Yahiya Fares University of Medea

Faculty of Letters and Languages

Department of Foreign Languages

English Section.

Pragmatics as an Analytical Framework For Leech Maxim's Application; "Quran as a case study".

A Dissertation Submitted in Partial Fulfillment of the Requirements for Master Degree in English (Linguistics).

Submitted by:

_khadidja Laref.

_Roumaissa Alloti.

Supervised by:

Dr. Aicha Laachemi.

Panel of Examiners:

Chairman: Dr .Asma Melouah

Supervisor: Dr. Aicha Laachemi.

Examiner: Dr. Sanaa Zirari.

2022/2023.

Declaration

We, herby, declare that this dissertation, entitled" Pragmatics as an Analytical Framework for Leech Maxim's Application; Quran as case study", has been undertaken by us for the requirements for Master Degree in English (Linguistics) under the supervision of Dr. Aicha Laachemi. We also declare the materials of this research are pure outcome of our investigation and do not incorporate any substances previously written or published by other researchers except those indicated in quotations, citations or in the references list.

We are duly informed that any person practicing plagiarism will be subject to disciplinary sanctions issued by the university authorities under the rules and regulations in force.

Date: juin 2023.

Signed: Khadidja Laref.

Roumaissa Alloti.

Dedication

We would like to thank all those who have contributed a great deal to the success of this study, which has been an amazing experience for us.

To the lord God, who is still here for us when we need him. Thanks for guiding us and giving us strength in our everyday life. Thanks God for making all of this happen, and ending it with a good outcome.

We would like to say thank you to our dear parents' .Thank you for the support we have been given in attaining our dreams. Thanks for being the source of our hope and inspiration during the hard times we faced. They have never left our side throughout the process.

Finally, we dedicate this modest work to all the members of our family for their love and support, all our best friends, and all the people whom we love and respect.

Khadidja Laref and Roumaissa Alloti.

Acknowledgment

First, we would like to thank our beloved teacher and the best teacher in English Department Mr. Amro Makhlouf for his help. We really appreciate his words of advice and for giving us moral and emotional support.

We would like to expand our deepest gratitude to our supervisor Dr. Aicha Laachemi for her valuable advice, generosity, insightful feedback, encouragement and support to enable this humble work to reach fruition.

We would also like to express our sincere gratitude to the board of examiners for having accepted to read and examine this dissertation.

Abstract

This study investigates two surahs from the holy Quran, translated from Arabic the original language of the Quran into English by Abdullah Yusuf Ali (2005), regarding the Politeness Principles proposed by Geoffrey Leech (1983). This study aims at exploring the politeness maxims used by three characters; God, prophets, and humans in two surahs: Yusuf and El Qasas in question, including the six maxims of politeness; tact maxim, generosity maxim, approbation maxim, modesty maxim, agreement maxims, and finally sympathy maxim. The research apply the qualitative approach to analyze the obtained data that include the verses recited by the characters in the two surahs.

After gathering the data, the data classified into six maxims of the politeness principle, and several inferences are made based on the research findings. The results of this paper revealed that all the six maxims are used by the characters in both surahs except for the generosity maxim in surah of El Qasas.

Key words: Pragmatics, Politeness, Politeness Principles, Religious Discourse.

الملخص

تركز هذه الدراسة على تحليل سورتين من القرآن الكريم، وهما سورة يوسف وسورة القصص تحديدا واللتان ترجمهما عبد الله يوسف علي من العربية الى الانجليزية عام 2005. يتمثل الهدف الرئيسي من العمل في فحص تطبيق مبادى اللباقة، كما اقترحها جيفري ليتش عام 1983، من قبل مختلف الشخصيات ضمن هاتين السورتين. تهدف الدراسة الى تحديد واستكشاف استخدام مبادئ اللباقة الستة، وهي مبدأ التواضع، مبدأ الكرم، مبدأ التقدير، مبدأ الحياء، ومبدأ الاتفاق، واخيرا، مبدأ التعاطف. اتبعت الدراسة منهجا نوعيا لتحليل البيانات المجمعة، والتي تتكون من الآيات المتلوة من قبل الشخصيات في السورتين. تم تصنيف البيانات المجمعة وفقا لمبادئ اللباقة الستة، وتم استنتاج العديد من الاستدلالات استنادا الى نتائج البحث. أظهرت نتائج الدراسة ان الشخصيات الثلاثة استخدمت جميع المبادئ عند التواصل مع بعضها البعض في السورتين المذكورتين ماعدا مبدأ الكرم في سورة القصص.

الكلمات المفتاحية: البراغماتية، التهذيب، مبادئ التهذيب، الخطاب الديني.

Table of Content

Declaration.

Acknowledgment.

Dedication.

Abstract.

Table of Content.

List of Tables.

List of abbreviations.

General Introduction:

Statement of the problem…….....01.

Aim of the study…….....……02.

Objectives of the study…….....……..02.

Significance of the study……...…….....……...02.

Research question…….....……..02.

Research hypothesis…….....……..03.

Structure of the dessertaion…….....……...03.

Chapter one :

Introduction…….....……..05.

1-Pragmatics…….....…….05.

1-1 Definition of Pragmatics. …….....……..05.

1-2 Domains of Pragmatics…….....…….……..06.

- Deixis…….....……...06.
- Presuppositions…….....,….....…….....07.
- Inferences…….....……..07.
- Implicature…….....……07.

2-Speech Act Theory :…….....……...08.

2-1 Definition of Speech Act…….....……08.

2-2 Classification of Speech Act…….....……09.

2-3 Direct and Indirect Speech …….....……..10.

2-4 Indirectness and Politeness…….....……...11.

3-Discourse Analysis and Pragmatics :…….....……...……11.

3-1 Definition of D.A…….....……..11.

3-2 Religious D.A…….....……12.

3-3 The relation between D.A and Pragmatics….....…….....13.

4-Politeness theory:…….....……13.

4-1 Definition of Politeness…….....……13.

4-2 The Concept of Face…….....……15.

4-3 Politeness Strategies…….....……16.

4-4 Lech Politeness Principles. (Leech maxims)…….....……17.

Conclusion.....20.

Chapter Two:

Introduction…….....……22.

1-Research Purpose. …….....……22.

2-Research Design…….....……22.

2-1 Case Study……..……..22.

2-2 Descriptive Case Study…….……23.

2-3 The Qualitative Approach…….……23.

3- Data Collection Procedures……...……...……...23.

3-1 Materials…….....……...……..…23.

3-2 Instruments…….....……..……24.

4- Data Analysis Procedures…….....……..25.

5- Primary Data…….....……..25.

Conclusion…….....……..……..……...32.

Chapter Three:

Introduction.....,.....34.

1-Results and Discussion.....34.

Part One: Analysis of the two Surahs…….....……...34.

1-1 Surah of Yusuf…..…….……..……34.

1-2 Surah of El Qasas. …….....…….....…..40.

Part Two: Classification of the two Surahs……...…....……43.

1-3 Surah of Yusuf…….....……...43.

1-4 Surah of El Qasas…….....…...45.

2- General Results of the Study.....46.

3- Problems and Limitation …….....…….47.

4- Recommendations and Further studies ……..…….....……..47.

Conclusion. …….…….....……48.

General Conclusion…….....……50

List of Tables

Table 01 ……..……..43.

Table 02…….....……...44.

Table 03…….....……...44.

Table 04…….....……..….45.

Table 05…….....……..…..45.

Table 06…….....……...46.

List of Abbreviation:

PP: Politeness Principles.

DA: Discourse Analysis.

‘’S’’: Speaker.

‘’h’’: Hearer.

FTA: Face Threatening Act.

P: Positive.

N: Negative.

FSA: Face Saving Act.

CP: Cooperative Principle.

General Introduction:

Introduction:

"Language is a purely human and non-instinctive method of communicating ideas, emotions, and desires by means of a system of voluntarily produced symbols". Sapir (1921, p: 07). Simply, language is a set of symbols through which human communicate, and these symbols are not inborn but acquired with passage of time. It is the way which identifies human beings from other creatures. People use language to interact with each other, express their feelings, share and exchange their thoughts.

People in their communication use several strategies as it is a part of the language users communicative competence. Communicative competence deals with pragmatics. Pragmatics is all about the studying of the speaker's meaning in context, it focuses on the intended meaning and attempts to interpret the utterances used by the speaker. In pragmatics, there must be politeness, which is important and needed in communications. Everyone wants to be treated respectfully and in a polite and pleasing way. According to Alone Cruse (2006, p: 131) "Politeness is a matter of minimizing negative effects of what one says on the feeling of others and maximizing the positive effects (known as negative politeness and positive politeness respectively)". In other words, politeness is an art of speaking which helps to avoid conflicts and embarrassing others, and it becomes the major interest for many linguists who developed several theories about the notion of politeness. Brown and Levinson were the leading supporters of politeness by developing politeness strategies (1987), (Bald on record, positive politeness, negative politeness, and off-record strategy), by taking the concept of "face" created by Erving Goffman (1967) as a basic for their theory. In addition, Geoffrey Leech (1983) proposed another framework of politeness called "Politeness Principle", in which he explained how to be polite in conversation to make the interaction runs well and in order to reduce frictions. Leech (1983. p: 133) broke down his theory into six maxims namely; tact maxim, generosity maxim, approbation maxim, modesty maxim, agreement maxim, and sympathy maxim. The emphasis of Leech was on self and other.

Statement of the problem:

In this regard, many studies have been conducted concerning the use of Politeness Principles in different fields, however studying the politeness principle in religious texts and in the holy Quran is very rare.

Aim of the study:

This paper aims at figuring out the politeness principles used by the main characters (Allah, prophets, and humans) in two Surah from the Holy Quran (Yusuf and El Qasas).

