

The Strategies of Politeness in some of the Prophet's Hadiths

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استراتيجيات التآذب في بعض آحاديث النبي

المدرس

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المديرية العامة للتربية في محافظة النجف الأشرف

Abstract:-

The study deals with some of the Prophet's Hadiths concerning of politeness to practice the theories of Leech (Leech;1983) and Brown and Levinson (Brown;1987) on the politeness maxims, positive and negative politeness techniques. The study aims to identify and analyse the use of politeness maxims in selected Hadiths of Prophet Muhammad (peace be upon him) based on Leech's (1983) theory. To examine the application of positive and negative politeness strategies in the Prophet's sayings using Brown and Levinson's (1987) model. The research also tends to explore how linguistic politeness contributes to the Prophet's persuasive and communicative style in conveying his message. To interpret the cultural and pragmatic implications of politeness in the Hadiths within the context of Islamic teachings. To contribute to the understanding of politeness as a universal linguistic phenomenon through the lens of religious discourse.

The study falls into two parts. It starts shortly to overview the theoretical framework underlying politeness, in particular discussing some definitions of politeness the second part deals with the practical application of what has been discussed theoretically. English data gathered from the Hadiths of the prophet, which was translated by موسوعة الاحاديث and the online Arabic version. Choosing hadiths depends on what the researcher has access to. The analysing of Hadiths showed that the Prophet used different types of politeness strategies and polite maxims to deal with his followers and tried to convey his message in a moderate way serving his mission.

Keywords: negative politeness, positive politeness, politeness, politeness maxims, the Prophet's Hadiths.

المخلص:-

تعالمل الباحث هنا مع بعض احاديث النبي المتعلقة بموضوع التأدب لطبق نظريات ليتش، وبراون وليفنسون على مبادئ التأدب، وتقنيات التأدب الايجابية والسلبية. تهدف الدراسة إلى تحديد وتحليل استخدام قواعد الأدب في أحاديث مختارة للنبي محمد ﷺ بناءً على نظرية ليتش (١٩٨٣). ودراسة تطبيق استراتيجيات التأدب الإيجابية والسلبية في أحاديث النبي باستخدام نموذج براون وليفنسون (١٩٨٧). ويميل البحث أيضاً إلى استكشاف كيف يساهم التأدب من الناحية اللغوية في أسلوب النبي الإنشاعي والتواصلي في نقل رسالته. وكذلك تفسير الآثار الثقافية والتطبيقية للتأدب في الأحاديث في سياق التعاليم الإسلامية. والمساهمة في فهم التأدب كظاهرة لغوية عالمية من خلال عدسة الخطاب الديني. تنقسم الدراسة إلى قسمين. يبدأ البحث بإيجاز باستعراض الإطار النظري الذي يقوم عليه مفهوم التأدب، ويتناول تحديداً بعض تعريفاته. أما القسم الثاني فيتناول التطبيق العملي لما تمت مناقشته نظرياً. جمعت البيانات الإنجليزية من أحاديث النبي ﷺ، التي ترجمتها موسوعة الأحاديث النبوية - عربي انكليزي، والنسخة العربية الإلكترونية. يعتمد اختيار الأحاديث على ما يتوفر لدى الباحث من مصادر. وقد أظهر تحليل الأحاديث أن النبي ﷺ استخدم أنواعاً مختلفة من استراتيجيات التأدب وقواعده في التعامل مع أتباعه، وسعى إلى إيصال رسالته بأسلوب معتدل يخدم رسالته.

الكلمات المفتاحية: الأدب السليبي، الأدب الإيجابي، الأدب، قواعد الأدب، أحاديث النبي.

1.Introduction

It is clear that the Prophet Muhammad convinced his followers to embrace Islam through his exemplary character, compassionate leadership, and clear communication of divine revelation, emphasizing mercy, justice, and ease in religious practice. The study aims to show the use of politeness strategies in Mouhammed's Hadiths. The Prophet with his tolerant spirit changed the people at that time to convert from idol worship to Islam by using the polite strategies. The strategies of politeness which were written by linguists like Brown and Levinson, Lakoff, Leech and others were found in Hadiths and behaviour of the Prophet Mouhammed. It is the first time to write about the strategies of politeness in the Hadiths of Muhammed. So, we take the prophet as an example of the great character in Islamic history who changed the bad behaviour of people through his Hadiths and his daily behaviour.

The researcher reviews the theories of politeness to analysis the Hadiths and how he (the prophet) excelled in using all these strategies many years ago. Many questions are discussed here like Leech's six politeness maxims which reflected in the Hadiths of Prophet Muhammad (peace be upon him). What types of positive and negative politeness strategies, as defined by Brown and Levinson and in what ways does the Prophet use polite language to persuade and guide his followers

1.1. Literature Review

The subject of politeness has occupied a great deal of attention by linguists especially from western culture because they think that polite behaviour reflects someone's personality and type of culture. The goal of politeness is to refine offensive behaviour and make it accepted by the members of society. We appeal here to practice the notion of face, strategies of politeness, maxims of politeness and other rules of politeness. The desire for research on politeness belongs to the time of H.P. Grice's in his article: "Logic and Conversation" with his Cooperative Principles Grice, H. P. (Grice;1975). This innovation in linguistic has been developed and Lakoff's early reports on linguistic politeness were picked up on and expanded upon. (Lakoff;1973, 1979), (Leech;1977, 1983], and (Edmondson;1979, 1981]. These suggestions all have the common

trait of viewing politeness in terms of rules or maxims, highlighting their conceptual similarity to the Gricean maxims. The pioneers of studying politeness as a notion of "face" and the strategies of negative politeness and positive politeness whom they derived this concept from Goffman.

We take the example of our prophet Mouhammed as a good example for being a sample for mankind to display how politeness strategies and maxims in the Hadiths of Prophet Muhammad are reflected through his use of respectful language, indirectness, humility, and rapport-building expressions that promote harmony and kindness in social interactions. The Prophet Hadiths reflect the desire of reducing the impact of unbelievers' rudeness on his believers. From early time we can observe the use of politeness strategies and maxims of politeness even though the prophet didn't study the subject of politeness at his time but he was born and carried the tolerant and humble spirit. Prophet Mouhammed succeeded in persuading his followers to accept his teachings through the good manner that he used with them.

1.2.The problem of the research

We deal with the theories of politeness in our modern time but no one thinks about people or leaders who used polite manner with their people. The linguists who write about the theories of politeness belong to western culture and they are different from our Islamic culture. These theories have got importance and reflect the type of life at their countries. The new studies of politeness focus mostly on the western culture as the model for their studies and we don't have any reference to our culture. Our society lacks the studies of politeness in our Islamic history. The researcher decided to choose our Prophet Mouhammed as a model for his polite studies. The research deals with the Hadiths of Prophet from linguistic side and how did the prophet used his polite manner to convince his followers to believe in his mission and follow him. The practicing of politeness strategies on Mouhammed's Hadiths showed that we precede those linguists in their studies and our society can return to Hadiths of Mouhammed to be good example in our daily life from linguistic side.

