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An Identification of the Concept of Politeness in Selected Verses from the Holy Quran with Reference to their Realizations in English

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<p>Keywords:</p> <ul style="list-style-type: none">-Pragmatics-politeness- speech acts <p>Article Info</p>	<p>Abstract: In English, there are many ways of expressing politeness which take a wide range of discussion. Opinions and points of view are greatly varied in their understanding of politeness. This research aims at discussing some theories and patterns of politeness, and at giving some examples of politeness from the most respected book for Muslims, Arabic and foreign Muslims, the Holy Quran that has a great effect on them. To conduct the research and to achieve its aims, the following are to be hypothesized:</p> <ol style="list-style-type: none">1. Politeness theories proposed by many linguists like Grice and Lakoff- especially the rule of the Pragmatic Competence in making the addressee feel good- affect greatly the rules of social interaction conducted by many people.2- The Holy Quran is the base on which Muslims depend in extracting laws and rules of speech acts. To achieve the aims and verify the hypotheses, the researchers adopt the following procedure: firstly, finding some verses from the Holy Quran that give a reference to politeness. Then, to give different translations for each verse. After that, the researchers interpret each verse on the bases of many scholars and interpreters' perspectives. Finally, discussing each Qur'anic text or verse according to the points of view of many scholars and interpreters. This procedure leads the researchers to conclude that the polite behavior of a learner brings preparation of the teacher to teach that learner despite of any difficulty. A human being should remain polite even after getting a high position. Politeness with the prophets is the grandest kind of politeness. Moreover, kind and cute words affect people greatly. The last two conclusions are that personal belongings are kept, and that there is no obedience to anyone in the disobedience of Allah, though each disobedient should be treated politely. These conclusions and ratiocinations are followed by some suggestions for further research that are followed by the bibliography and the appendix.
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مفهوم التهذيب في آيات مختارة من القرآن الكريم وما يقابله في الإنكليزية

الخلاصة: هناك أساليب عديدة للتعبير عن التهذيب الذي يحضى بنطاق واسع من النقاش في اللغة الإنكليزية وتختلف الآراء ووجهات النظر إلى حد كبير في فهم أو إدراك أساليب التهذيب. يهدف البحث إلى مناقشة بعض النظريات وانماط التهذيب. كذلك يهدف إلى إعطاء بعض الأمثلة من القرآن الكريم كتاب المسلمين العرب والأجانب المقدس حيث أن له تأثير كبير عليهم. لغرض تحقيق الأهداف السابقة يفترض الآتي:

- ١- نظريات التهذيب المقدمة من قبل العديد من اللغويين مثل كريس Grice ولاكوف Lakoff خاصة دور الكفاءة التداولية في جعل المخاطب يحس بالتأثر الكبير بقواعد التفاعل الإجتماعي التي يتبعها الناس
- ٢- إن القرآن الكريم هو الأساس الذي يعتمد عليه المسلمين في استنباط الأحكام وقواعد مراسيم (ألفاظ) الكلام وإثبات هاتين الفرضيتين اتبعت الباحثتان الخطوات التالية : إيجاد بعض الآيات الكريمة التي تشير إلى التهذيب في القرآن الكريم ثم ترجمتها وتفسيرها حسب تفسير الباحثين ووجهات نظر المترجمين لتتوصلا إلى أن السلوك المهذب يجبر المعلم أن يعلم تلاميذه رغم الصعوبات. وعلى الناس أن يبقوا متواضعين وعلى خلق مهما اعتلوا المناصب. وأن أساليب التهذيب لدى الانبياء هي أنبل واروع أنواع التهذيب علاوة على أن الكلمة الطيبة تؤثر إيجابا على الناس وأن لا طاعة لمخلوق في معصية الخالق عز وجل. والعاصي يجب أن يعامل بلطف وأدب ليهتدي.

الكلمات المفتاحية: البراغماتية، التهذيب، أفعال الكلام

LIST OF ABBREVIATIONS

CP	Co-operative Principle
A	Addressee
PC	Pragmatic Competence
PP	Politeness Principle
MP's	Model Persons
FTA's	Face Threatening Acts

I. Introduction

A lot of people look at the Holy Quran as only a kind of worshipping. But it contains a lot of scientific facts; morals; economic, social, and political matters; and miracles that should be studied and shown in all the branches of knowledge. These facts, morals, and other different matters may be unknown by many Muslims, Arabic or foreign Muslims; therefore, it is important to show and clarify each Qur'anic verse, specially for the foreign Muslims, to show how great and eloquent the Holy Qur'an is in expressing and legalizing laws, orders, actions, and rules on which the life of human beings depends.

Moreover, some religions which consider Islam as an enemy, say that Muslim people lack ethics and are ill-mannered and rude. These people do not know that Muslims have learnt –by Allah who presented them in the Holy Quran-morals and learnt how to be polite. They have politeness that cannot be found with others. The Qur'anic texts discussed within this research show how polite Muslims are. These texts also represent and clarify what is mentioned previously.

It is hoped that the findings of this research are useful in the theoretical aspects and are of great value to the researchers. The value of this research is to use some verses from the Holy Qur'an that affect Muslims positively and guide them, especially by giving verses from the Divine Book which is presented to them (to Muslims) by the Almighty God. This research is supposed to extract some moral values from the Holy Qur'an. This research aims at: discussing some theories and patterns of politeness and showing which pattern is followed in Iraq, giving some examples or situations of politeness from the Holy Qur'an, explaining and showing the effect of polite expressions on people, and how do these expressions work positively and teaching people how to deal with hard or difficult situations calmly and politely.

1.1. The Hypotheses of the Research

It is hypothesized that:

1. The Holy Qur'an is the base on which Muslims depend in extracting laws and rules of speech acts.
2. Politeness theories proposed by many linguists, like Grice and Lakoff - especially the rule of the Pragmatic Competence in making the addressee feel good-greatly affect the rules of social interaction conducted by many people.

This hypothesis will be confirmed in the subject of Iraqi politeness system through the expressions used to indicate the speaker's politeness towards the hearer, for instance, the expressions used by young people or by children to address old men and women, such as: Ammo – Ammi, Khala – Khalto (means: my uncle, my aunt).

These expressions will keep and respect the differences in the social position, age, and many other differences that should be kept and respected.

1.2. The Limitations of the Research

This research limits to linguistics, to the subject of pragmatics which is "the ways in which language is used in context". (Gass&selinker, 2008: 520) This means that the topic of this research is related to the speech act, the "indirect utterance" that "does not correspond directly to its communicative purpose". (Watts, 2003: 275) Politeness is the most important aspect of the speech act. In this research, it (politeness) is concentrated on some patterns or texts from the Holy Qur'an that represent different situations of polite behavior that Muslims have to behave accordingly.

1.3. The Procedure of the Research

This research consists of four sections: After this introductory section comes the section of the theoretical background in which the researchers firstly explain the effect of the native language on acquiring a second language. Secondly, there is the theoretical perspectives on politeness in which the researchers briefly explain four perspectives (the social norm, the conversational-maxims, the face-saving, and conversational- contract). After that comes the detailed explanation of four theories of politeness, including some criticisms of the major one. Patterns of politeness is the following part of section two. In this part, the researchers mention three patterns of politeness (strategic politeness, discernment politeness, and the pre-patterned speech view: the formulaic pattern). Finally in this section, comes an explanation of the Iraqi politeness system, mentioning which pattern of politeness Iraqi people depend on. The third section is the practical one of the research. In this section, the researchers follow the following way:

- Firstly, finding some verses from the Holy Qur'an that give a reference to politeness.
- Secondly, giving different translations for each verse or for each text.
- Thirdly, interpreting each text.
- Fourthly and finally, discussing each text according to the points of view of many scholars and interpreters.