Significance of the study

The researchers selected this topic (politeness) to be studied because it is necessarily to apply a polite language in everyday interactions .As a result, being polite build up a sort of mutual respect in society. Therefore, it is important to behave politely to keep ones good and positive image, and to save other's face from threatening and losing. Besides, studying the politeness principles in religious texts and especially in the holy Quran worths the burden, hence the researchers belong to a Muslim society, which takes the holy Quran as a guide to be followed in everyday situations. This research is crutial because it deals with politeness from socio pragmatic perspective .At the end, it is known that the Holy Quran came to recommend humanity to act respectfully and courteously. And that what led the researchers to select two surahs from the Holy Quran to apply the Politeness Principles on.

Objectives of the study:

- To find out the politeness principles in the Holy Quran.
- To explore the maxims used in each Surah.
- To investigate the maxims used in the utterance of each character (Allah, prophets, humans).

Research questions

1- Can Leech maxims of politeness be found in the two surahs "Yusuf and El Qasas"?
2- What are the maxims used in the surah of "Yusuf"?
3- What are the maxims used in the surah of "El Qasas"?

4-What are the maxims used by Allah when addressing prophets and humans in the speech of the Holy Quran?

5-What are the maxims used by prophets when addressing Allah and humans in the speech of the Holy Quran?

6- What are the maxims used by humans when addressing Allah and prophets in the speech of the Holy Quran?

Research hypothesis:

1- The politeness principles can be applied in the holy Quran.

Structure of the dissertation:

This work comprises three parts ; a general introduction, three chapters, and a general conclusion. The first section introduces the context and background of the study, it defines the research problem, research aim and objectives, research questions and hypothesis, alongside the significance of the study, it also outlines the thesis structure.

The second part consists of three chapters: the literature review, the research design, the presentation of findings and discussion of the results. The literature review presents the main theoretical models and its concepts relevant to the present study. The research design covers the method and methodology adopted to carry out this study. The third chapter discloses the findings obtained from the analysis of the two surahs (Yusuf and El Qasas), and it also discusses the findings in line with the theory adopted in the study in order to answer the research questions. In addition, some recommendations provided by the researchers to motivate other researchers to undertake further studies about the topic. And outlining some problems and limitations which face the researchers during the conducting oh this paper. Finally, in the general conclusion, the researchers make a general view about the research and summarize the findings of the study, then confirm or reject the hypothesis advanced in the general conclusion.

Chapter one:

Theoretical Implications.

Introduction

This Chapter deals with the review of literature concerning politeness principles (politeness maxims) in relation to religious discourse: (Quran) ,it explores the main theoretical models and its concepts. At this point, it is necessarily to mention that the emphasis on the theoretical basis that will help in discussing the final findings gathered from the application of Leech maxims in the "Quran ".

1- Pragmatics:

Currently, Pragmatics is one of the most wide spread and interacting linguistic branches among the people who are concerned about studying language in use or the speaker's meaning . Pragmatics field analyze speech acts of the speaker. It differs from semantics, which is the study of the literal meaning of words. Therefore, Pragmatics is regarded as an important area to be studied more deeply by several researchers.

1- 1 Definition of pragmatics:

Yule (1996.P.03) states that pragmatics is based on four aspects;

1- "Pragmatics is the study of speaker meaning". It is a branch of linguistic which deals with the way humans utilize language in their daily social interactions. Furthermore, pragmatics looks beyond the literal meaning of an utterance, and focuses on how, the hearer (reader) interprets the meaning of utterance addressed by the speaker (writer).In other words, this study emphasizes on language used in communication without relying on the semantic meaning of the word itself. It facilitates the hearer extraction of the speaker's meaning without being explicit, and helps him to avoid falling in misunderstandings while interacting with others.

2-Pragmatics is the study of contextual meaning "Yule (1996-p, 03). Moreover, the comprehension of certain utterances requires the comprehension of context. That is to say that pragmatics necessitates involving a specific context for the sake of grasping the exact meaning, since one utterance has various interpretations. So, being aware of the context is needed.

3-"Pragmatics is the study of how more gets communicated than is said" Yule (1996.p; 03). In this level, listeners make inferences about what is said to achieve the intended meaning. Simply, it is the exploration of the unrevealed meaning.

4-"Pragmatics is the study of the expression of relative distance" Yule (1996.p:03).In this area, the speaker chooses the suitable word choice to be said and unsaid according to the person he

is interacting with. It is related to which extent the listener is close or distant physically, socially and conceptually.

Meanwhile, Levinson (1983.p.09) defines pragmatics as "the study of those relations between language and context that are grammaticalized or encoded in the structure of language ".

According to Cruse (2006.P.10)" pragmatics are those aspects of meaning which are dependent on context ".Cruse means that context is an essential element in speaking, which cannot be removed in pragmatic studies.

Leech (1983.P, 13) defines pragmatics as "the study of the meaning of an utterance in a situation". There are some aspects of speech situations in communication dealing with pragmatic studies.

1- Addressers and addresses: leech refers to those two terms as a matter of convenience, as "s" for speakers and "h" for hearer.

2- The context of an utterance: It is any background knowledge shared by "s" and "h".

3- The goals of an utterance: The intended meaning conveyed by 's'.

4- The utterance as a form of act or activity: pragmatics is related to speech act, especially the illocutionary act.

5- The utterance as a product of a verbal act: utterances in pragmatics can refer to the product of verbal acts. In other words, the effect of s's utterances on h.

1-2 Domains of pragmatics:

Pragmatics has some domains as a branch of linguistics according to Yule, Levinson, and Grice.

Deixis: Yule (1996.P.09) defines deixis as "a form of referring that is tied to the speaker's context ". A deicatic expression or word is one which takes some elements of its meaning from the context or situation of the utterance in which it is used. There are three types of deixis; spatial, person, and temporal deixis.

1-Person deixis: have to do essentially with personal pronouns like; I, you, it, they, them, his…etc.

2- Temporal deixis : referring to time in forms like : now, tomorrow, today, than, yesterday ….etc.

3-Spatial deixis: words and adverbs related to place such as, here, there beyond, over there …etc.

Presupposition: According to Yule (1983.p, 26) "presupposition is treated as a relationship between two propositions." Is what the speaker (or the writer) assumes to be known by the listener (reader). So, every conversation that one ever has in any language involves a dynamic interplay between the speaker and the listener in which the speaker is presupposing that the listeners know certain pieces of information and the listeners have to use their knowledge of the red words to make a connection between what they hear and the intended meaning.

Inferences: Levinson (1983.p .182) claims «Inferences are logical conclusion based on observation and prior knowledge." Simply, it is the additional information used by the listener to create connection between what is said and what must be meant, in this level background knowledge is included.

Implicature:" the term implicature accounts for what a speaker can imply, suggest, or mean, as a distinct form that the speaker literally says". Grice "(1975). It means that implicature is something in an utterance, which is neither expressed strictly, nor implied in an utterance. It provides an explicit account of how it is possible to mean more than to say. In implicature, it is observed that how the intended meaning goes beyond what actuality is said. It is also an indirect speech act; it means that the meaning expressed by the speaker is sometimes not directly encoded in words.

For instance: A: Has the guest arrived?

B: There is a red car in the driveway.

Now, in the response, B says nothing about the arrival of the guest, but stills communicate the meaning that the guest is arrived. In B response, the meaning is not directly expressed in the words, but it is beyond the words which are literally said. Thus, it can be implicated that the guest has arrived. This hidden thought in an utterance is called Implicature.

While speaking about implicature which stands for giving an expected amount of information. It comes to mind the idea that people involved in a conversation will cooperate with each other.

Yule (1996.p.37) states that "the assumption of cooperation is so pervasive that it can be stated as a Cooperative Principle of conversation and elaborated in four sub- principles called

maxims". These maxims were introduced by Paul Grice in his Article “Logic and Conversation" (1975).

*** Maxim of Quantity**: How much is too much, and how much is not enough. This means that speaker should not say too little or too much, just give a sufficient information for the conversation.

*** Maxim of Quality**: Speaker must tell the truth, and base his contributions on evidence.

*** Maxim of Relation**: Yule (1996. P.37) describes this maxim as " to be relavant ."The speaker here must act according to the topic.

*** Maxim of Manner**: while answering, the speaker must avoid obscurity, ambiguity, and make simple and clear statements.

2- Speech Act Theory:

Since it is previously mentioned that Implicature is an indirect speech act , Speech act theory is considered as a crucial concept in pragmatic studies , This phenomenon was widely spread, but it was not noticed until the coming of the British philosopher "John Langshaw Austin " who began a series of lectures which were given to Harvard University in 1995, and later published under the title " How To Do Thing with Words".

And, then it was developed by the American philosopher "John Rogers Searle". Both Austin and Searl emphasized on utterances rather than full sentences. In pragmatics, speech act plays a major role in targeting the intended meaning through its multiple functions.

2-1 Definition of Speech Act:

" Actions performed via utterances are generally called speech acts”. Yule (1996, p.47).

Speech act theory is a subfield of pragmatics, which tries to explain how language is used by the speaker to achieve the intended actions, and how hearers speculate the implicit meaning from what is said.

" Speech acts are the speaker’s utterances which convey meaning and make listeners do specific things " Austin (1962). A speech act is an utterance defined in terms of speaker’s intention and the effect it has on a listener. Essentially, it is the action that the speaker hopes to provoke in his audience.

Speech act has multiple functions of language such as; requests, apologies, suggestions, commands, offers …ect. And, while discussing speech act, it is important to take into consideration its three areas provided by »J.L Austin" in his book " How To Do Things with Words" :

1- The loctionary act: Austin (1962.p, 94) stated that locutionary act is »the act of saying something" In simple words, it is the production of meaningfull utterance.

2- The illocutionary act: »It is the case in which by saying something we do something" Austin (1962.p.91) for instance; A: speak louder. The hearer in this case takes the action of speaking loudly.

3 -The perlocutionary act: "saying something will often, or even normally, produce certain consequential effect upon the feeling, thoughts, or actions of audience or the speaker" Austin (1962, p. 101). It is the effect of the produced utterance on the listener.