1.3. Research questions

1. How are Leech's six politeness maxims reflected in the Hadiths of Prophet Muhammad (peace be upon him)?

2. What types of positive and negative politeness strategies, as defined by Brown and Levinson, are evident in the Prophet's sayings?
3. In what ways does the Prophet use polite language to persuade and guide his followers? How do the politeness strategies in the Hadiths align with or differ from contemporary linguistic theories of politeness?
4. To uncover how politeness reflects deeper values such as compassion, humility, and respect in Islamic teachings.

Through our study to the matter of politeness and subjected this field of knowledge in Hadiths of the Prophet Muhammed (peace from God be upon him), how did he manage in using strategies of politeness and maxims of politeness on Hadiths.

1.4.The aims of the research

The research aims to show the influence of the Prophet Mouhammed (Peace from Allah be upon him) on his followers by using his polite language and manner to make his followers follow him. The study will deal with the linguistic side of the prophet's Hadiths. These sayings of the prophet are deserved to be studied linguistically. The researcher tried to practice the strategies of politeness on these Hadiths because we don't have recent studies discuss these Hadiths. Our prophet Mouhammed preceded us a long time and used all these strategies of politeness on his people. The life and Hadiths of the prophet reflect the good manner and polite style of him. Being pioneer for his nation (of Muslims) his life is deserved to be studied from all side of life but for us the linguistic side is our side and we are going to subject all his Hadiths to the strategies of politeness for recent linguists.

2. Definition of Politeness:

- a. **As Lakoff** (Lakoff;1975a: p.64) identifies politeness as: to ease conflict in interpersonal interactions, nations have evolved the virtue of courtesy.'. From definition it is understand that interlocutors don't have the desire to make any friction in their dialogue in their societies. Societies develop some ways to reduce that friction, they create a set of standards for good behavior. It is not exempt from the framework used to evaluate (im)politeness. (Watts;2003 p.65)

b. For Leech (Leech;1980: p.19), he describes the construction and maintenance of comity, as well as civility as "strategic conflict avoidance," which "can be measured in terms of the degree of effort put into the avoidance of a conflict situation,". (ibid; Leech 1980) criticism lies on the deliberate attempt on the part of the person, when it is deemed courteous, to avoid dispute. If politeness's aim is to establish and maintain of comity, it means that people appreciate other forms of behaviour while destroying these targets. (ibid, cited from Watts;2003 p.65)

c. Brown and Levinson (Brown;1979) 'their viewpoint of civility as a sophisticated mechanism for softening aggressive behavior. Avoid participating in the debate about what constitutes (im)polite behavior, according to Brown and Levinson's definition of politeness. [ibid; 1979 cited from Watts;2003 p.65]

As Leech presented his speaker who evaluates strategically in his presenting his speaker to avoid face-threatening. When Brown and Levinson present their speaker in such a way the aim is egoistic not altruistic, and we have no way of knowing how the conveniently forgotten hearer in Brown and Levinson will respond unless that person has a face that deserves to be recognized. The reaction among speaker and listener reveals the evaluation nature of politeness, showing it once again polite or impolite.

D. Fraser and Nolen (Fraser;1981, p.96) expressed their notion about "A property associated with a voluntary action" is civility. An unusual definition of all is introduced by Fraser and Nolen. Can we understand this expression? 'Voluntary action'? If we do an involuntary action, so one may conclude that politeness is excluded? The question is that how all participants in a social encounter are free to take voluntary activities, which allows a wide range of possible interpretations for those behaviors. For this reason, Fraser and Nolen do not escape the normative and implicitly prescriptive state for other conceptions of politeness. (Ibid cited from Watts;2003 p.67)

2.1. Robin Tolmach Lakoff's Theory of Politeness:

Robin T. Lakoff, called by Eelen (Eelen;1999: 10–27, Eelen;2001: 2–29). "The mother of modern politeness theory," (25; p.330 Lakoff

started to deal with the modern study of politeness from a pragmatic point of view in Lakoff (Fraser;1973), taking a broadly Gricean viewpoint and suggesting three politeness rules: "Don't impose," "Give options," and "Make A feel good—be friendly." In a later publication (Lakoff;1990: p.35) she came up with three rather different rules— "Distance," "Deference," and "Camaraderie"— mentioning that these may have different degrees of importance according to the culture of interlocutors. Lakoff 's consideration about politeness didn't give much attention about details but she made people think about the pragmatic impact of politeness on linguistic behavior and convention. (Ibid cited from Leech; p.33)

According to Lakoff, being polite is "a system of interpersonal relations designed to facilitate interaction by minimizing the potential for conflict and confrontation inherent in all human interchange" (Lakoff;1977, p. 88). We have also a comment by Watt (Watts;2003) (cited) based on Lakoff's theory of politeness, which suggests that social norms were created to ease conflict in interpersonal interactions. As such, strategies are developed by communities to reduce friction by them. Politeness, therefore, being concluded as a group of guidelines for cooperative behavior [Mirza;2017 cited Watts;2003, p.65).

2.2.Brown and Levinson's theory of politeness

As Brown& Levinson (Brown;1987), explain their theory of politeness taking in consideration for the redressing offenses to one's 'face' by face-threatening acts. The origin of the notion of 'face' came Chinese into English in the 19th century. In (Ibid;1987), Although there has been some debate in academics, Brown and Levinson presented and argued that politeness was a universal characteristic.

Therefore, the speaker aims to be polite in order to preserve the listener's face. The politeness hypothesis of Brown and Levinson (Brown;1978,Brown;1987) is a great work and done in a large-scale work intends to explain and expect the polite language behaviour in all languages and cultures. The notion of politeness has gained significant importance in several fields of language study, including cross-cultural understanding, communication, and language instruction, in addition to pragmatics. Undoubtedly, it has generated a great deal of debate among foreign scholars (Brown; 2007).

2.3. Geoffrey Leech's model of politeness

The etiquette used by Leech is also based on Grice's rules. His work places politeness within the broader context of interpersonal rhetoric, connecting it to social objectives (what a speaker assumes about their place in society) as opposed to illocutionary goals (what they hope to convey through their speech act). The cooperation principle (CP), the politeness principle (PP), and the irony principle (IP) are the three groupings of maxims that Leech (Scollon;1983) develops within the subject of interpersonal rhetoric.

Later, Leech's cooperative principle was based on Grice's and was similar to it. According to him, the politeness principle's primary purpose is to "reduce the expression of impolite belief" (Ibid;1983, p. 81). Next, Leech identifies six sayings that are connected to the courtesy principle, which is used to illustrate how sense and force interact in normal discourse.