The last section of the research includes the conclusions as well as some suggestions for further research that are followed by the bibliography and the appendix.

II. Theoretical Background

2.1 Impact of Native Language on Second Language Acquisition

It has always been claimed that learners depend "extensively on their native language" in the situation of learning a second language.

Lado, in his book '*linguistics Across Cultures*' (1957:2) states that:

Individuals tend to transfer the forms and meaning, and the

distribution of form and meaning of their native language and culture-both productively when attempting to speak the language and to act in the culture, and receptively when attempting to grasp and understand the language and the culture as practiced by natives.

(Gass&selinker, 2008:89)

From a physical point of view, for example, if someone plays tennis and knows how to play it well, he or she will use her\his knowledge that has been acquired "in new, but related, situation". Therefore; the old knowledge is used in or transferred to a new situation. (Ibid: 93)

To give an example from our reality, it is necessary to say that in some lectures of a second language learning, if the lecturer or the professor speaks quickly, a student may understand what the speaker is saying, but he\she (the student) uses his\her native language to write down some notes. That is because it is easier for the student to write using his\her native language. These notes are sometimes better for the student to understand a certain subject, and they may be still written in the mother tongue.

From that, one can understand that in the situation of learning a second language, if the speaker speaks quickly, the hearer's (the student's) brain sometimes tends to use the mother tongue(the native language) to understand some subjects from the second language.

2.2 Theoretical Perspectives on Politeness

According to Fraser (1990), we can distinguish between four different views of politeness; the 'social norm' view, the 'conversational-maxims' view, the 'face-saving' view, and Fraser's own 'conversational-contract' view.

The 'social-norm' view reveals the "historical understanding of politeness". Each society has its own social rules for different cultural context. These rules "generally refer to speech style, degrees of formality and the like", and have not only been organized in "etiquette manuals but enshrined in the language". Though this view has few supporters among researchers, it can be considered as a suitable view to educate children "in socially acceptable ways".

The 'conversational-maxims' view adopts "politeness principles" and Grice's "co-operative principle". The main supporters of this theory are Lakoff, Leech, Grice, and to an extent Edmondson and Kasher.

The 'face-saving' view was adopted by Brown & Levinson and it is still the effective politeness theory nowadays.

The 'conversational-contract' view has been presented by Bruce Fraser and Nolen, this view meets in many ways with the 'face –saving' view, and it has been described as "the global perspective on politeness".

(Marquez Reiter, 2000:5-6)

2.3 Politeness Theories

Politeness theory: is the theory that accounts for the redressing of affronts to a person's "face" by face threatening acts (Wikipedia, the free encyclopedia) Politeness theory was developed in the 1970's and 1980's on the hands of two researchers at Stanford University. They depended on "face-theory" and advanced it towards "politeness" with the focus on it (on politeness). They searched deeply in the idea of face determined by Goffman in the 1950's and "expanded on his theory", with paying attention to politeness.

"Politeness theory" depends, in part, on the theme that there are two types of face: positive and negative.

(www.universalclass.com)

There are a lot of points of view that deal with the concept of politeness. Some of them are presented here in this paper.

2.3.1 Politeness as Conversational-Maxims

The conversational-maxims perspective relies mainly on the work of Paul Grice in his paper *logic and conversation* (1967, published in 1975).

In an explanation of Grice's work on politeness, Bruce Fraser (1990:222) states that:

In an attempt to clarify how it is that speakers can mean more than they 'say', Grice argued that conversationalists are rational individuals who are, all other things being equal, primarily interested in the efficient conveying of messages.

Grice proposed a general cooperative principle (CP), associating it with some maxims and sub-maxims, which suggests that the speaker should make his\her "conversational contribution such as is required... by the accepted purpose or direction of talk exchange" in which he\she is engaged (Fraser, 1990:222).

He supposed that speakers follow these maxims that are *guidelines* for the *rational* use of language in conversation and are different from the notion of linguistic rule associated with grammar.

The four conversational-maxims adopted by Paul Grice are as follows:

A: *the maxim of Quantity*, in which the conversationalists "should keep their conversational contributions as informative as is required for the purpose of the conversational exchange ..."

B: *the maxim of Quality*, in which interactants should say only what they believe to be true.

C: *the maxim of Relation*, in which the interactants should make their contributions relevant to the purpose of the overall conversation.

D: *the maxim of Manner*, in which intractants:

1. Should avoid obscurity of expression and ambiguity.
2. Should not engage in unnecessary verbosity.
3. Should present their contributions in an orderly manner.

(Watts, 2003:57-58)

"Grice's maxims are to be understood as a device to move from what people say to what they really mean" (Gramley, 1992:213).

Robin Lakoff adopted Grice's theory of conversational principles in an attempt to account for politeness (Ibid:223).

Her work on politeness was amongst the attempts to study politeness as a pragmatic construct. In her opinion, we have "pragmatic rules that underlie the choice of linguistic expression" (Maha, 2014:57).

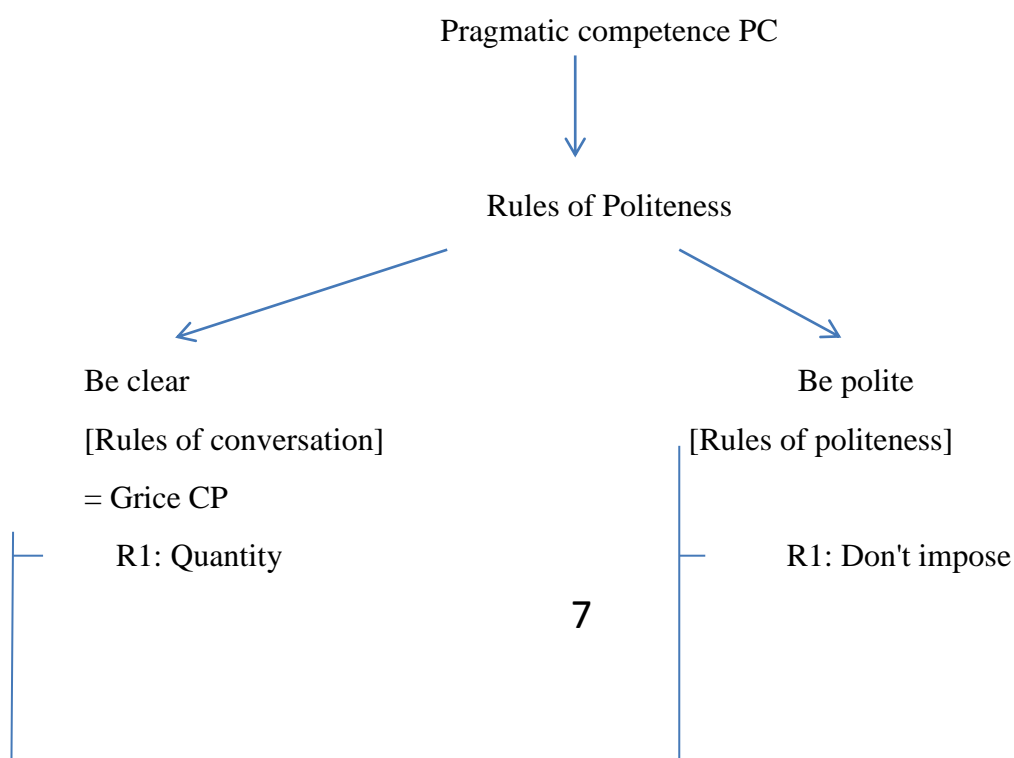
Lakoff shows that "... politeness is developed by societies in order to reduce friction in personal interaction." So she sets two rules of "pragmatic competence", namely

1. *Be clear*: which is really the Gricean CP, and which she renames the "rules of conversation",

2. *Be polite*, which consists of a subset of three rules, rule 1, do not impose; rule 2, give options; rule 3, make A feel good- be friendly.

