

**Extending Im/Politeness Strategies to Qura'nic Discourse:
Surat Yusuf as an Example**

By:

Abeer Hussein Youssef Ahmed

Lecturer at Dept. of English, the New Valley Faculty of Arts

1-Abstract:

Surat Yusuf is full of beautiful discourses. There is the discourse of intimacy between the father (Jacob) and Yusuf (PBUH). Also, the discourse of evil and conspiring between Yusuf's brothers, the discourse between father and sons, the vague discourse from sons to their father, the adaptation discourse from Al-Aziz (king of Egypt) to his wife, the seduction discourse, the justice discourse, conversation among women of the city and seduction discourse again and the discourse of administration of the vaults from Al-Aziz (king of Egypt) to Yusuf (PBUH) are found in this Surat. So, this study aims to explore the use of im/politeness strategies in this Surat. More specifically, the study aims at exploring which strategies are the most used throughout the Surat. By analyzing these dialogues in the Surat, the researcher tries to find the im/politeness strategies in these dialogues and the reasons behind preferring the use of one strategy over another. Moreover, the researcher reveals the speech acts used in each utterance. The data are discussed in the light of Searle's (1969) Speech Act theory, Brown and Levinson's (1987) Politeness theory and Culpeper's (1996) theory of impoliteness. It is interesting to note that speech act theory is helpful to reveal the intended meaning of the speaker. In addition, im/politeness approaches give an insight into the speaker's ideology within the Qura'nic discourses. This study reveals that there are some factors like power, distance and status play the most crucial role in choosing one strategy over the others.

Key words: Politeness, impoliteness, Surat Yusuf, Speech Acts.

إمتداد إستراتيجيات الكياسة وعدم اللباقة للخطاب القرآني: سورة يوسف إنموذجًا

الملخص العربي

يوجد بسورة يوسف عليّة السلام جماليات الخطاب القرآني. فهناك العديد من الحوارات الموجودة في تلك السورة فهناك خطاب المودة والرحمة بين الاب و ابنة يوسف عليّة السلام. وهناك خطاب الشر والتأمر بين أخوة يوسف. وهناك خطاب بين الأب و أبنائه و الخطاب الزائف بين الأبناء لأبيهم و أيضا خطاب التبنى من العزيز ملك مصر لأمرأته. وهناك خطاب الغواية من إمراة العزيز لنبي الله يوسف عليّة السلام. و خطاب العدالة و براءة يوسف عليّة السلام. و أيضا الحوار الذي دار بين النسوة في المدينة. و خطاب الغواية مرة أخرى و أيضا خطاب تولى يوسف لخزانن الأرض من العزيز ملك مصر ليوسف عليّة السلام. فلذلك تهدف تلك الدراسة لإستجلاء إستراتيجيات الكياسة و عم اللباقة التي ذكرت بتلك السورة واي من تلك الإستراتيجيات موجودة خلال تلك الحوارات و اسباب وجود إستراتيجية عن غيرها، و تظهر الدراسة الأفعال الكلامية الموجودة بالسورة. و تستخدم الدراسة نظرية (Searle's (1969 للأفعال الكلامية و نظرية الكياسة (Brown and Levinson's (1987 و نظرية عدم اللباقة (Culpeper's (1996، و تظهر الدراسة كيف ان الأفعال الكلامية تساعد في إظهار نوايا المتحدث بالإضافة إلى أن إستراتيجيات اللباقة وعدم الكياسة تساهم في إظهار ايديولوجية المتحدث داخل الخطاب القرآني. و تظهر الدراسة أن هناك بعض العوامل كالقوة و المكانة الإجتماعية و رغبة المتحدث في ترك مساحة للحوار لكي تلعب الدور الأكبر في إستجلاء إستراتيجية معينة من إستراتيجيات اللباقة و عدم الكياسة عن الأخرى.

1- Research Questions:

This study applies the im/politeness theory and speech act theory to Qura'nic discourses found in Surat Yusuf. So this study attempts to answer the following questions:

- 1- What are the basic types of speech acts found in Surat Yusuf?
- 2- To what extent does the speech act theory help to achieve the intended meaning of the speaker?
- 3- What are the basic politeness strategies found in Surat Yusuf?
- 4- What are the basic impoliteness strategies found in Surat Yusuf?
- 5- What are the factors that determine the choice of each im/politeness strategy?
- 6- To what extent does the use of speech act theory as well as im/politeness elements reflect the ideology of the speaker?
- 7- Which factors may affect the use of one im/politeness strategy over another in Surat Yusuf?

2- Methodology:

The study deals with the Qur'anic discourses through the interpretation of Muhammad Abdel Haleem. First, in separate tables the linguistic means of the illocutionary forces of speech acts are presented. These tables contain the syntactic structure of the main acts, the participants, the type of speech act and the illocutionary force used. The researcher determines whether the acts are direct or indirect. Second, the researcher draws tables which determine the politeness strategies used in this Surat. The tables contain the type of im/politeness strategies used by each speaker. The researcher will shed light on the main part in the verse in which such strategies are used. There are many tables to determine the number of occurrences to the speech acts and im/politeness strategies.

3- Theoretical Framework:

4-1- Speech Act Theory:

According to Searle (1969: 21), "the speech act is the minimal unit of communication". Mey (1993: 111-12) defines speech acts as "actions that happen in the world and bring about a change in the existing state of affairs". Also Schiffrin (1994: 49) mentions that speech act theory depends on the fact that 'the basic belief that language is used to perform actions'. In (Lam, 2009, p. 9), there are two types: illocutionary act and a locutionary act. The act which means saying something is the locutionary one; on the contrary the act which urges speakers to do something is the illocutionary act. According to Searle, (1969, p. 23), there are three main different acts which any speaker performs during the utterance of any sentence:

- a) **Uttering words (morphemes, sentences) = performing utterance acts.**
- b) **Referring and predicating = performing propositional act.**
- c) **Stating, questioning, commanding, promising = performing illocutionary acts.**

According to Leech (1980: 105), pragmatics is concerned with the communication between speaker and hearer. Pragmatics search for what is in the speaker's mind and what is the assumption of hearers toward what is in the mind of speaker. Searle (1969: 3) classifies five major categories of illocutionary acts:

1. **Representatives / Assertives:** they are assertions which are used to describe some state of affairs. Subtypes of Assertive are: suggesting, swearing, boasting, claiming, concluding, statements. They can be either true or false.
2. **Directives:** these speech acts try to get the hearer to do an action. These include: asking, ordering, requesting, inviting, advising, begging, commands, requests, invitations, dares, challenges and so on.
3. **Commissives:** these acts try to commit the speaker to do something in the future. These acts put an obligation on the speaker. They may be in the form of promising offering, vowing, betting, opposing, and threatening.
4. **Expressives:** these acts express how speaker feel or the emotional state of the speaker toward some actions or situations. It indicates the psychological state of mind or attitude of the speaker. It includes greetings, apologies, congratulations, condolences, welcoming, deploring and expressions of giving thanks.
5. **Declaratives or performatives:** these acts bring the state of affairs that they call or name. Sub-types are blessings, christenings, weddings, firing and soon.

4-2- Direct and Indirect Speech Acts:

According to Searle (1979: 30), an illocutionary act may be used indirectly to perform another illocutionary act. In Kaburise (2011: 80 – 81) indirect speech act is defined as an utterance in which a primary act is determined and performed by another literal act. It is interesting to note that the concept of indirect speech is determined by the notion of 'literal force', that is, illocutionary acts are gathered into sentence forms and performative verbs. In Neff (1998: 356), the classification of Searle to the speech acts play a specific role in the speech process. It is the delectation act which ranks the powerful speech act. According to Lam (2009: 10 – 11), when the illocutionary act is compatible with syntactic or structural

form of the utterance, this utterance is classified as direct. For example when a directive is issued using an imperative syntactic form, we will consider it direct. On the contrary, if we use an interrogative syntactic form to indicate a directive (illocutionary act), so, this act is considered indirect.

In Lin (2005: 18) Searle defines direct speech acts as utterances in which the sentence meaning or the propositional content of an utterance is matched with the speaker meaning or what the speaker intends to convey or accomplish. For example a speaker may say “can you reach the salt?” and this is not a question but it is considered a request that urges the hearer to pass the salt. Searle (1979: 48) also mentions that “the chief motivation for using indirect forms is politeness”. Using “can you” form as a request instead of using an imperative indicates that the speaker does not want to impose on the hearer and also he wants to give the hearer the chance to refuse. In Upadhyay (1998: 19), speech act theory has a great contribution to the study of linguistic politeness as it determines and identifies the various illocutionary acts used in various conversations. This means that speech acts can be determined by their illocutionary force and in the application of felicity conditions.

4-3- Declarative Sentences:

Allan (2014: 206) mentions that there is a relationship between the sentence type and illocutionary force. The speaker may perform various types of speech acts through using a declarative sentence.

a- Directive:

1. I ask you to tell me your name. (Question)
2. Come to the meeting on Thursday.

b- Expressives:

Example: I’m sorry. I missed the meeting last Thursday

c- Commisives:

1. (I promise that). I’ll help you (promise)

4-4- Interrogative Sentences:

Allan (2014: 207) mentions that interrogative sentence is an invitation to “H to comply in performing some act”.

