

## POLITENESS AND IMPOLITENESS STRATEGIES IN QURAN: ANALYSIS OF CONVERSATION AMONGST PROPHETS AND THEIR NATIONS

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### ABSTRACT

*The Holy Quran, being the word of God, is the ultimate source of all knowledge. This paper investigates the politeness and impoliteness strategies used in conversation between holy prophets and disbelievers in their respective nations as provided in the Holy Quran. The selected verses, interpreted by Arberry (1955) in English, were based on the discussion between Prophets Moses (AS), Lot (AS), Abraham (AS), Noah (AS) and Prophet Muhammad (SAW) and their respective nations. These verses were used to see how far the politeness theory of Brown and Levinson (1979, 1987), and the impoliteness theory of Culpeper (1996) are compatible with the examples of Prophets' politeness and their disbelievers' impoliteness. Brown and Levinson's (1979, 1987) theory is comprised of multiple positive and negative politeness strategies while the latter is based on impoliteness strategies. The qualitative analysis of the verses shows that prophets use positive or negative politeness strategies to address their nations while disbelievers mostly respond to them impolitely. The politeness strategies used in conversations between prophets and their nations convey information about the intentions of the prophets to spread their respective religion, but the hearers refuse to accept their message. The study concludes that both these theories correspond to the concept of politeness and impoliteness as evidenced in Holy Quran*

**Key words:** *Politeness, impoliteness, discourse strategies, prophets, the Holy Quran*

### 1. Introduction

At the very outset, the authors would like to make it clear that Holy Quran, being the word of Allah, is complete and does not need any explanation and analysis made on the basis of theories developed by human beings. The purpose of the current study is, therefore, not to analyze Quran in terms of politeness or impoliteness; instead, the study ventures to find out how the theories and models of pragmatics developed by humans are in line with the greatest source of knowledge known to mankind. Politeness is the expression of etiquettes and good manners. It can be used to minimize hostility and antagonism that can spring as a result of communication or miscommunication of ideas. Hence, politeness helps in easing interaction even though the two sides have different opinions. In contrast, Culpeper's (1996) theory focuses on social disharmony and conflicts while making conversation with each other. Rather, this theory is considered as "the parasite" of the politeness, that is, when a speaker communicates the face-attacks intentionally, and the same is perceived by the hearer. Brown and Levinson (1987) believe that context, social distance and degree of formality with the addressee determine social interaction. This study has a distinctive feature of dealing with the politeness and impoliteness strategies in religious scripture from a pragmatic perspective.

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The study focuses on what and how appropriately the prophets – Noah, Moses, Lot, Abraham and Muhammad (PBUH) have used politeness or impoliteness strategies to direct their people and how their nations have responded to them using these strategies. The concept of face in relation to this is very important in a social interaction as positive social value may be used to lose or save a face. Meanwhile, Brown and Levinson Theory (1987) distinguished between the positive and the negative politeness. A face has two distinctive components of positive face and the other is negative face.

### 1.1. Research Questions

1. How the people/nations were addressed by their respective Prophets in the discourse of Holy Quran?
2. How people/nations responded to their respective Prophets using politeness or impoliteness strategies in their conversations?

## 2. Review of the Literature

Politeness phenomena came into limelight in 1970s and 1980s. There are multiple definitions of the politeness and impoliteness but it is very difficult to define them concisely. But, taking into consideration of the different researchers' point of view, a few definitions are reviewed in the following section.

Societies develop politeness so as to lessen any chance of conflict in interpersonal interactions (Lakoff 1975). Hence, it can be noted that conflict is not desirable in personal communication and politeness can be used as a strategy to minimise the friction in an interaction. In same way, Leech (1983) illustrates that it can be measured through its efficacy in avoiding conflicts with the help of certain strategies. Hence, the term politeness is the expression that is used for the courtesy and source social position when the speaker is facing a confrontation from the addressee. This helps the speaker to mitigate the situation by avoiding the embarrassing or insulting remarks for hearer (Trask, 2007, p. 223).

