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

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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.
الملخص العربي

يوجد بسورة يوسف علية السلام جماليات الخطاب القرآني. فهناك العديد من الحوارات الموجودة في تلك السورة فهناك خطاب المودة و الرحمة بين الاب و ابنة يوسف عليه السلام. و هناك خطاب الشكر والتأمل بين أخوة يوسف. و هناك خطاب بين الأب و أبناءه و الخطاب الزائف بين الأبناء لأبيهم و أيضا خطاب التبني من العزيز ملك مصر لأسرة يوسف. و هناك خطاب الغواية من إمراة العزيز للنبي الله يوسف عليه السلام. و خطاب العدالة و الديانة و إمرة يوسف عليه السلام. و أيضا الحوار الذي دار بين النسوة في المدينة. و خطاب الغواية مرة أخرى و أيضا خطاب تولي يوسف لخزان الأرض من العزيز ملك مصر ليوسف عليه السلام. فذلك تهدف تلك الدراسة لاستجابة استراتيجيات الكياسة و عدم اللباقة ونجدة ذات ذللك السورة. و من تلك الاستراتيجيات موجودة خلال تلك الحوارات و إسباب وجود استراتيجية عن غيرها. و تظهر الدراسة الأفعال الكلامية الموجودة بالسورة. و تستخدم الدراسة نظرية Searle’s (1969) للأفعال الكلامية و نظرية الكياسة و نظرية عدم اللباقة Brown and Levinson’s (1987) و تظهر النتائج التي ذكرت تلك السورة. و من تلك الاستراتيجيات موجودة في ظهور نوايا المتحدث بالإضافة إلى أن استراتيجيات اللباقة و عدم الكياسة تساهم في ظهور إيديولوجية المتحدث داخل الخطاب القرآني. و تظهر الدراسة أن هناك بعض العوامل كالقوة و المكانة الاجتماعية و رغبة المتحدث في ترك مساحة للحوار لكن تلعب الدور الأكبر في استجابة 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 Qur'anic 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 predicking = 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. **Commisives**: 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 so on.

**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 delection 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- Commitives:
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:  Warning:
Clean the room  Stop talking
Lakoff (1973: 64) mentions that politeness is considered a form of behavior 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-Ghizzi (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 Eshreteh (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
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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 threat 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 addressee's negative face wants (i.e. the desire for not imposing or freedom of action). Examples include 'frightening the other’, ‘condescending, scaring 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.

| 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       | 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       | 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 |
| 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 |
| 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 |
| No.verse | participant | Speech Act       | Direct/Indirect | Illocutionary Force | Main Act                                                                 | Purpose                                                                 | Syntactic Structure |
|----------|-------------|------------------|-----------------|---------------------|---------------------------------------------------------------------------|-------------------------------------------------------------------------|---------------------|
| 18       | Yusuf       | 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     | 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 exclamatio n | ‘Great God!’                                                             | To express how the speaker feel about the situation                    | Exclamative         |
| 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 |
| No. | participant | Speech Act | Direct/Indirect | Illocutionary Force | Main Act | Purpose | Syntactic Structure |
|-----|-------------|------------|-----------------|---------------------|----------|---------|---------------------|
| 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 | concludin g | 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 | Directive | 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 |

all mankind, we would never worship anything besides God,
| No. | Speaker | Role | Type | Sentence | Purpose | Style |
|-----|---------|------|------|----------|---------|-------|
| 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 |
| 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 | Representa ve | 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 care-fully.’ | 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 |
| 60        | Yusuf | Commisive | 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 |
| No. | participant | Speech Act | Direct/Indirect | Illocutionary Force | Main Act | Purpose | Syntactic Structure |
|-----|-------------|------------|-----------------|--------------------|----------|---------|-------------------|
| 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 | Imperative |

| No. | 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 |
## Extending Im/Politeness Strategies to Qura'anic Discourse: Surat Yusuf as an Example