4-5- Imperative Sentences:

Searle (1979: 13) mentions that interrogatives and imperatives are alike. They belong to a wider category of directives which try to convince the hearer to do something to the speaker. Alexander (1997: 185) puts a list of imperatives which have various functions:

Orders:

Clean the room

Warning:

Stop talking

Request:

Please, clean the room

Offers:

Have a drink

Advice:

Go home if you feel sick

Direction:

Turn left

4-6- Politeness:

Lakoff (1973: 64) mentions that politeness is considered a form of behaviour that is developed in communities or societies to reduce the personal interaction and to reduce the friction within societies. Also Leech's (1983) politeness principles indicate that human interaction falls between two types polite or impolite communicative acts. He confirms at the social balance and friendly relations and tries to establish links between the utterance and its social goals. Lakoff (1973: 296) gives two basic rules to the pragmatic competence.

1. Be clear.

2. Be polite

In general Lakoff (1989b: 34) defines politeness as "... a system of interpersonal relations designed to facilitate interaction by minimizing the potential for conflict and confrontation inherent in all human interchange".

In Letterkunde (1999: 15) Leech's definition of politeness differs from Lakoff, in that his politeness principle depends on minimizing the expression of impolite beliefs and maximizing the expression of polite beliefs. He means that impolite beliefs are considered unfavorable to the hearer, while polite beliefs are the most favorable ones to them. Leech (1983: 83) also mentions that there are some illocutionary acts (e. g. orders) which are considered impolite and others (e. g. offers) which are considered polite. Mey (2001: 80) refuses his view because speakers have different social positions which mean that they have different politeness values for individual cases. He believes that the use of politeness exists completely within the social hierarchy such as the school, the military and religious communities. So Mey criticizes Leech's view that some illocutions (e. g. orders) are considered impolite and others (e. g. offers) are considered polite. And also Young (1994: 18) interprets the theory of politeness as being about "universal principles of sociability". In Al-Ghizizi (2018: 35) the theory of politeness assumes that speech acts threaten the face of the hearer or the speaker. So, politeness strategies are helpful in redressing those face threatening acts which occur by the use of requests, offers or compliments.

4-6-1- Brown and Levinson's Linguistic Politeness Theory:

In Al- Ghizzi's (2018: 35) politeness theory is considered a major issue in pragmatic research, particularly since 1987 when Brown &

Levinson confirmed that politeness or impoliteness existed in different societies by their use of language, and that politeness has major types: positive (requiring people to show interest or respect to what other people need, desire or stand for), or negative (requiring that one person gives some freedom, some physical or psychological space to the other people and he also apologizes or requests permission before that freedom. Watts (2005: xiii) defines politeness as a quality of interaction. This quality is due to a change over time and a cross cultural space. So there is no basic criterion to determine the *lexeme* polite because it changes over time and from one culture to another. Locher and Watts (2005: 10) mention that Brown and Levinson's theory of politeness is considered a theory of facework. The theory deals with the mitigation of face-threatening acts. The theory of Brown and Levinson's (1987) depend on Searle's speech act theory and Goffman's notion of face work. Goffman (1967: 5) defines face as "the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact". Goffman also mentions that face is considered the self-image of the person that is needed to be approved in the society. A person shares this image with other people and makes a good showing for himself. In Eshreth (2019: 686), it is mentioned that the theory of politeness enables us to consider the phenomenon of politeness as a fundamental aspect of the human interaction. It gives us an insight into human behavior. In Letterkunde (1999: 12), the theory of politeness claims that speech acts threaten face wants, so the politeness strategies help to redress those face-threats.

4-6-2- Brown and Levinson's Strategies:

According to Brown and Levinson (1987: 61), the definition of face as the public self-image and the division of face into two types: negative and positive leads to introduce the politeness strategies. They define the two aspects as follows:

- a- **Negative face:** it is the basic claim that a person is free from imposition and has a freedom of action.
- b- **Positive face:** it is the positive self-image of the person. This self-image or personality is consistent which is claimed by interactants. It also includes the desire that this self-image be appreciated and approved of.

Brown (1995: 169), in particular, notes:

Politeness inheres not informs, but in the attribution of polite intentions, and linguistic forms are only part of the evidence interlocutors use to assess utterances and infer polite intentions ... (interlocutors) must continuously work at

inferring each other's intentions, including whether or not politeness is intended.

Brown and Levinson suggest four types of politeness strategy. These strategies cover the needs of all human and deal with face threatening acts (FTA). Brown and Levinson present some important factors that are claimed to minimize the threat of a FTA. According to Brown & Levinson (1987: 74 – 76), the weight of face-threatening act is determined depending on three social variables; the social distance between speaker and hearer, the measure or the amount of power that the hearer has over the speaker which means the relative power between the participants. It is also determined by the absolute 'ranking' of imposition in the particular culture.

Weightiness of an FTA is determined as follows (1987: 76):

$$W = D (S, H) + P (H, S) + R$$

This formula covers the seriousness of face threatening acts. The politeness strategies are:

(1) Bald on Record:

Brown & Levinson (1987: 69) mention that this strategy when the speaker is not afraid of the hearer or his /her penalty, this may occur when the speaker is in a superior position. Cole (1988: 72) mentions that Bald-on-record strategies which are used to accomplish a face – threatening act, occurs in situations in which the speaker wants the face-threatening act more than the speaker wants to maintain the hearer's face. Bald-on-record is used for example in the plain imperative. In Lin (2005: 33) bald-on-record strategy is used when a speaker gives importance to communicate a face-threatening act rather than to maintain and preserve the hearer's face.

(2) Positive Politeness Strategies:

Brown and Levinson (1987: 70) mention that this strategy is used when the speaker wants the hearer's positive face to be satisfied. This strategy is used by the speaker to express intimacy and show some kind of closeness to hearer. In Abdurrahman (2007: 44) positive politeness strategies are used when the speaker realizes that the hearer has a desire to be respected, and confirms at their friendly relationship and expresses group reciprocity. Also in Hart (2000: 74) positive politeness seeks to redress the hearer's positive face. This will happen through indicating to the hearer that his wants are desirable. This redress allows the hearer to know that the speaker has similar wants. So according to Brown & Levinson (1987: 103) positive politeness strategies are linguistic means used in interactions where the participants show their intimacy and admiration to each other's personality, and express their common wants

and knowledge. A list of positive politeness super strategies are presented: (Brown & Levinson, 1987).

- 1- Notice; attend to H (his interests, wants, needs, goods). According to Brown and Levinson (1987) this strategy puts Hearer's interest into consideration.
- 2- Exaggerate (interest, approval, sympathy with H). In Cole (1988: 45) in this strategy the speaker exaggerates S's interest, approval and sympathy with the addressee.
- 3- Intensify interest to H, in this strategy the speaker tries to make his/her part of the conversation more exciting or interesting Col (1988: 45).
- 4- Use in group identity markers. In Cole (1988: 47), speakers identify themselves by the use of address forms or the use of the second person plural pronoun.
- 5- Seek agreement. According to Brown & Levinson (1987: 112) the speaker tries to find all the possible ways in which agreement with the addressee can be found.
- 6- Avoid disagreement. According to Hart (2000: 78), this strategy is related to seek agreement. In this strategy the speaker wants to agree or at least appear to agree with the addressee.
- 7- Presuppose/ raise/ assert common ground.
- 8- Joke.
- 9- Assert or presuppose S's knowledge and concern for H's wants.
- 10- Offer, promise.
- 11- Be optimistic. According to Hart (2000: 80) this strategy implies cooperation by H with S and vice Versa.
- 12- Include both S and H in the activity. According to Hart (2000: 80), this strategy uses the inclusive 'we' when the speaker is saying 'you' or 'me'.
- 13- Give (or ask for) reasons. In Cole (1988: 54), giving or ask for reasons include H in the logic of a face-threatening act.
- 14- Assume or assert reciprocity.
- 15- Give gifts to H's goods, sympathy, understanding or cooperation. In this strategy the speaker fulfill some want of the addressee Hart (2000: 81).