Ide (1989) believes that politeness performs the role of making the communication smooth. Therefore, it is necessary for the speaker to minimise antagonism. Haugh (2004), also conforms to the idea of Ide (1989) and states politeness as “socially appropriate behaviour”, “consideration for the feelings of others”, “evaluation of the speaker’s behaviour by the addressee as polite” and “behaviour avoiding conflict and promoting smooth communication”. His definitions make it clear that how the politeness can be related to good manners and appropriate behaviour and this mannerism instructs interactions by satisfying shared expectations (Sifianou, 1992, p. 86).

Impoliteness, however, stands in opposition to politeness. Bousfield (2008) asserts that politeness occurs when the hearer successfully understands the intention of the speaker. Understanding the intention of the speaker in a specific context helps the hearer to decide between politeness and impoliteness. While using impoliteness strategies, speaker intends to attack the face of the hearer. Impoliteness, according to Bousfield (2008, p. 70), relates to face threatening acts that turn to confrontational modes whenever there is a need to deescalate, and the aggression in these is deliberate and boosted.

A few researches are done about politeness strategies in Quran using Brown and Levinson’s (1987) theory of politeness. Researchers have investigated the politeness strategies from different perspectives in Quran.

Al-Khatib (2012) investigates the socio-pragmatic sense of the Quranic verses to show the politeness. Al-Khatib’s examination of more than 18 chapters of the Quran according to the politeness theory, shows the interactive relationship between God and man, man and man,

and man and society (2012, p. 504). Communication is based on three different approaches that are “the direct method of address, storytelling and exemplifying” (Al-Khatib, 2012, p. 504). Al-Khatib (2012) shows that imperative sentences are used in the Quran, serving a particular purpose. According to Swan (1995) imperatives help to make the speech sort, clear and precise.

Al-Khatib’s (2012) research results also show that negative strategy, positive strategy and of-record strategy is almost absent from the verses of the Quran (p. 505). However, bald on-record strategy has the highest proportion in the verses of the Quran (p. 504). The purpose of the communication taking place between God and man has the information about “dealing with indiscipline instructions, discipline directives (orders, requests, questions, and calls) procedural instructions, and procedural directives (Al-Khatib, 2012, p. 505). Due to the status difference between sender (Allah) and receiver (people), the type of communication is unidirectional. The employment of direct method helps Almighty Allah to “direct people towards the causes of good and reprimand, blame or have them change the unnecessary behavior” (p. 8). According to Yule (1997), showing awareness of other person is termed as respect or deference, when the person is socially distant from other. Al-Khatib’s analysis supports the politeness principle proposed by Leech (1983) “politeness is a form of behavior that establishes and maintains comity” (qtd. in Al-Khatib, 2012, p. 505). Al-Khatib’s (2012), as instructions and requests are classified as solidarity politeness strategies between God-man interaction as God assumes only a small distance between Him and the addressees (i.e., the true believers). This according to Yule (1997) is termed as friendliness, camaraderie or solidarity when the other person is socially close to other. These researches aids in analyzing the divine message of Allah about negotiation with man.

A study conducted by Hassan (2016) investigates the Quranic verses which show the different types of strategies of politeness used in the Quranic text, like generally and in dialogue between Allah almighty and the prophets (2016, p. 45). Hassan’s (2016) research especially focuses on the exchange of dialogues between prophets (Ibrahim, Musa, and Adam) and Allah. Van Dijk’s discourse analysis model and Brown and Levinson’s theory is used to analyze the “text and writings against the politeness factors” (2016, p. 35). The purpose of the dialogues, according to Hassan, is “to relax and comfort the hearer, besides giving the fundamentals of the specific religion principle in the clearest shape” (2016, p. 45). The findings of the research show that, politeness represents the mercy of Allah upon man unlike “the politeness in man to man communication” (2016, p. 45).

### **3. Methodology**

#### **3.1. Material**

For the purpose of the current study, The Glorious Quran which is translated from Arabic to English by Arberry (1955) is selected. The conversations between Holy Prophets - Moses, Noah, Abraham, Lot and Muhammad SAW and their respective nations are selected for explanation from the Holy Quran. From the beginning, extracts are selected in best possible ways to test the politeness theory of Brown and Levinson (1987) and impoliteness model of Culpeper (1996).

#### **3.2. Reasons for Collecting Selected Data**

The verses from the Holy Quran are organized in a way that give a comprehensive view of the politeness or impoliteness strategies used by the prophets and their nations or people in their conversations. The number of selected verses is between five to twelve because they

have as many politeness strategies as possible and they contain self-identified conversation among Holy Prophets - Moses, Noah, Abraham, Lot and Muhammad SAW and their corresponding people.