| No. | participant | Speech Act | Direct/Indirect | Illocutionary Force | Main Act | Purpose | Syntactic Structure |
|-----|-------------|------------|-----------------|---------------------|----------|---------|---------------------|
| 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 | Representa tive | 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 | Representa tive | 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 | Commisive | 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 | Represen tative | Direct | Claiming | They said, ‘Mighty governor, he has an elderly father. | To describe some state of affairs | Declarative |
| 78        | Brothers of Yusuf | Represen tative | 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 | commisive | 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 |
| No. | participant | Speech Act | Direct/Indirect | Illocutionary Force | Main Act | Purpose | Syntactic Structure |
|-----|-------------|------------|-----------------|---------------------|----------|---------|---------------------|
| 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. of verse | participant | Speech Act | Direct/Indirect | Illocutionary Force | Main Act | Purpose | Syntactic Structure |
|-------------|-------------|------------|-----------------|---------------------|----------|---------|-------------------|
| 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 |
| 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 |
who is mindful of God and steadfast in adversity the rewards of those who do good.

| No. | participant | Speech Act | Direct/Indirect | Illocutionary Force | Main Act | Purpose | Syntactic Structure |
|-----|-------------|------------|-----------------|---------------------|----------|---------|---------------------|
| 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 |
| 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 |
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’—requesting direct

To describe some state of affairs

Imperative

Yusuf Father
Directives
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’—requesting direct

To describe some state of affairs

Imperative

Imperative

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 %     |
| Commisives      | 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 commisive 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:

| NO Vers. | Participant | Im/Politeness Strategy | Sub-Strategy | Main Verse |
|----------|-------------|-------------------------|--------------|------------|
| 4        | Yusuf      | Positive politeness     | Include Both S and H in the activity | "إِذْ قَا َ يُوسُفُ ئَِبِيهِ يَا بَتِ إنِِّي رَ َيْتُ حَدَ عَرَرَ لَوْلَبًا وَالرَّمْسَ وَالْقَمَرَ رَ َيْتُهُمْ لِي سَاجِدِيَآَ '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 | - | "فَا َ يُوسُفُ وَ َخُوهُ َ حَدُّ إِلَى َبِينَا مِنَّا وَنَ ْاُ عُ ْبَةٌ 'The brothers said [to each other], 'Although we are many, and his brother are dearer to our father than we are |
| 6        | Yusuf's Father | Positive politeness | Give or ask for reason | "وَلَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِِّمُكَ مِاْ تَأْوِيخِ ائَْحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَى آَ ِ يَعْقُوبَ 'ow 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 قَا َ يُوسُفَ وِ اطْرَحُوهُ رْفًا يَخْخُ لَكُمْ جْهُ '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 | "أَفْتَنُوا يُوسُفَ أو أَطْرَحُوهُ أَرْضًا يَخْخُلُ لَكُمْ وَجْهًا 'One of them said, 'Kill Joseph or banish him to another land, and your father’s attention will be free |
| 9        | Yusuf's brothers | Bald on Record politeness | - | "فَا َ َيُوسُفًا 'Our father is clearly in the wrong.' |