2.4. Politeness strategies:

Penelope Brown and Steven Levinson's notion of linguistic politeness was published for the first time in 1978. Firstly, published as an article under the title "Women and politeness: a new perspective on language and society,". The theory is often viewed as the 'face-saving' theory of politeness, like Lakoff and Leech it also builds on the Gricean model of the Cooperative Principle. (Watts;2003, p.100). Social interaction strategies' (Brown & Levinson, 1978) (Brown;1978). Later, in 1987, it was published on its own as a book. (Brown;1987). The goal of Brown and Levinson's hypothesis was to illustrate how universal social principles might reshape grammar. The aim was to show the reasons behind the speaker and the hearer's choices in everyday interaction. They basically relied on the concept of 'face' and 'rationality' in their appreciation of speaker's linguistic behaviour claiming universality of these two notions. They assumed that one of the most prevalent justifications for making fun of one or more of Grice's maxims is politeness. Brown and Levinson supposed that certain acts are basically face threatening acts either to the face of S or H. such acts are called face-threatening acts FTAs (Brown;1987), (Alabdali S. T. Bulletin of Advanced English Studies_Vol. 2, No.2,2019 pp.73-78).

According to Brown and Levinson (Brown; 1978), a person's face could be threatened or destroyed by an individual act. According to Brown & Levinson, politeness is mostly a sophisticated system for defusing face-threatening activities (FTAs). However, a "Face-Threatening -Act" (FTA) is an action that would likely cause someone to lose face or somehow harm it. (Erbert, L. A., & Floyd, K. 10;2004, pp. 325-327). The aim of interactants in any situation is to avoid to the bad effects of face threatening acts either to H's face or to S's face by using different types of strategies (ibid). A. Sandberg, referred to threats, such as those that involve criticism, disapproval, interrupting, imposing, seeking a favour, requesting information or products, etc. (Sandberg,28; 2010, p. 345). B & L (Brown;19870 proposed five strategies which are considered the general methods that S would choose from in a particular interaction in order to lessen friction in interaction which are: 1. Perform the FTA without taking remedial action: poor track record. 2. Complete the FTA while being positive and courteous. 3. Perform the FTA while being unkind to others. 4. Complete the (FTA) in secret. 5. Avoid using the FTA On-record refers to directly "saying something unambiguously," whereas "off-record" refers to indirectly expressing it. The three most important variables that influence people's choice of tactic are: 1) social distance (D), 2) relative power (P), and 3) the importance of an act's imposition in a given culture (R). The three contextual elements D, P, and R, which are context-dependent in the sense that their appraisal fluctuates depending on the scenario while the S and H remain stable, are believed to be included in the speaker's assessment of the seriousness of an FTA in all cultures, according to B and L. (Ibid;1987).

Positive Face: "the consistent positive self-image or 'personality' claimed by interactants" (Fraser; 2005). It is essential that this self-image be assessed and hoped for the desire for each member to be appealing to at least some other people. Contrary to the blatant on-record policy, this tactic aims to minimize FTAs by treating the addressee with respect. This tactic aims to bridge the social gap between people who are close friends or otherwise have a high level of familiarity. The following is involved:

Method 1: Pay attention to H (his interests, needs, and wants)

Exaggerate your (interest in, approval of, and sympathy for H)

Third tactic: Increased interest in H.

Use in-group identity identifiers as a fourth tactic.

Strategy 5: Look for consensus

Strategy 6: Prevent dissent

Plan 7: Assume, bring up, and assert common ground

Common knowledge, presumptions, and beliefs are part of the common ground [Stalnaker; 1978].

8th plan: joke

Plan 9: Prove or imply that S is aware of and concerned about H's desires

Plan 10: Promise and Offer

Plan 11: Positivity

Plan 12: Incorporate S and H into the project.

Plan 13: Provide (or solicit) explanations

Plan 14: Assume or make a claim of reciprocity

Plan 15: Present the H with gifts (goods, sympathy, and collaboration).

When using negative politeness techniques, "the main target is to territories, personal preserves, right to non-distraction- i.e., to freedom of action and freedom from imposition." Every capable adult member desires to behave without interference from others. By doing this, a speaker demonstrates his (her) respect for the listener's space and his (her) desire not to interfere with his (her) freedom of activity. With this tactic, the gap between the addresser and addressee is demonstrated. There is an imposition on the addressee in relationships between instructors and pupils, employers and workers, fathers and sons, etc. Ten negative politeness tactics are listed by Brown and Levinson (Brown; 1978, pp. 106–30):

Strategy 1: Use the usual deception

The concepts of indirectness and politeness are crucial to comprehending speech acts like requests in face-to-face interactions. According to Brown and Levinson (Brown;1987) and Leech (Leech;1983), being indirect may lead to higher levels of politeness.

Strategy 2: Hedging and posing queries

Strategy 3: Be pessimistic (believe H is unlikely to be able or willing to perform any acts based on him). The speaker should guess that the hearer is not ready to respond to his requests. Pretending that he is modest or pessimistic Gu, (Gu;1990) the speaker's skill can assist him (her) in lessening the threat to the hearer's reputation and power over him (her).

Strategy4: Minimize the imposition. Brown and Levinson (Brown;1987) have their view point of the degree of imposition as a, "The degree of imposition that interferes with the agent's desires for self-determination or approbation (including negative and positive face desires) should be assessed from a cultural and situational perspective.)" (ibid.3;1987 p. 77)." Holtgraves and Yang (Holtgraves;1992) The correlation between the level of imposingness and the general politeness of language utilized was amply proved and positively illustrated.

Strategy 5: Show respect. According to Scollon and Scollon [28;1983], doing respect is a politeness approach that is frequently used by interlocutors with unbalanced power connections. Deference is associated with a negative face. Typically, those with lesser power level are most respectful of and polite to those with higher power status.

Strategy 6: Apologies. When the speaker apologizing if he does an FTA, he (she) indicates his avoiding on intruding with hearer's negative face and that way partially he redresses his impingement. Meier (Meier;1995b) is concerned about whether a speech act functions as an FTA or a politeness strategy, and whether the speech act as a politeness strategy is considered as a positive or negative strategy. He writes: Apologies were classified by Brown and Levinson as negative politeness strategies, could be considered as requests for acquittal (e.g., please forgive me, please excuse me.

7: Impersonalize S and H Strategy.

8. State the FTA as a general principle.

9th tactic: nominalize

Strategy 10: when the speaker goes on recording with hearer which is considered as face threatening acts or not apologies is

appreciated as politeness strategy by judging the 'weightiness' of the FTA. The speakers (Ss) will assess the weightiness based on social changes such the power gap between the speaker and the hearer (P), the perceived social distance between the speaker and the hearer (D), and the ranking of imposition (R). Basically, the speaker's assessment of the FTA's size will determine the technique to be used.