2-2 classification of speech act:

According to Yule (1996. P: 53), in Searle (1979), there are five types of general functions performed by speech act:

1- **Declarations:** a type of illocutionary act in which the speaker declares something that has a potential to bring about a change in the world.
2- **Representatives**: a type of illocutionary act in which speakers represent external reality by making their words fit the world as they believe it to be stating, describing, and affirming.
3- **Expressives**: a type of illocutionary act in which the speaker expresses his feelings and emotional reactions in different aspects of the world. It is shown in thanking, apologizing, congratulating, and condoling.
4- **Directives**: a type of illocutionary act in which speaker directs hearers to perform an action which will connect the world with the speaker's words such as; asking, commanding, ordering, requesting, warning, and suggesting.
5- **Commessives**: a type of illocutionary act in which the speaker commits himself to a future act that would match the world with his words. It is represented in promising, planning, offering and threating.

2-3 Direct and Indirect Speech Acts:

"In attempting to express themselves، people do not only produce utterances containing grammatical structures and words، they perform actions via those utterances" Yule (1996.p,47). These actions are explained by two types of speech acts ; Direct and Indirect.

1 /* Direct Speech Act:

" A direct relationship between a structure and a function " Yule (1996.p، 54.55). It is when there is a direct relationship between the structural form and the communicative function of the utterance. It can be:

Declarative: used to make a statement.

Interrogative: used to ask a question.

Imperative: used to make a command.

In direct speech act, the speaker explicitly states the intended meaning he wants to convey through his/her utterance.

2 /* Indirect speech act: Searle stated that "an Indirect speech act is one that is performed by means of another " (Searle quoted in Thomas 1995.p,93).

Which means that there is an indirect relationship between the form and the function of the utterance, or to address the hearer in an indirect way. Yule (1996. P, 55) claimed that "whenever there is an indirect relationship between a structure and a function we have an indirect speech act. For instance: can you open the door? The structural from is a question, while the function is a request.

Some Examples from the holy Quran from surah of "Anbiya":

83 وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

89 وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ

Here both "Job" and" Zakariah" "were addressing God by requesting him for children and help indirectly.

In indirect speech act, the speaker conveys his message implicitly; it is the hearer task to catch the intended meaning based on his knowledge background.

2-4 Indirectness and Politeness:

Leech related indirectness to politeness in which he claims that »indirect illocutions tend to be more polite because they increase the degree of optionality, and because the more indirect an illocution is, the more diminished and tentative its force tends to be". Leech (1983.p, 108) .The degree of politeness is related to the degree of indirect speech act, the more indirect a speaker is, the more polite he is.

3- Discourse Analysis and Pragmatics:

3- 1 Definition of Discourse Analysis:

The term discourse analysis was first introduced by the American linguist Zellig Harris in His 1952 article under the title " Discourse Analysis " in which he claimed that " Discourse Analysis is a method for the analysis of connected speech or writing, for continuing descriptive linguistic beyond the limit of simple sentence at a time".

To make things clear in Harris's definition of D.A technique, it is necessarily to understand what the term "Discourse" means. Simply, the term discourse can be defined as "language in use". Brown and Yule (1983), it applies to both written and spoken forms. In other words, a discourse is any written or spoken exchanges or any combination of sentences, clauses, and utterances in a successive manner, which is used in any kind of purposes. In pragmatics, a discourse refers to a language that was produced as result of an act of communication. Unlike language studies which emphasize on the literal meaning of words, discourse goes deeper and looks at the intended meaning conveyed by language in context. In this case, " context is the surrounding circumstances, environment, background or setting that determine, specify or clarify the meaning of an event or other occurrences" (en. Wiktionary. Org) Moreover, time, place, people and the general background (cultural ,social ,political, and historical) of certain discourses should be taken into account to comprehend the implicit meaning expressed through language.

After reviewing, the terms discourse and context, which are essential components while analyzing discourses. It becomes apparent that discourse is a method used to analyze and interpret various discourses in depth, such as conversations, narratives and texts.

Discourse Analysis examines how meaning is constructed and negotiated in discourse, and the role that social, cultural, and power dynamics play in shaping language use. It is concerned with

the relationship between linguistic forms and the social practices they reflect and reproduce, and it focuses on the way in which discourse creates and reproduces identities, relationships, and power structures.

Pragmatics is a subfield of linguistic that studies the use of language in specific utterances, and the factors that influence the interpretation of meaning.

It is concerned with the ways in which speaker intention, context, and background knowledge of participants affect the interpretation of utterances.

Pragmatics also examines the ways in which language use shaped by social cultural conventions and how it is influences and influenced by these conventions.

3-2 Religions Discourse:

Despite the diversity of religions around the world, the term religion stills refer to the same idea that all religions are a set of rules and beliefs sent by God to govern his worshipers and guide them to arrive at the straightway. Durkheim (1858-1917.p, 44) describes religion as "a unified system of beliefs and practices relative to sacred things." Religion is considered a basic that makes society stable and unified through following its norms and principles namely ‘‘religious discourse".

Religious discourse Analysis is the study of the language and communication used in religious contexts. It involves analyzing the ways in which religious beliefs, values, and practices are expressed and communicated through various forms of discourse such as sermons, prayers, hymns, and religious texts." when you think about religious discourse, you probably think of some kind of institutional texts or talks, sermons, and catchisisms, sacred books, prayers, and hymns. " Pihlaja (2021.p,01). Different groups of people can use religious discourse analysis to examine the ways in which religious messages are conveyed, interpreted, and understood. Grims (1994.p, 03) states that »religious discourse attempts to point to, analyze, describe, guide one to the Promised Land".

It can also shed light on the social and cultural contexts in which religious communication occurs, and the ways in which religious discourse shaped and is shaped by these contexts. Religious discourse analysis is a valuable tool for understanding the role of religion in society and can provide insight into the ways in which religious beliefs and practices are transmitted and transformed over time.

3-3 The relation between Pragmatics and D.A:

D. A and pragmatics are closely related and complement to each other in the study of language in use. According to Brown and Yule (1983.p26)" Doing discourse analysis certainly involves doing syntax and semantics, but it primarily consists of doing pragmatics". Furthermore, the study of discourse is heavily influenced by pragmatics, as the interpretation of discourse depends on the interpretation of individual utterances.

In this sense, pragmatics provides a foundation for the analysis of discourse, as it helps to explain how the interpretation of individual utterances contributes to the creation of meaning in discourse. Alba Juez (2009.p, 46) claimed that3"It is impossible to analyze any discourse without having a solid basic Knowledge of pragmatic phenomena, and the way in which they work and interact."

Therefore, a comprehensive understanding of language in use requires both or broad prospective provided by D.A and deeper understanding of the interpretation of individual utterances provided by pragmatics.

4-Politeness Theory:

Being honest and direct with close friends or family members is quiet normal, but being polite and showing respect to others is important in more formal situations. In Social interactions, there is a sort of people who behave rudely, and in discourteous manner, they do not care about others feelings and emotions. That kind of people should be aware of how to communicate with others politely to make them feel comfortable and relaxed. Here the aim of politeness is to abstain from behaving in an offensive way, so as not to offend others and to make them harmonious .Politeness theory was proposed by Penelope Brown and Stephen C Levinson in 1978, the idea of this theory led other researchers to take it into account and develop it by taking it from different angles. Geoffrey Leech's contribution "Principles of Politeness" plays a prominent role in giving this theory a greater value in the field of pragmatics.

4-1 Definition of politeness:

Politeness is a term that is widely studied by various scholars from different perspectives.

Crystal (2008.p, 373) states in his book that" politeness in sociolinguistics and pragmatics is a term that signifies linguistic features associated with norms of social behavior in relation to notions like courtesy, rapport, deference and distance. Such features include the use of special

discourse markers (please), appropriate tones of voice, and acceptable forms of ADDRESS" (e.g. The choice of intimate .v. distant pronouns, or of first .v. last name).

Lakoff (1990) in yule (1996, p, 106) claims that "politeness is a system of interpersonal relation designed to facilitate interactions by minimizing the potential for conflict and confrontation inherent in all human interchange". It means that politeness is a process used to avoid conflicts and disagreements in social interactions and to maintain human comity.

Another definition that expresses avoiding conflict is offered by Hill et al (1986- p, 349) who declare that "politeness is one of the constraints on human interaction, whose purpose is to consider others feeling, establish levels of mutual comfort, and promote rapporte ". In other words, human behaviors are restricted by politeness to minimize conflict and maximize harmony.

"showing awareness for another person's face when that other seems Socially distant is often described in terms of respect or deference." Yule (1996.p, 60). Politeness is defined as a way to respect others and preserve their faces whenever they are socially distant.

Leech (1983. P, 131) mentioned in his book "Principles of Pragmatics "that "politeness concerns a relationship between two participants whom may call self and other ". He denoted by self as speaker "s", and by other as hearer "h". However, he also gave importance to the third parties by showing them respect and politeness, even if they are present or not. Leech meant by third parties persons who are not involved in speech situation. "to take clear case: "s" has to be more polite in referring to "h's" spouse than in referring "s's" own spouse .Even in this area, however, there are cross cultural variation: in some societies, a man discussing his wife will treat her "Self", and therefore feels free, perhaps even obliged, to denigrate her, but in other societies, he will treat her as "other ". Leech (1983.p, 132.)

"Politeness is an action serving to mitigate the threat to face involved on some communicative act " Yanina and Sabrina, as cited in Brown and Levinson.(1987.p69). To put it in another way, people use politeness in order to preserve each other's face needs and trying to avoid embarrassing the other persons, or making them feel uncomfortable.

4-2 The concept of face:

Brown and Levinson derived the notion of "face "from that of Ervin Goffman (1967). "It is something that is emotionally invested, and that can be lost maintained, or enhanced, and must be constantly a tended to in interaction. "Brown and Levinson (1987. P, 61).