### **Procedure**

The representative sample of the study contains the English data from the Holy Quran. The translation of Arberry (1955) is taken for the purpose of the study and selection of the verses is made according to the politeness tokens between the conversation of prophets and their nations in the Holy Quran. The data gathered for the purpose of the study, is available online in the form of translation and original version. The researchers read the surahs carefully again and again to extract the best possible incidents of conversations between prophets and their nations.

### **3.3.Steps in Conducting Research**

The study is based on two steps, investigating all the politeness or impoliteness strategies used in the conversations between all five prophets and their nations or people from selected Quranic verses. This screening of the verses helped to identify and select the relevant verses to serve the purpose of the study. Moreover, this also helped to understand the context in which conversation is carried out between a nation and its respective prophet, as presented by Allah, in the Holy Quran. In the next step, we focused on the detailed analysis of the politeness and impoliteness strategies used for communication purposes by Prophets and their nations, to test Brown and Levinson and Culpeper's theoretical framework.

### **3.4. Data Analysis**

Qualitative study is done for the analysis of the data to point out politeness or impoliteness strategies used in the conversation amongst prophets and their people/nations. The data is presented in the Figure form, in order to locate and understand the required conversations between prophets and their nations. Taylor-Powell and Renner (2003) also asserts that understanding of data is required for good analysis (p. 2). A considerable number (five – twelve) of verses is presented in the study for content analysis. For the current study, careful investigation of all politeness strategies is made to test the theories by Brown and Levinson (1979, 1987) and Culpeper (1996). Extracted verses are discussed and presented in analysis and discussion portions of this paper.

### **3.5.Research Model**

Brown and Levinson (1979, 1987) and Culpeper's (1996) theories of politeness and impoliteness respectively are employed by the researchers to analyze if they are in concordance with politeness and impoliteness strategies exemplified in the verses of the Holy Quran.

#### **3.5.1. Politeness Strategies**

Brown and Levinson's (1978) theory is based on individual's act to damage or save the other person's face. Actors in interpersonal communication keep in view a face that is an emotional entity, and can either be maintained, lost or enhanced (Brown & Levinson, 1987). A face, however, can be divided into two categories: it can either be positive or negative. The positive one focuses on people's desire to be liked, acknowledged, accepted, respected and approved of by others. Fraser (2005) also asserts positive face, which is the positive self-image or personality be appreciated and accepted by others. But on the other hand, negative

face occurs when the individual wants to have freedom and intends to behave according to one's own choice (Brown & Levinson, 1978).

Moreover, theory of politeness according to Brown and Levinson (1987) is a complex system of softening face threatening acts (FTAs). Erbert and Floyed (2004) define, Face Threatening Act (FTA) as the act that could possibly damage or make a person to lose face (p. 325-327). According to Brown and Levinson (1987), FTAs can be categorized into four types: bald on record, positive politeness, negative politeness, off-record.

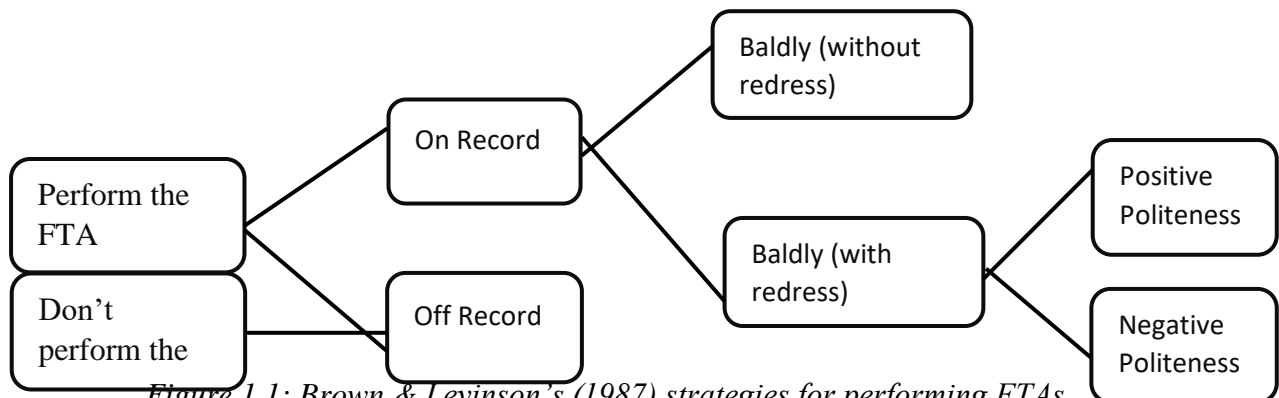


Figure 1.1: Brown & Levinson's (1987) strategies for performing FTAs.

