, Now the truth is at last discovered; I solicited him; he is a truthful man” (Translation of the Holy Quran by Arberry, 1955).

Zulaikha, the wife of Egypt governor, agreed with the speech of King of Egypt when he asked, when you solicited Joseph? She said, “the truth revealed at last; I requested him; he is among the truthful.” She used the positive politeness strategy according to Brown and Levinson (1978) and also used the agreement maxim, according to Leech (1983).

3. A hedge of opinion to avoid disagreement

وَقَالَ الْمَلِكُ إِنِّي أُرِيدُ أَنْ جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ (50)

50 “The King said, “Bring him to me! And when the messenger came to him, he said, Return unto thy lord, and ask of him, “What of the women who cut their hands?” Surely, my Lord knows their guile.” (Translation of the Holy Quran by Arberry, Yusuf 12:50).

In this verse, when the messenger came to Yusuf to take him to the King. Yusuf said, tell the King to ask, “What about the women who cut their hands. Indeed, my Lord knows their guile.” Yusuf used the strategy of hedge of opinion to avoid disagreement with the order of the King. So, he used a positive politeness strategy.

4. Assert or presuppose S’s knowledge of and concern for H’s wants

نحن نَقْصُ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ (3)

³“We will relate to thee the fairest of stories in We have revealed to thee this Koran, though before it thou wast one of the heedless.” (Translation of the Holy Quran by Arberry, Yusuf, 12:3).

In this verse, Allah declares to his Prophet the stories that he didn't know before. Allah asserts this knowledge related to the Prophet.

5. Offer, promise

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَنصِحُونَ (11)

11 “They said, Father, what ails thee, that thou trustest us not with Joseph? Surely, we are his sincere well-wishers.” (Translation of the Holy Quran by Arberry, 1955, Yusuf 12:11).

4.2.3 Negative politeness

1. Give deference or respect

يَا صَاحِبِي السِّجْنِ أَرَبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ (39)

³⁹“Say, which is better, my fellow-prisoners --many gods at variance, or God the One, the Omnipotent?” (Translation of the Holy Quran by Arberry, 1955, Yusuf 12:11).

The verse reveals the strategy of deference and respect, which used by the Prophet Yusuf when called the two persons in prison, my fellow-prisoners in spite of they are common men, and he is the Prophet and they are lower ranks from him.

4.2.4 Kinds of Leech’s Maxim

1. Tact Maxim

قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا (47) وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُو رَبِّي عَسَىٰ أَلَا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا (48)

“(Now I will go apart from you and that you call upon, apart from God; I will call upon my Lord, and haply I shall not be, in calling upon my Lord, unprosperous.)” (Qur’an, 19: 48-49)

Tact maxim recommends the speaker to minimize the cost to the hearer and maximize the benefit to the hearer (Leech, 1983, p. 109).

3. Approbation Maxim

يَا أُخْتُ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا (28)

²⁸“Sister of Aaron, thy father, was not a wicked man, nor was thy mother a woman unchaste.” (Qur’an, 19:28.)

The Approbation Maxim is minimizing the dispraise of others and maximizing praise of others. Leech (2014), has assumed a broad interpretation of the Approbation Maxim, to include honorific titles such as lady, Duchess, and King. The Approbation Maxim advises that we should minimize the expression of beliefs that express dispraise of others; maximize the expression of beliefs that express the appraisal of others (Leech, 1983, p.135).

Table 4.1

Frequency Counts and Percentages of “Politeness Strategies and Politeness Principle” used in the five Surahs

No.	Politeness Strategies/Politeness Principle	Characters			Total
		Allah (%)	Prophets (%)	Humans/other (%)	F (%)
1	Notice, attend to H (his/her interests, wants, needs, goods)	13(7.1%)	2(1.09%)	6(3.2%)	21(11.6%)
2	Seek agreement	-	8(4.41%)	2(1.10%)	10(5.5%)
3	The hedge of opinion to avoid disagreement	-	6(3.31%)	3(1.65%)	9(4.97%)
4	Assert or presuppose S’s knowledge of and concern for	1(0.55%)	3(1.65%)	2(1.10%)	6(3.31%)