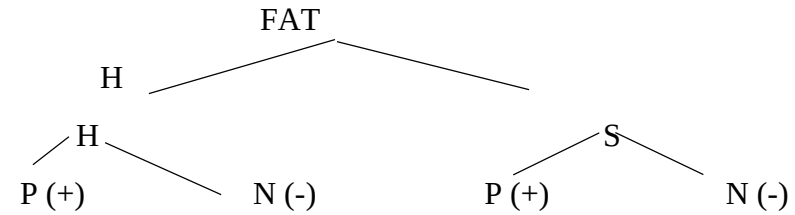
Yule also discussed the notion of face and stated "Face means the public image of a person. It refers to that emotional and social sense of self that everyone has and expects everyone to recognize". Yule (1996. P.60) .That is to say that each member in the society has his own self-image "face" that he aims to maintain and save it from losing and threatening. Therefore, the components of face are stated as follows:

1 / Negative face: "The basic claim to territories, personal preserves, rights to non – distraction, freedom of action and freedom from imposition. "Brown and Levinson (1987.p.61). It means that the negative face seeks to be autonomous and independent, a negative face person refuses to be take advantage of and his action be impeded by others.

2 / positive face "The desire to be ratified, understood, approved of, liked or admired "Brown and Levinson (1987. P. 62).A positive face person is connected to others. He aims to make others feel satisfied and increase their self-esteem.

Besides, some acts may threaten or save individual's face. Those acts, which threat one's face, are called "Face Threatening Acts" and those, which save one's face, are called "Face Saving Acts".

1 / Face Threatening acts (FTAs): Brown and Levinson (1987) "Acts that by their nature run contrary to the face wants of the addressee and /or of speaker"



*Expression	*offers	* Apologies	*thing
Of violence	*advice	*Acceptances	*Excuses
*Emotional	*requests	* of complement	*Acceptance of offers
Topics	* orders	* self- humiliation	
*Bad news	* suggestions		

2 / Face saving acts Saving acts (FSAs): Yule (1996)

"Speaker can say something to lessen the possible threat "Yule (1996. P, 61).It is a strategy used by the speaker in order to avoid humiliation, or embarrassment, preserving dignity and even protecting ones reputation.

4 -3 Politeness Strategies: Brown and Levinson.

There are some acts, which threaten "h" or "s's" face called "FTAs", And in order to avoid these acts which may damage other's face embarrassing them, and even make them feel uncomfortable. Brown and Levinson (1987) suggested four main strategies to lessen threat for both "h" and "s's'' face; Bold on record, positive politeness, negative politeness, and off- record strategy .

1- Bald on record:

According to Brown and Levinson (1987) bald on record strategy is a direct way of saying things without any minimization to the imposition, in a direct, clear, unambiguous and concise way. This strategy does not aim to save or reduce threat to the listener's face. It is related to how much does "h" and "s'' know each other. Simply, say things bald on record means no apologies, no hedgings, and no adornment, pure efficiency is needed. It is also used in cases of urgency and desperation.

2- Positive politeness:

"In positive politeness "s" attempts to attend to the hearer's interest, wants, needs, goods" Brown and Levinson (1987. P, 102).

"Positive politeness is the emphasize that both speakers want the same thing and that they have a common goal "Yule (1987. P, 62).

This type of strategy aims at making the hearer feels good and has an inner feeling of satisfaction, it is usually used among friends and family members by using statements of friendship (nick names), telling jokes…..

Brown and Levinson (1987, p. 129) claims "positive politeness is the Kernel of "familiar "and joking "behavior".

3- Negative politeness:

"Negative politeness is the heart of respect behavior". Brown and Levinson (1987.p.125). This strategy is more polite and indirect than the two strategies mentioned above. It consists of indirectness, questions, Hedges, being pessimistic about thing, minimizing imposition on the other person, and giving deference.

4- off-record strategy:

The term off record means to not actually say the FTA directly, do not say it literally. A person hint at the face threatening act or action and he allows people to understand what he meant by making in inferences. So, by making thing indirectly people are paying respect to the other person- " If a speaker wants to do an FTA, but wants to avoid the responsibility for doing it, he can do it off- record, and leaves it up to the addressee to decide how to interpret it " Brown and Levinson (1987.p, 211).

4-4Leech Politeness Principles:

Politeness principles is a model proposed by Geoffrey Leech in 1983 as a way of explaining how to be polite to achieve a successful communication among society members. He argued, "Politeness Principles are used to minimize the expression of impolite beliefs and maximize the expression of polite beliefs" Leech (1983. P, 81)

Artsakh States University states that Leech defines politeness as "a form of behavior that establish and maintain comity. That is the ability of participants in a social interaction to engage in interaction in an atmosphere of relative harmony ".

Leech politeness principles is considered more comprehensive than other principles. This PP is along with conversational maxims alike to those formulated by Grice (1975). He lists six maxims: tact, generosity, approbation, modesty, agreement, and sympathy. Leech (1983. P, 133) affirms, "not all maxims and sub-maxims are equally important, each maxim has its own value in politeness". The first and the second maxims form a pair, as do the third and the fourth. For instance, the tact maxim is more important than the generosity maxim, and the approbation maxim is more valuable than the modesty maxim.

Leech used Searle's classification of speech act in analyzing the six maxims of politeness, however, he uses his own terms for two kinds of illocutionary act, he calls representatives " assertive " and directives " impositives".

“I have associated one or more of these categories with each maxim. Since his fifth category of “declarations” does not involve politeness, however, this category is excluded from the list “Leech (1983. P. 133).

Each of the previous maxims will be explainned as follow:

1 / Tact maxim:

“Minimize cost to other, maximize benefit to other” Leech (1983.p, 132). This maxim is related to other, in which the speaker tends to decrease the expression of beliefs which implicate cost to other, this part is related to Brown and Levinson‘s negative politeness. The second part reflects the positive politeness strategy of attending to the hearer interests, wants, and needs, in which the speaker tends to increase the expression of beliefs that imply benefits to others. It is found in impositives and commissives.

2 / Generosity maxim:

Leech (1983.p.132) states that “Minimize benefit to self, maximize cost to self “This maxim is related to self and gives priority to other, in which it makes the advantages of the speaker as less as possible .Here, respect is shown when “s” minimizes profits for himself and maximizes benefits for others. Ex: let me invite you to Hichem Cook restaurant. In This example, it is obvious that “s” is trying to maximize benefits to “h” by adding cost for himself.

The same as tact maxim, the generosity maxim is expressed through commissives and impositives.

3 / Approbation maxim:

“Minimize dispraise to other, maximize praise of other “Leech (1983. P .132).The approbation maxim focuses on the other. It does not allow saying unpleasant thing about other, and requires the speaker to avoid everything that hurts the other , it is expressed by expressive and assertive utterances.

Ex: A: you look astonish!

B: Thank you.

In this case, A gives a good comment about B’s style, so A maximizes the praise to B.

4 / Modesty maxim:

"Minimize praise to self, maximize dispraise of self" .Leech (1983.p.132) .Similarly to Approbation maxim, this maxim is also expressed by expressive and assertive utterances. It is self-centered.

Ex: A: You made a delicious cake!

B: I was not sure you would like it.

"B" answered "A" politely because he / she minimize praise to himself, the involved maxim is modesty.

5/Agreement maxim:

"Minimize disagreement between self and other, Maximize agreement between self and other "Leech (1983.p.132).

This maxim is expressed by assertive utterances .People are more indirect in expressing disagreement and more direct in expressing agreement.

Ex1: A: English is very difficult.

B1: well, but the grammar is quiet easy.

B2: Non sense, it is very easy.

In the example above, B1 is more polite since he minimizes the disagreement between himself and the other.

EX2: A: The semiotic exam was tough.

B1: Yes, it was the hardest exam I have passed.

B2: It was rather long.

The same thing as first example, "B1"was more polite Than "B2" in answering "A" , since he maximizes agreement between self and other.

6 / Sympathy maxim:

It is the last maxim that was proposed by Leech, in which he states "minimize antipathy between self and other, maximize sympathy between self and other Leech (1983.p.132) .It is expressed by assertives through congratulations, and condolences.

Ex: A: To Turkish people: I am sorry to hear about the thousands people that have been killed and injured by the huge earthquake which struck Turkey.

This sentence expressed condolences in order to achieve solidarity and show sympathy to Turkish people. In this case, sympathy is maximized.

Conclusion:

It is important to note that the emphasis on the theoretical basis will help in discussing the final findings gathered from the application of Leech maxims. This chapter dealt with the review of literature concerning politeness in relation to religious discourse. It explored the main theoretical frameworks and its concepts.

Chapter two: Research Methodology.

Introduction:

The present chapter is methodological. First, it discusses the purpose of the research. Then, it deals with the research design within the adopted research method. In addition, it describes the procedures of data collection and analysis adopted to carry out this work in order to investigate leech politeness principle used in the two selected surah from the holy Qur'an (Yusuf and El Qasas).

1-Research purpose:

The main purpose of the present thesis is to figure out if leech politeness principle can be applied in the holy Qur'an. In other way, the researchers aim to scrutinize leech maxims of the politeness principles model on the holy Qur'an. The researchers try to understand deeply the language used to express politeness in the sacred book.

2- Research Design:

Research design is a helpful strategy of research that paves the way to the researcher to sharpen the appropriate research methodology to solve the research problem. It deals with the procedures used on how data are collected and analyzed to answer the research questions.

2 -1 Case Study:

"Case studies are strategy of inquiry in which the researcher explores in depth a program, event, activity, process, or one or more individuals "Creswell (2009. P: 13). Beside, Helen Simon (2009) defines case study in his book introduction as "a study of a single unit in a study that aims at exploring the particularity, the uniqueness of the single case."

In this study, the researchers undertake the holy Qur'an as a case study to develop leech maxims of the PP theory.

Basically, there are two principle methods when conducting a research; quantitative and qualitative. Therefore, the researcher of the present study selected the qualitative approach to complete this paper.

2-2Descriptive case study

Konstantinos (2021p.73) stated that " descriptive case study attempts to describe natural phenomena which occurs within the data: to describe the data as they appear ". Neuman (2000) suggested, "the challenge of descriptive case study is that the researcher must begin with a descriptive theory to support the description of the phenomena or else there will be the possibility of lacking reliability ". And for that reason, the researchers selected this type of case study since they want to apply leech politeness principle theory on the holy Qur'an in this study.