(Watts, 2003:60)

These rules and sub-rules can be shown in the following figure:



- R2: Quality
- R3: Relevance
- R4: Manner
- R2: Give options
- R3: Make A
- feel good- be friendly

- A means the addressee (Ibid).

Geoffrey Leech argued that in addition to Grice's co-operative principle (CP), we should add a politeness principle (PP) which consists of maxims of tact, generosity, approbation, modesty, agreement, and sympathy. He also differentiated between what we call *absolute politeness*, which is "acts which are inherently polite no matter what the context"; and "relative politeness" which consists of all the linguistic acts which are dependent on context for whether they are considered polite or not (Mills, 2003:62).

Leech presents *six interpersonal maxims* which are the components of his [PP] (politeness principle). These maxims are the following:

1. *Tact Maxim*: minimize hearer costs; maximize hearer benefit.
2. *Generosity Maxim*: minimize your own benefit, maximize your hearer's benefit.
3. *Approbation Maxim*: minimize hearer dispraise, maximize hearer praise.
4. *Modesty Maxim*: minimize self-praise, maximize self-dispraise.
5. *Agreement Maxim*: minimize disagreement between yourself and others; maximize agreement between yourself and others.
6. *Sympathy Maxim*: minimize antipathy between yourself and others, maximize sympathy between yourself and others (Fraser, 1990:225-226)

2.3.2. The Face-saving View, the Brown and Levinson Theory

The best known theory of politeness is the face-saving one proposed by Penelope Brown and Steven Levinson.

Sara Mills, in her book *Gender and Politeness* (2003:71-72) states:

... within Brown and Levinson model: ' politeness is regarded as a unique and objective system that exists "out there" in reality, that can be discovered, manipulated and examined just as any physical object can' ... throughout conversations, participants assess whether the utterance of the other interactants can be classified as polite or impolite, according to a range of different hypothesized norms.

Brown and Levinson have noticed that there are "many similarities in the linguistic strategies" used by speakers of some different languages and they (Brown & Levinson) discovered that other languages use the same linguistic strategies, this

assures "the universality of politeness as a regulative factor in conversational exchange."

A main concept in Brown and Levinson theory is the idea of *face*. Their *interpretation* of this expression is taken from "Goffman (1967) and from the English folk terms *losing face* and *saving face*" (Marquez Reiter, 2000:11-12) "which seem to be Chinese in origin." (Ibid, 19) .

Therefore; *face* can be defined as "the public self-image that every member wants to claim for himself, and it can be respected, maintained, enhanced, saved, humiliated, or lost."

Face is made of two aspects which can be reformulated in the light of basic face wants – or self-image – represented by Brown and Levinson (1987 : 62):

Negative Face: the wish of every 'competent member' that 'his action' may not be prevented by others.

Positive Face: the wish of any member that his\her wishes are of worth having to at least some others.

(Maha, 2014:58-59)

During conversations, MP's (model persons) usually have the same idea that "their expectations and claims about their self-image or their face wants" will be considered. However, to communicate their wishes, participants (speakers) usually produce terms that, by their nature, seem to "threaten the other's face". "Threat to face" happens when the way of producing a certain speech act terminates to "impeding the addressees' freedom of action by imposing on them" or refusing the addressees' hopes, feelings, opinions ... etc. These speech acts are called "Face threatening acts or FTA's"(Ibid:59).

2.3.3. Critiques of the Brown and Levinson Theory

Despite the fact that several scholars and researchers comment on "the usefulness of various aspects of Brown and Levinson's framework, the universality of their theory has received vigorous criticisms."

Many criticisms focus on "the principle of rationality, the universality of *face* as understood by Brown and Levinson, the universality of their politeness strategies"... etc.

In terms of rationality, when a speaker introduces a speech act, he \she will not only reason the ends wanted to be gained by producing a suitable speech act, but also "identifying the values by which certain speech acts are considered to be more appropriate than others under the circumstances."

(Marquez Reiter, 2000:16)

Brown and Levinson analyze the hearer when only becoming as a speaker, not when he/she processes what the speaker is saying. "Thus their analysis is of speakers alone".

Furthermore, their model can be criticized for the way used to explain their data, for they suppose that "it is possible to know what a polite or impolite act means". Thus their view can be described as *a model of interaction* focuses on *production* (Ibid:90).

Brown & Levinson claim that they derive "their interpretation of 'face' from Goffman's notion of 'face' and from the English expressions 'losing face' and 'saving face'. In Goffman's view, 'face' is "a public, interpersonal image..." whereas Brown & Levinson define 'face' as "public, self-image that every member wants to claim for himself" . In Goffman's terms, "the public element is the major factor", while in Brown and Levinson's view, "the individual appears to be of crucial importance".

LuMing Moa (1994:454) assures that Brown and Levinson's *failure* to recognize the origin of *face* and to think about its effect upon *their formulation of face* has brought about *their theory's claim of universality* (Marquez Reiter, 2000:19)

When speaking about *politeness*, Brown and Levinson and other scholars analyze only speeches and do not try to analyze *silence*, though they assure the importance of *off-records* as a strategy of politeness. Many scholars, such as Tannen and Saville-Troike (1985), and Tannen (1990) state that silence is "often a key feature in politeness and impoliteness" (Mills, 2003:99).

Many other issues have been criticized in the face-saving view of Brown and Levinson which have been taken a wide range of discussion. Despite of all these criticisms, it is still the best known theory in our days.

2.3.4. The Social Norm View, Politeness as Socio-cultural Script

The social norm view of politeness refers to the "historical" meaning of politeness. It is supposed that each society has a set of "social norms" making up of "more or less" clear rules that "prescribe a certain behavior, a state of affairs, or a way of thinking in a context."

Fraser, in his book "*journal of pragmatics*" (1990:221), giving an example regarding the use of language to express social politeness, states:

What little can be found, however, reflects the normative view. Jespersen (1965:293) is representative when, in discussing the shifting meaning of shall (obligation) and will (volition), he suggests that the rules for using shall in the first and will in the other persons lies in English courtesy or modesty, and concludes that "the speaker does not like to ascribe future events to his own will,

but is polite enough to speak of someone else's will as decisive of the future"

(Fraser, 1990:220-221)

Another example can be added regarding the use of language to express politeness. It has been said that the first person pronouns should come "at the end of the coordinate construction". For instance, it is more polite to say:

Huda and I went to the cinema yesterday.