Face Threatening Acts (FTAs) can be done *on-record* or *off-record* by the speaker. Off-record strategies are comprised of rhetorical questions, irony, metaphor, understatements etc. On the other hand, on-record politeness strategies include FTA with or without redress. Situations requiring clarity and efficiency are based on bald on-record strategies (Brown & Levinson, 1979, p. 95). Brown and Levinson (1987) claim that redress is about modifying an utterance according to the requirement of the hearer's face by the speaker and it occurs through mitigation. As mentioned by Brown and Levinson (1987), bald FTA strategy can aid a speaker to go on-record without considering mitigation. A speaker can have a choice of redressing the FTA through negative or positive politeness strategies.

#### 4. Analysis and Discussion

This part provides the analysis of politeness and impoliteness strategies used in the conversations of five prophets and their respective nations. The verses collected from the Holy Quran mentioning the conversations of these prophets with their respective nations are analyzed as: the communication of the prophets to their nations, and the response of nations towards the prophets using politeness and impoliteness strategies:

##### 4.1 The Analysis of communication between Prophet Abraham (A.S) and his nation

First, the study of Prophet's communication with his nations, and then, the response of the nation to the prophets are carried out. The interpretation of the Holy verses related to the theme is provided in Figure 4.1, Appendix-A.

**4.1.1 From Abraham (A.S) to his nation:** The Figure 4.1 presents that Abraham (A.S) has used both positive and negative strategies while communicating with his nation. The verses (2:258), (6:74), (21:52), (21:57) and (29:16) are the instances where Abraham (A.S) has used positive politeness strategies. The verses (6:74) (21:54) and (21:57) show positive politeness of intensifying his interest as Abraham (A.S) reveals what he thinks about

the practice of worshiping idols by his nation. In the verse (6:74) and (21:54), he mentions in front of his father and nation that in his view worshiping idols is error and mistake. In the verse (21:57), he boldly presents his views that he will outwit idols. In the verse (2:258), he presupposes the practices of his people and provides views about that, while in the verse (21:54), he also presupposes the knowledge that God is the one who brings life and death. However, in the verse (2:258) when he listens to the point of view of his addressees, he makes minimal adjustments in his point of view and provides a challenge to the addressees that his God can bring the sun from the east, and if the addressees are true, they could bring the sun from the west. Verse (2:258) and (29:16) highlights Abraham (A.S)'s optimistic view, as in verse (2:258) he informs his addressee that God has given him the kingship and in verse (29:16) he also informs his addressees that if they fear God while serving him, it will be better for them. Using politeness strategy of notice, in the verse (21:52) Abraham (A.S) questions about idols, and in the verse (29:16), he informs his nation that they should serve his God. At the same token, Abraham (A.S) has also used negative politeness strategies as mentioned in the verse (60:4) and (26:43). In the prior verse, through adverbial hedges "certainly", he informs his father that he has no power to go against God will. At the same time, in the verse (26:43) through adverbial 'surely', he informs his nation that he has quit on the things his nation believes.

**4.1.2. From nation to Abraham (A.S):** In the Qur'anic verses mentioned in the Figure 4.1, verse (2:258) and (21:55) the nation of Abraham (A.S) has threatened the positive and negative face of Abraham (A.S) respectively. In verse (2:258) positive face is threatened when Abraham (A.S) informs non-believer that God can bring life and death, while non-believer being impolite disagrees with Abraham (A.S) and challenges that he can also do so. Contrastingly in verse (21:55) his nation being impolite ridicules Abraham (A.S) by questioning that is Abraham (A.S) truthful or he is playing with them. At the same side in verse (21:53) the nation of Abraham (A.S) has shown politeness and have saved Abraham (A.S)'s positive face of intensifying their interest while informing him about their idols, as they say they have found their fathers serving them.