	H's wants				
5	Be optimistic	-	6(3.31%)	2(1.10%)	8(4.41%)
6	Offer, promise	11(6.07%)	6(3.31%)	7(3.86%)(1 angel)	24(13.25%)
7	Be pessimistic by doing indirect request	-	2	-	2(1.10%)
8	Give deference or respect	1(0.55%)	21(11.60)	14(7.73)	36(19.88%)
9	Apologize for doing FTA	-	3	1	4(2.20%)
10	Minimize the imposition, Rx	2(1.10%)	9(9.97%)	3(1.65%)(2=angels)	14(7.73%)
11	Go on record as incurring debt, or as not indebted H	-	5(2.76%)	1(0,555%)	6(3.31%)
12	The tact maxim	2(1.10%)	3(1.65%)	2(1.10%)	7(3.86%)
13	The generosity maxim	-	-	-	0(0%)
14	The approbation maxim	-	2(1.10%)	4(2.20%)	6(3.31%)
15	The maxim of modesty	-	1(0.55%)	7(3.86%)	8(4.41%)
16	The agreement maxim	-	7(3.86%)	7(3.86%)	14(7.73%)
17	The sympathy maxim	2(1.10%)	2(1.10%)	2(1.10)	6(3.31%)
	Total	32(17.67%)	86(47.51%)	63(34.80%)	181(100%)

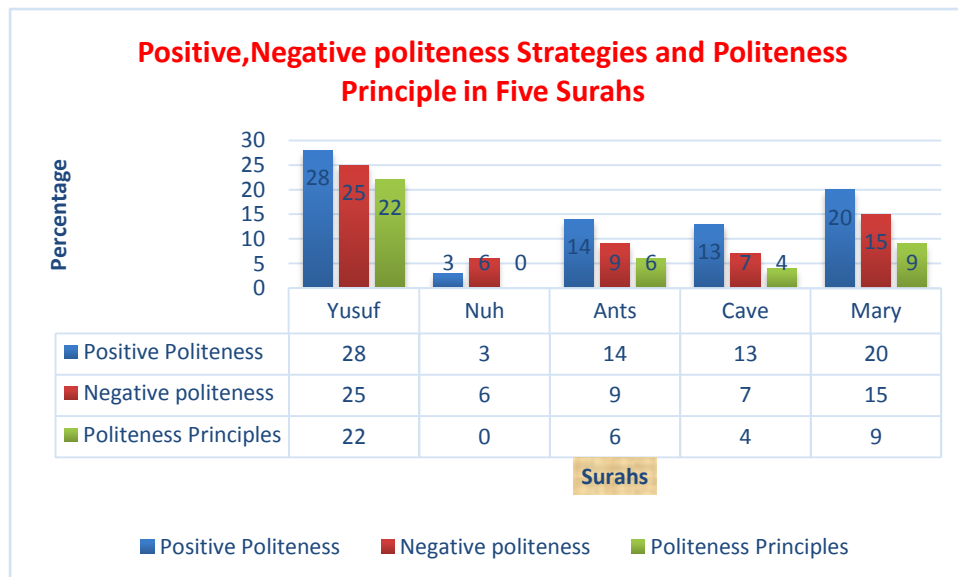


Figure 4.1 Averages of Politeness Strategies, and Politeness Principle in the Five Surahs

Figure 4.1 shows that the average of positive politeness Strategies, negative politeness strategies and politeness principle which used in 'Yusuf Surah' are the highest amongst the others, and they are 28,25,22, respectively. The average of all positive politeness strategies in the present study is the highest.