2.5. Politeness Principles of Geoffrey Leech

Conversational maxims similar to those proposed by Grice (Grice; 1975) exist for every politeness principle (Leech;1983). Six maxims are listed by Geoffrey Leech: tact, charity, approval, modesty, agreement, and sympathy. The first and second, along with the third and fourth, make up a pair. These adages differ between cultures; what is courteous in one may be considered disrespectful or rude in another. Below the previously given courtesy guidelines: The six maxims—Tact, Generosity, Approbation, Modesty, Agreement, and Sympathy—have varying values depending on how much of an impact they have on the current situation. (Terkourafi;2001, p. 56).

The tact maxim states: "Conversely, enhance the expression of beliefs that would benefit others and decrease the expression of thoughts that would harm others". This maxim's first portion aligns with Brown and Levinson's negative politeness approach of minimizing the imposition, while its second part represents the positive politeness strategy of catering to the interests, wants, and requirements of the listener. For example: Can I interrupt you for a moment, for a second? If I may, please explain. Please give me that screwdriver. (Leech;1980).

Generosity maxim states: To put it another way, "maximize the expression of beliefs that express or imply cost to self; minimize the expression of beliefs that express or imply benefit to self." (Leech;1983, p.132). All the burden lies on the speaker opposite the tact maxim; the maxim of generosity concentrates on the speaker and says that others should be put first instead of the self. For example:

You relax and let me do the dishes.

You must come and have dinner with us.

The approbation maxim states: 'Minimize the expression of beliefs which express dispraise of others; let the expression of praise to domain the space of speech instead of dispraise. ' It is well to get the approval of others through praising others and if it is impossible avoid dispraise and give some minimal response by using euphemism or to keep silent. The first part of the maxim is to avoid disagreement; the second part aims to make other people feel good by showing solidarity.

For example:

I heard you singing at the karaoke last night. It sounded like you were enjoying yourself!

Gideon, I know you're a genius – would you know how to solve this math problem here?

Maxim of modesty: is one of the six rules Leech (Leech;1983) outlined in his PP (Politeness Principle), and it means to either minimize praise or increase criticism of oneself. In this maxim all the interlocutors try to minimize the praise of themselves and maximize the others. There is similarity between this maxim and maxim of approbation. The speaker's level of excellent or terrible assessment of others or of themselves is discussed in the two maxims, approval and modesty. Congratulation is a virtue that embodies the approval maxim. The modest maxim, on the other hand, frequently applies to instances including apologies.

We have an example of maxim modesty in this one. " Please accept this token of appreciation as a reward for your accomplishment. Because the speaker maximizes criticism of himself, the aforementioned speech is categorized as the modesty maxim in this particular case.

The agreement maxim: works as in the following: 'Minimize the expression of disagreement between self and others; maximize the expression of the agreement between self and others.' It corresponds with Brown and Levinson's positive politeness strategies for the purpose of 'seek agreement' and 'avoid disagreement,' where they concern to great importance. Anyway, people needn't to be claimed to avoid disagreement. It showed that people more likely to agree than to disagree.

For instance, I want my kid to do the opposite of what she is now doing.

Yes, but ma'am, I thought we had already settled this during your previous visit.

The sympathy maxim states: "minimize animosity toward others and increase sympathy toward others," (Leech;1983, pp. 134). The sympathy maxim contains a small group of speech acts such as congratulation, commiseration, and expressing condolences – all of them can be found in Brown and Levinson's positive politeness strategy of responding to the hearer's interests, wants, and needs. For example, I am sorry to hear about your father. (Retrieved from https://en.wikipedia.org/wiki/Politeness_maxims)

1.5. The conversational-maxim view of politeness, this maxim depends on Gricean's notion of the cooperative principle and its maxims (El-Samir, S. F.; 2014), displays an economical (i.e., Lakoff's) and a thorough (i.e., Leech's) sample of politeness and supports his theory of politeness with rules, strategies, maxims, and scales

of courtesy. Politeness is not something that is explicitly defined; rather, it is attributed to interpersonal rhetoric, which at least includes three groups of maxims: maxims that fall under Grice's Cooperative Principle (CP), maxims that are accompanied by a Politeness Principle (PP), and maxims that are interconnected with an Irony Principle (IP). The cooperative principles and accompanying maxims are used to describe how a statement may interpret to send indirect messages, and the interpersonal principle in his pragmatic theory has the same position. What are the advantages of applying the politeness principle (PP)? The politeness principle and its maxims are used to provide the answer, which explains why such indirectness may be employed (Fraser; 1990).

3. Methodology

The models of analysis which are adopted by the researcher are the strategies of politeness Brown and Levinson (negative and positive politeness) and Maxims of politeness by Geoffrey Leech. The data are derived from the Hadiths of the Prophet Mouhammed (Peace from Allah be upon him), they are good examples for application of politeness strategies and maxims of politeness.

3.1. Material

Hadiths of the prophet which they are translated from Arabic to English (موسوعة الاحاديث النبوية، عربي-انكليزي، المسودة الثالثة، الجزء الخامس، اعداد (مركز رواد للترجمة

Were chosen to be analysed. The researcher explains some of them.

3.2. Instrumentation

In this study, Leech's maxims of civility and Brown and Levinson's theory of politeness were both used as models. The researcher for this study was obligated to thoroughly read these Hadiths.

3.3. Procedures:

English data gathered from the Hadiths of the prophet, which was translated by موسوعة الاحاديث النبوية _عربي انكليزي and the online Arabic version. The Hadiths were chosen because they were available to the researcher and also because they contained many maxims and tactics for politeness. The researcher will carefully reread these hadiths multiple times before beginning to extract the hadiths that contain politeness tactics, both positive and negative strategies based on Brown and Levinson's theory, as well as the politeness maxims based on Leech's theory. English data gathered from the Hadiths of the prophet, which was translated by موسوعة الاحاديث النبوية _عربي انكليزي and the online Arabic English version, which was available on the website. The information gathered from English-language hadiths of the prophet was examined using qualitative and quantitative approaches. The texts were chosen, converted into tables showing frequency and proportion, and then underwent qualitative analysis.

3.4. Data analysis and analysis

Comparative analysis was the initial step in this study's data analysis process. The hadiths' etiquette guidelines and rules of conduct, which was translated by موسوعة الاحاديث النبوية _عربي انكليزي and the online Arabic English version, which was available on the website. Qualitative and quantitative analyses are presented in the following stage.