Table (2): Im/politeness strategies found in Surat Yusuf
| No. | Character | Politeness Type | Strategy | Activity | Comment |
|-----|-----------|-----------------|----------|----------|---------|
| 10  | Yusuf's brothers | Bald on Record politeness | - | | قال قائلًا منهم: لا تقتلوا يوسفًا والقوة في غيابته. الجبن لنقطع بعض السبي إلى قلّم قائلين [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. |
| 11  | Yusuf's brothers | Positive politeness | Give or ask for reason/use in group identity markers | | قالوا يا أبائنا ما لك لا نأمنا على يوسف وإن ألا ن لنا الصّحون. They said to their father, ‘Why do you not trust us with Joseph? We wish him well. |
| 12  | Yusuf's brothers | Bald on Record politeness | - | | إرسلي معنا غدا يروع ويبع يفا لنا له الحافظون 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 | | قال إلي ليحزنني أن تذهبوا به وأخفى أن يأكله الدب والنمر على غالون 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.’ |
| 14  | Yusuf's brothers | Positive politeness | Seek Agreement | | قللو لننكل أكلة الدب ونحن عصبة إننا إذا نفاسرون They said, ‘If a wolf were to eat him when there are so many of us, we would truly be losers; |
| NO. Vers. | Participan t | Im/Politeness Strategy | Sub-Strategy | Main Verse | |
| 17  | Yusuf's brothers | Negative politeness | Apologize | | قالوا يا أبائنا إذا ذهبن لا نرتقي وتركت يوسف عند معاً صالحين أكلة الدب وما أت بمروئنا لنا ولود كأ صادقين 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!’ |
| 18  | Yusuf's Father | Positive politeness | Be optimistic | | قللا ضمن جميل والله المستعان على ما تفصون. "But it is best to be patient: from God alone I seek help to bear what you are saying. |
| 21  | AL-Aziz(king of Egypt) | Bald on Record politeness | - | | وقال الذي أشتراء من مصر لامرأته أخبر. 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.’ |
| 23  | Yusuf | Positive politeness | Give or ask for reason | | قللا أسعد الله إنه ربي لحسن مثواه إنه لا يفظ الظالمون. '...for their sake: and he replied, ‘God forbid! My master has been good to me; wrongdoers never prosper. |
| NO | Verse | Participant | Im/Politeness Strategy | Sub-Strategy | Main Verse |
|----|-------|-------------|------------------------|--------------|------------|
| 25 | Woman of Al-Aziz | Off-Record politeness | Give hints | قالتickets ما جزاء من أراد بأهلك مغنمًا إلا أن 'يسمى أو حرام الدين' "She said, 'What, other than prison or painful punishment, should be the reward of someone who tried to dishonour your wife?'" |
| 26 | Yusuf | Positive politeness | Notice, attend to H | قال هى راودتني عن نفسه................. but he said, 'She tried to seduce ......me.' |
| 28 | Al-Aziz (king of Egypt) | Positive politeness | Assert or presuppose S's knowledge of and concern for H's wants | "...... إنه من كنتيك إن كنتك عظيم" '...... he said, 'This is another instance of women's treachery: your treachery is truly great' |
| 30 | Women of the city | Positive Impoliteness | Using Taboo words | وقال نسوة في المدينة أهالى العزيز تراوده فتاه اَلَّلَّه يُرْجٌاَو عذابٌ لَيمٌ" 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.' |
| 31 | Women of the city | Positive politeness | Exaggerate | وقال النسوة في المدينة أهالى العزيز تراوده فتاه اَلَّلَّه يُرْجٌاَو عذابٌ لَيمٌ" "...... لما رأيت أهلاً أهلاً قطعتن أهلاً وقفن في حاصل له ما هذا بشراً إن هذا الأملك كريم" and when the women saw him, they were stunned by his beauty, and cut their hands, exclaiming, 'Great God! He cannot be mortal! He must be a precious angel!' |
| 32 | Woman of Al-Aziz | Positive politeness | Include Both S and H in the activity | "فأقن فنانك الذي كنتي فيه......." She said, 'This is the one you blamed me for......' |
| 32 | Woman of Al-Aziz | Bald on Record Impoliteness | - | "...... ولن لم ينكرن ما أره لليسنيجـٰن ولنكونـٰن من الصاغرين" but if he does not do what I command now, he will be put in prison and degraded. |
| 33 | Yusuf | Bald on Record politeness | - | قال ربي السني الف عجبني ما ية يعوني إليه وألا تصترف على كيدك أصب النيران وأكن عن الجاهلين انا جهانى ولى المجرم وأنا لباني ولي بالي فلي بالي ولي بالي فلي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي بالي ولي B | Bald on Record politeness | Two young men went into prison alongside him. One of
| Number | Character | Politeness Type | Intended Politeness | Arabic Translation |
|--------|-----------|-----------------|---------------------|-------------------|
| 37     | Yusuf     | Positive        | Intensify interest to H | "ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي إِنِِّي تَرَلْتُ مِلَّةَ قَوْمٍ لاَ يُؤْمِنُوفَ بِاللَّهِ وَهُمْ بِالَْْخِرَةِ هُمْ لَافِرُوفَ ؛ تَعْبُدُوفَ مِاْ دُونِهِ إِلاَّ َسْمَاءً سَمَّيْتُمُوهَا َنْتُمْ وَآَبَاؤُلُمْ ما َنْزَ َ اللَّهُ بِهَا مِاْ سُلْطَا فٍ إِفِ الْ ُكْمُ إِلاَّ لِلَّهِ َمَرَ َلاَّ تَعْبُدُوا إِلاَّ إِيَّاهُ ذَلِكَ الدِِّياُ الْقَيِِّمُ وَلَكِاَّ َلْثَرَ النَّاسِ لاَ يَعْلَمُوفَ | No translation provided. |
| 38     | Yusuf     | Positive        | Give or ask for reason | "ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي إِنِِّي تَرَلْتُ مِلَّةَ قَوْمٍ لاَ يُؤْمِنُوفَ بِاللَّهِ وَهُمْ بِالَْْخِرَةِ هُمْ لَافِرُوفَ ؛ تَعْبُدُوفَ مِاْ دُونِهِ إِلاَّ َسْمَاءً سَمَّيْتُمُوهَا َنْتُمْ وَآَبَاؤُلُمْ ما َنْزَ َ اللَّهُ بِهَا مِاْ سُلْطَا فٍ إِفِ الْ ُكْمُ إِلاَّ لِلَّهِ َمَرَ َلاَّ تَعْبُدُوا إِلاَّ إِيَّاهُ ذَلِكَ الدِِّياُ الْقَيِِّمُ وَلَكِاَّ َلْثَرَ النَّاسِ لاَ يَعْلَمُوفَ | No translation provided. |
| 40     | Yusuf     | Positive        | Give or ask for reason | "ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي إِنِِّي تَرَلْتُ مِلَّةَ قَوْمٍ لاَ يُؤْمِنُوفَ بِاللَّهِ وَهُمْ بِالَْْخِرَةِ هُمْ لَافِرُوفَ ؛ تَعْبُدُوفَ مِاْ دُونِهِ إِلاَّ َسْمَاءً سَمَّيْتُمُوهَا َنْتُمْ وَآَبَاءْلُمْ مَا َنْزَ َ اللَّهُ بِهَا مِاْ سُلْطَا فٍ إِفِ الْ ُكْمُ إِلاَّ لِلَّهِ َمَرَ َلاَّ تَعْبُدُوا إِلاَّ إِيَّاهُ ذَلِكَ الدِِّياُ الْقَيِِّمُ وَلَكِاَّ َلْثَرَ النَّاسِ لاَ يَعْلَمُوفَ | No translation provided. |
| 41     | Yusuf     | Positive        | Include Both S and H in the activity | "ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي إِنِِّي تَرَلْتُ مِلَّةَ قَوْمٍ لاَ يُؤْمِنُوفَ بِاللَّهِ وَهُمْ بِالَْْخِرَةِ هُمْ لَافِرُوفَ ؛ تَعْبُدُوفَ مِاْ دُونِهِ إِلاَّ َسْمَاءً سَمَّيْتُمُوهَا َنْتُمْ وَآَبَاءْلُمْ مَا َنْزَ َ اللَّهُ بِهَا مِاْ سُلْطَا فٍ إِفِ الْ ُكْمُ إِلاَّ لِلَّهِ َمَرَ َلاَّ تَعْبُدُوا إِلاَّ إِيَّاهُ ذَلِكَ الدِِّياُ الْقَيِِّمُ وَلَكِاَّ َلْثَرَ النَّاسِ لاَ يَعْلَمُوفَ | No translation provided. |
| 42     | AL-Aziz  | Bald on Record | Notice, attend to H | "ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي إِنِِّي تَرَلْتُ مِلَّةَ قَوْمٍ لاَ يُؤْمِنُوفَ بِاللَّهِ وَهُمْ بِالَْْخِرَةِ هُمْ لَافِرُوفَ ؛ تَعْبُدُوفَ Mَا فَيَرْقِي رَبَّهُ خَمْرًا وَ Mَا الَْْخَرُ فَيُ ْلَدُ فَتَأْلُخُ الطَّيْرُ مِاْ رَ ْسِهِ Qَا َ تَزْرَعُوفَ سَبْعَ سِنِياَ دَ َبًا فَمَا حَ َدْتُمْ فَذَرُوهُ Cُضِيَائِ الَّذِي فِيهِ تَرْتَفْتِيَافِ | No translation provided. |
| 43     | Yusuf     | Positive        | Notice, attend to H | "ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي إِنِِّي تَرَلْتُ مِلَّةَ Cُضِيَائِ الَّذِي Fِيهِ Tَرْتَفْتِيَافِ | No translation provided. |
| NO .Verse | Participant | Im/Politeness Strategy | Sub-Strategy | Main Verse |
|-----------|-------------|------------------------|--------------|------------|
| 50        | Al-Aziz(king of Egypt) | Bald on Record politeness | - | The king said, ‘Bring him to me’ |
| 50        | Yusuf       | Bald on Record politeness | - | فَلَمَّا جَاءَهُ الرَّسُولُ قَا َ ارْجِعْ إِلَّا مَا عَلِمْنَا عَلَيْهِ من سوء! We know nothing bad of him! |
| 50        | Yusuf       | Positive politeness     | Presuppose common ground | فَاسْأَلْهُ مَا بَا ُ النِِّرْوَةِ ال َّتِي قَطَّعْاَ َيْدِيَهُاَّ إِفَّ رَبِِّي بِكَيْدِهِاَّ عَلِيمٌ and ask him about what happened to those women my Lord knows all about their treachery.’ |
| 51        | Al-Aziz(king of Egypt) | Positive politeness | Include H in the activity | قال ما خَطَّبُكُاَّ إذ رَاوَدْتُاَّ يُوسُفَ عَاْ نَفْرِهِ َلاَ تَرَوْفَ نِِّي ُوفِي الْكَيْخَ وَ َنَا خَيْرُ الْمُنْزِلِياَ ‘Have you not seen me giving generous measure and being the best of hosts?’ |
| 51        | Women of the city | Negative politeness | Apologize | They said, ‘God forbid! We know nothing bad of him!’ |
| 51        | Woman of Al-Aziz | Positive politeness | Use in group identity markers | رَحِيمٌ I do not pretend to be blameless, very soul incites him to evil unless my Lord shows mercy: He is most forgiving, most merciful.’ |
| 53        | Woman of Al-Aziz | Positive politeness | Use in group identity markers | 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.’ |
| 54        | Al-Aziz(king of Egypt) | Bald on Record politeness | - | وقال الملك أنَّني به استثناه للفسق ‘Put me in charge of the nation’s storehouses’ |
| 54        | Al-Aziz(king of Egypt) | Positive politeness | Exaggerate | وقال الملك أنَّني به استثناه للفسق ‘Put me in charge of the nation’s storehouses’ |
| 55        | Yusuf       | Bald on Record politeness | - | قال يعفف علي خزائن الأرض ‘Joseph said, ‘Put me in charge of the nation’s storehouses’ |
| 59        | Yusuf       | Bald on Record politeness | - | ‘Bring me the brother you left with’ your father!’ |
| 59        | Yusuf       | Positive politeness | Give or ask for reason | ‘Bring me the brother you left with’ your father!’ |
### Extending Im/Politeness Strategies to Qur'anic Discourse: Surat Yusuf as an Example