2-3The Qualitative approach:

The researchers believe that the appropriate method to be adopted is the qualitative method, since it is the most suitable and effective way of the analysis. Creswell (2009. P: 04) defines the qualitative approach as "a means of exploring and understanding the meaning individuals or groups ascribe to a social human problem ". " In contrast to quantitative research where investigation is based solely on numbers and variables, qualitative research is based primarily on texts, images and many other sources Of data '' Safory and Arceli (2022.p :07). In other words, this approach relies on observation of written texts and language as a source of data to resolve the research problem.

3-Data collection procedures:

3- 1 Materials:

The researchers selected two surahs from the holy Quran to be analyzed, which are "Yusuf" and "El Qasas" – Translated from Arabic the original language of the holy Quran to English by Abdullah Yusuf Ali (2005).

Yusuf surah:

This surah is considered to be of the most famous stories in the holy Qur'an. It is the 12th surah of the Quran revealed in Mecca with 111 verses .It is named "Joseph" in English. It is the only surah that narrates the story of a single prophet "Yusuf .«It is preceded by the surah of "Hud " and followed by "Ar-Rad" .

El Qasas surah:

" The Narrations " in English. It was revealed in Mecca, consisting of 88 verses, ordered 28 in the Qur'an. Its name was mentioned in the 25th verse in which the word "El Qasas" occurred. It took its name ''EL Qasas'' because it tells different stories, and the majority of its verses narrates prophet Moses's story and life.

The researchers selected these tow surahs from the sacred book (Qur'an) since they contain many lessons and morals that teach people the polite behaviors and the good manners. So that Leech Politeness Principle or maxims can be found and applied in some verses of the chosen surahs.

3 -2 Instruments:

Geoffery Leech theory (1983)

As it is already mentioned that Leech principles of politeness complete Grice cooperative principles. Leech (1983. P: 80) argues "the Politeness Principles can be seen not just as another principle to be added to the CP, but as a necessary complement, which rescues the CP from serious troubles ". Beside cooperation, most interactions are governed by politeness, that is to say by what is considered a "polite social behavior" within certain cultures. According to Leech (1983.p:131) "There are a number of maxims dealing with polite behavior."

1 / Tact maxim: " Minimize cost to other, maximize benefit to other.

2 / Generosity maxim: "Minimize benefit to self, maximize cost to self" .

3 / Approbation maxim"Minimize dispraise to other, maximize praise to other ".

4 / Modesty maxim: "Minimize praise to self, maximize dispraise to self".

5 /Agreement maxim: " Minimize disagreement between self and other, maximize agreement between self and other"

6/Sympathy maxim: "Minimize antipathy between self and other, maximize sympathy between self and other".

4- Data analysis procedures :

Procedures of analyzing the data are '' Leech Politeness Principle model 1983'', as a framework for this study's analysis. The researchers adopt this model because it concentrates on studying language in communication. In other way, how language is used by speakers when interacting

with each other. In addition, Leech proposed this theory to produce and understand language based on politeness.

Simply, this theory attempts to reduce impolite expressions and maximize polite behavior within society.

The analysis passed through three stages. First, the researchers collected data by reading the two surahs repeatedly and deeply. Then, they classified the collected data according to each maxim. Finally, they analyzed the gathered data. The results of these three steps are shown as follow.

5-Primary Data:

Depending on the previous mentioned steps, the researchers extracted several verses that may contain leech PP from the two surahs "Yusuf" and "El Qasas".

Surah of "Yusuf ".

Extract 01:

إِنَّآ أَنزَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ 02

2 "we have sent it down as an Arabic Quran , in order that you may learn wisdom. " (Translation of the holy Quran by A .Yusuf Ali 12: 02).

Extract 02:

(قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَّخَاسِرُونَ)14

"Thy said: "If the wolf were to devour him while we are (so large) a party, then should we be the losers " (Translation of the holy Quran by A. Yusuf Ali 12 :

Extract 03 :

(فَلَمَّا ذَهَبُوا بِهِ وأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غَيَابَاتِ الْجُبِّ وأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُم بِأَمْرِهِمْ هَذَا وهم لا يَشْعُرُونَ) ([يوسف: 15])

''So They did take him away, and they all agreed to throw him down to the bottom of the well: and we put into his heart (this message) " of a surety thou shall (one day) tell them the truth of this their affaire while they perceive not " (Translation of the holy Quran by A. Yusuf Ali (12 :15) .

Extract 04 :

"وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَى آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِين"

when joseph attained his full manhood, we gave him power and Knowledge thus we do reward those who do right" (Translation of the holy Quran by A. Yusuf Ali (12 :22)

Extract 05 :

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ [يوسف: 34]

So his lord hearkened to him in (his prayer) and turned away from him their snare: verily He heareth and kneweth (all things)" (Translation of holy Quran by A. Yusuf Ali (12:34)

Extract 06 :

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ ۖ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا ۖ وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ ۖ نَبِّئْنَا بِتَأْوِيلِهِ ۖ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ [يوسف: 36]

" Now with him there came into the prison two young men. Said one of them:" I see myself (in a dream) pressing wine". Said the other one « I see myself (in a dream) carrying bread on my head, and birds are eating there of "." Tell us " (they said) " the truth and meaning there of ; for we see thou art one that doth good (to all)" .(Translation of the holy Quran by A. Yusuf Ali 12 : 36)

Extract 07:

وَمَا أُبَرِّئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَّحِيمٌ [يوسف: 53]

Yet I do not absolve myself (of blame) : the (human) soul certainly incities evil, unless my lord do bestow his mercy : but surely my lord is oft– forgiving, Most Merciful. " (Translation of the holy Quran by A. Yusuf Ali 12 :53).

Extract 08:

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ

[يوسف: 56]

Thus we did established power to joseph in land, to take possession them in as, when, or where he pleased. We bestow of our mercy on whom we please, and we suffer not to be lost,

the reward of those who do good" (Translation of the reward of those who do good". (Translation of the holy Quran by A. Yusuf Ali 12:56)

Extract 09:

قَالُوا سَنُرَاوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ [يوسف: 61]

"They said: we shall try to win him from his father: indeed we shall do it "

(Translation of the holy Quran by A. Yusuf Ali 12 : 61)

Extract 10 :

وَقَالَ لِفِتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ [يوسف: 62]

And (Joseph) told his servants to put their stock – in-trade (with which they have bartered) into their saddle bags, so they should know it only when they returned to their people. In order that they might come back" (Translation of the holy Quran by A.Yusuf Ali 12 :62)

Extract 11 :

وَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ آوَىٰ إِلَيْهِ أَخَاهُ ۖ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ [يوسف: 69]

Now when they came into joseph's presence. He received his (full) brother to stay with him. He said to him: "Behold! I am thy (own) brother, so greive not at aught of their doings " (Translation of the holy Quran by A. Yusuf Ali 12 : 69).

Extract 12 :

(قَالَ مَعَاذَ اللَّهِ أَن نَّأْخُذَ إِلَّا مَن وَجَدْنَا مَتَاعَنَا عِندَهُ إِنَّا إِذًا لَّظَالِمُونَ)

[سورة يوسف: 79]

"He said " «Allah forbid that we take other than him with whom we found our property: indeed (if we did so). We should be acting wrongfully" (Translation of the holy Quran by A. Yusuf Ali 12: 79).

Extract 13 :

قَالُوا إِنَّكَ لَأَنْتَ يُوسُفُ ۖ قَالَ أَنَا يُوسُفُ وَهَٰذَا أَخِي ۖ قَدْ مَنَّ اللَّهُ عَلَيْنَا ۖ إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

[سورة يوسف: 90]

" They said " Art thon indeed joseph ? " He said : " I am joseph and This is my brother : God has and indeed been gracious to us (all) : behold, he that is Righteous and patient , never

will God suffer the reward to be lost, of those who do right " (translation of the holy Quran by A. Yusuf Ali 12 : 90**)**.

Extract 14 :

قَالَ لا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ [سورة يوسف: 92]

He said: " This day let not reproach be (cost) on you: god will forgive you, and he is the most merciful of those who show mercy".(Translation of the holy Quran by A. Yusuf Ali 12: 92**)**.

Extract 15 :

(فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ وَجْهِهِ فَارْتَدَّ بَصِيرًا ۖ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ) [سورة يوسف: 96]
Then when the bearer of the good news came, he cast (the shirt) over his face, and forth with regained clear sight. He said: "Did I not say to you, I know from God that which you know not? (Translation of the holy Quran by A. Yusuf Ali 12 :96)

Extract 16 :

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ (97) قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

[**سورة يوسف**: 98]

" They said : " O our Father! ask for us forgiveness for our sins, for we were truly at fault " (Translation of the holy Quran by A. Yusuf Ali 12 : 97)

Extract 17 :

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّيٓ ۖ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ

[سورة يوسف: 98]

"He said : " soon will I ask my lord forgiveness for you : for he is indeed oft – forgiving, Most Merciful " (Translation of the holy Quran by A. Yusuf Ali 12 :98.

Extract 18 :

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ۖ وَقَالَ يَا أَبَتِ هَٰذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا ۖ وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۚ إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ سورة يوسف 100]

And he raised his parents high on the throne (of dignity) and they fell down in prostration, (all) before him. He said: »O my father! This is the fulfillment of my vision of old! Allah hath made

it come true ! He was indeed good to me when he took me out of prison and brought you (all here) out of the desert, (even) after Satan had sawn enmity between me and my brothers. Verily my lord is Gracious to whom He wills for verily. He is full of Knowledge and wisdom .« (Translation of the by Quran by A. Yusuf Ali 12: 100).

The Narration Surah (El Qasas):

Extract 01 :

وَأَوْحَيْنَآ إِلَىٰٓ أُمِّ مُوسَىٰٓ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِى ٱلْيَمِّ وَلَا تَخَافِى وَلَا تَحْزَنِىٓ ۖ إِنَّا رَآدُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ ٱلْمُرْسَلِينَ [القصص 7:]

" So we sent this inspiration to the mother of Moses: " suckle (thy child)، but when thon host fears about him، cast him into the river، but fear not nor grieve، for we shall restore him to thee, and we shall make him one our apostles" (Translation of the holy Quran by A.Yusuf A. Yusuf Ali 20 : 07).