Than to say:

I and Huda went to the cinema yesterday.

The first sentence is seen to be a polite sequence which still "unchanged".

However, the social-norm view has few supporters and adherents among researchers currently (Ibid:221).

2.4 Patterns of Politeness

In terms of Western and Eastern cultures in the use of *verbal politeness*, in America or Sweden, *verbal politeness* is "motivated by volition more than discernment", while in Japan, politeness is a strategy of discernment.

According to Yum (1988), the American people concentrate on formulating a passage better so that to improve "credibility" and to improve their speech skills, while the communication system in the Asian World is "more receiver or hearer oriented".

From this, one can conclude that Western languages depend on or use "strategic politeness". Whereas "East Asian languages" depend on "discernment politeness" (Song, 2008:63).

2.4.1 Strategic Politeness as an Individual's Situated Performance

Yule and Tarone (1990) argue that strategic ability is important to be used in communication, because it requires the capability to choose a suitable way to produce the speaker's message.

This way will help the hearer to understand the speaker's intention. It is also "a pre-emptive measure" to lessen the conflict felt while producing the speaker's message. "It is based on the speaker's volition" because he/she (the speaker) is free as to be polite, and how to be so.

The volition strategy means that the speaker chooses the speech forms because he/she has a careful (conscious) choice, such as indirect speech act in the light of the

speech event in which the speaker is involved. Kasper (1990:196) names (calls) this politeness as "volitional politeness" and according to many scholars, speakers who use "volitional politeness" are restricted to "the costs and benefits" of their speech acts.

This strategy -volitional politeness- is involved in politeness universally, such as in the "indirectness maxim" and "the face – saving view".

(Ibid:66-67)

According to what has mentioned earlier, the speaker is free in terms of choosing the form he/she will use in producing the speech in which he/she is involved.

2.4.2 Discernment Politeness : Social Marking and Distancing

Discernment is an English word which checks politeness "in accordance with culturally recommended patterns". To Hill and other scholars (1986:348) *discernment* means "the almost automatic observation of socially- agreed – upon rules and it applies to both verbal and non- verbal", but matching *discernment* with the 'socially – agree – upon-rules' does not show the real concept of Discernment. It(discernment) may come from "the use of culturally recommended expressions and terms that their use is governed by contextual factors rather than by linguistic rules, such as conventionalized utterances and address terms...".

Discernment also results from "the use of culturally recommended linguistic patterns, such as honorifics" which consist of two aspects : the first means "to respect, to honor", and the second is "language" or "speech". Honorifics can be found "in different forms of words, prepositions, and suffixes" that are found to show politeness (Fattah, 2016:386-387).

2.4.3 The Pre-patterned Speech View: Formulaic Pattern

Watts (2003:172) says that language is "at the heart of how we construct social reality." Language is the *major means* by which communication among people is *carried out*. (Watts, 2003:172). Every day, we use language to make certain expressions considered as polite habits. The intended message from those expressions is 'I wanted to be polite'. If such expressions are not used in speech, the speech can be considered impolite.

We use "a number of formulaic, ritualized expressions" during the day in social communication, such as "morning greetings, apologies, regular daily greeting, and so on."

According to Watts (2003) these expressions are called 'pragmaticalisation' (p.176). For him (Watts) 'pragmaticalisation' is important, because some language expressions are no more used to express "their original meaning". As a result, "some structural forms" are much "conventionalized", such as "Would you mind..." referring to polite requests. In modern languages, a lot of expressions denoting politeness "are based on pragmaticalization."

This view, which is called 'Pre-pattern Speech View', depends on "the language-specific expressions of different cultural backgrounds in the context of universal linguistic theories". Also this approach eliminates certain expressions (e.g. suggestions or requests) which can be found in a specific culture.

According to Coulmas (1981), the suitable usage of "the routine formula expected in conversations constitutes politeness in each language system".

Finally, "the use of 'rituals' or 'pre-patterned' speech in politeness expressions" can be considered as a means to accomplish "both the positive face and negative face the speaker wants" (Song, 2008:75-77).

2.5 Iraqi Politeness System and Socio-Cultural Value

Each culture, with no doubt, has a specific system of communication which characterizes the country of that culture and differentiates it from other countries. Iraq, as one of the Arabic and Islamic countries, has its own communication system whose nature differs from one part to another inside the country. First of all, the discussion will be about the nature of the Iraqi society.

Despite of all the aspects of development and urbanism, and the wide growth in the numbers of population, since long time till our days, the tribal nature is what prevailing on the nature of many people in Iraq. This tribal nature makes Iraqi people more consistent, collective, emotional, and formal.

The socio – cultural factors have their own role in determining the way of communication among people. These factors, like social power, status, gender, age... etc., affect many expressions used in communication.

Concerning social power and status, Iraqi people always behave in the light of the proverb:

/le kuli maqaamin maqaal/

-

لكل مقام مقال

Within this area, certain words can be used to express politeness, such as: /hadhirtak/ حضرتك , this word is used in formal speech to express respect to the listener.

On the contrary, in an informal speech, we sometimes use such expressions as: /akhuya/ اخوية, /ukhti/ اختي , as expressions for expressing gender. It is worth mentioning that these two words may differ from one area to another inside the

country depending on the different dialects used. In Tikrit, for example, most of people say: /khayyee/ خيي, and /khayti/ خيئي, instead of /akhoya/ and /ukhti/ that are used by the majority of Baghdadian people.

Age difference also leads to put behavioral distances among children, young, and adult people. For example, in any part of Iraq, children are used to call adult men as : /ammu/ عمو, or /ammi/ عمي, also depending on the different dialects used, and to call adult women, children use: /khala/ خالة, or /khaltu/ خالتو.

In this way, Iraqi people depend on *discernment politeness*, for the reason that this pattern of politeness relies mainly on *socially-agreed-upon-rules*. This pattern comes from "the use of culturally recommended expressions and terms that their use is governed by contextual factors rather than by linguistic rules, such as conversationalized utterances and address term..."

(Fattah, 2016:387)

From what has been mentioned, we can find out that the speaker in Iraq, as in many other countries, is restricted by the social rules and traditions which sometimes oblige the speaker to be careful in using expressions to indicate that he \she is polite.

As an example, the relationship between a teacher and his student. In Iraq, it is prevented or not possible for a student to call his teacher using his name or nickname. The more perfect and acceptable word to be used are: (ustaath) أستاذ, and (sit) ست, which correspond the English words : Sir and Miss or Ma'am. These words are commonly used in any part of Iraq, inside and outside the school, which reflect the respect paid to the teacher by the student.

In Iraq politeness is usually indicated by the use of negative face expressions which indicate lacking of the imposition of task.

As a conclusion, the system of politeness in Iraq is a kind of indirectness expressed by negative face expressions which indicate lacking of the imposition of task in order to save the hearer's face (self-image). Indirectness is thus employed to show respect and how polite the speaker is.

III. Some Qur'anic Texts about Politeness

3.1 Short Texts

3.1.1 Text 1

SL text:

(AlKahf "The Cave", verse 66) : "قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا (66)".

TL texts:

1.Musa (Moses) said to him (Alkhidr): "may I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allah)?"

(AlHilali& Khan, 1417 A.H.:365)

2.Moses said to him: "Do I follow you, on that you teach\instruct me from what you were taught\instructed correct\right guidance?"