(3) Negative Politeness Super-Strategy:

According to Brown & Levinson (1987: 70), the speaker uses negative politeness when he wants to redress H's negative face, "his basic want to maintain claims of territory and self-determination". By employing this strategy, the speaker impedes on the hearer's negative-face wants or attention and interferes with his freedom of action. In Abdurrahman (2007: 44) by using negative politeness the speaker recognizes needs for

respect. So Brown and Levinson (1987: 129) define negative politeness as “redressive action addressed to the addressee’s negative face: his want to have his freedom of action unhindered and his attention unimpeded”: A list of negative politeness super-strategy is introduced:

1. **Be conventionally indirect.**
2. **Question, hedge:** in this strategy the speaker tries to minimize the threat towards the addressee. According to Hart (2000: 84), this strategy “redresses H’s want not to be forced into anything and provides him with an out by avoiding any assumptions or assumptions about H’s willingness to carry out the FTA.
3. **Be pessimistic.**
4. **Minimize the imposition.**
5. **Give deference.**
6. **Apologize.** Hart (2000: 90), this strategy tells the addressee that speaker recognizes the imposition and intends to offer redress by making amends for the FTA.
7. **Impersonalize S and H: Avoid I and you.**
8. **State the FTA as a general rule.**
9. **Nominalize.**
10. **Go on record as incurring a debt, or as not indebting H.** (1987:131)

(4) Off-Record strategies:

According to Brown and Levinson (1987: 214), off-record is to say something indirectly. If a speaker decides to do the FTA off-record, his intentions are not explained directly. So as is mentioned in Lin (2005: 37) off-record strategies is considered the most polite way of communicating a face-threatening act. By using this strategy, more than one communicative intention could be attributed to the act. Levinson (1987) argues that the only way to do off-record strategies is by flouting Grice’s Maxims. Brown and Levinson have mentioned some of these strategies (1987: 214):

- 1- **Give hints:** in this strategy the relevance maxim is violated. This strategy urges H to search for what the basic cause of such an utterance, (Cole, 1988: 67).
- 2- **Give association clues.**
- 3- **Presuppose.**
- 4- **Understate.**
- 5- **Overstate.**
- 6- **Use tautologies.**
- 7- **Use contradictions.**
- 8- **Be ironic.**

9- Use metaphors.

10- Use rhetorical questions.

11- Be ambiguous.

12- Be vague.

13- Over-generalize.

14- **Displace H:** In this strategy the speaker may address the FTA to someone who wouldn't be threatened by it and hope that the addressee will realize that it is really addressed to her/him, (Cole 1988: 71).

15- Be incomplete, use ellipsis.

4-7- Impoliteness:

Culpeper (2011: 19) mentions that we may indicate that S is impolite when he/she aims at making “face-attack” or when the hearer remarks that the speaker's behavior as intentionally or deliberately face-attacking. Sell (2005: 114) mentions that impoliteness in language use appears in social interaction and communication. When participants establish bad social interaction and reputation with others, impoliteness emerges in this interaction. Locher and Watts (2005: 81) define impoliteness as “breaches of norms that are negatively evaluated by interactants according to their expectation frames” Goffman (1967: 5) mentions that impoliteness intends to cause the ‘face loss’ in the communicative behaviour. ‘Face loss’ also involves a paradox or conflict of interests as the speaker wishes in order to degrade or devalue ‘the positive social value’. Locher and Bousfield (2008: 3) define impoliteness as any behavior which attacks or aggravates face in a given situation. Mills (2005: 268) also defines impoliteness as any linguistic behaviour which attacks one's social face. This behaviour intends to threaten the hearer's face and status. Culpeper (1996: 355- 8) puts a theory of impoliteness which contains five strategies. These strategies are parallel to Brown and Levinson's politeness strategies: Culpeper's impoliteness strategies are opposite, they intend to attack face while politeness strategies try to save face. These strategies are illustrated below:

1. **Bald on record impoliteness:** these strategies intend to attack the hearer's face in a direct, unambiguous and concise way in given circumstances where face is considered irrelevant or minimised.
2. **Positive impoliteness:** these are strategies designed to damage the addressee's positive face wants (i. e. the desire to be approved of or appreciated). These strategies include ‘ignoring the other’, ‘excluding the other from the activity’, dissociating from the other, ‘be disinterested, unconcerned, unsympathetic’, ‘using inappropriate identity markers’, ‘using obscure or secretive

language', 'Seeking disagreement', 'using taboo words', 'calling the other names' and 'making the other feel uncomfortable'.

3. **Negative impoliteness:** these strategies are designed to attack and damage the addressees negative face wants (i. e. the desire for not imposing or freedom of action). Examples include 'frightening the other', 'condescending, scorning or ridiculing', 'invading the other's space', 'explicitly associating the other with a negative aspect', 'putting the other's indebtedness on record.
4. **Sarcasm or mock politeness:** these strategies are designed to use politeness strategies insincerely. So they are obviously insincere. In Elnagar (2016: 5) Sarcasm means "to mock politeness for social disharmony".
5. **Withhold politeness:** these strategies occur when politeness work is expected and there will be silence or failing to act. For example, when somebody gives you a present and you fail to thank him. This may be taken as deliberate impoliteness, (Culperer, 1996: 355 – 8).

4- Data Analysis:

5-1- Speech Acts:

The researcher took the verses from 4 to 100. The researcher focuses on verses of the participants under the study Yusuf (PBUH), brothers of Yusuf, Jacob- woman of Al-Aziz, Al-Aziz (king of Egypt) and women of the city .Some verses contain two or three utterances with different participants. There are 138 utterances.

Table (1): Speech Act and Illocutionary Force in Surat Yusuf

No. verse	participant	Speech Act	Direct/ Indirect	Illocutionary Force	Main Act	Purpose	Syntactic Structure
4	Yusuf	Representative	Direct	Claiming	Joseph said to his father, 'Father, I dreamed of eleven stars and the sun and the moon: I saw them all bow down before me.'	To describe some state of affairs	Declarative
5	Yusuf Father	Directive	Direct	Advising	and he replied, 'My son, tell your brothers nothing of this dream, or they may plot to harm you—Satan is man's sworn enemy.'	To try to get the addressee to do something	Negative Imperative
6	Yusuf Father	Directive	Direct	Advising	This is about how your Lord will choose you, teach you to interpret dreams, and perfect His blessing on you and the House of Jacob, just as He perfected it earlier on your forefathers Abraham and Isaac: your Lord is all knowing and wise.'	To try to get the addressee to do something	Declarative

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No. verse	participant	Speech Act	Direct/ Indirect	Illocutionary Force	Main Act	Purpose	Syntactic Structure
8	Brothers of Yusuf	Representative	Direct	Claiming	The brothers said [to each other], 'Although we are many, Joseph and his brother are dearer to our father than we are—our father is clearly in the wrong.'	To describe some state of affairs	Declarative
9	One of Brothers of Yusuf	Directive	Direct	Order	[One of them said], 'Kill Joseph or banish him to another land, and your father's attention will be free to turn to you. After that you can be righteous'	To try to get the addressee to do something	Imperative
10	One of Brothers of Yusuf	Directive	Direct	Order	[Another of them] said, 'Do not kill Joseph, but, if you must, throw him into the hidden depths of a well where some caravan may pick him up.'	To try to get the addressee to do something	Imperative
11	Brothers of Yusuf	Directive	Indirect	Asking	They said to their father, 'Why do you not trust us with Joseph?'	To try to get the addressee to do something	Interrogative
12	Brothers of Yusuf	Directive	Direct	Order	Send him with us tomorrow and he will enjoy himself and play—we will take good care of him.'	To try to get the addressee to do something	Imperative

No. verse	participant	Speech Act	Direct/ Indirect	Illocutionary Force	Main Act	Purpose	Syntactic Structure
13	Yusuf Father	Expressive	Direct	Apology and expression of refusal	He replied, 'The thought of you taking him away with you worries me: I am afraid a wolf may eat him when you are not paying attention.'	To express the emotional state of the speaker	Declarative
14	Brothers of Yusuf	Representative	Direct	Claiming	They said, 'If a wolf were to eat him when there are so many of us, we would truly be losers!'	To describe some state of affairs	Declarative
17	Brothers of Yusuf	Representative	Direct	Claiming	They said, 'We went off racing one another, leaving Joseph behind with our things, and a wolf ate him. You will not believe us, though we are telling the truth!'	To describe some state of affairs	Declarative

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No.verse	participant	Speech Act	Direct/Indirect	Illocutionary Force	Main Act	Purpose	Syntactic Structure
18	Yusuf Father	Expressive	Direct		He cried, 'No! Your souls have prompted you to do wrong! But it is best to be patient: from God alone I seek help to bear what you are saying.'	To express the emotional state of the speaker	Declarative
21	AL-Aziz King of Egypt	Directive	Direct	Order	The Egyptian who bought him said to his wife, 'Look after him well! He may be useful to us, or we may adopt him as a son.'	To try to get the addressee to do something	Imperative
23	Woman of Al-Aziz	Directive	Direct	Order	The woman in whose house he was living tried to seduce him: she bolted the doors and said, 'Come to me.'	To try to get the addressee to do something	Imperative
23	Yusuf	Declarative or Informative	Indirect	Blessings	and he replied, 'God forbid! My master has been good to me; wrongdoers never prosper.'	To change the status of some entity	Exclamative
25	Woman of Al-Aziz	Directive	Direct	Asking	She said, 'What, other than prison or painful punishment, should be the reward of someone who tried to dishonour your wife?'	To try to get the addressee to do something	Interrogative