These texts organized in such a way as to provide a comprehensive view of both types of relationships (i.e., the Prophet and his followers, the Prophet and his god and the followers with

their God). Because they contain as many politeness strategies as possible, the three different types of relationships contain self-identified politeness strategies, and they are believed to serve the purposes of this study in comparison to the theoretical frameworks chosen for investigation, these Hadith types were the ones we chose.

As a result, the current study is based on the model proposed by Brown and Levinson [Brown;1978] and Leech's model [Leech;1983]. analysed forty-four Hadiths which cover different fields of Muslims life some of them are translated *موسوعة الاحاديث النبوية* _عربي انكليزي in terms of etiquette methods, and the online Arabic English version, both of which were accessible on the website. In the forty Hadiths of the Prophet of God (Peace be upon him), the findings showed that negative politeness technique (minimize the imposition) is the dominating one with about 12% incidence, as shown in Table 1.

Table 1 Frequency and Percentage of Politeness Strategies and Politeness Maxims in Hadiths

Hadith			
Strategies/Maxims	Frequency	Percentage	Notes
Notice of admiration	3,35	6%	
Claim common view or ground with the hearer or give something wanted or desired and gifts	12,15	6%	
Wanted or desired and gifts	27,37,2	8%	
Seek agreement	7,13	6%	
A Hedge of opinion to avoid disagreement	9,16	6%	
Assert or presuppose S's knowledge of and concern for H's wants	18,22	6%	
Be optimistic	43, 18, 13, 34	10%	
Offer, promise	8,11	6%	
Be pessimistic by doing indirect	10, 4, 42	8%	

request			
Give deference or respect	17,41 ,33	8%	
Apologize for doing FTA	6,19,20	8%	
Minimize the imposition, Rx	14,1,3,39, 29	12%	
Go on record as incurring debt, or as not indebting H	21	2%	
The tact maxim	29	2%	
generosity maxim	36	2%	
The approbation maxim	25,26,38	8%	
Maxim of modesty	32,40	6%	
The agreement maxim	28,29,34	8%	
The sympathy maxim	30,31, 44	8%	
Total	44	100%	

4. Politeness strategies

4.1. Positive politeness

Notice, attend to hearer's interests, needs, wants

As indicated earlier, the aim of positive politeness is to lessen direct order to the hearer and get his (her) approval. The message should be received with satisfaction from the hearer and that satisfaction will be done when the addresser's own wants or desires are, in some respects, similar to the addressee's wants and desires. Insofar as this study is concerned, redress here involves in partially satisfying those hearers accept the message. [Brown; 1987].

٢- عن عبد الله بن عمرو - رضي الله عنهما - يبلغ به النبي ﷺ: ((الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ، أَرْحَمُوا أَهْلَ الْأَرْضِ، يَرْحَمَكُم مِّنْ فِي السَّمَاءِ)). (موسوعة الاحاديث النبوية، الجزء الأول) p.104 ;

"Those who are merciful will be shown mercy by The Most Merciful. Be merciful to those on the earth and The One in the heavens will be merciful to you".

The Prophet here told his followers to be mercy with others to get the mercy of heaven, he used the strategy of reward to reward his followers.

blessings be upon him, and said that her father had married her off although she hated [that marriage]. Therefore, the Prophet, may Allah's peace and blessings be upon him, gave her the choice.

Here the prophet seeks the girl's agreement to avoid imposition on the girl. One of the positive politeness.

١٣- حدثنا انس بن مالك قال: سمعت رسول الله يقول ﷺ ((قال الله تعالى وتبارك: يا ابن آدم! انك مادعوتني ورجوتني غفرت لك على ما كان فيك ولا ابالي. يا ابن آدم! لو بلغت ذنوبك عنان السماء ثم استغفرتني غفرت لك ولا ابالي. يا ابن آدم! (رقم الحديث: ٣٥٤٠)

On the authority of Anas bin Malik told us, he said: I heard the Messenger of God say (may God bless him and his family) saying: ((God Almighty said and blessed be: O son of Adam! As long as you prayed to Me and begged Me, I would forgive you for what was in you and I do not care. O son of Adam! If your sins reach the clouds of the sky then you ask forgiveness from me, I forgive you and I don't care, O son of Adam. The slave of God sought the forgiveness of God (agreement) to forgive his (her) sins. (سنن الترمذي، 807ص)

4. A hedge of opinion to avoid disagreement

٩- عن أنس رضي الله عنه ، قال: قال رسول الله ﷺ ((اني أعطي قريشاً أتالاً فهم، لأنهم حديث عهد بجاهلية)). (رقم الحديث ١٨٢٥)

On the authority of Anas, may God be pleased with him, he said: The Messenger of God (may God's prayers and peace be upon him and his family) said: ((I give Quraysh to get acquainted with them, because they are recent in the era of Islam)). [ibid. سنن الترمذي، 329ص]

١٦- عن جابر بن عبد الله رضي الله عنهما قال: ((كان رسول الله ﷺ في سفر. قرأى حَافِئاً وَرَجُلًا قد طُلِّلَ عليه، فقال: ما هذا؟ قالوا: صائم. قال: لَيْسَ مِنَ الْبِرِّ الصَّيَّامُ فِي السَّفَرِ))، وفي لفظ لمسلم: ((لَيْكُم بِرُحْصَةِ اللَّهِ الَّذِي رَحَّصَ لَكُمْ)). موسوعة الاحاديث النبوية، الجزء الثامن، ص83.

Jabir ibn Abdullah, may Allah be pleased with him, reported that the Messenger of Allah, may Allah's peace and blessings be upon him, was on a journey and saw a crowd of people, and a man was being shaded (by them). He asked: "What is the matter with that (man)?" They said: "He is fasting." Thereupon, he said: "It is not from righteousness to fast when traveling." In another narration by Imam Muslim, he said: "Take advantage of the concessions that Allah has granted you".

Here the Prophet indirectly tries to convince his followers not to stress themselves and avoid imposing them.

5. Offer or promise

٨- ((ان من احبكم الي واقربكم مني مجلسا يوم القيامة احاسنكم اخلاقا وان ابغضكم الي وابعدكم مني مجلسا يوم القيامة الثرثارون والمتشدقون، والمتفيقهون. قالوا قد علمنا الثرثارون والمتشدقون، فما المتفيقهون؟ قال: المتكبرون)). (رقم الحديث: ٨٤)

((The ones who are most beloved to me and the closest to me on the Day of Resurrection are those who are the best of you in morals, and the most hated of you to me and the furthest from me in a gathering on the Day of Resurrection are the talkative, the rants, and the eloquent. They said: We know the talkative and the rant, so what are the eloquent ones? He said: The arrogant)). (ibid. محمد ناصر الالباني ص:26.الدين)

When the man does something good for people and he is promised to get the paradise as a promise for his good behaviour.