(Ahmed, M. and Ahmed, S., 1995:204)

3.Moses said unto him: May I follow thee, to the end that thou mayst teach me right conduct of that which thou hast been taught?

(Pickthal, 1930:92)

Interpretation

In this verse\ Aya, there are two points : the first point is that the word "رشدًا" means a knowledge with Roshd. AlQaffal said that "رشدًا" may have two origins: one is that Al Roshd is related to Al Khidr, means from what Allah has taught you and guided you for, and the other is that Al Roshd is related to Musa (Moses), and the meaning will be that you teach and guide me from what you had been taught. (Al-Razy, 1401 A.H.-1981 A.D.:151).

Secondly: know that these verses indicate that Moses is paying attention to many kinds of politeness and kindness when he wants to learn from AlKhidr: one of them, he makes himself as a follower to AlKhidr when he says:"هل اتبعك"; secondly, he takes the permission to be a follower as he says:"Do you allow me...?" and this is a great exaggeration to be humble; thirdly, he confesses that he has no knowledge (ignorant), while AlKhidr is a scholar (knowledgeable); fourthly, Moses says: "مما علمت" so he asks AlKhidr to teach him some of what he (AlKhidr) has learnt from Allah. This is an indicator to humbling, as if he (Moses) wants not to be equal in knowledge with AlKhidr, but he wants to learn some of what AlKhidr has learnt; fifth, "مما علمت" is also an admission that Allah is the one who gave that knowledge to AlKhidr and all the human beings.

"تعلمن مما علمت" also means that Moses asks AlKhidr to treat him (Moses) with the same treatment he (Al Khidr) has received from Allah. For this reason, Arabic people say: I am a slave for whoever teach me a letter.

(أنا عبد من تعلمت منه حرفا)

(Ibid, 152)

Discussion

Moses, in this Aya, symbolizes the learner's politeness towards his teacher, who (the teacher) has his respect and appreciation, look! How he (Moses) asks AlKhidr's permission to be his student. He asks him (AlKhidr) to let him follow his steps in order to learn what he (AlKhidr) has learnt.

Moses says: "مما علمت", and these two words refer to how polite Moses is. The word "علمت" is a reference to the Real Teacher (God) who teaches human beingseverything.

"عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ"

(Al Alaq, verse 5)

The word "علمت" is used in the passive form, because the Doer of "علمت" is known (Allah), so there is no need to say (علمك الله). The second reference of "علمت" is that Moses says this word to AlKhidr as if there is no educated human except him (AlKhidr).

It is worth mentioning that most translators, such as AlHilali and Khan (1417 A.H.), Pickthal (1930), Ahmed Ali (2003), Irving (2002), and others, translate the word "هل" using the auxiliary verb (May) which represents the most polite way of requesting. While other translators, like Sarwar (1981), and Mohammed and Samira Ahmed (1995), use other auxiliaries, like (Do), (Can), and (Shall) to express the same request depending on the literal translation of the source language word.

3.1.2 Text 2

SL Text:

قال تعالى: "قَالَ

لَا تَثْرِيْبَ عَلَيْكُمْ الْيَوْمَ يَغْفِرُ اللهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِيْنَ (92)".

(Yusuf, "(Prophet)Joseph" verse 92)

(AlHilali and Khan, 1417 A.H.:316)

TL Texts:

1.He said : "there is no[way for me to] find fault with you today. God will forgive you; He is the Most Merciful of the Mercy-granting."

(Irving:2002)

2.He said, ' No blame shall lie on you this day; May Allah forgive you! And HE [He] is the Most Merciful of those who show mercy '

(Ahmadiyya Muslim Community, 1995-2005)

3.He said, "No blame be on you this day. God will forgive you, for He is the most merciful of those who shew [show] mercy.

(Rodwell, 1861)

Interpretation

Yusuf says to his brothers after what they have done with\to him when they tried to kill him by throwing him in a Job: no blaming nor reproach on you today, but I forgive you, and he asked for forgiveness for them and said:

"يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ"

(Al-Refa'ey, unknown year:497)

"May Allah forgive you" because "He is the Most Merciful of those who show mercy"
(AlHilali and Khan, 1417 A.H.:316)

Discussion

This Aya refers to how tolerant Yusuf is after what his brothers had done with\to him and how they hurt him since his childhood. Now when he becomes a man of a high position in Egypt [azeez misr] and when they (his brothers) need him, he forgives them and says that there was no rebuke on them.

This situation reflects the youngest son's politeness towards his eldest brothers though they hurt him a lot. It reflects the aggrieved treatment for his exploiters or oppressors after the passage of time (or after many years).

Ibn Ashour (1984) indicates that the word "عليكم" is used for the purpose of emphasis, because "لا تثريب" is enough to indicate the meaning of (No blaming). Also the word "اليوم" is related to the sentence "يغفر لكم الله". It is used emphatically to indicate that the time of Forgiveness is at the same day and to say that Forgiveness occurs at the moment of repentance.

(IbnAshour, 1984:50)

3.1.3 Text 3

SL Text:

قال تعالى: "يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ (٢)"

(AlHujurat, "The Dwellings" verse 2)

(ALHilali and Khan, 1417 A.H.:698)

TL Texts:

1. Ye who believe raise not your voices above the voice of the prophet, nor shout loud unto him in discourse as ye shout loud unto one another, lest your works may be rendered of non-effect, while ye perceive not.

(Daryabadi, 1941)

2. O ye who believe! Lift not up your voices above the voice of the prophet, nor shout when speaking to him as ye shout one to another, lest your works be rendered vain while ye perceive not (Pickthal, 1930:167).

3.O you who believe, do not raise your voices above the voice of the prophet, and do not speak loudly to him as you do with one another lest your deeds are nullified unconsciously (Ali, Ahmed, 1984)

Interpretation

The second call for the believers (the first one is in the first verse in this Surat-Al Hujurat). They are asked to lower their voices and do not raise them above the voice of the prophet Mohammad (Peace be upon him) when they speak to him. They are ordered not to raise their voices while speaking to him as they do with one another.

Allah is asking or ordering them to appreciate the prophet and believe his message as well as to obey him and to be guided by him in order not to lose the reward and the retribution of their works while they do not perceive or realize (Al-TafseerAl-Muyassar, 2009:515).

Discussion

In these verses, Allah is educating His believed slaves and telling them how to deal with the prophet, Mohammad (Peace be upon him) and how to honor, respect, dignify, consider, and esteem him.

Allah is ordering or advising the believers to follow the prophet at each matter- this is a kind of legitimate politeness. Allah is asking the believers not to raise their voices above the prophet's voice because it is unpleasant behavior.

(Al-Refa'ey, unknown year:214-216)

"لَا تَرْفَعُوا أَصْوَاتَكُمْ" has many points of view:

The first is that raising the voice means disrespect; secondly, what is wanted is preventing chatter, because those who gossip will prevent others from getting turn in speaking, so that their voices (the voices of talkative people) will be loud, while the others are silent.

It is worth emphasizing that "وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ" has many benefits, one of them is that these words are a prevention from equality, i.e. do not speak to the prophet in the same way you speak to one another.

AlRazy is discussing that because "لا ترفعوا أصواتكم" is from the same entity of "لا تجهروا", so there is no need to repeat the vocative "يا أيها الذين امنوا".