| NO. | Verse | Participant | Im/Politeness Strategy | Sub-Strategy | Main Verse |
|-----|-------|-------------|------------------------|--------------|------------|
| 60  | Yusuf | Bald on Record impoliteness | - | فَإِفْ لَمْ تَأْتُونِي بِهِ فَلَا تَنْزِفُونَ نَظْرًا فِي رَآئِيَاتِي ولا *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 Him | قَالُوا سَنَرَأَوُدُ عَنْهُ َبَاهُ وَإِنَّا لَفَاعِلُوفُ *They said, ‘We shall do all we can to persuade his father to send him with us,* and we shall be given another measure so easily achieved! |
| 62  | Yusuf | Bald on Record politeness | - | وَقَا َ لِفِتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ *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 |
| 62  | Yusuf | Positive politeness | Give or ask for reason | لعلهم يعرفونها إذا انقلبوا إلى بهم *...so that they may recognize them when they return to their family,* and [be eager to] return |
| 63  | Yusuf’s brothers | Off-Record politeness | Give hints | فَأَرْسِخْ مَعَانَا َخَانَا نَكْتَ *We shall guard him carefully* |
| 63  | Yusuf’s brothers | Positive politeness | Give or ask for reason | فارسل معاً أخانا فكان وانا للافتحون 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 | قَالُوا يَا َبَانَا مَا نَبْغِي هَذِهِ بَضَاعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ َهْلَنَا وَنَفَظُ َخَانَا وَنَزْدَادُ لَيْخَ بَعِيرٍ *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!* |
| 65  | Yusuf’s brothers | Positive politeness | Give or ask for reason | قَالُوا يَا َبَانَا مَا نَبْغِي هَذِهِ بَضَاعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ َهْلَنَا وَنَفَظُ َخَانَا وَنَزْدَادُ لَيْخَ بَعِيرٍ *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 | فَأَرْسِخْ مَعَانَا َخَانَا نَكْتَ *We shall guard him carefully* |
| 67  | Yusuf’s father | Bald on Record politeness | - | فَأَرْسِخْ مَعَانَا َخَانَا نَكْتَ *We shall guard him carefully* |
by one gate—use different gates.