١١- عليكم بالصدق، فإن الصدق يهدي إلى البر، وإن البر يهدي إلى الجنة، وما يزال الرجل يصدق ويتحرى الصدق حتى يكتب عند الله صديقاً، وإياكم والكذب، فإن الكذب يهدي إلى الفجور، وإن الفجور يهدي إلى النار، وما يزال الرجل يكذب ويتحرى الكذب حتى يكتب عند الله كذاباً)). (موسوعة الاحاديث النبوية، الجزء السابع؛ ص:142.

Abdullah ibn Mas'ood, may Allah be pleased with him, reported: "The Prophet, may Allah's peace and blessings be upon him, said: 'Adhere to truthfulness, for truthfulness leads to righteousness and righteousness leads to Paradise. A man will keep speaking the truth and striving to speak the truth until he will be recorded with Allah as the most truthful. Beware of lying, for lying leads to wickedness and wickedness leads to Hellfire. A man will keep telling lies and striving to tell lies until he is recorded with Allah as the most lying".

١٠- عن جابر بن عبد الله -رضي الله عنه- قال: (قال رسول الله ﷺ: إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ، فَذَكَرَ اللَّهَ عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ، قَالَ الشَّيْطَانُ: لَا مَبِيتَ لَكُمْ، وَلَا عِشَاءَ، وَإِذَا نَحَلَ، فَلَمْ يَتَذَكَّرْ اللَّهَ عِنْدَ دُخُولِهِ، أَلْقَى الشَّيْطَانُ: أَتْرَكْتُمُ الْمَبِيتَ، وَإِذَا لَمْ يَتَذَكَّرْ اللَّهَ عِنْدَ طَعَامِهِ، قَالَ: أَتْرَكْتُمُ الْمَبِيتَ وَالْعِشَاءَ)). (رقم الحديث: ٢٠١٨)

On the authority of Jaber bin Abdullah - may God be pleased with him - he said: (The Messenger of God - may God's prayers and peace be upon him - said: If the man enters his home, then God reminded him of his entry and for his food, and he said: When he entered, Satan said: You have caught up the overnight stay, and if he

did not mention God when eating, he said: You have caught up the overnight stay and dinner). If Muslim decided to get ride from Satan the Prophet advised Muslims to mention God every time and everywhere without imposing his order but by offering the virtues of mention the name of (Allah) (ibid.النيسابوري.ص 971)

4. 2. Negative politeness

1.Give deference or respect

١٧- ((لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَا شَرِيكَ لَكَ لَبَّيْكَ، أَنْ الْحَمْدُ وَالنَّعْمَةُ لَكَ وَالْمُلْكُ، لَا شَرِيكَ لَكَ)) (رقم الحديث: ٦١٢)-

(O Allah, I respond to Your call. I do respond. I respond to Your call. You have no partner. I do respond. Praise, blessings, and sovereignty are only Yours. You have no partner) As you see it is the top of submission to God by the Prophet to the God which reflects the negative politeness strategy. (موسوعة الاحاديث النبوية، الجزء 540.ص:الثالث)

٣٢- كَانَ الذَّبْيُ ^{وَالدَّيْبَةُ} إِذَا لَقِيَ الرَّجُلَ فَكَلَّمَهُ لَمْ يَصْرِفْ وَجْهَهُ عَنْهُ حَتَّى يَكُونَ هُوَ الَّذِي يَنْصُفُ، وَإِذَا صَافَحَهُ لَمْ يَنْزِعْ يَدَهُ مِنْ يَدِهِ حَتَّى يَكُونَ هُوَ الَّذِي يَنْزِعُهَا، وَلَمْ يُرْ مَتَقَدِّمًا يَرْكَبْتِيهِ جَلِيسًا لَهُ قَطْرٌ (رقم الحديث: ٣٧١٦)

The Prophet, may God's prayers and peace be upon him and his family, when he met a man and spoke to him, he did not turn his face away from him until he was the one who turned away, and when he shook hands with him, he did not remove his hand from his until he was the one who pulled it, and he was not seen advancing with his knees while sitting with his sitter. The prophet used the negative politeness strategy to show respect among people in their daily life. (ibid.القزويني.ص:615)

(رقم الحديث: ٣٧) إِذَا أَتَاكُمْ كَرِيمٌ قَوْمٌ فَأَكْرَمُوهُ (٣٣- عَنْ ابْنِ عَمَرَ قَالَ: رَسُولُ اللَّهِ ﷺ: (رقم الحديث: ٣٧١٢)

On the authority of Ibn Omar, the Messenger of God, may God's prayers and peace be upon him and his family, said: ((If the noblest of people comes to you, be generous with him)). The top of showing deference for people who they are described as generous. The Messenger used this strategy to urge his people showing respect for whom they are deserved to be respected. (ibid.القزويني.ص 615)

2. Apologize for doing FTA

١٩- قال رسول الله ﷺ: مَنْ أَعْتَذَرَ إِلَى أَخِيهِ بِمَعْذِرَةٍ فَلَمْ يَقْبَلْهَا كَانَ عَلَيْهِ مِثْلُ خَطِيئَةِ صَاحِبِ مَكِّيٍّ. (رقم الحديث: ٣٧١٨)

- On the authority of Juthan, he said: The Messenger of God - may God's prayers and peace be upon him and his family - said: "Whoever apologizes to his brother with an excuse and he does not accept it, he will have the same sin as What is missing from his religion"). It is a type of using negative politeness when people committed mistakes and others should accept apology otherwise one would commit a sin. (ibid.ص، القزويني.615)

٢٠- عن عائشة رضي الله عنها عن النبي ﷺ قال : (عفوا تعف نساؤكم، وبروا آباءكم يبركم أبنائكم، ومن اعتذر إلى أخيه المسلم من شيء بلغه عنه فلم يقبل عذره لم يرد عليّ الحوض). (رقم الحديث: ٢٠٤٣)

On the authority of Aisha (may God bless her) from the Messenger of God (God blessing and prayers be upon him) said: "Be chaste your women will be chaste, be righteous with your parents your sons will be righteous with you, one who apologies for his Muslim brother and he doesn't accept his apology I (The Messenger of God) will never receive him in the Paradise". (٦٢.ص، الألباني)

The messenger of God urges his followers to forgive the sin people to get the reward of Paradise. Here as if there is an exchange between forgiveness and reward (Paradise)

3.Minimize the imposition

١- عن ابن عمر رضي الله عنهما مرفوعا : ((انْقُوا دَعَوَاتِ الْمَظْلُومِ: فَإِنَّهَا تَصْعَدُ إِلَى السَّمَاءِ كَأَنَّهَا شَرَارٌ)) (موسوعة الاحاديث النبوية، الجزء الاول، ص.٧٢)

"Beware of the invocations of the oppressed person, for, indeed, they rise to heaven as if they were sparks of fire". Instead of asking the Prophet his followers directly not to abuse people he requested them indirectly, it is the type of minimizing the imposition.