In general, it is understandable as shown in Table 4.1 that the great majority of the strategies of the study is 'Give deference or respect' which used by Prophets, Humans, and Allah, 21,14, and 1, respectively. This result may be attributed to the fact that Prophets employed negative politeness strategies more than Allah and Humans in the five Surahs although in many verses there is more than politeness strategy or politeness maxims the researchers extracted and calculated all of them

Table 4.2 *The Result of “Politeness Strategies and Politeness Maxims” Analysis used by characters*

Code	Politeness Strategies and Politeness Maxims Frequencies	Percentage
(1)	Prophets (86)	47.51%
(2)	Humans (63)	34.8 %
(3)	Allah (32)	17.67 %

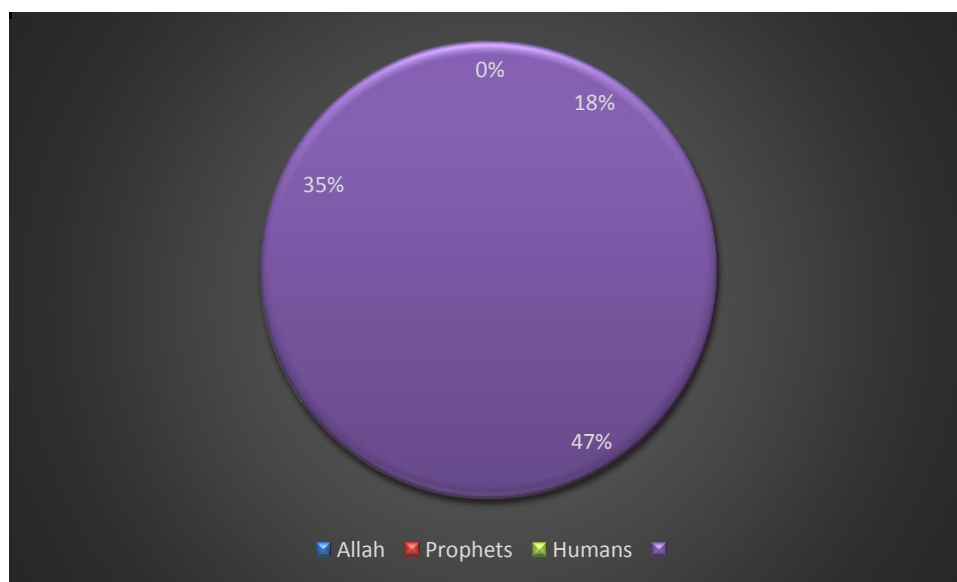


Figure 4.2 *The Result of “Politeness Strategies and Politeness Maxims” Analysis used by characters*

Table 4.3 *The Frequency and Percentage of Politeness Strategies and Politeness Principle Used by Characters in Five Surahs*

Code	Politeness Strategies/Politeness Principle	Characters			Total
		Allah (%)	Prophets (%)	Humans/others (%)	F (%)
1	Positive politeness	25	31	22	78
2	Negative politeness	3	40	19	62
3	Politeness Maxims	4	15	22	41
4	Total	32	86	63	181(100%)