| NO  | Verse | Participant | Im/Politeness Strategy | Sub-Strategy |Main Verse |
|-----|-------|-------------|------------------------|--------------|-----------|
| 67  | Yusuf's father | Positive politeness | Give or ask for reason | — | منفقة وما أغني عنكم من الله من شيء إن الحكمة إلا الله عليه توكلت وعليه فلتم تلك.  ❧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.‘ |
| 69  | Yusuf | Positive politeness | Use in group identity markers | — | قال إلي أبا اخوكم فلا تنسى بما كناو، يعلمون أن أبا، 'I am your brother, so do not be saddened by their past actions,' |
| 71  | Yusuf’s brothers | Negative politeness | Question, hedge | — | قالوا وأقبلوا عليهما ماذا تفقدون، 'What have you lost?' |
| 72  | Servants of the king | Positive politeness | Give gifts to H(goods, sympathy) | — | قالوا نفقد صواع الملك ونمن جاه به حمل يعبر، 'They replied, ‘The king’s drinking-cup is missing,’ and, ‘Whoever returns it will get a camel-load of grain,’ and, ‘I give you my word.’ |
| 74  | Yusuf’s brothers | Negative politeness | Question, hedge | — | قالوا فما جزاؤه إن كنتم كاديين, 'They asked them, ‘And if we find that you are lying, what penalty shall we apply to you?’ |
| 75  | Servants of the king | Positive politeness | Give gifts to H(goods, sympathy) | — | قالوا جزاؤه من وجد في رحله فهؤلاء جزاؤك, ‘The penalty will be [the enslavement of] the person in whose bag the cup is found: this is how we punish wrongdoers.’ |
Extending Im/Politeness Strategies to Qura'nic Discourse: Surat Yusuf as an Example