Extract 02:

10 وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِغًا ۖ إِنْ كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَنْ رَبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ

“But There come to be avoid in the heart of the mother of Moses: she was going almost to disclose his (case) had we not strengthened her heart (with faith), so that she might remain a (firm) believer”, (Translation of the holy Quran by A. Yusuf Ali 20:10)

Extract 03:

13 فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

“ Thus did we restore him to his mother, that her eye might be comforted, that she might not grieve, and that she might know that the promise of god is true: But most of them do not understand “(Translation of the holy Quran by A. Yusuf Ali 20: 13)

Extract 04:

﴿ وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ﴾

“When he reached full age, and was firmly established (in life), we best owed on him wisdom and knowledge: for thus do we reward those who do good” (Translation of the holy Quran by A .Yusuf Ali 20:14)

Extract 05:

14 وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ

"He prayed: "O my lord! I have indeed wronged my soul! Do thon than forgive me! "So (God) forgive him: for he is the oft- forgiving, Most merciful". "(Translation of the holy Quran by A.Yusuf Ali 20:16)

Extract 06:

20وَجَاءَ رَجُلٌ مِنْ أَقْصَى الْمَدِينَةِ يَسْعَىٰ قَالَ يَا مُوسَىٰ إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ

"And there came a men, Running, from the furthest end of the city. He said: "O Moses! The chiefs are taking counsel to gather about thee to slay thee: so get thee away, for I do give thee sincere advice" (Translation of the holy Quran by A. Yusuf Ali 20:20)

Extract 07:

26قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ ۖ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ

"Said one of the (damsels):" O my (dear) father! Engage him en wages truly the best of men for thee to employ is the (man) who is strong trusty".(Translation of the holy Quran by A.Yusuf Ali 20:26)

Extract 08:

﴿ وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي ۖ إِنِّي أَخَافُ أَن يُكَذِّبُونِ﴾

"And my brother Aaron- He is more eloquent in speech than I: so send him with me as a helper, to confirm (and strengthen) me: for I fear that they may Accuse me of false hood." (Translation of the holy Quran by A .Yusuf Ali 20:34)

Extract 09:

35قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا ۚ بِآيَاتِنَا أَنْتُمَا وَمَنِ اتَّبَعَكُمَا الْغَالِبُونَ

He said:" we will certainly strengthen thy arm through thy brother, and invest you both with authority, so they shall not be able to touch you with our signs shall ye triumph- you two As well as these who follow you" (Translation of the holy Quran by A.Yusuf Ali (20:35).

Conclusion:

This chapter dealt with main purpose of this study, it also explain the method and the methodology followed to conduct this research by using the qualitative approach. Then, the steps and practical procedures were explained and justified in carrying out this paper. In addition to the presentation of the primary results.

Chapter Three: Results and Discussion

Introduction:

Chapter three will present the data collected from the analysis of the two surahs (Yusuf, El Qasas). The researchers will represent and discuss the results by answering the research questions. This chapter will answer the following questions:

1- Can Leech maxims of politeness be found in the two surahs?
2- What are the maxims used in the surah of "Yusuf "?
3- What are the maxims used in the surah of "El Qasas"?
4- What are the maxims used by God when addressing prophets and humans in the speech of the Holy Quran?
5- What are the maxims used by prophets when addressing God and humans in the speech of the Holy Quran?
6- What are the maxims used by humans when addressing God and prophets in the speech of the Holy Quran?

1-Results and discussion:

After reading the two surahs "Yusuf (joseph) and El Qasas (the Narration) "carefully and deeply, the researchers come up with certain results.

In this part, the researchers will present the verses which contain the politeness maxims written in Arabic and translated to English by Abdullah Yusuf Ali (2005).Then, classify the verses according to each maxims by analyzing and explaining the extracted verses starting by surah of "Joseph " then moving to Surah of "Al Qasas".

Part: I: Analysis of the two Surahs

1-1 Surah of "Yusuf. »

1. Tact maxim:

Extract 01:

The tact maxim is to minimize cost to other and maximize benefit to other.

(إِنَّا أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ)

[يوسف: 2]
''We have sent it down as an Arabic Quran, in order that you may learn wisdom''
(Translation of the holy Quran by A. Yusuf. Ali, 12:02)

In This verse, Allah maximizes benefit and minimizes cost to his worshipers by sending them the Quran in Arabic language, since it is their mother tongue and to facilitate for them reading and learning it.

Extract 2:

(وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْما وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ)
[سورة يوسف: 22]

'When joseph attained his full manhood, we gave him power and knowledge thus we do reward those who do write "(translation of the Holy Quran by A. Yusuf. Ali. 12:22).

Allah maximizes benefit to his prophet Yusuf by rewarding him with power and knowledge.

Extract 3:

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَ هُوَ أَرحَمُ الرَاحمِيْن
[يوسف: 92]

''He said:"This day let no reproach be (cast) on you: God will forgive you, and he is the most merciful of those who show mercy" (translation of the holy Quran by A. Yusuf Ali 12:92).

The prophet "Yusuf" in This verse maximizes the benefit and minimizes the cost for his brothers by forgiving them for their mistake of throwing Yusuf in the well.

Extract 4:

وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَاءُ نصيبُ بِرَحْمَتِنَا مَن نَّشَاء وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِين
[يوسف: 56]

''Thus we did Established power to joseph in the land, to take possession therein as, when, or where, he pleased, we bestow of ow mercy on whom we please, and we suffer to be lost, the reward of those who do good "(translation of the holy Quran by A ,Yusuf Ali 12:55).

Allah in this verse, maximizes benefit to his prophet Yusuf by providing him with power in the land.

2- Generosity maxim:

Is to minimize benefit to self, and maximize cost to self.

Extract 1:

(وَقَالَ لِفِتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انقَلَبُوا إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ)
[سورة يوسف: 62]
" And (joseph) told his servants (with to put their stock –in- trade which they had bartered) Into their saddle- bags, so they should know it only when they returned to their people, In order that they might come back" (Translation of the holy Quran by A. Yusuf Ali 12:62).

The prophet Yusuf minimizes benefit and maximizes cost to himself by giving back the money in his brothers' stuffs. When they came to Egypt to buy wheat.

3. Approbation maxim:

Is to maximize praise to other, and minimize dispraise to other.

Extract 1:

(وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا ۖ وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ ۖ نَبِّئْنَا بِتَأْوِيلِهِ ۖ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ) ۖ إ

[سورة يوسف: 36]

‘’Now with him there came into the prison two young men. Said one of Them: “I see myself (in dream) pressing wine”. Said the other: “I see myself (in dream) (arraying bread on my head, and birds are eating there of “ Tell us “ (They said)” the and meaning there of: for we see thon art one that doth good (to all)”. (Translation of the holy Quran by A. Yusuf Ali 12:36).

Here, the two prisoners maximize praise to “Yusuf” by saying that “for we see thon art one that doth good”

Extract 2:

(وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ۖ وَقَالَ يَا أَبَتِ هَٰذَا تَأْوِيلُ رُؤْيَايَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا ۖ وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُم مِّنَ الْبَدْوِ مِن بَعْدِ أَن نَّزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۚ إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ)

[سورة يوسف: 100]

“And he raised his parents high on the throne (of dignity) and they fell down in prostration, (all) before him. He said: “Oh my father! This is the fulfilment of my vision of old! Allah hath made it come true! He was indeed good to me when he took me out of prison and brought you (all here) out of the desert, (even) after Satan had sawn enmity between me and my brothers. Verity my lord is Gracious to whom he wills for verily. He is full of knowledge and wisdom ‘’.(Translation of the holy Quran by A. Yusuf Ali 12:100)

Here, the prophet “ Yusuf “ maximizes praise to God by saying that only God who is able to do anything and God is the most knowledgeable and the wisest.

4 . Modesty maxim:

Is to minimize praise to self, and maximize dispraise to self.

Extract 01:

(قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَّخَاسِرُونَ)

[يوسف: 14]

“They said:” If the wolf were to devour him while we are (so large) a party, then should we be the losers. “(Translation of the holy Quran by A. Yusuf Ali 12:14).

In This verse, Yusuf`s brothers maximize dispraise to themselves when they said “then should we be the losers.” If they did not protect Yusuf from the wolf.

Extract 02:

53. (و ما ابرئ نفسي أن النفس لأمارة بالسوء الا ما رحم ربي ان ربي غفور رحيم

“Yet I do not absolve myself (of blame): the (human) soul certainly invites evil, unless my lord do bestow His Mercy: but surely my Lord is oft – forgiving, most Merciful.”(Translation of the holy Quran by A. Yusuf Ali 12:53)

Here, the wife of Al. Aziz maximizes dispraise and minimizes praise to herself when she admitted that it was her mistake when she seduced “Yusuf “

Extract 03:

(قَالَ مَعَاذَ اللَّهِ أَن نَّأْخُذَ إِلَّا مَن وَجَدْنَا مَتَاعَنَا عِندَهُ إِنَّا إِذًا لَّظَالِمُونَ)

[يوسف: 79]

“He Said “Allah forbid that we take other than him with whom we found our property: indeed (if we did so) we should be acting wrongfully “(Translation of the holy Quran by A .Yusuf Ali (12:79)

Her also, the prophet Yusuf maximizes dispraise and minimizes praise to himself when he said, “we will be acting wrongfully”.

Extract 04:

(قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ)

[سورة يوسف: 97]

“They said: ”O our father! Ask for us forgiveness for our sins, for we were truly at fault “(Translation of the holy Quran by A. Yusuf Ali 12:97).

The conversational verse above explains that the sons of Jacob admitted their mistake when they said we were truly at fault. Here, they maximize dispraise and minimize praise to themselves.