## 4.2 The Analysis of communication between Prophet Lot (A.S) and his nation

The interpretation of the Holy verses and their analysis related to the communication of Prophet Lot (A.S) and his nation is carried out in Figure 4.2, Appendix-A.

**4.2.1 From Prophet Lot (A.S) to his nation:** Lot (A.S) has addressed his nation by using negative politeness strategies which are mentioned in the verses (27:54), (27:55) and (29:29) as mentioned in the Figure below. In these verses Lot (A.S) has used the negative strategy of deference whilst addressing his nation, being a superior person in his nation, he has informed his people that they have committed indecency. However, in all these verses Lot (A.S) not only has given deference by raising a question on the act which his nation has committed, but he has also informed that such act is considered sinful in front of God. At the same time, Lot (A.S) has also used positive politeness in verses (27:55) and (29:28). In verse (27:55) he provides notice to his nation that they are ignorant and they do not know. Later on, in verse (29:28) he has mentioned his interest to his addressees while presupposing the knowledge of nations gone before. That's why he asserts before his nation that they have done such indecency, which is not ever been done by any nation before them.

**4.2.2 From nation to Lot (A.S):** The response of Lot (A.S)'s nation is highlighted in verse (27:56) and (29:29). In verse (27:56) the nation threatens Lot (A.S)'s both positive and negative face by threatening the positive face they show impolite behavior by disinteresting

and disassociating with Lot (A.S) by rejecting what he informs them about. Such act of Lot (A.S)'s nation reveals that they started disbelieving on what is revealed on Lot (A.S) by God. In the same verse negative face is threatened when the people have given deference and decided to expel Lot (A.S) and his folk from the city. Such act of his people has assured that his addressees have considered their position superior from Lot (A.S). However, on the instances where Lot (A.S) addresses have maintained positive politeness there they have asserted reciprocity as mentioned in verse (29:29). In this verse they have not directly rejected what Lot (A.S) has informed them, but they have put a condition that if Lot (A.S) is truthful, he should bring the chastisement of God. This attitude of Lot (A.S)'s nation reveals that they still do not believe on Lot (A.S).

### 4.3 The Analysis of communication between Prophet Noah (A.S) and his nation

The interpretation of the Holy verses and their analysis related to Prophet Noah (A.S) and his nation is carried out in Figure 4.3, Appendix-A.

**4.3.1 From Prophet Noah (A.S) to his nation:** The Qur'anic verses mentioned in the Figure (4.3) such as verses (7:59), (11:25), (11:43), (14:10), (14:11) and (23:23) mention positive politeness from the side of Noah (A.S). In verse (7:59) and (23:23) Noah (A.S) has used positive address form 'O my people' for addressing his nation. However, in most of the verses such as verses (11:25), (11:43), (14:10) and (23:23) he has provided notice to his people by saving their positive face. In these verses he has informed the people about him and about God. In verse (11:25) he mentions that he is warner for the people, while verse (11:43) mentions the incident of his ship stuck in the water and he mentions that today there is no one who can defend people against God's commands, except those whom he mercy. Noah (A.S) in his address also calls people towards God using politeness strategy of notice as presented in verse (14:10) and (23:23), where he mentions that there is no God Except Allah. He also calls his people to serve God, as God is calling them, so that, he may forgive them. At the same time in verse (7:59) and (23:23) Noah (A.S) has also used positive face-saving strategy of being optimistic. In both verses he tells people about God and mentions that his people should surely serve God. Noah (A.S) has called people towards God, by mentioning that he fears for his people about the chastisement of dreadful day, while in verse (23:23) he optimistically raises a positive face-saving question by saying will they not fear from God. This optimistic behavior from Noah (A.S)'s side reminds people that this world has to end and they should fear from God by serving him. In verse (14:11) Noah (A.S) has not only provided reasons to his people so that they believe on him, but he has also included himself and his people in the activity, by saying "we are nothing but mortals like you" (Quran, 14:11). This also saves the positive face of his addressees. Besides, positive face-saving acts, there are some instances of negative face-saving acts in Noah (A.S)'s addresses as mentioned in verse (11:42). In this verse, he calls his son to embrace with his believers and not from those who disbelieve. Noah (A.S) has done this by giving imperative command to his son using positive address term as "my son." The use of positive face-saving address term with imperative commands has transformed the utterance to negative face-saving act.