| No. | Participant | Im/Politeness Strategy | Sub-Strategy | Main Verse |
|-----|-------------|------------------------|--------------|------------|
| 78  | Yusuf's brothers | Positive politeness | Exaggerate | We can see that you are a very good man. |
| 79  | Al-Aziz (king of Egypt) | Positive politeness | Avoid Disagreement | 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?’ |
| 80  | One of Yusuf's brothers | Negative politeness | Question, hedge | We can only tell you "what we saw. How could we guard against the unforeseen?" |
| 80  | One of Yusuf's brothers | Positive politeness | Avoid Disagreement | They said, ‘By God! You will ruin your health if you do not stop thinking of Joseph, or even die.’ |
| 81  | Yusuf's brothers | Negative politeness | Apologize | If I heard a rumour, I told it only to my father, and before that I was patient. |
| 82  | Yusuf's brothers | Positive politeness | Exaggerate | There is no doubt that you are a very good man. |
| 83  | Yusuf's father | Negative politeness | Question, hedge | Their father said, ‘No! Your souls have prompted you to do wrong! But it is best to be patient: |
| 83  | Yusuf's father | Bald on Record politeness | - | Their father said, ‘No! Your souls have prompted you to do wrong! But it is best to be patient: |
| 84  | Yusuf's father | Off-Record politeness | Displace H | and he turned away from them, saying, ‘Alas for Joseph!’ |
| 85  | Yusuf's brothers | Negative impoliteness | Associating the other with a negative aspect | They said, ‘By God! You will ruin your health if you do not stop thinking of Joseph, or even die.’ |