٣- قال عليه الصلاة والسلام: ((لَا تَتَّخِذُوهَا كُرَاسِيَّ لِأَحَادِيثِكُمْ فِي الطُّرُقِ وَالْأَسْوَاقِ: قَرُبُ مَرْدُوبٍ خَيْرٌ مِنْ رَاكِبِهِ)). (رقم الحديث: ٣٥٧)

He, (peace and blessings be upon him), said: ((Do not take them as chairs for your conversations in the roads and markets: perhaps one which is ridden is better than its rider)). The Messenger indirectly advised his followers not to use their means of riding as means of

carrying news but it would still to be means of riding. (الشريف الرضي،
(minimizing imposing)ص.٣٨).

٣٦- عن عائشة رضي الله عنها عن النبي ﷺ قال: ((ما زال جبريل يوصيني بالجار حتى ظننت أنه سيورثه)). (رقم الحديث: ٦٠١٤)

On the authority of Aisha, may God be pleased with her, on the authority of the Prophet, may God's prayers and peace be upon him and his family, who said: ((Jibril kept advising me about the neighbour until I thought that he would inherit it)). The Prophet still in his using of negative politeness strategy to minimise the strong tone of imposition on people, here he recommended to be kindly with neighbours. (البخاري، ص.١٥٠٩)

٣٩- قال النبي ﷺ ((لا تغالوا بمهور النساء، فإنما هي سقيا الله سبحانه)). (رقم الحديث ١٤٤)

The Prophet, may God's prayers and peace be upon him and his family, said: ((Do not exaggerate with women's dowry, for it is only what God Almighty's gift for you)). Another type of minimizing imposition when Prophet requested Muslims to be satisfied with dowries. (الشريف الرضي، ص.١٧٨)

٤٠- رواه ابن ماجه عن الرسول ﷺ قال: ((أجتنبوا الكبر، فإن العبد لا يزال يتكبر حتى يقول الله: اكتبوا عبي هذا من الجبارين)). (رقم الحديث ٢١٠١)

It was narrated by Ibn Majah on the authority of the Messenger, may God's prayers and peace be upon him and his family, who said: ((Avoid arrogance, for the slave (of God) continues to be arrogant until God says: Write down this slave of mine. This is one of the tyrants)). The Messenger asked his believers to be humbles in order not to be arrogant; he reduced imposition on people. (الالباني، ص.١١٩)

4.Go on record as incurring debt, or as not indebting H

٢١- عن معاذ بن أنس (رض) بن أنس: قال: الحمد لله الذي أطعمني هذا، ورزقني من غير حول مني ولا قوة، غفر له ما تقدم من ذنبه)). (موسوعة الاحاديث النبوية، الجزء السادس، ص.٣٨)

On the authority of Muadh bin Anas may God be pleased with him_ with a traceable chain of transmission: ((He who ate food and said: Praise be to God who fed me this and provided me with it without any power or strength on my part, his past sins will be forgiven.)). The full of obedience from the creature to his God and directly showing his grateful it is a type of negative politeness.

٢٢- مَنْ قَالَ: ((سُبْحَانَ وَيْحَمْدِهِ فِي يَوْمٍ مِائَةَ مَرَّةٍ حُطَّتْ عَنْهُ ذُنُوبُهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ)). (موسوعة الاحاديث النبوية، الجزء السادس، ص. ٤٧)

On the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him and his family, who said: ((Whoever says: Glory be to Allah and praise be to Him in a day a hundred times, his sins will be erased from him, even if they are like the foam of the sea)).

In these two Hadiths the Prophet used the negative politeness strategy by requesting his followers to thank Allah and showed their indebtedness to Allah.

4. 3. Politeness maxims

1.Modesty maxims

The best definition for modesty is that a type or a quality of appreciating one's as a humble one without insulting self or estimating self to the lower rank of modesty by leaving all types of vanity, egotism, boastfulness, or great pretensions. [cited from 42]. Modesty is the outstanding quality of politeness especially when this matter concerned with dealing among communicators. Thus, Islam is concerned, Zohery [41;2011cited from 50] assures that Islam learns humans, men, and women, equally, how to conquer the desires of the ego. Islam makes modesty part of faith, a fact that is stressed in several traditions as well as in several Hadiths of the Messenger Mouhammed.

٢٣- عن معاذ بن انس رضي الله عنه مرفوعاً: ((مَنْ تَرَكَ اللَّبَاسَ تَوَاضَعًا لِلَّهِ، وَهُوَ يَقْدِرُ عَلَيْهِ، دَعَا اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى رُؤُوسِ الْخَلَائِقِ حَتَّى يُخَيَّرَهُ مِنْ أَيِّ حُلَلِ الْإِيمَانِ شَاءَ يَلْبَسُهَا)). (موسوعة الاحاديث النبوية، الجزء السادس، ص. ٣٢٨)

On the authority of Mu'aadh ibn Anas, may Allah be pleased with him, reported that the Prophet, may Allah's peace and blessings be upon him, said: "Whoever gives up wearing elegant expensive clothes out of humbleness with Allah, while he can afford it, Allah will call him on the Day of Judgment before all people and let him choose whichever of the garments of faith he would like to wear". The Messenger urged Muslims to be moderate even though he was capable to wear precious suits the modest maxim manifested here by minimizing self and maximise dispraising self.

٢٤- عن أبي هريرة رضي الله عنه أن رجلاً قال: يا رسول الله، إن لي قرابة أصلهم ويقطعونني، وأحسن إليهم ويسيئون إليّ، وأحلم عنهم ويجهلون عليّ فقال: ((لئن كنت كما قلت، فكأنما تسميهم، ولا يزال معك من الله ظهير عليهم ما دمت على ذلك)). (موسوعة الاحاديث النبوية، الجزء السادس، ص. ٤٢)

On the authority of Abu Hurairah, may God be pleased with him, that a man said: "O Messenger of Allah, I have relatives with whom I try to keep the ties of kinship, but they sever them with me; and I treat them kindly, but they treat me badly. I am gentle with them, but they are rough with me." The Prophet, may Allah's peace and blessings be upon him, replied: "If you are as you say, then it is as if you are feeding them hot ashes, and you will have a supporter against them from Allah as long as you continue to do so".

In these two Hadiths the Prophet with a tone of modesty called his followers to be moderate with people to be rewarded in Heaven. The maxim of modesty is done by estimating oneself very low and maximizing others highly.