No.verse	participant	Speech Act	Direct/Indirect	Illocutionary Force	Main Act	Purpose	Syntactic Structure
26	Yusuf	Representative	Direct	Claiming	but he said, 'She tried to seduce me.'	To describe some state of affairs	Declarative
30	Women of the city	Expressive	Direct	Deploring	Some women of the city said, 'The governor's wife is trying to seduce her slave! Love for him consumes her heart! It is clear to us that she has gone astray.'	To express how the speaker feel about the situation	Declarative
31	Woman of Al-Aziz	Directive	Direct	order	She said to Joseph, 'Come out and show yourself to them!'	To try to get the addressee to do something	Imperative
31	Women of the city	Expressive	Direct	Expression of exclamation	, 'Great God!	To express how the speaker feel about the situation	Exclamative

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No. verse	participant	Speech Act	Direct/ Indirect	Illocutionary Force	Main Act	Purpose	Syntactic Structure
31	Women of the city	Representative	Direct	claiming	He cannot be mortal! He must be a precious angel!	To describe some state of affairs	Declarative
32	Woman of Al-Aziz	Representative	Direct	claiming	This is the one you blamed me for. I tried to seduce him and he wanted to remain chaste,	To describe some state of affairs	Declarative
32	Women of Al-Aziz	Directive	Direct	order	but if he does not do what I command now, he will be put in prison and degraded.	To try to get the addressee to do something	Declarative
33	Yusuf	Directive	Direct	request	Joseph said, 'My Lord! I would prefer prison to what these women are calling me to do. If You do not protect me from their treachery ,	To try to get the addressee to do something	Declarative

No. verse	Participant	Speech Act	Direct/ Indirect	Illocutionary Force	Main Act	Purpose	Syntactic Structure
33	Yusuf	Expressive	Direct	deploring	I shall yield to them and do wrong,'	To express the emotional state of the speaker	Declarative
36	Two young men (servants)	Representative	Direct	claiming	Two young men went into prison alongside him. One of them said, 'I dreamed that I was pressing grapes'; the other said, 'I dreamed that I was carrying bread on my head and that the birds were eating it.'	To describe some state of affairs	Declarative
37	Yusuf	Representative	Direct	claiming	He said, 'I can tell you what this means before any meal arrives: this is part of what my Lord has taught me. I reject the faith of those who disbelieve in God and deny the life to come,	To describe some state of affairs	Declarative
38	Yusuf	Representative	Direct	boasting	and I follow the faith of my forefathers Abraham, Isaac, and Jacob. Because of God's grace to us and to	To describe some state of affairs	Declarative

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					all mankind, we would never worship anything besides God,		
39	Yusuf	Directive	Direct	asking	Fellow prisoners, would many diverse gods be better than God the One, the All Powerful? [No indeed!]	To try to get the addressee to do something	Yes/No Interrogative
40	Yusuf	Representative	Direct	claiming	All those you worship instead of Him are mere names you and your forefathers have invented, names for which God has sent down no sanction. Authority belongs to God alone, and He orders you to worship none but Him: this is the true faith, though most people do not realize it.	To describe some state of affairs	Rhetorical Interrogative
41	Yusuf	Representative	Direct	concluding	Fellow prisoners, one of you will serve his master with wine; the other will be crucified and the birds will peck at his head. That is the end of the matter on which you asked my opinion.'	To describe some state of affairs	Declarative
43	AL-Aziz King of Egypt	Representative	Direct	claiming	The king said, 'I dreamed about seven fat cows being eaten by seven lean ones; seven green ears of corn and [seven] others withered.	To describe some state of affairs	Declarative

No .	participant	Speech Act	Direct/ Indirect	Illocutionary Force	Main Act	Purpose	Syntactic Structure
43	AL-Aziz King of Egypt	Directive	Direct	order	Counselors , if you can interpret dreams, tell me the meaning of my dream.'	To try to get the addressee to do something	Imperative

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47	Yusuf	Representative	Direct	concluding	Joseph said, 'You will sow for seven consecutive years as usual. Store all that you reap, left in the ear, apart from the little you eat.'	To describe some state of affairs	Declarative
48	Yusuf	Representative	Direct	concluding	After that will come seven years of hardship which will consume all but a little of what you stored up for them	To describe some state of affairs	Declarative
49	Yusuf	Representative	Direct	concluding	after that will come a year when the people will have abundant rain and will press grapes.'	To describe some state of affairs	Declarative
50	AL-Aziz	Directive	Direct	order	The king said, 'Bring him to me,'	To try to get the addressee to do something	Imperative
50	Yusuf	Directive	Direct	order	Joseph, he said, 'Go back to your master	To try to get the addressee to do something	Imperative
50	Yusuf	Directive	Direct	asking	and ask him about what happened to those women who cut their hands-	To try to get the addressee to do something	Rhetorical Interrogative
51	AL-Aziz	Directive	Direct	asking	The king asked the women, 'What happened when you tried to seduce Joseph?'	To try to get the addressee to do something	Interrogative

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No. .verse	participant	Speech Act	Direct/ Indirect	Illocutionary Force	Main Act	Purpose	Syntactic Structure
51	Women of the city	Declarations	Direct	-	They said, 'God forbid! We know nothing bad of him!'	They change the state of the world in an immediate way	Declarative
51	Woman of Al-Aziz	Declarations	Direct	-	and the governor's wife said, 'Now the truth is out: it was I who tried to seduce him- he is an honest man.'	They change the state of the world in an immediate way	Declarative
52	Yusuf	Representative	Direct	concluding	Joseph said, 'This was] for my master to know that I did not betray him behind his back: God does not guide the mischief of the treacherous.'	To describe some state of affairs	Declarative
53	Woman of Al-Aziz	Expressive	Direct	Apology	I do not pretend to be blameless, for man's very soul incites him to evil unless my Lord shows mercy: He is most forgiving, most merciful.'	To express the emotional state of the speaker	Declarative
54	Al-Aziz	Directive	Direct	order	The king said, 'Bring him to me: I will have him serve me personally.'	To try to get the addressee to do something	Imperative
54	Al-Aziz	Expressive	Direct	Welcoming	'From now on you will have our trust and favour	To express the emotional state of the speaker	Declarative
55	Yusuf	Directive	Direct	order	Joseph said, 'Put me in charge of the nation's storehouses: I shall manage them prudently and carefully.'	To try to get the addressee to do something	Imperative
59	Yusuf	Directive	Direct	order	he said, 'Bring me the brother [you left with] your father! Have you not seen me giving generous measure and being the best of hosts?'	To try to get the addressee to do something	Imperative

No. .verse	participant	Speech Act	Direct/ Indirect	Illocutionary Force	Main Act	Purpose	Syntactic Structure
60	Yusuf	Commissive	Direct	threatening	You will have no more corn from me if you do not bring him to me, and you will not be permitted to approach me.'	To commit the speaker to do something	Declarative

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61	Brothers of Yusuf	Commissive	Direct	promising	They said, 'We shall do all we can to persuade his father to send him with us, indeed we shall'	To commit the speaker to do something	Declarative
62	Yusuf	Directive	Direct	order	Joseph said to his servants, 'Put their [traded] goods back into their saddlebags, so that they may recognize them when they go back to their family, and [be eager to] return.'	To try to get the addressee to do something	Imperative
63	Brothers of Yusuf	Directive	Direct	begging	they said, 'Father, we have been denied any more corn,	To try to get the addressee to do something	Declarative
63	Brothers of Yusuf	Directive	Direct	order	but send our brother back with us and we shall be given another measure. We shall guard him carefully.'	To try to get the addressee to do something	Imperative
64	Yusuf Father	Directive	Direct	asking	He said, 'Am I to entrust him to you as I did his brother before?'	To try to get the addressee to do something	YES/NO Interrogative
66	Yusuf Father	Directive	Direct	order	He said, 'I will never send him with you, not unless you swear by God that you will bring him back to me if that is humanly possible.'	To try to get the addressee to do something	Declarative
67	Yusuf Father	Directive	Direct	order	He said, 'My sons, do not enter all by one gate- use different gates.'	To try to get the addressee to do something	Negative Imperative

No. .verse	participant	Speech Act	Direct/ Indirect	Illocutionary Force	Main Act	Purpose	Syntactic Structure
67	Yusuf Father	Directive	Direct	order	But I cannot help you against the will of God: all power is in God's hands. I trust in Him; let everyone put their trust in Him.'	To try to get the addressee to do something	Imperative
69	Yusuf	Declarations	Direct	-	and said, 'I am your brother, so do not be saddened by their past actions,'	They change the state of the world in an immediate way	Declarative

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71	Brothers of Yusuf	Directive	Direct	asking	and they turned and said, 'What have you lost?'	To try to get the addressee to do something	Interrogative
73	Brothers of Yusuf	Representative	Direct	swearing	They said, 'By God! You must know that we did not come to make mischief in your land: we are no thieves.'	To describe some state of affairs	Declarative
74	Men of the King	Directive	Direct	asking	They asked them, 'And if we find that you are lying, what penalty shall we apply to you?'	To try to get the addressee to do something	Interrogative
75	Brothers of Yusuf	Representative	Direct	concluding	and they answered, 'The penalty will be [the enslavement of] the person in whose bag the cup is found: this is how we punish wrongdoers'	To describe some state of affairs	Declarative
77	Brothers of Yusuf	Expressive	Direct	deploring	[His brothers] said, 'If he is a thief then his brother was a thief before him.'	To express the emotional state of the speaker	Declarative
77	Yusuf	Commissive	Direct	threatening	He said, 'You are in a far worse situation'	To commit the speaker to do something	Declarative