"أَنْ تَحْبِطَ أَعْمَالُكُمْ" has two sides : firstly, in order not to go wrong, and secondly: it is disliked to be lost (AlRazy, 1981:112-114).

3.2Long Texts

3.2.1 Text 1

SL Text:

قال تعالى: "وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ * وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ * وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِمَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ * ... وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ * وَاقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنَ صَوْتِكَ إِنْ أَنْكَرَ الْأَصْوَاتُ لَأَصْوْتُ الْحَمِيرِ *".

(Luqman, "Luqmân" verses 13-15, 18-19)

(Al-Andalusy, 1413 A.H., 1993 A.D., 181)

TL texts:

1."And (remember) when Luqman said to his son when he was advising him: "O my son! Join not in worship others with Allah. Verily joining others in worship with Allah is a great Zulm (wrong) indeed * And We have enjoined on man (to be dutiful and good) to his parents, His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years – give thanks to Me and to your parents. Unto Me is the final destination * But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do * ... And turn not your face away from men with pride, nor walk in insolence through earth. Verily Allah likes not any arrogant boaster * "And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the asses." (AlHilali&Khan, 1417 A.H.:550 – 552)

2."And when Lukman said to his son, and (while) he preaches\ advises him: "you my son do not share \ make partners with God, that truly the sharing \ partnership (with God is) great injustice \ oppression." * And We recommended \ commanded the human with his parents, his mother carried \ conceived \ was pregnant (with) him weakness \ feebleness on weakness\ feebleness, and his weaning \ separation [is] in two years, that thank\ be grateful to Me and to your parents, to Me (is) the end \ destination * and if they made you exert on that you share \ make partners with Me what knowledge is not to you with it, so do not obey them and accompany \ befriend them in the present world (with) kindness, and follow (the) road \ path (of) who returned \ repented to Me, then to Me (is) your return, so I inform you with what you were making \ doing. * "And do not turn away your cheek from the people, and do not walk in the land \ Earth showing superiority happiness and overconfidence, that truly God does love\ like every\each conceited \ arrogant, proud \arrogant." * "And be moderate in your walking , and lower \ humble from your voice \ noise, that truly the sounds' \ noises' most awful \ obscene (is) the donkeys' sound \ noise." * (Ahmed, M. & Ahmed, S., 1995:293 – 294).

Interpretation

Luqman (Lukman) says to his son as he advises him " join not in worship others with Allah". (AlHilali& Khan, 1417 A.H.:550). He addresses his son in a way that makes him like to act politely and hate worshipping other gods except Allah because it is " a great Zulm (wrong)." "And We (Allah is speaking) have enjoined on man (to be dutiful and good) to his parents." (Ibid, 550 – 551). And think how the mother bears her son before his birth and after that. Lukman advises his son to thank Allah and his parents. Everything will go back to its Creator (Allah) in the doomsday (Al-Ashqar, 2004: 411 – 412). So if your parents fight \ strive you in order to worship others than Allah, obey them not. However, you have to treat them kindly and politely and also follow the right path which is followed by those who believe in Allah. And after that, you will return to Him (Allah)to tell you what you were doing.

Another advice is given to the son by his father. Here the father tells his son not to move or turn his face from people feeling proud of himself, and not to walk "in insolence" because "Allah does not like any arrogant boaster." (AlHilali& Khan, 1417 A.H.: 551 – 552). Be humble in your walk, and low your voice, because "the harshest of all voices is the braying of the asses" (Ibid, 552) and (Al-TafseerAl-Muyassar, 2009: 412).

Discussion

In our religion (Islam) there is a great art or a great way of treatment. Like any kind of art, treatment has its own tools of dealing with people. Dealing with parents, for example, should be based on a polite way. Also the way that the parents use to deal with their children should be based on wisdom (like Luqman with his son), and on kindness.

In these verses, Luqman uses a very kind expression "يا بني" to advise his son. Of course he knows that this way of advising will make the son accepts the advice and base all his life's actions on it. In these verses, Luqman also uses imperative sentences, then he gives a justification for each command: "يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ" the justification is "إِنَّ الشُّرْكَ لَظُلْمٌ عَظِيمٌ" .

In another Aya \ verse, the same procedure is used by Luqman so that his son will be convinced : "وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا": "إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ".

And this is the case with each advice that Luqman gives kindly to his son in order to teach him how to worship God, how to deal politely with people especially the parents, and how to walk among them (people).

Different words or verbs are used to translate the verb "تصعر" in verse number eighteen. Mohammad and Samira Ahmed (1995:294) translate as (turn away), Pickthal (1930:131) translates it as (turn), it is translated (sneer down) by Irving (2002), and as (hold men in contempt) by Ahmed Ali (2003). These different

translations of the same verb may indicate the inhibition of \ from any kind of sneering or dealing with people impolitely.

3.2.2 Text 2

SL text:

قال تعالى: "يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكَ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ" (27) فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ (28) لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ" (29)*.

(Al Nûr, "The Light" verses 27 – 29)

(AlHilali&Khan, 1417 A.H.:470)

TL Texts:-

1.O ye who believe !Enter not houses other than your own without first announcing your presence and invoking peace upon the folk thereof. That is better for you, that ye may be heedful.* And if ye find no one therein, still enter not until permission hath been given. And if it be said unto you: Go away again, then go away, for it is purer for you. Allah knows what ye do.* (It is) no sin for you to enter uninhabited houses wherein is comfort for you. Allah knows that [what] ye proclaim and what ye hide.* (Pickthal, 1930:110)

2.Believers, do not enter other's houses until you have asked permission and have greeted the people therein. This is best for you so that perhaps you may remember (God's guidance).* If you do not find anyone therein, do not enter until you have given permission. If you are told to go away, do so; this is more decent of you. God knows all that you do.* There is no harm for you to enter uninhabited houses where you have some goods. God knows whatever you reveal or hide.* (Sarwar, 1981)

Interpretation

In these verses, an illustration of the rules of getting permission to enter others' houses is given. In verse number twenty seven, Allah is addressing the believers ordering or directing them not to enter others' houses before asking for permission from their inhabitants and greeting them because this is better for them in order that they may remember (Al-TafseerAl-Muyassar, 2009:352).

In the next verse\ Aya, the polite behavior is recommended more and more. Allah says that if you find no one in these houses, so enter them not until you are allowed to do so. And if you are asked to go back, go back because that is purer for you. And Allah knows all what you do (AlAshqar, 2004:352)

Verse number twenty nine comes as an exception to reveal that there is no sin on you to enter uninhabited houses wherein you have an interest, without getting

permission. And also Allah knows what you do openly and what you hide or do secretly.

Discussion

In these verses, the Almighty God is educating his slaves, those who believe, with great and magnificent morals and motivating them to adopt the good ways of asking permission when entering others' houses, asking them to be kind and gentle while doing so, and to greet the people who live in these houses because this will increase passion, agreement, and harmony. Asking permission will lead the visitor to be respected, valued, and be intimidated with.

Allah is addressing his slaves saying that if you find no one inside these houses, so do not enter until you are allowed to do so. And if you are asked to go back, so go back, this is purer for you. There is no sin upon you to enter uninhabited houses wherein you have an interest. And Allah knows all what you reveal and what you conceal.