| NO. | Verse | Participant | Im/Politeness Strategy | Sub-Strategy | Main Verse |
|-----|-------|-------------|------------------------|--------------|------------|
| 86  | 26   | Yusuf's father | Positive politeness | Intensify interest to H | We can see that you are a very good man. |
| 87  | 27   | Yusuf's father | Bald on Record politeness | - | My sons, go and seek news of Joseph and his brother and do not despair of God’s mercy. |
| NO. Verse | Participant | Im/Politeness | Sub-Strategy | Main Verse |
|-----------|-------------|--------------|--------------|------------|
| 88        | Yusuf's brothers | Positive politeness | Exaggerate | they said, "Mighty governor, misfortune has afflicted us and our family. We have brought only a little merchandise, Qa‘lumuhum ma fa‘lumun wa-yin uhalum an-Nas wa jannu ..." |
| 88        | Yusuf's brothers | Bald on Record politeness | - | but give us full measure. Be charitable to us: God rewards the charitable, Qala fa‘lumun la kulli wa yin jannu al-‘ahl bi‘aya wa jannu..." |
| 89        | Yusuf | Negative politeness | Question, hedge | Qala ba‘inka ba‘ina yin fa‘lumuna wa idha Qaddumuna bi‘ala ‘ala ‘ala ‘ala wa jannu bi‘ala ‘ala ‘ala..." |
| 90        | Yusuf | Positive politeness | Give gifts to H | Qala ba‘inka ba‘ina yin fa‘lumuna wa idha Qaddumuna bi‘ala ‘ala ‘ala..." |
| 91        | Yusuf's brothers | Positive politeness | Seek Agreement | Qala batilana laqra al-‘ahl ‘ala ‘ala wa jannu batilana..." |
| 92        | Yusuf | Positive politeness | Intensify interest to H | Qala la turrab ‘ummatun ba‘ina yin fa‘lumuna wa jannu..." but he said, ‘You will hear no reproaches today. May God forgive you: He is the Most Merciful of the merciful, Qala ba‘inka ba‘ina yin fa‘lumuna wa idha Qaddumuna bi‘ala ‘ala ‘ala..." |
| 93        | Yusuf | Bald on Record politeness | - | Take my shirt and lay it over my father’s face: he will recover his sight. Then bring your whole family back to me, Qala ba‘inka ba‘ina yin fa‘lumuna wa idha Qaddumuna bi‘ala ‘ala ‘ala..." |
| 94        | Yusuf's father | Positive politeness | Use in group identity markers | Qala ba‘inka ba‘ina yin fa‘lumuna wa idha Qaddumuna bi‘ala ‘ala ‘ala..." their father said, ‘You may think I am senile but I can smell Joseph, Qala ba‘inka ba‘ina yin fa‘lumuna wa idha Qaddumuna bi‘ala ‘ala ‘ala..." |
| 95        | [people] | Positive impoliteness | Calling the other and utilizing taboo words | Qala ba‘inka ba‘ina yin fa‘lumuna wa idha Qaddumuna bi‘ala ‘ala ‘ala..." but [people] said, ‘By God! You are still lost in that old illusion of yours, Qala ba‘inka ba‘ina yin fa‘lumuna wa idha Qaddumuna bi‘ala ‘ala ‘ala..." |
| 96        | Yusuf's father | Positive politeness | Intensify interest to H | Qala ba‘inka ba‘ina yin fa‘lumuna wa idha Qaddumuna bi‘ala ‘ala ‘ala..." their father said, ‘You may think I am senile but I can smell Joseph, Qala ba‘inka ba‘ina yin fa‘lumuna wa idha Qaddumuna bi‘ala ‘ala ‘ala..." |
| 97        | Yusuf's brothers | Bald on Record politeness | - | Qala ba‘inka ba‘ina yin fa‘lumuna wa idha Qaddumuna bi‘ala ‘ala ‘ala..." The [brothers] said, ‘Father, ask God to forgive our sins: we were truly in the wrong,' Qala ba‘inka ba‘ina yin fa‘lumuna wa idha Qaddumuna bi‘ala ‘ala ‘ala..." ﷺ
He replied, 'I shall ask my Lord to forgive you: He is the Most Forgiving, the Most Merciful.'

وقل انذرو من شاء الله انتين

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–'

وهذا تأويل رؤيتي معا قد جعلته ربي حقا

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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