No. .verse	participant	Speech Act	Direct/ Indirect	Illocutionary Force	Main Act	Purpose	Syntactic Structure
78	Brothers of Yusuf	Representative	Direct	Claiming	They said, 'Mighty governor, he has an elderly father.'	To describe some state of affairs	Declarative
78	Brothers of Yusuf	Representative	Direct	suggesting	Take one of us in his place. We can see that you are a very good man.'	To describe some state of affairs	Declarative
79	Al-Aziz	commissive	Direct	vowing	He replied, 'God forbid that we should take anyone other than the person on whom we found our property: that would be unjust of us.'	To commit the speaker to do something	Declarative

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80	One of Yusuf 's brothers(Robil)	Directive	Direct	asking	the eldest of them said, 'Do you not remember that your father took a solemn pledge from you in the name of God and before that you failed in your duty with regard to Joseph?'	To try to get the addressee to do something	Interrogative
80	One of Yusuf 's brothers(Robil)	Representative	Direct	swearing	I will not leave this land until my father gives me leave or God decides for me— He is the best decider	To describe some state of affairs	Declarative
81	One of Yusuf 's brothers(Robil)	Directive	Direct	order	so go back to your father and say, "Your son stole.	To try to get the addressee to do something	Imperative
81	One of Yusuf 's brothers(Robil)	Representative	Direct	claiming	We can only tell you what we saw.	To describe some state of affairs	Declarative
82	One of Yusuf 's brothers(Robil)	Directive	Direct	order	' Ask in the town where we have been; ask the people of the caravan we travelled with: we are telling the truth.'"	To try to get the addressee to do something	Declarative

No. .verse	participant	Speech Act	Direct/ Indirect	Illocutionary Force	Main Act	Purpose	Syntactic Structure
83	Yusuf Father	Expressive	indirect	deploring	Their father said, 'No! Your souls have prompted you to do wrong!'	To express the emotional state of the speaker	Rhetorical Interrogative Question
84	Yusuf Father	Expressive	indirect	deploring	and he turned away from them, saying, 'Alas for Joseph!'	To express the emotional state of the speaker	Exclamative

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85	Yusuf brothers	Directive	Direct	begging	They said, 'By God! You will ruin your health if you do not stop thinking of Joseph, or even die.'	To try to get the addressee to do something	Declarative
86	Yusuf Father	Expressive	Direct	deploring	He said, 'I plead my grief and sorrow before God. I have knowledge from God that you do not have.'	To express the emotional state of the speaker	Declarative
87	Yusuf Father	Directive	Direct	begging	My sons, go and seek news of Joseph and his brother and do not despair of God's mercy—only disbelievers despair of God's mercy.'	To try to get the addressee to do something	Imperative
88	Yusuf brothers	Directive	Direct	begging	they said, 'Mighty governor, misfortune has afflicted us and our family.'	To try to get the addressee to do something	Declarative
88	Yusuf brothers	Directive	indirect	requesting	We have brought only a little merchandise, but give us full measure. Be charitable to us: God rewards the charitable.'	To try to get the addressee to do something	Imperative
89	Yusuf	Directive	Direct	asking	He said, 'Do you now realize what you did to Joseph and his brother when you were ignorant?'	To try to get the addressee to do something	YES/NO Interrogative

No. verse	participant	Speech Act	Direct/ Indirect	Illocutionary Force	Main Act	Purpose	Syntactic Structure
90	Yusuf brothers	Directive	indirect	asking	and they cried, 'Could it be that you are Joseph?'	To describe some state of affairs	Rhetorical Interrogative Question
90	Yusuf brothers	Declarations	direct	-	He said, 'I am Joseph. This is my brother. God has been gracious to us: God does not deny anyone'	They change the state of the world in an immediate way	Declarative

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					who is mindful of God and steadfast in adversity the rewards of those who do good.		
91	Yusuf brothers	Expressive	direct	deploring	They said, 'By God! God really did favour you over all of us and we were in the wrong!'	To express the emotional state of the speaker	Declarative
92	Yusuf	Expressive	direct	Expression of forgiving	but he said, 'You will hear no reproaches today. May God forgive you: He is the Most Merciful of the merciful	To express the emotional state of the speaker	Declarative
93	Yusuf	Directive	direct	order	Take my shirt and lay it over my father's face: he will recover his sight.	To describe some state of affairs	Imperative
94	Yusuf Father	Representative	direct	claiming	their father said, 'You may think I am senile but I can smell Joseph.'	To describe some state of affairs	Declarative
95	Some people	Expressive	direct	deploring	but [people] said, 'By God! You are still lost in that old illusion of yours!'	To express the emotional state of the speaker	Declarative
96	Yusuf Father	Directive	indirect	asking	and he said, 'Did I not tell you that I have knowledge from God that you do not have?'	To describe some state of affairs	Rhetorical Interrogative Question

No. verse	participant	Speech Act	Direct/ Indirect	Illocutionary Force	Main Act	Purpose	Syntactic Structure
97	Yusuf brothers	Expressive	indirect	Apology	The [brothers] said, 'Father, ask God to forgive our sins- we were truly in the wrong.'	To express the emotional state of the speaker	Declarative
98	Yusuf Father	commissives	direct	promising	He replied, 'I shall ask my Lord to forgive you: He is the Most Forgiving, the Most Merciful.'	To commit the speaker to do something	Declarative

99	Yusuf Father	Directive	direct	requesting	Later, when they presented themselves before Joseph, he drew his parents to him- he said, 'Welcome to Egypt: you will all be safe here, God willing'-	To describe some state of affairs	Imperative
100	Yusuf	Representative	direct	concluding	'Father, this is the fulfilment of that dream I had long ago. My Lord has made it come true and has been gracious to me- He released me from prison and He brought you here from the desert- after Satan sowed discord between me and my brothers.	To describe some state of affairs	Declarative

Table 2: Frequency of Occurrences of Different Types of Speech Acts.

Speech act type	Number of occurrences	Percentage
Representative	27	19.5 %
Directives	42	30.5 %
Commissives	5	3.6 %
Expressives	14	10.2 %
declarations	5	3.6 %

- Data analysis has shown that there are 27 utterances used with Representative/ Assertive speech act type. They are divided into different illocutionary forces. There are (15) utterances with claiming illocutionary force, (8) utterances with concluding illocutionary force, (1) utterance with boasting, (2) utterances is used with swearing illocutionary force and (1) utterance is used as a suggesting illocutionary force.
- Data analysis has shown that there are (42) utterances used with directive speech act type. They are divided as follows: (2) utterances are said with advising illocutionary force, (12) utterances are said with asking illocutionary force, (20) utterances are said with ordering illocutionary force, (4) utterances are said with requesting illocutionary force, and (4) utterances are said with begging illocutionary force.
- Data analysis has shown that there are (5) utterances used with commissive speech act. (2) utterances are said with threatening

illocutionary force,(2) utterances are said with promising illocutionary force, (1) utterance is said with vowing illocutionary force.

- Data analysis has shown that there are (15) utterances used with expressive speech act. (3) utterances are said with apology illocutionary force, (8) utterances are said with deploring illocutionary force, (1) utterance is said with expression of sadness, (1) utterance is said with expression of forgiving, (1) utterance is said with expression of exclamation, and, (1) utterance is said with expression of welcoming.