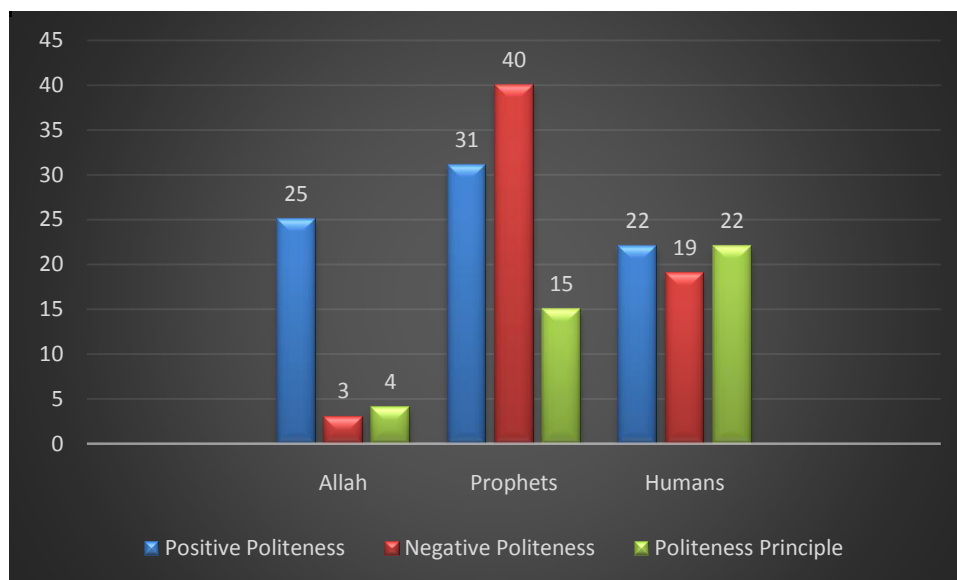


Figure 4.3 The Frequency and Percentage of Politeness Strategies and Politeness Principle Used by Characters in Five Surahs

Table 4.3 and Figure 4.3 show that positive politeness strategies (All PPS) are more frequently used than negative politeness strategies and politeness principle in all five Surahs. To this end, of the total 440 Holy verses, 181 verses were delineated to include the “Positive Politeness, Negative Politeness Strategies and Politeness Principle.” The Prophets used politeness strategies, and politeness principles are applied in as many as 86 times out of 181 followed by positive politeness strategies, negative politeness strategies and politeness principle which are functioned in as many as 63 times which used by Humans. The politeness strategies in the speech of characters are positive politeness strategy which indicates the speaker to be directed to the addressee’s positive politeness through the strategies of seeking close relationships and giving appraisal to the listener. and politeness maxims which are applied in as many as 41 times out of 181. Further, as it is proved in the previous explanation that the negative politeness strategy is the most applied by the main characters, the occurrences of its strategies also have the greatest rank. The characters preferred to apply a negative politeness strategy in conveying their utterances. The negative politeness also involves the hearer’s face. Nevertheless, it also states that the speaker is in some way magnificent on the hearer. The negative face signifies the want of every action to get freedom from impingement. Bousfield (2008, p. 57) states that the FTA in this strategy is performed utilizing strategies oriented towards redressing the negative face threat to the hearer. The negative politeness emphasizes on minimizing the imposition by attempting to soften it. The last level is a politeness maxim; it has 41 utterances by a percentage of 22.65%.

4. Conclusion

Politeness states to the common notion of the term that is the way politeness manifests itself in the communicative interaction: politeness-as-practice in everyday interaction. Brown and Levinson (1978) originally suggested a “universal model of linguistic politeness,” and said, “that politeness is realized linguistically by means of various strategies (positive, and negative) across cultures.” They use a Model Person in their examples, one whose characteristics are *face* and *rationality*, which will always select the politeness choice according to a rational assessment of the situation.

This paper has discussed the different strategies and maxims of politeness used by the characters (Allah, Prophets, and Humans). The study focused specifically on how characters in the five Surahs from the Holy Qur’an used politeness strategies and politeness maxims. The characters, Allah, Prophets and Human beings are targeted for this study, and the materials which analyzed were five Surahs from the Holy Qur’an. The value of the study contributes towards understanding linguistically politeness strategies and politeness maxims which come from Western nuanced politeness theory both are used for smooth communication through the establishment and maintenance of interpersonal relationships. Statistical analysis revealed that characters use politeness strategies and politeness maxims in their religious objectives in the issue aforementioned. It should be distinguished that Leech’s (1975) Politeness Principle, particularly as well as the FTA model (Brown &

Levinson, 1978, 1987) play a vital role in the research genre. Second, both positive and negative politeness strategies were employed, but positive politeness strategies were more frequently used. This indicates that characters in these five Surahs all paid more attention to mitigating imposition than to gaining approval. Result of the study revealed that these models are more applicable in analyzing these religious texts.

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Author Information

Hamid Gittan Jewad

English Language and Literature, Faculty of Letters and Humanities
Ferdowsi University of Mashhad, Mashhad, Iran
English language, Kerbala University, Iraq, Kerbala

Zargham Ghabanchi

English Language and Literature, Faculty of Letters and Humanities
Ferdowsi University of Mashhad, Mashhad, Iran

Mohammad Ghazanfari

English Language and Literature, Faculty of Letters and Humanities
Ferdowsi University of Mashhad, Mashhad, Iran