This is the Islamic politeness and its wise and rational doctrine in teaching people (Al-Sabouni, 1981: 128-129).

3.2.3 Text 3

SL Text:

قال تعالى: "إذ قال لأبيه يا أبت لم تعبد ما لا يسمع ولا يبصر ولا يغني عنك شيئاً (42) يا أبت إني قد جاءني من العلم ما لم يأتك فاتبعني أهدك صراطاً سوياً (43) يا أبت لا تعبد الشيطان إن الشيطان كان للرحمن عصياً (44) يا أبت إني أخاف أن يمسك عذاب من الرحمن فتكون للشيطان ولياً (45) قال أراغب أنت عن آلهتي يا إبراهيم لئن لم تنته لأرجمنك واهجرني ملياً (46) قال سلام عليك سأسئلك ربك إنك ربنا إنه كان بي حفيماً (47)*".

(Maryam "Mary", verses 42-47)

(Al-Ashqar, 2004:308)

TL Texts:

1. When he said to his father "O my father !why does thou worship that which neither seeth nor heareth, nor profiteth thee aught?*" O my father ! verily now hath knowledge come to me which hath not come to thee. Follow me therefore- I will guide thee into an even path.* O my father !worship not Satan, for Satan is a rebel against the God of Mercy.* O my father! indeed I fear lest a chastisement from the God of Mercy light upon thee, and thou become Satan's vassal." He said, "Castest thou off my gods, O Abraham? If thou forbear not, I will surely stone thee. Begone from me for length of time."* He said, "Peace be on thee! I will pray my Lord for thy forgiveness, for he is gracious to me."*

(Rodwell, 1816)

2. Remember, when he said to his father: "O my father, why do you worship that which can neither hear nor see nor even profit you the least?"* O my father, to me has come such knowledge as never came to you. So follow me that I may show you the right path.* why do you worship Satan, O father? Verily Satan was disobedient to Ar-Rahman.* O my father, I fear lest a punishment from Ar-Rahman should befall you, and you should become a friend of the devil."* He said : "are you averse to my gods, O Abraham? If you do not desist, I shall have you stoned to death. So go away for a while from me."* He answered: "Peace be on you. I will seek forgiveness of my Lord for you. He has been gracious to me."* (Ali, A., 2003)

Interpretation

Ibrahim (Abraham) asks his father about why he is worshipping those which do not hear, see, or benefit him (he means the idols). Then he tells his father that he had received knowledge that the father had not been gotten, so he asks his father to follow him so that he leads him to the right path. Moreover, he asks his father not to worship Satan, because Satan is a rebellious against Ar-Rahman. He then tells his father that he fears that torment will afflict him (the father) from Ar-Rahman, and as a result of this he will be joined with Satan in hell.

The father, Azar, answers harshly saying to his son that if he dislikes his (the father's) gods, he (the father) will stone him, also he (the son) has to depart for a long time. The son replies kindly saying: "سلام عليك" (Peace be upon you) and promising that he will seek for forgiveness from the Lord (Allah) for his father because his Lord (Allah) is very kind with him (with the son) and he answers him when he prays to him (to Allah) (AlQurtubi, 2006: 457-461).

Discussion

Look when Ibrahim (Abraham) wanted to advise his father and breach him to leave worshipping others than Allah, how he (Ibrahim) organized his speech with the use of compliment, gentleness, kindness, tenderness, good manner, and politeness (AlZamakhshary, 1998:23).

Ibrahim (Abraham) knew that it is the nature of those ignorant people to degrade the young people, especially the case of the fathers with their children. So he spoke to his father in a way which showed that he is devoted and loyal to him. The vocative "أبتيا" is used four times. This repetition or recurrence is used so that the father might accept the preachment from his son (IbnAshour, 1984:113-114).

Ibrahim, the tolerant and gentle, did not name his father as an ignorant and name himself as an expert. But he said that he has received knowledge that his father has not received, "so follow me. I will guide you to the Straight Path" (AlHilali&Khan, 1417 A.H.:407) and (AlZamakhshary, 1998:24).

Then he (Ibrahim) asked his father not to follow Satan because Satan "has been a rebel against the Most Gracious (Allah)." (AlHilali& Khan, 1417 A.H.:407). Then he

frightened his father from the bad end he might face if he worshipped Satan. AlZamakhshary (1998:24) comments that this frightening did not lack politeness because Ibrahim did not assure torment, but he said: "إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ". Ibrahim began each advice with "يا أبت" beseeching his father and imploring him (AlZamakhshary, 1998:24).

IbnAshour assures that expressing fear of torment without assuring it is a kind of politeness from Allah, so that not to improve something that is of concern of Allah only, and to make Ibrahim's father hope to get rid of torture (IbnAshour, 1984:118).

Although Ibrahim advised his father with a very polite and kind way, the father answered him using his name (Ibrahim) facing him not with the word (يا بني) ordering him to depart for a long time if he did not accept his father's gods, otherwise he will be stoned. Despite of this harsh answer, the son faced this punishment by "سلام عليك" promising his father to seek forgiveness from his Lord (Allah) for him (for the father) because He (Allah) is the Most Gracious to his son (Ibrahim).

These verses show two kinds of politeness : the first is the politeness of Ibrahim towards his father, and the second is Allah's politeness towards his prophet, Ibrahim "إِنَّهُ كَانَ بِي حَفِيًّا" (AlZamkhshary, 1998, 25-26). A Gracious Master who responds him and all His slaves when they pray to Him (AlQurtubi, 2006:46)

- For further reading and research, other translations are available in the appendix.

4.1. Conclusions

1. From text number one, the researchers conclude that the learner's politeness makes the teacher ready to teach him/her (the learner) despite of the difficulty that accompanies the process of teaching. As in the story of Moses and AlKhidr(Peace be upon them) when they visited many places in order for AlKhidr to teach Moses on the condition for Moses to be as a follower without asking any question.

2. Toleration is a kind of politeness. A person's toleration shows how polite this person is. The story of Yusuf with his brothers indicates that the human should still tolerant even if he gains a high status or position.

3. The best example of politeness is to be polite with the prophets. The third short text refers to the legitimate politeness, which is the believers' politeness with the prophet Mohammad (Peace be upon him).

4. Kind words affect people greatly. They will be more effective if they were said by a close person such as the father. Luqman has used these kind words to advise his son and preach him. His words had a great effect on his son and on many people after that.

5. In our religion, Islam, the personal possessions are kept. No one can take other's possessions without asking permission. This is the Islamic doctrine in keeping rights and possessions.

6. Our prophet, Mohammad (Peace be upon him) said that you cannot obey anyone in any matter if this matter comes against Allah's orders. Ibrahim advises his father, Azar, to follow the right path using a kind way quietly and politely, but when the father refuses the advice, the son leaves his father and does not follow the wrong path of his father because it comes against Allah's orders.

7-In terms of Iraqi politeness system, politeness is usually indicated by the use of negative face expressions. This means that indirectness is employed to show respect and politeness towards the hearer. Moreover, the combinations of social factors have a strong effect on the speaker's selection of politeness strategy.

4.2. Suggestions for Further Research

As a result of what has been concluded and resulted from this research, the researchers suggest studying the following:

1-The role of politeness in making the first impression of the teacher about the students.

2-The absence of formal and polite expressions in speaking among the students of universities: reasons and results (social results).