5-2- Im/politeness Strategies:

The researcher extracted (90) utterances from Surat Yusuf to explain which im/politeness strategies are found in this Surat:

Table (2): Im/politeness strategies found in Surat Yusuf

NO .Verse	Participant	Im/Politeness Strategy	Sub-Strategy	Main Verse
4	Yusuf	Positive politeness	Include Both S and H in the activity	"إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ" Joseph said to his father, 'Father, I dreamed of eleven stars and the sun and the moon: I saw them all bow down before me.'
5	Yusuf's Father	Bald on Record politeness	-	"قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ" and he replied, 'My son, tell your brothers nothing of this dream'
5	Yusuf's Father	Positive politeness	Give or ask for reason	"..... فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ" or they may plot to harm you— Satan is man's sworn enemy.
6	Yusuf's Father	Positive politeness	Give or ask for reason	"وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيَسِّدُ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ...." This is about how your Lord will choose you, teach you to interpret dreams, and perfect His blessing on you and the House of Jacob
8	Yusuf's brothers	Bald on Record Impoliteness	-	إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنْنَا وَنَحْنُ عُصْبَةٌ..... The brothers said [to each other], 'Although we are many, Joseph and his brother are dearer to our father than we are'
8	Yusuf's brothers	Positive Impoliteness	Using Taboo words	"..... إِنَّ آبَاءَنَا لَفِي ضَلَالٍ مُبِينٍ" our father is clearly in the wrong.'
9	Yusuf's brothers	Bald on Record politeness	-	أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهَهُ....." [One of them said], 'Kill Joseph or banish him to another land, and your father's attention will be free'

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				to turn to you
10	Yusuf's brothers	Bald on Record politeness	-	قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَالْقَوْهَ فِي غِيَابِهِ الْجِبِّ يَنْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ [Another of them] said, ' <u>Do not kill Joseph</u> , but, if you must, <u>throw him into the hidden depths</u> of a well where some caravan may pick him up
11	Yusuf's brothers	Positive politeness	Give or ask for reason/use in group identity markers	قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَنَاصِحُونَ They said to their father, ' <u>Why do you not trust us with Joseph?</u> We wish him well.
12	Yusuf's brothers	Bald on Record politeness	-	أَرْسَلَهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ Send him with us tomorrow and he will enjoy himself and play- we will take good care of him
13	Yusuf's Father	Positive politeness	Include Both S and H in the activity	قَالَ إِنِّي لَخِزْنَتِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذَّنْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ He replied, 'The thought of you taking him away <u>with you worries me</u> : I am afraid a wolf may eat him when you are not paying attention.'
14	Yusuf's brothers	Positive politeness	Seek Agreement	قَالُوا لَئِنْ أَكَلَهُ الذَّنْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَخَاسِرُونَ They said, ' <u>If a wolf were to eat him when there are so many of us, we would truly be losers!</u>
NO .Verse	Participant	Im/Politeness Strategy	Sub-Strategy	Main Verse
17	Yusuf's brothers	Negative politeness	Apologize	قَالُوا يَا أَبَانَا إِنَّا ذُهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذَّنْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ They said, ' <u>We went off racing one another</u> , leaving Joseph behind with our things, and a wolf ate him. You will not believe us, <u>though we are telling the truth!</u>
18	Yusuf's Father	Positive politeness	Be optimistic	"... فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ." But it is best to be patient: from <u>God alone I seek help to bear what you are saying.</u>
21	AL-Aziz(king of Egypt)	Bald on Record politeness	-	وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَى أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا Egyptian who bought him said to his wife, ' <u>Look after him well!</u> He may be useful to us, or we may adopt him as a son.'
23	Yusuf	Positive politeness	Give or ask for reason	"..... قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ" and he replied, ' <u>God forbid! My master has been good to me; wrongdoers never prosper.</u>

25	Woman of Al-Aziz	Off-Record politeness	Give hints	"..... قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٍ أَلِيمٍ" She said, <u>'What, other than prison or painful punishment, should be the reward of someone who tried to dishonour your wife?'</u>
26	Yusuf	Positive politeness	Notice, attend to H	قَالَ هِيَ رَاوَدَتْنِي عَنْ نَفْسِي..... but he said, <u>'She tried to seduceme.'</u>
28	AL-Aziz(king of Egypt)	Positive politeness	Assert or presuppose S's knowledge of and concern for H's wants	"..... إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ" '..... he said, <u>'This is another instance of women's treachery: your treachery is truly great'</u>
30	Women of the city	Positive Impoliteness	Using Taboo words	وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُبِينٍ Some women of the city said, <u>'The governor's wife is trying to seduce her slave! Love for him consumes her heart! It is clear to us that she has gone astray.'</u>
31	Women of the city	Positive politeness	Exaggerate	"..... فَلَمَّا رَأِيَهُ أَكْبَرْتَهُ وَقَطَعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ" and when the women saw him, they were stunned by his beauty, and cut their hands, exclaiming, <u>'Great God! He cannot be mortal! He must be a precious angel!'</u>
32	Woman of Al-Aziz	Positive politeness	Include Both S and H in the activity	" قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ....." <u>She said, 'This is the one you blamed me for.....'</u>
32	Woman of Al-Aziz	Bald on Record Impoliteness	-	"..... وَلَئِنْ لَمْ يَفْعَلْ مَا أَمْرُهُ لَيُسْجَنَنَّ وَلَيَكُونَنَّ مِنَ الصَّاعِرِينَ" but if he does not do what I command now, <u>he will be put in prison and degraded.</u>
33	Yusuf	Bald on Record politeness	-	قَالَ رَبِّ السِّجْنِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنَّ مِنَ الْجَاهِلِينَ Joseph said, <u>'My Lord! I would prefer prison to what these women are calling me to do. If You do not protect me from their treachery, I shall yield to them and do wrong.</u>

NO .Verse	Participant	Im/Politeness Strategy	Sub-Strategy	Main Verse
36	Boys at prison	Bald on Record politeness	-	وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أُحْمَلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِينًا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ <u>Two young men went into prison alongside him. One of</u>

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				them said, 'I dreamed that I was pressing grapes'; the other said, 'I dreamed that I was carrying bread on my head and that the birds were eating it.' [They said], 'Tell us what this means– we can see that you are a knowledgeable man.
37	Yusuf	Positive politeness	Intensify interest to H	"..... ذَلِكُمْ مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ" <u>this is part of what my Lord has taught me. I reject the faith of those who disbelieve in God and deny the life to come,</u>
38	Yusuf	Positive politeness	Give or ask for reason	"..... مَا كَانَ لَنَا أَنْ نَشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنْ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ" <u>Because of God's grace to us and to all mankind, we would never worship anything beside God, but most people are ungrateful.</u>
40	Yusuf	Positive politeness	Give or ask for reason	مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْخُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الَّذِينَ الْفَئِمَّةُ وَلَكِنْ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ" <u>All those you worship instead of Him are mere names you and your forefathers have invented, names for which God has sent down no sanction. Authority belongs to God alone, and He orders you to worship none but Him: this is the true faith, though most people do not realize it.</u>
41	Yusuf	Positive politeness	Include Both S and H in the activity	يَا صَاحِبِي السِّجْنِ أَمَا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصَلِّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ فَضِي الْأَمْرِ الَّذِي فِيهِ تَسْتَفْتِيَانِ" <u>Fellow prisoners, one of you will serve his master with wine; the other will be crucified and the birds will peck at his head. That is the end of the matter on which you asked my opinion.'</u>
42	AL-Aziz(king of Egypt)	Bald on Record politeness	-	"..... أَفْتُونِي فِي رُؤْيَايَ إِنْ كُنْتُمْ لِلرُّؤْيَا تَعْبِرُونَ" <u>Counsellors, if you can interpret dreams, tell me the meaning of my dream</u>
47	Yusuf	Positive politeness	Notice, attend to H	قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَائِبًا فَمَا حَصَدْتُمْ فَذَرَوْهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ" <u>Joseph said, 'You will sow for seven consecutive years as usual. Store all that you reap, left in the ear, apart from the little you eat</u>
48	Yusuf	Positive politeness	Notice, attend to H	ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يُعْصِرُونَ" <u>After that will come seven years of hardship which will consume all but a little of what you stored up for them;</u>

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50	AL-Aziz(king of Egypt)	Bald on Record politeness	-	وقال الملك اننوني به, <u>The king said, 'Bring him to me</u>
50	Yusuf	Bald on Record politeness	-	فلما جاءه الرسول قال ارجع الي ربك but when the messenger came to fetch Joseph, he said, <u>'Go back to your master</u>
50	Yusuf	Positive politeness	Presuppose common ground	فاسأله ما بال النسوة اللاتي قطعن ايديهن ان ربي يكيدهن عليهم and ask him about <u>what happened to those women who cut their hands- my Lord knows all about their treachery.'</u>

NO .Verse	Participant	Im/Politeness Strategy	Sub-Strategy	Main Verse
51	AL-Aziz(king of Egypt)	Positive politeness	Include H in the activity	قال ما خطبك اذ راودتن يوسف عن نفسه.... <u>The king asked the women, 'What happened when you tried to seduce Joseph?</u>
51	Women of the city	Negative politeness	Apologizeقلن حاش لله ما علمنا عليه من سوء <u>They said, 'God forbid! We know nothing bad of him!</u>
51	Woman of Al-Aziz	Positive politeness	Use in group identity markersقالت امرأة العزيز الان حصح الحق انا راودته عن نفسه وانه لمن الصادقين and the governor's wife said, <u>'Now the truth is out: it was I who tried to seduce him- he is an honest man.'</u>
53	Woman of Al-Aziz	Positive politeness	Use in group identity markers	وما ابرئ نفسي ان النفس لامارة بالسوء الا ما رحم ربي ان ربي غفور رحيم I do not <u>pretend to be blameless</u> , for man's very soul incites him to evil unless my Lord shows mercy: He is most <u>forgiving, most merciful.'</u>
54	AL-Aziz(king of Egypt)	Bald on Record politeness	-	وقال الملك اننوني به استخلصه لنفسي The king said, <u>'Bring him to me: I will have him serve me personally,'</u>
54	AL-Aziz(king of Egypt)	Positive politeness	Exaggerateلنفسى فلما كلمه قال انك اليوم لدينا مكيين اميين and then, once he had <u>spoken with him, 'From now on you will have our trust and favour</u>
55	Yusuf	Bald on Record politeness	-	قال اجعلني على خزائن الارض Joseph said, <u>'Put me in charge of the nation's storehouses</u>
59	Yusuf	Bald on Record politeness	- قال اننوني باخ لكم من ابيكم , he said, <u>'Bring me the brother [you left with] your father!</u>
59	Yusuf	Positive politeness	Give or ask for reason	الا ترون اني اوفى الكيل وانا خير المنزليين <u>Have you not seen me giving generous measure and being the best of hosts?</u>