5. Agreement maxim:

Is to minimize disagreement between self and other, and maximize agreement between self and other.

Extract 01:

(فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ)

[يوسف: 34]

So his lord hearkened to him (in his prayer) and turned away from him their snare: verily He heareth and Knoweth (all things),” (Translation of the holy Quran by A. Yusuf Ali (12:34).

God used the agreement maxim between Him and his prophet Yusuf when He responded to his prophet's prayers.

Extract 02:

(قَالُوا سَنُرَاوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ)
[سورة يوسف: 61]

They said:" we shall try to win him from his father: indeed, we shall do it "(Translation of the holy Quran by A. Yusuf Ali 12:61).

In this verse, Yusuf's brothers used the agreement maxim to avoid disagreement and raise agreement between themselves and the prophet Yusuf.

Extract 03:

(قَالُوا أَإِنَّكَ لَأَنتَ يُوسُفُ ۖ قَالَ أَنَا يُوسُفُ وَهَٰذَا أَخِي ۖ قَدْ مَنَّ اللَّهُ عَلَيْنَا ۖ إِنَّهُ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ)
[يوسف: 90]

They said:" Art thon indeed joseph? He said: "I am joseph, and this is my brothers: God has indeed been gracious to us (all): behold, he that is Righteous and patient, never will GOD suffer the reward to be lost, of those who do right". (Translation of the holy Quran by A. Yusuf Ali 12:90).

In the utterance above, the prophet Yusuf agreed with his brothers when he replied to their question "I am joseph ".

Extract 04:

(فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ وَجْهِهِ فَارْتَدَّ بَصِيرًا ۖ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ)
[يوسف: 96]

"Then when the bearer of the good news came, he cost (the shirt) over his face, and he forth with regained clear sight. He said:" Did I not say to you, "I Know from God that which ye know not?" (Translation of the holy Quran by A. Yusuf Ali 12:96).

This conversational verse explains that prophet (Jacob) used this maxim to avoid disagreement with his sons.

Extract 05:

(قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي ۖ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ)
[سورة يوسف: 98]
"He said:" Soon will I ask my lord for forgiveness for you: for He is indeed oft -forgiving, Most Merciful "(Translation of the holy Quran by A. Yusuf Ali 12:98).

The prophet Jacob used the maxim of agreement to express his polite act of what they command from him.

Extract 06:

(فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَن يَجْعَلُوهُ فِي غَيَابَتِ الْجُبِّ ۚ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُم بِأَمْرِهِمْ هَٰذَا وَهُمْ لَا يَشْعُرُونَ)
[سورة يوسف: 15]

"So they did take him away, and they all agreed to throw him down to the bottom of the well: and put into his heart (this message): "Of a surely thou shall (one day) tell them the truth of this their affair while they perceive not, "(translation of the holy Quran by A Yusuf Ali 12:15).

In This verse, the agreement maxim is clear and obvious from the expression "agreed to put him into the bottom of the well".

6-Sympathy maxim:

Is to minimize Antipathy between self and other, and maximize sympathy between self and other.

Extract 01:

(وَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ آوَىٰ إِلَيْهِ أَخَاهُ ۖ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ)
[يوسف: 69]
"Now when they come into joseph's presence, He received his (full) brother to stay with him. He said to him: "Behold! I am Thy (own) brother, so grieve not at aught of their doings" (Translation of the holy Quran by A. Yusuf Ali 12:69).

In This verse, prophet Yusuf used the sympathy maxim when he said "so grieve not at ought of their doings" to minimize and relieve his sorrow.

1-2 Surah of "El Qasas":

1- Tact maxim:

Extract 01:

14﴿ وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ﴾

"when he reached full age, and firmly established (in life), we bestowed on him wisdom and knowledge: for thus Do we reward those who do good "(Translation of the holy Quran by A. Yusuf Ali 20:14).

In this verse, Allah maximizes benefit to his prophet "Moses" by bestowing him by wisdom and knowledge.

Extract 02:

(وَجَاءَ رَجُلٌ مِّنْ أَقْصَى الْمَدِينَةِ يَسْعَىٰ قَالَ يَا مُوسَىٰ إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ)
[القصص: 20]

''And there came a man, Running, from the furthest end of the city He said:"O Moses! The chiefs are taking counsel to gather about thee to slay thee: so get thee away, for I do give thee sincere advice" (Translation of the holy Quran by A. Yusuf Ali 20:20).

Here, the man used the tact maxim to maximize benefit and minimize cost to "Moses "by providing him with an advice that may save his life.

Extract 03:

(قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا ۚ بِآيَاتِنَا أَنتُمَا وَمَنِ اتَّبَعَكُمَا الْغَالِبُونَ)
[القصص: 35]

"He said: "we will certainly strengthen they arm through thy brother, and invest you both with authority, so they shall not be able to touch you with our signs shall ye triumph, you two as well as those who follow you "(Translation of the holy Quran by A. Yusuf Ali 20:35).

Here, God involved the tact maxim by maximizing benefits to "Moses"When he said, "we will certainly strengthen thy arm through thy brother" and minimizes benefits to both of them when He said"and invest you both with authority".

3. Modesty maxim:

Extract 01:

(وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي ۖ إِنِّي أَخَافُ أَن يُكَذِّبُونِ)
[القصص: 34]

"And my brother Aaron-He is more eloquent in speech Than I: so send him with me as a helper to confirm (and strengthen) me: For I fear that they may accuse me of falsehood". "(Translation of the holy Quran by A. Yusuf Ali 20:34).

Here in this verse, "Moses" minimizes praise and maximizes dispraise to himself when he said that his brother "Aaron" is more eloquent than him.

Extract 02:

(قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ)

[القصص: 16]

"He prayed, "O my lord! I have indeed wronged my soul! Do then forgive me!" so (God) forgave him: for he is the oft – forgiving, Most Merciful". (Translation of the holy Quran by A.Yusuf Ali 20:16).

2. Approbation maxim:

Extract 01:

(قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ ۖ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ)

[القصص: 26]

"Said one of the (damsels): "O my (dear) father! Engage Him on wages truly the best of men for thee to employ is the (man) who is strong and trusty ''. (Translation of the holy Quran by A.Yusuf Ali 20:26).

Here, the women maximizes praise to "Moses "when she describes him by being strong and trusty.

4-Agreement maxim:

Extract 01:

(قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ)

[القصص: 16]

"He prayed "O my lord! I have indeed wronged my soul! Do thou than forgive me!" So (God) forgive him: for He is the oft – forgiving, Most Merciful." (Translation of the holy Quran by A. Yusuf Ali 20:16).

Allah in this verse maximizes the agreement maxim between Him and prophet "Moses "when He was asked for forgiveness.

Extract 02:

(قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا ۚ بِآيَاتِنَا أَنتُمَا وَمَنِ اتَّبَعَكُمَا الْغَالِبُونَ)

[القصص: 35]

"He said: "we will certainly strengthen thy arm through thy brother, and invest you both with authority, so they shall not able to touch you: With Our Signs shall ye triumph, you two as well as these who follow you".(Translation of the holy Quran by A. Yusuf Ali 20:35).

Allah Agreed With Moses for his command of sending his brother with him.

5. Sympathy maxim:

Extract 01

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۖ إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ7:

"So we sent this inspiration to the mother of Moses: "Suckle thy child), but when thon host fears about him, cast him into the river, but fear not nor grieve: for we shall restore him to thee, and we shall make Him one of our apostles". (Translation of the holy Quran by A. Yusuf Ali 20:07).

In this verse, God uses the sympathy maxim with Moses's Mother to minimize and reveal her sorrow.

Extract 02:

(وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِغًا ۖ إِن كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ)

[القصص: 10]

"But there came to be Avoid in the heart of the mother of Moses: she was going at most disclose his (case) had we not strengthened her heart (with faith), so that she night remain a (firm) believer". (Translation of the Holy Quran by A. Yusuf Ali 20:10).

This verse shows sympathy from God to Moses's mother by filling her heart with inner peace and faith.

Extract 03:

(فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ)

[القصص: 13]

"Thus did we restore him to his mother, That her eye Might be comforted, that she might not grieve, and that she might know that the promise of God is true: but most of them do not understand." (Translation of the Holy Quran by A. Yusuf Ali 20:13).Here God uses with Moses mother the sympathy maxim to minimize her grieve.

Part two : Classification of the two Surahs:

The tables below summarize up the way the three characters stick to Leech's maxims in both surah's separately:

1-3Yusuf surah:

Table 01: Analysis of God's speech according to leech maxims:

God addressed whom / Maxims	Prophet	Humans
1- Tact	/	Verse – (02) -(22)- -(56)
2- generosity	/	/
3- Approbation	/	/
4- Modesty	/	/
5- Agreement	/	Verse (34) Verse (15)
6- Sympathy	/	/

*This table shows that God addressed only humans in the verses which contains the politeness maxims, by using only the tact maxim in verse 02-22-56, and agreement maxim in verses (34-15) .The language used by God in addressing humans reflects his politeness toward them

Table 2: Analysis of prophet's speech According to Leech maxims:

Prophet addressed whom / Maxims	God	Humans
1- Tact	/	Verse (92)
2- generosity	/	Verse (62)
3- Approbation	/	Verse (100)
4- Modesty	/	Verse (79)
5- Agreement	/	Verse (90) Verse (96) Verse (98)
6- Sympathy	/	Verse (69)

*As it is shown in this table, the prophets did not use any maxim of politeness to address God, while they used all the six maxim to address humans And that shows the way the prophets talk to humans reveals their politeness.

Table 03: Analysis of human's speech according to Leech maxims

humans addressed whom / Maxims	God	prophets
1- Tact	/	/
2- generosity	/	/
3- Approbation	/	Verse (36)
4- Modesty	/	Verse (14) Verse (97)
5- Agreement	/	Verse (61)
6- Sympathy	/	/

*In This table, it is obvious that humans used three maxims (approbation, modesty and agreement) to address prophets (Yusuf and Jacob).