**4.3.2 From nation to Prophet Noah (A.S):** Some of the instances which are found in Quran about nation's response to Noah (A.S) are verse (14:9), (14:10), (14:13) and (11:32). In verses (14:9), (14:10) and (11:32) nation of Noah (A.S) has threatened positive face of Noah (A.S) by showing impoliteness against him. In these three verses they have disagreed with Noah (A.S), as in verse (14:9) they have mentioned that Noah (A.S) has called them to disquieting and they disbelieve on him and his message and they are in doubt. This verse

threatens Noah's (A.S) positive face as they have included Noah (A.S) and themselves in activity by saying that they are in discutiants, therefore, they have disassociated from Noah (A.S) by disbelieving him. Verse (14:10) reveals that being impolite they have taken misuse of Noah (A.S) message, as they have mentioned that you are mortals like us and you are taking away from what our forefathers believe. The verse (11:32) reveals different kinds of disagreement and impoliteness, here they have assumed reciprocity by putting a condition, as they say that you have disputed with us, now if you are true bring that about which you have promised with us. Hence, they have threatened the positive face of Noah (A.S) by challenging the truthfulness of Noah (A.S) and his message. Similarly, verse (14:13) have mentioned that they have also threatened the negative face of Noah (A.S) by using adverbial hedges and by being impolite. In this verse they have impolitely emphasized on their own power and have asked Noah (A.S) that either they will expel him from their place or Noah (A.S) has to come to their creed. Adverbial hedges such as 'assuredly' and 'surely' have emphasize their power over Noah (A.S).

#### 4. Conclusion

This research has studied the use of strategies of politeness and impoliteness within the conversations of prophets with their respective nations. The research is conducted by collecting data from the verses of holy Quran. For this purpose, five prophets are selected which include Prophet Muhammad (S.A.W), Prophet Noah (A.S), Prophet Lot (A.S), Prophet Moses (A.S) and Prophet Abraham (A.S). Brown and Levinson's (1987, 1979) theory of politeness and Culpeper's (1996) model of impoliteness was used to see whether these theories stand the test of the strategies exemplified in Quran. Analysis has revealed that Prophets have used both positive and negative face-saving politeness strategies for addressing their nations. The qualitative analysis has shown that positive politeness strategies such as notice, address forms, optimism, involve speaker (S) and hearers (H) in activity, ask for reason, sympathy with H, offer promise, presupposing H value, minimal adjustment in point of view and intensifying interest to H are frequently used by prophets. While negative strategies such as, negative, adverbial and hedges, questioning and deference, conventionally indirect, impersonalized S and H and imperative are used by prophets, however the analysis reveals that no impoliteness strategy is used by prophets. Contrastingly, nations' response to their prophet's positive politeness strategies is impolite, disbelievers in the nations have threatened positive face through strategies including, be abusive, seek disagreement, unconcerned, disinterested and disassociate while negative face threatening impoliteness strategies such as, ridicule, emphasizing power and disagreement are used by nations frequently. This classification has highlighted that prophets have used both positive and negative face-saving politeness strategies for addressing their people and for spreading their respective religions. However, the response of nations can be classified into two parts one part of the nation has used both positive and negative face-saving politeness strategies, while other part of nation has threatened both positive and negative face of prophets and have used impoliteness strategies in their responses.

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11. Appendix-A

Figure No: 4.1 Interpretation and its analysis related to Prophet Abraham (A.S) and his nation