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60	Yusuf	Bald on Record impoliteness	-	فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُونِ You will have no more corn from me if you do not bring him to me, and you will not be permitted to approach me.
61	Yusuf's brothers	Positive politeness	Intensify interest to H	قَالُوا سَتَرْنَا عَنَّهُ آيَاتِهِ وَإِنَّا لَفَاعِلُونَ They said, 'We shall do all we can to persuade his father to send him with us.
62	Yusuf	Bald on Record politeness	-	وَقَالَ لِفَتِيَانِهِ اجْعَلُوا بَضَاعَتَهُمْ فِي رِحَالِهِمْ Joseph said to his servants, 'Put their [traded] goods back into their saddlebags.
62	Yusuf	Positive politeness	Give or ask for reason	لَعَلَّهُمْ يَرْجِعُونَ إِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ so that they may recognize them when they go back to their family, and [be eager to] return

NO .Verse	Participant	Im/Politeness Strategy	Sub-Strategy	Main Verse
63	Yusuf's brothers	Off-Record politeness	Give hints	فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ When they returned to their father, they said, 'Father, we have been denied any more corn
63	Yusuf's brothers	Positive politeness	Give or ask for reason	فَارْسِلْ مَعَنَا أَخَانًا نَكْتَلُ وَإِنَّا لَهُ لَحَافِظُونَ but send our brother back with us and we shall be given another measure. We shall guard him carefully
64	Yusuf's father	Positive politeness	Give or ask for reason	قَالَ هَلْ أُمْنِكُمْ عَلَيْهِ إِلَّا كَمَا أَمْنَكُمُ عَلَىٰ أَخِيهِ مِنْ قَبْلُ فَالْتُمْ خَيْرَ خَافِظٍ وَهُوَ أَرْحَمُ الرَّاحِمِينَ He said, 'Am I to entrust him to you as I did his brother before? God is the best guardian and the Most Merciful of the merciful
65	Yusuf's brothers	Positive politeness	Give or ask for reason	"... قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ بَضَاعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانًا وَتَزِدَادُ كَيْلَ بَعِيرٍ ذَلِكَ كَيْلٌ يَسِيرٌ" We need no more [goods to barter]: look, our goods have been returned to us. We shall get corn for our household; we shall keep our brother safe; we shall be entitled to another camel-load of grain— an extra measure so easily achieved!
66	Yusuf's father	Positive politeness	Avoid Disagreement	قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّىٰ تُؤْتُوا مِنِّي مَوْثِقًا مِنَ اللَّهِ لَتَأْتُنَّنِي بِهِ He said, 'I will never send him with you, not unless you swear by God that you will bring him back to me.....
67	Yusuf's father	Bald on Record politeness	-	وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِن بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ He said, 'My sons, do not enter all

				by one gate– <u>use</u> different gates.
67	Yusuf's father	Positive politeness	Give or ask for reason	مُتَفَرِّقَةً وَمَا أَغْنَىٰ عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ أَحْكُمَ إِلَّا اللَّهُ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ But I cannot help you against the will of God: <u>all power is in God's hands. I trust in Him; let everyone put their trust in Him,</u>
69	Yusuf	Positive politeness	Use in group identity markers	"..... قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ" Joseph, he drew his brother aparta and said, <u>'I am your brother, so do not be saddened by their past actions,</u>
71	Yusuf's brothers	Negative politeness	Question, hedge	قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقَدُونَ and they turned and said, <u>'What have you lost?</u>
72	Servants of the king	Positive politeness	Give gifts to H(goods, sympathy...)	قَالُوا نَفَقَدْ صَوَّاعِ الْمَلِكِ وَلَمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ They replied, <u>'The king's drinking-cup is missing,' and, 'Whoever returns it will get a camel-load [of grain],'</u> and, <u>'I give you my word.'</u>
74	Yusuf's brothers	Negative politeness	Question, hedge	قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ They asked them, <u>'And if we find that you are lying, what penalty shall we apply to you?'</u>
75	Servants of the king	Positive politeness	Give gifts to H(goods, sympathy...)	قَالُوا جَزَاؤُهُ مَنْ وَجَدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ and they answered, <u>'The penalty will be [the enslavement of] the person in whose bag the cup is found: this is how we punish wrongdoers.</u>

NO .Verse	Participant	Im/Politeness Strategy	Sub-Strategy	Main Verse
77	Yusuf's brothers	Negative politeness	Condescending, scorning or ridiculing	قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلٍ فَأَسْرَهَا يُونُسُ فِي نَفْسِهِ [His brothers] said, <u>'If he is a thief then his brother was a thief before him,'</u> but Joseph kept his secrets and did not reveal anything to them.
77	Yusuf	Negative politeness	Associating the other with a negative aspect	"..... قَالَ أَنْتُمْ شَرُّ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ" He said, <u>'You are in a far worse situation. God knows best the truth of what you claim.'</u>
78	Yusuf's brothers	Positive politeness	Give or ask for reason	قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا They said, <u>'Mighty governor, he has an elderly father.'</u>
78	Yusuf's brothers	Bald on Record politeness	- فَخَذْنَا مَكَانَهُ <u>his place</u>

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78	Yusuf's brothers	Positive politeness	Exaggerate	<u>We can see that</u> <u>أَنَا نَزَاكٌ مِنَ الْمُحْسِنِينَ.</u> <u>you are a very good man.</u>
79	AL-Aziz(king of Egypt)	Positive politeness	Avoid Disagreement	<u>قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعًا عِنْدَهُ إِذَا لظالمون</u> <u>He replied, 'God forbid that we should take anyone other than the person on whom we found our property: that would be unjust of us.'</u>
80	One of Yusuf's brothers	Negative politeness	Question, hedge	"..... <u>أَلَمْ تَعْلَمُوا أَنَّ آبَاءَكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ</u> <u>ومن قبل ما فرطتم في يوسف..."</u> the eldest of " the eldest of them said, <u>'Do you not remember that your father took a solemn pledge from you in the name of God and before that you failed in your duty with regard to Joseph?'</u>
80	One of Yusuf's brothers	Positive politeness	Avoid Disagreement	"..... <u>فَلَنْ أُبْرِحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي</u> <u>وهو خير الحاكمين "</u> <u>I will not leave this land until my father gives me leave or God decides for me-</u> He is the best decider
81	Yusuf's brothers	Negative politeness	Apologize	<u>ارْجِعُوا إِلَى آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ</u> so go back to your father and say, <u>"Your son stole. We can only tell you what we saw. How could we guard against the unforeseen?'</u>
82	Yusuf's brothers	Positive politeness	Exaggerate	<u>وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ</u> <u>Ask in the town where we have travelled with: we are telling the truth."</u>
83	Yusuf's father	Negative politeness	Question, hedge	<u>قَالَ بَلْ سَأَلْتُمْ لِكُمْ أَنْفُسَكُمْ أَمْرًا فِصْبَرٌ جَمِيلٌ.....</u> Their father said, <u>'No! Your souls have prompted you to do wrong! But it is best to be patient:</u>
83	Yusuf's father	Bald on Record politeness	-	"..... <u>عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ</u> <u>may God bring all of them back to me-</u> He alone is the All Knowing, the All Wise
84	Yusuf's father	Off-Record politeness	Displace H	<u>وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْفَى عَلَى يُوسُفَ.....</u> and he turned away from them, saying, <u>'Alas for Joseph!'</u>
85	Yusuf's brothers	Negative impoliteness	Associating the other with a negative aspect	<u>قَالُوا تَاللَّهِ تَفْتَأُ تَذَكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ</u> <u>They said, 'By God! You will ruin your health if you do not stop thinking of Joseph, or even die.'</u>

NO .Verse	Participant	Im/Politeness Strategy	Sub-Strategy	Main Verse
86	Yusuf's father	Positive politeness	Intensify interest to H	<u>قَالَ إِنَّمَا أَشْكُو بَثِّي وَخُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ</u> <u>He said, 'I plead my grief and sorrow before God. I have knowledge from God that you do not have.</u>
87	Yusuf's father	Bald on Record politeness	-	<u>يَا بَنِيَّ ادْهَبُوا فَتَحَسَّبُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْسُوا</u> <u>من رُوحِ اللَّهِ</u> My sons, <u>go and seek news of Joseph and his brother and do not despair of God's mercy</u>