1-4 Suarh of "El Qasas ":

Table 04: Analysis of God's speech according to Leech's maxims**:**

God addressed whom / Maxims	Prophet	Humans
1- Tact	Verse(35)	Verse (14)
2- generosity	/	/
3- Approbation	/	/
4- Modesty	/	/
5- Agreement	Verse (35)	Verse (16)
6- Sympathy	/	Verse (07) Verse (10) Verse (13)

The table bellow shows that the generosity , the approbation , and the modesty maxims are not used by God when addressing both prophets and humans However, The tact maxim is used in the verses (35) to address prophet and in (14) to address humans, Then, the agreement maxim is used in the verses (35) to address the prophet and in(16) to address humans. Finally, the use of the sympathy maxim was only to address humans in three verses (7) (10) (13).

Table 05: Analysis of prophet‘s speech according to Leech maxims:

Prophet addressed whom / Maxims	**God**	**Humans**
1- Tact	/	/
2- generosity	/	/
3- Approbation	/	/
4- Modesty	Verse (16) Verse (34)	/
5- Agreement	/	/
6- Sympathy	/	/

According to this table only the modesty maxim that is used by prophet Moses to address God in verse (16) when He said “O my lord, I have indeed wronged my soul”. And in verse (34) when He said that his brother Aaron is more eloquent than him.

Table 06: Analysis of Human’s speech according to Leech maxims:

humans addressed whom / Maxims	**God**	**prophets**
1- Tact	/	Verse (20)
2- generosity	/	/
3- Approbation	/	/
4- Modesty	/	/
5- Agreement	/	/
6- Sympathy	/	/

Table Three indicates that humans used polite language with only one maxim. Tact maxim is to maximize benefit to other, and minimize cost to other, in the verse (20), the tact maxim is used when the man provide “Moses “which advice to save his life.

2- General results of the study:

Through the study, the researchers reached a number of results:

1- The two surahs includes Leech maxims in various verses.

2- In one hand, the surah of “Yusuf “ contains all the six maxims: tact, generosity, approbation, modesty, agreement, and sympathy.

3- The maxims used by God When addressing humans are: tact and agreement maxim, without using any maxim to address prophets.

4- The prophets used the six maxims to address only humans.

5-Humans addressed only prophets through the approbation, modesty, and agreement maxims.

6-On the other hand, surah of El Qasas contains all the maxims except the generosity maxim.

7-God used tact and agreement maxims to address prophets, and tact, agreement, and sympathy to address humans.

8- Prophets used only modesty maxim when addressing God. Whereas, no maxim is used when addressing humans.

9- Humans addressed only the prophet by using one maxim, which is the tact maxim.

3-Problems and Limitations:

Although, the conducting of this research was enjoyable and practical, it was faced by several problems and struggles, The major problem was the selection of the surahs, As it is Known that the Holy Quran contains so many surah's that tackle different issues, the researchers found it a little bit hard to choose the most appropriate surah's in which the politeness principles can be applied on.. Another problem is the lack of pragmatic books specifically ,and the lack of resources generally in the university's library, that led the researchers to rely on websites and e-books , the lack of resources creates another problem of wasting time .Hence, the first chapter which is the theoretical part of the research requires diversity of resources, the researchers took much more time to build up this part. The holy month Ramadan can be also considered as a small problem, since the two researchers are girls, they found a little difficulty in equilibrating between house works and doing the research. The last minor problem is That the researchers live far from each other which makes the connection between them complicated, because the researchers prefer working together, and face to face to share their ideas and correct each others, so, using social media to work was not enough and suitable for them.

4-Recommendations and further studies:

This paper can be a source of motivation for many students who are concerned in linguistic and pragmatic issues. It can be an opening move for further researchers, sicne using a polite language is required in interaction to consider other's feelings, and establish level of mutual comfort, other researchers can carry out their work in the same topic which is the application of Leech maxims in the Holy Quran by tackling the gaps that were not covered.

Due to the limitations and problems that faced the researchers, some points were neglected. Other researchers in other studies can select any other surahs to analyse, and can also select a larger number of surah's to analyse, or even to take any other Holy Book as a case study .In addition, if the researchers are not interested in religious texts, they can choose any other kind of speech , movies, novels, poetry political speech, university lectures or any educational level, They can also use other methods and procedures to gather data. In this study, a qualitative method was adopted, the researchers can adopt the quantitative method or the mixed method, by using different procedures such as interviews .

Further studies should be undertook to create another source of knowledge. That may be a guide for other researchers to develop their studies. It also expands a person's knowledge and competencies of the subject and career horizons .An academic research facilitates and changes the learning and teaching process as well.

Conclusion:

This chapter dealt with the answering of the research questions, and its analysis from the data gathered from chapter two and the observation taken from the two surahs (joseph and the Narration) in addition to general results, problems and limitations, recommendations, and further suggestions for new studies.

The findings of this study can be a better contribution to comprehend religious texts like the holy Quran. Different types of maxims are used by different characters (God, prophet, humans) that reflect their politeness and show respect while interacting to each other.

General Conclusion

The present dissertation undertook to analyze the use of politeness maxims by three main characters, God, prophets, and humans in two surahs chosen from the Holy Quran that are: surah of Yusuf and surah of El Qasas. Leech's Politeness Principles model (1983) has been applied by the researchers. This study is significant, since it treats religious text that teach people the polite behavior and the mutual respect.

This research has targeted three main objectives. The first objective is to find out if Leech maxims of PP exist in the holy Quran. Second, it seeks to explore the maxims used in two surahs "Yusuf" and "El Qasas". The last objective is to investigate the maxims used in the utterances of each character, God, prophets, humans.

In this issue, the researchers based their research investigating their hypothesis. First, they hypothesized that the PP model exist in the Holy Quran. Beside to this, they also hypothesized that the PP model cannot be applied in the Holy Quran. Therefore, along the research, the researchers have accomplished that Leech politeness maxims is an appropriate model to be applied to extract politeness from the Holy Quran.

To carry out the investigation, a qualitative approach is used in the data analysis. The researchers took the Holy Quran as a case study, by selecting two surahs "Joseph" and "the Narration" translated from Arabic the original language of the holy Quran to English by Abdullah Yusuf (2005). Leech (1983) Politeness Principles model was the instrument that is used as a framework for this study analysis.

The results obtained from the gathered data have revealed that politeness maxims appeared in many verses of the two surahs (Joseph and the Narration). In addition, surah of Yusuf contains all the six maxims: tact, generosity, approbation, modesty, agreement and sympathy, and all the maxims of politeness except the generosity maxim are found in surah of El Qasas.

After investigation, it has been found that the three characters (Allah, prophets, and humans) used different maxims to address each other and to reveal their politeness. First, in Yusuf surah, God used tact and agreement maxim to address humans, while, in addressing prophets, no maxim is used. Also, the prophets used the six maxims to address only humans. Besides, only prophets were addressed by humans through the use of approbation, modesty, and agreement maxims. Second, in El Qasas surah, tact and agreement maxims were used by God to address prophets, when, tact, agreement and sympathy were used to address humans. In addition, the prophets used only the modesty maxim when addressing God. Whereas, no maxim is used when talking to humans. At the end, humans addressed only prophets by using one maxim which is the tact maxim.

Furthermore, it can be said that the findings reached from the analysis of the verses of the two surahs (Yusuf and El Qasas) have answered the research questions and confirmed the aforementioned hypothesis, which stated that the Politeness Principle can be applied in the holy Quran.

List of References:

Alba-Juez, L. (2009).Perspectives on Discourse Analysis: Theory and Practice .New Castle Upon type. Cambridge: Cambridge Scholar Publishing.

Andriotis, K. (2021). Issues and Cases of Degrowth in Tourism. Library of Congress Cataloging- in – Publication Data.

Austin G. L. (1962).How To Do Things With Words .Oxford University Press.

Brown, G and Yule, G. (1983). Discourse Analysis. Cambridge: Cambridge University Press.

Brown, P and Levinson, S. (1987).Politeness: Some Universals in Language Usage. Cambridge: Cambridge University Press.

Brown, P and Levinson, S. (1978). Some Universals in Language Usage: Politeness. In:. Goody, E (e. d), Questions and Politeness: Pragmatics. Cambridge: Cambridge University Press.

Cruse, A. (2006).A Glossary of Semantics and Pragmatics .Edinburgh University Press.

Crystal, D. (2008).A Dictionary of Linguistics and Phonetics.(6th.ed).Black well publishing.

Durkheim, E. (1858.1917).The Elementary Forms of Religious Life. The Free Press.

Grice.H, P. (1975).Logic and Conversation.

Grims, J. (1994).Problems and Perspectives in Religious Discourse. State University. New York Press.

Hill, B. Ide, S. Ikuta, S. Kawasaki, A. Ugino , T.(1986).Universals of Linguistic Politeness: Quantitative evidence from Japanese and American English. Journal of Pragmatics.10.347-371.retrieved from: https://www.sciencedirect.com/ Science/article/pii/037821686900068.

Leech, G. (1983).Principles of Pragmatic .London: Longman.

Levinson C, S. (1983).Pragmatics .Cambridge: Cambridge University Press.

Pihlaja, S. (2021). Analyzing Religious Discourse. Cambridge: Cambridge University Press.

Sapir, E. (2014).Language. An Introduction to the Study of Speech. Cambridge University Press.

Teachers Use of Politeness Strategies in their Oral Discourse and its Effects on Teacher-Students Interaction: The Case of the EFL Teachers Department of English at MMUTO. (2017).Yanina, T. Mederess, S. MMUTO University.

The Difference Between Direct and Indirect Speech Act. When are speech acts successful? (2016).Munich Grin Verlag. (2016).Retrieved from: https://www.grin.com/ Document/341843

The Politeness Theory (n .d).Artsakh State University. Retrieved from: https//www.studocu. Com/row/document/artsakh-state-university /applied-linguistics.

Wa- Mbaleka.S and Rosario H.A. (2022). The SAGE Handbook of Qualitative Research in The Asian Context.

Yule, G. (1996).Pragmatics. New York: Oxford University Press.