St. No	Verses	Politeness token from Prophet to People	Politeness token from People to Prophet	Verse No.	Chapter No
1	“Hast thou not regarded him who disputed with Abraham, concerning his Lord, that God had given him the kingship? When Abraham said, 'My Lord is He who gives life, and makes to die,' he said, 'I give life, and make to die.' Said Abraham, 'God brings the sun from the east, so bring thou it from the west.' Then the unbeliever was confounded. God guides not the people of the evildoers”.	Positive (optimistic), positive presupposing point of view and minimal adjustments in asserting point of view	Threat to positive face, impolite (seek disagreement)	258	2
2	“And when Abraham said to his father Azar, 'Takest thou idols for gods? I see thee, and thy people, in manifest error”.	Positive (intensifying his interest)		74	6
3	“You have had a good example in Abraham, and those with him, when they said to their people, 'We are quit of you and that you serve, apart from God. We disbelieve in you, and between us and you enmity has shown itself, and hatred for ever, until you believe in God alone. (Except that Abraham said unto his father, 'Certainly I shall ask pardon for thee; but I have no power to do aught for thee against God. ) 'Our Lord, in Thee we trust; to Thee we turn; to Thee is the homecoming”.	Negative (adverbial hedges)		4	60
4	“And when Abraham said to his father and his people, 'Surely I am quit of that you serve”	Negative (adverbial hedges)		43	26
5	“When he said to his father and his people, 'What are these statues unto which you are cleaving?”	Positive (notice)		52	21
6	They said, 'We found our fathers serving them.'		Positive (intensifying interest to H)	53	21
7	“He said, 'Then assuredly you and your fathers have been in manifest error.”	Positive presupposing point of view and intensify interest to H		54	21
8	“They said, 'What, hast thou come to us with the truth, or art thou one of those that play?”		Threat to negative face impolite (ridicule)	55	21
9	“And, by God, I shall assuredly outwit your idols, after you have gone away turning your	Positive (intensify		57	21

Figure No: 4.2 Interpretation and its analysis related to Prophet Lot (A.S) and his nation

Sr. No	Verses	Politeness token from Prophet to People	Politeness token from People to Prophet	Verse No.	Chapter No
1	“And Lot, when he said to his people, 'What do you commit indecency with your eyes open?’”	Negative face (question and deference)		54	27
2	“What, do you approach men lustfully instead of women? No, you are a people that are ignorant.”	Negative face (question and deference), positive (notice)		55	27
3	“And the only answer of his people was that they said, 'Expel the folk of Lot from your city; they are men that keep themselves clean!’”		Threatens both positive and negative politeness, uses negative deference through imperative strategy) positive impolite (disassociate, disinterested)	56	27
4	“And Lot, when he said to his people 'Surely you commit such indecency as never any being in all the world committed before you.’”	Positive (intensify interest of H by presupposing H value)		28	29
5	“What, do you approach men, and cut the way, and commit in your assembly dishonor?’ But the only answer of his people was that they said, 'Then bring us the chastisements of God, if thou speakest truly.’”	Negative face (question and deference),	Positive (assert reciprocity)	29	29

Figure No: 4.3 Interpretation and its analysis related to Prophet Noah (A.S) and his nation

Sr. No	Verses	Politeness taken from Prophet to People	Politeness taken from People to Prophet	Verse No.	Chapter No
1	"And We sent Noah to his people; and he said, 'O my people, serve God! You have no god other than He; truly, I fear for you the chastisement of a dreadful day.'"	Positive (address form), positive (optimistic)		59	7
2	"And We sent Noah to his people: 'I am for you a warner, and a bearer of good tidings.'"	Positive (notice)		25	11
3	"Noah called to his son, who was standing apart, 'Embark with us, my son, and be thou not with the unbelievers!'"	Negative (impersonalized S and H/ imperative)		42	11
4	"He said, 'I will take refuge in a mountain, that shall defend me from the water. 'Said he, 'Today there is no defender from God's command but for him on whom He has mercy.' And the waves came between them, and he was among the drowned.'"	Positive (notice)		43	11
5	"saying, 'We certainly disbelieve in the Message you have been sent with, and we are in doubt, concerning that you call us unto, disquieting.'"		Threaten to positive (involve S and H in activity), impolite (seek disagreement and disassociate)	9	14
6	"Their Messengers said, 'Is there any doubt regarding God, the Originator of the heavens and the earth, who calls you so that He may forgive you your sins, and defer you to a term stated?' They said, 'You are nothing but mortals, like us; you desire to bar us from that our fathers served; then bring us a manifest authority.'"	Positive (notice)	Threatens positive, impoliteness (seek disagreement)	10	14
7	"Their Messengers said to them, 'We are nothing but mortals, like you; but God is gracious unto whomsoever He will of His servants. It is not for us to bring you an authority save by the leave of God; and in God let the believers put all their trust.'"	Positive (involve S and H in activity), positive (give and ask for reason)		11	14