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88	Yusuf's brothers	Positive politeness	Exaggerate قالوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضَّرَّ وَجُنَّتَا <u>بيضاء مَرْجاة</u> they said, 'Mighty governor, misfortune has afflicted us and our family. We have brought only a little merchandise,
88	Yusuf's brothers	Bald on Record politeness	- فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ but give us full measure. Be charitable to us: God rewards the " charitable
89	Yusuf	Negative politeness	Question, hedge	قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ He said, 'Do you now realize what you did to Joseph and his brother when you were ignorant?
90	Yusuf	Positive politeness	Give gifts to H	قَالُوا أَنْتَكَ لَأَنْتَ يُونُسُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ and they cried, 'Could it be that you are Joseph?' He said, 'I am Joseph. This is my brother. God has been gracious to us: God does not deny anyone who is mindful of God and steadfast in adversity the rewards of those who do good.'
91	Yusuf's brothers	Positive politeness	Seek Agreement	قَالُوا تَاللَّهِ لَقَدْ أَتَرَكْنَا اللَّهَ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِبِينَ They said, 'By God! God really did favour you over all of us and we were in the wrong!'
92	Yusuf	Positive politeness	Intensify interest to H	قَالَ لَا تَتْرِبْ عَلَيْنَا الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ but he said, 'You will hear no reproaches today. May God forgive you: He is the Most Merciful of the merciful
93	Yusuf	Bald on Record politeness	-	أَذْهَبُوا بِقَمِيصِي هَذَا فَالْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ Take my shirt and lay it over my father's face: he will recover his sight. Then bring your whole family back to me.
94	Yusuf's father	Positive politeness	Use in group identity markers	"... قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَنِّدُونِ" their father said, 'You may think I am senile but I can smell Joseph,
95	[people]	Positive impoliteness	Calling the other and utilizing taboo words	قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ but [people] said, 'By God! You are still lost in that old illusion of yours!
96	Yusuf's father	Positive politeness	Intensify interest to H	فَلَمَّا أَنْ جَاءَ الْبَشِيرُ آفَاءً عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ Then when the bearer of good news came and placed the shirt on to Jacob's face, his eyesight returned and he said, 'Did I not tell you that I have knowledge from God that you do not have?'

NO .Verse	Participant	Im/Politeness Strategy	Sub-Strategy	Main Verse
97	Yusuf's brothers	Bald on Record politeness	-	قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِبِينَ The [brothers] said, 'Father, ask God to forgive our sins- we were truly in the wrong.'

Extending Im/Politeness Strategies to Qura'nic Discourse: Surat Yusuf as an Example

98	Yusuf's father	Positive politeness	Exaggerate	قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ He replied, 'I shall ask my Lord to forgive you: He is the Most Forgiving, the Most Merciful.
99	Yusuf's father	Bald on Record politeness	- وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ آمِنِينَ" he said, 'Welcome to Egypt: you will all be safe here, God willing'
100	Yusuf	Positive politeness	Notice, attend to H	وَرَفَعَ أَبْوَابَهُ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبْتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا..... and took them up to [his] throne. They all bowed down before him and he said, 'Father, this is the fulfilment of that dream I had long ago. My Lord has made it come true and has been gracious to me-
100	Yusuf	Positive politeness	Intensify interest to H	"....وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجْتَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ" He released me from prison and He brought you here from the desert- after Satan sowed discord between me and my brothers. My Lord is most subtle in achieving what He will; He is the All Knowing, the Truly Wise.

Table 4: Politeness Strategies Used in Surat Yusuf

Type of strategy	Positive politeness	Negative politeness	Bald on Record politeness	Off-Record politeness
Number of occurrences	50	8	21	2
Percentage	55.5 %	8.8 %	23.3 %	2.2%

Table 5: Impoliteness Strategies Used in Surat Yusuf

Type of strategy	Bald on Record impoliteness	Positive impoliteness	Negative impoliteness
Number of occurrences	3	3	3
Percentage	3.3 %	3.3 %	3.3 %

- Data analysis has shown that positive politeness strategies are the most used ones throughout the Surat. There are (50) utterances used by positive politeness strategies. This study shows that "include both S and H in the activity" is used (7) times. "Give or ask for reason" is used (11) times, "use in group identity markers" is used (5) times, Seeking agreement is used twice. Be optimistic is used once, Notice, attend to H is used five times. Assert or presuppose S's knowledge of and concern for H's wants is used once. Exaggerate is used (6) times, intensify interest to H is used d (5) times, presuppose/ raise/ assert

common ground is used once, Avoid disagreement is used (3) times and Give gifts to H goods, sympathy, Understanding is used (3) times. According to Lam (2009: 13) positive politeness strategies presents FTA with redressive action. This occurs when the speaker treats hearers as a member of an in group or a friend. Surat Yusuf has full of beautiful discourses between members of family. These discourses indicate intimacy. This is the reason for finding positive politeness with a great amount in this Surat.

- Data analysis has shown that Bald-on-record is the second politeness strategy found in this Surat. There are (21) utterances used by it. In Surat Yusuf, when bald-on-record is used, each speaker expresses his thoughts, ideas and orders baldly and without any mitigation. Brown and Levinson (1987) mentions that one can use bald on record without any redressive face-giving.
- Data analysis has shown that negative politeness strategies are found (8) times. In this study Apologize is used (3) times and Question, hedge is used (5) times.
- Off-record politeness strategy is found twice: one is used to give hints and the other is used to displace H.
- Bald-on-record impoliteness is used (3) times, positive impoliteness strategy is used also (3) times: (2) is used by using taboo words and (1) is used to call the other and by utilizing taboo words. Negative impoliteness is also found in this Surat (3) times: (2) is used to associate the other with a negative aspect and (1) is used to scorn or ridicule.

5- Results and Conclusions:

It is interesting to note that speech act theory, politeness as well as impoliteness theories are applicable to Qur'anic discourses. The present study finds that Searle's (1979) five speech acts are found in Surat Yusuf (PBUH) with 138 different illocutionary forces. Directive speech act is the biggest one found in this Surat and declarations are the least ones found in this Surat. So, speech act theory reflects the speaker's intended meaning exactly and reflects also his/her ideology. It is through certain speech acts like that of directives, the ideology of the main character's speech appears. The characters who have the most conversations are Yusuf (PBUH), Jacob, brothers of Yusuf and Al-Aziz. For Yusuf (PBUH), the results show that he uses (23) different politeness strategies and (2) different impoliteness strategies. Yusuf (PBAH) uses (18)

positive politeness strategies, (4) bald on record politeness strategies and (1) negative politeness strategies. He uses also negative impoliteness strategy once and bald on record impoliteness once. Employing positive strategy reflects that Yusuf (PBUH) wants the addressee's positive face to be satisfied; he wants to express intimacy and show that the addressee is close to him (Brown and Levinson, 1987). His choice indicates his ideology. It sheds light on the merciful character of Yusuf(PBUH) and he is a polite and merciful one.

Jacob, on the other hand, uses (18) different politeness strategies. He uses positive politeness strategies (11) times, uses bald-on record politeness strategy (5) times and off-record politeness once and negative politeness once. This indicates also his ideology and sheds light that he is a merciful father and he is wise and he loves all his sons.

Al-Aziz, on the other hand, uses (9) different politeness strategies. He uses bald on record politeness five times and he uses positive politeness strategies (4) times. This indicates that the king uses bald-on-record more than any politeness strategy. This strategy needs no effort to minimize threats to the hearer's face. So this indicates to Al-Aziz's ideology and confirms that he is a powerful person. It indicates that his status and power allow him to choose and prefer this strategy.

Yusuf's brothers also use different politeness strategies. They use positive politeness strategy (13) times, bald-on-record (6) times, negative politeness (5) times and off-record once. Their use mirrors their ideology and sheds light that they colour their characters according to the conversation so they differ when they speak with their father, their brother Yusuf (PBUH) and with the king of Egypt (Al-Aziz). In this sense, use of politeness approaches reflects their colourful personality. They also use impoliteness strategies (5) times. They use negative impoliteness twice, positive impoliteness twice and they use bald-on-record impoliteness only once. They use impoliteness approaches more than anyone else. This reflects their impolite behavior. To summarize, each person's ideology and behavior are reflected through both im/politeness approaches as well as speech act theory.

It is interesting to note that politeness theory is related to and rooted in speech act theory. Each politeness strategy presents the speech act with a varying level of directness, Lam (2000: 14). In this Surat, we see that utterance with directive speech act are the most found ones, and also utterance with positive politeness strategy are the most used ones, this indicates that the participants in this Surat presents FTA with redressive action by treating hearers as a member of an in-group or a friend. This also indicates that participants have a desire to respect the addressee and

confirm that their relationship is friendly and expresses group reciprocity. So this is the reason why we find positive politeness strategy to redress the directive speech acts which maximize the threat on the participants face. According to Levinson (1983), the speaker-hearer relationship affects the use of speech acts and the use of im/politeness strategies. The situational context and the type of conversation are significant tools to determine the use of speech act as im/politeness strategies

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