3-A comparison between what politeness means for urban and for rural societies.

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Appendix

Some more Translations of the Qur'anic Texts found in Section Three

1_Short Texts

Text One:

1_Moses said to him, ' May I follow thee on condition that thou teach me some of the guidance which thou hast been taught ?' (Ahmadiyya Muslim community, 1995-2005)

2_Moses said to him, "shall I follow thee that thou teach me, for

guidance, of that which thou too has been taught?" (Rodwell, 1861)

Text Two:

1-He (Yusuf) said:"no blaming \ reproaching on you today, God forgives for you, and He (is) most merciful (of) the merciful."(Ahmed, M. and Ahmed, S.,1995:162)

2-He said: have no fear this day! May Allah forgive you, and He is the Most Merciful of those who show mercy (Pickthal, 1930:74) .

Text Three:

1-O believers, do not raise your voices above the prophet's voice, nor be loud in your speech to him, as you are loud to one another, lest your works go waste and you do not perceive (Ayub, unknown year).

2-Believers, do not raise your voices above the voice of the prophet, nor speak loudly to him as you do to one another lest your works should be annulled (Qarib&Darwish, 2001).

2_Long Texts

Text One:

1-"And (remember) when Luqman said unto his son, when he was exhorting him: O my dear son! Ascribe no partners unto Allah. Lo! to ascribe partners (unto Him) is a tremendous wrong * And We have enjoined upon man concerning his parents. His mother beareth him in weakness upon weakness, and his weaning is in two years. Give thanks unto Me and unto thy parents. Unto Me is the journeying * But if they strive you with thee to make thee ascribe unto Me as partner that of which thou hast no knowledge, then obey them not. Consort with them in the world kindly, and follow the path of him who repenteth unto Me. Then unto Me will be your return, and I shall tell you what ye [you] used to do * ... Turn not thy cheek in scorn towards folk, nor walk with pertness the land. Lo! Allah loveth not each braggart boaster * Be modest in thy bearing and subdue thy voice. Lo! in harshest of all voices is the voice of the ass [asses] *" (Pickthal, 1930:131)

2-Thus Luqman told his son as he was instructing him: "My dear son, do not associate anything [in your worship] of God... Association is such a serious wrong!"* (We have commissioned (every) man to [look after] his parents : his mother bears him with one fainting spell after another fainting spell, while his weaning takes two years. Thank Me as well as your parents ; towards Me lies the goal.* Yet if either of them should strive to make you associate anything with Me which you have no knowledge about, do not obey them although you should (still) keep

company with both of them properly during [their life in] this world. Follow the way of anyone who feels concerned about Me. Then to Me will be your return and I shall notify you about whatever you have been doing.) * ... Do not sneer down your cheek at other men nor walk brashly around the earth : God does not love every swaggering boaster.* Act modestly in the way you walk, and lower your voice : the ugliest sound is a donkey's voice!* (Irving, T.B., 2002)

3-(Remember) when Luqman counseled his son: "O son, do not associate any one with God. To associate others with God is a grievous wrong."* We have committed man about his parents. His mother carries him in her womb in weakness and debility, weaning him in two years. So he should be grateful to Me and his parents. To Me is the journeying back. * If they try to force you to associate with Me that of which you have no knowledge, do not obey them. Live with them honorably in the world, but follow the way of him who turns to Me. Your returning is to me in the end, when I will tell you what you did.* ... Do not hold men in contempt, and do not walk with hauteur on the earth. Verily God does not like the proud and boastful.* Be moderate in your bearing and keep your voice low. Surely the most repulsive voice is the donkey's."* (Ali, Ahmed, 2003)

Text Two:

1-"O you who believe! Enter not houses other than your own, until you have asked permission, and greeted those in them; that is better for you, in order that you may remember * And if you find no one therein, still, enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you. And Allah is All-Knower of what you do* There is no sin on you that you enter (without taking permission) houses uninhabited (i.e. not possessed by anybody), (when) you have an interest in them. And Allah has knowledge of what you reveal and what you conceal." (AlHilali & Khan,1417 A.H.:470).

2- You, you those who believed, do not enter houses \ homes other than your houses \ homes until you perceive (seek permission), and you greet on (to) its family \ people , that (is) best for you , may be \ perhaps you mention \ remember.* So if you did not find in it anyone, so do not enter it until (it) be permitted \ allowed for you, and if (it) said to you: "Return." So return, it is

more pure \ correct for you , and God (is) with what you make \ do knowledgeable.* An offense \ guilt \ sin is not on you that you enter houses \ homes not resided in \ inhabited, in it (is) enjoyment for you, and God knows what you show, and what you hide \ conceal.* (Ahmed, M. & Ahmed, S., 1995:246)

3- O you who believe !enter not houses other than your own houses, until you have asked permission and saluted their inmates. This is better for you that you may be mindful.* But if you find no one therein, enter them not, until permission is given to you; and if it is said to you, Go back, then go back; this is purer for you. And Allah is Knower of what you do.*It is no sin for you to enter uninhabited houses wherein you have your necessities. And Allah knows what you do openly and what you hide.* (Ali, M., 1917:301-302)

Text Three:

1- When he (Ibrahim-Abraham) said to his father: "O my father! why do you worship that which hears not, sees not and cannot avail you in anything?"* O my father! Verily there has come to me of the knowledge that which came not unto you, so follow me, I will guide you to the Straight Path.* O my father! worship not Shaitân (Satan). Verily Shaitân (Satan) has been a rebel against the Most Gracious (Allâh).* O my father! Verily I fear lest a torment from the Most Gracious (Allah) should overtake you, so that you become a companion of Shaitân (Satan) (in the Hell-fire).* He (the father) said:"Do you reject my gods, O Ibrâhim (Abraham)? If you stop not(this), I will indeed stone you. So get away from me safely(before I punish you)".* Ibrâhim (Abraham) said: "Peace be on you! I will ask Forgiveness of my Lord for you. Verily He is unto me Ever Most Gracious."* (AlHilali&Khan, 1417 A.H.: 406 – 407)

2- When he said unto his father: O my father! Why worshippeth thou that which beareth not nor seeth, nor can in aught avail thee?* O my father! Lo! there hath come unto me of knowledge that which came not unto thee. So follow me, and I will lead thee on a right path.* O my father! Serve not the devil. Lo! the devil is a rebel unto the Beneficent.* O my father! Lo! I fear lest a punishment from the Beneficent overtake thee so that thou become a comrade of the devil.* He said: Rejectest thou my gods, O Abraham? If thou cease not, I shall surely stone thee. Depart from me a long while!* He said: Peace be unto thee! I shall ask forgiveness of my Lord for thee, Lo! He was ever gracious unto me.*

(Pickthal, 1930:95)

3- When he told his father: "My father, why do you worship something that neither hears nor perceives [anything], and does not benefit you in any way?"* My father, I have been given some knowledge which has not come to you, so follow me: I'll guide you a long a Level Road.* My father, do not serve Satan! Satan was defiant towards the Mercy giving.* My father, I fear lest some torment from the Mercy-giving should afflict you, and you become a partisan of Satan."* He said: "Do you dislike my gods, Abraham? If you do not stop, I will cast you out. Leave me alone as soon as you can!"* He said: "Peace be upon you! I will seek forgiveness for you from my Lord; He has been so Gracious towards me."* (Irving, 2002).