2.The approbation maxim

٢٥- عن أبي موسى الأشعري رضي الله عنه مرفوعاً: (ثلاثة لهم أجران: رجلٌ من أهل الكتاب آمنَ بدينه، وآمنَ بمحمد، والعبدُ المملوك إذا أدَّى حقَّ الله، وحقَّ مآلِهِ، ورجلٌ كانت له أمة فأدَّبها فأحسنَ تأديبها، وعَلَّمها فأحسنَ تعليمها، ثم أعْتَقها فترجَّعها، فله أجران)). (موسوعة احاديث النبوية، الجزء الثالث، ص. ٣٢٨)

On the authority of Abu Musa Al-Ash'ari – may God be pleased with him – with a chain of transmission: "Three types of people will receive a double reward: a man from the People of the Book who believed in his Prophet and then believed in Muhammad, a slave who fulfilled his duties towards Allah and towards his masters, and a man who had a female slave and he taught her good manners, educated her well, then freed her and married her; he will receive a double reward". The Prophet encouraged his people about the virtue of approbation among believers between one who believed in his(her) Prophet and Mouhammed, a slave did his best with God and his masters. It is a type of approbation maxim.

٢٦- وفي صحيح مسلم عن أبي هريرة قال ﷺ (مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ فِي عَوْنِ أَخِيهِ كُرْبُ رَبِّ يَوْمَ الْقِيَامَةِ، وَمَنْ يَسِّرْ عَلَى مُعْسِرٍ، يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا، سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ)). (رقم الحديث ٢٦٩٩).

And in Sahih Muslim on the authority of Abu Hurairah, he said, may God bless him and grant him peace (One who relieves the distress of a believer is the one who helps his brother distress on the Day of Resurrection, and whoever makes things easy for someone in difficulty, Allah will make things easy for him in this world and the Hereafter, and whoever conceals a Muslim, Allah will conceal him in this world and the Hereafter, and in the Hereafter, and the servant's help is as long as the servant is the help of his brother).

The Prophet addressed the believers to get the approbation of Allah by doing the good deeds of faith when the servant of God serves his brothers in religion here, we see the approbation was used by Prophet to get acceptance of God. (النيسابوري، ص. ١٢٤٢)

٣٨ عن انس بن مالك، أَنَّ رَسُولَ اللَّهِ ﷺ يَدْعُنَا فِي لَبْسٍ مِنْ دِينِنَا، نَهَانَا عَنِ النَّفْخِ فِي الشَّرَابِ)). (رقم الحديث-١٢)

On the authority of Anas bin Malik, that the Messenger of God, may God's prayers and peace be upon him and his family, did not leave us in the confusion of our religion, he forbids us from blowing into a drink)). The Prophet preferred to drink softly without blowing in hot drinks as a type of approbation of God's grace. (الطبراني، ص. ٩)

٣٤ ومن ذلك قوله عليه الصلاة والسلام: ((تَحَابُّوا بِذِكْرِ اللَّهِ وَرَوْحِهِ)). (رقم الحديث: ٢٤)

Among that is his saying, peace and blessings be upon him: ((You love one another for the remembrance of God and His Spirit)). The Prophet here clearly spreading the spirit of love and approbate this feeling among his followers. (الشريف الرضي، ص. ٩)

3.The agreement maxim

٢٨ هَبَّ الدَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الصَّفَا، فَجَعَلَ يُنَادِي: يَا بَنِي فِهْرٍ، يَا بَنِي عَدِيٍّ أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا بِالْوَادِي تُرِيدُ أَنْ تُغَيِّرَ عَلَيْكُمْ، أَكُنْتُمْ مُصَدِّقِي؟ قَالُوا: نَعَمْ، مَا جَرَّبْنَا عَلَيْكَ إِلَّا صَدَقًا، قَالَ: فإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ فَقَالَ أَبُو لَهَبٍ: نَبَأًا لَكَ سَائِرَ الْيَوْمِ، أَلَيْذَا جَمَعْتُنَا؟ (رقم الحديث: ٤٧٧)

The Prophet, may God's prayers and peace be upon him, ascended Safa, and began to call out: "O Banu Fihir, Banu Adi." "Do you think that if I told you that there were horses in the valley intending to attack you, would you believe me?" They said: "Yes." you did not tell us anything but truthfulness., the Prophet said, "I am a warner to you before a severe punishment." Abu Lahab said: Damn you for the rest of the day, that's why you brought us?!

In this Hadith the people of Quraish used the agreement maxim to express their agreement on the Prophet's speech. (البخاري، ص. ١١٩٦. ibid.)

٤٣- حدثنا عبد الملك بن أبي سليمان عن أبي الزبير عن صفوان قال: قال النبي ﷺ ((دعوة المرء المسلم لأخيه، بظهر الغيب مستجابة، عند رأسه ملكٌ مُوَكَّلٌ كلما دعا لأخيه بخير، قال الملكُ المُوَكَّلُ به: آمين، وَلَكَ بِمَثَلٍ)). (رقم الحديث: ٢٧٣٣)

Abd al-Malik ibn Abi Sulayman told us on the authority of Abu al-Zubayr on the authority of Safwan who said: The Prophet (may God bless him and his family and grant them peace) said: (The supplication of a Muslim for his brother, behind him, is answered, where there is an angel at his head said Amen and you are also)).

The exchanging of agreement and accepting Duaa, the Messenger sought agreement of prayers for Muslims. (النيسابوري، ibid. ص. ١٢٥٤.)

4.The sympathy maxim

٣٠- عن ابن عباس رضي الله عنهما في قصة بريدة وزوجها، قال: قال لها النبي ﷺ قَالَ: ((لَوْ رَاجَعْتِهِ؟)) قَالَتْ: يَارَسُولَ اللَّهِ تَأْمُرْنِي؟ قَالَ: ((إِنَّمَا أَشْفَعُ)) قَالَتْ: لَا حَاجَةَ لِي فِيهِ. النَّبَوِيَّةُ الْجُزْءُ الثَّالِثُ إِيَادَاتُ مَرْكَزِ رَوَادِ التَّرْجُمَةِ-ص. ٣٥٨). (موسوعة الاحاديث النبوي، الجزء الثالث، ص. ٣٥٨)

'If you would take him back?' The Prophet asked. She said: 'O Messenger of Allah, are you ordering me to do so?' He replied: 'I am just interceding.' So, she said: 'I have no need for him'.

In this Hadith, the Prophet tried to intercede with her husband and return him (husband) to her but she refused. The Messenger used the sympathy maxim to reconcile among them.

٣١- (عن أبي هريرة رضي الله عنه قال: سمعت رسول الله ﷺ يقول من سره أن يُبسط له في رزقه، وإن يُنسأ له في أثره فليصل رحمه). (رقم الحديث: ٥٩٨٦)

(On the authority of Abu Hurairah, may God be pleased with him, he said: I heard the Messenger of God (may God's prayers and peace be upon him and his family) (Whoever would like his living to be extended for him, and for his influence to be enriched, let him uphold his ties of kinship). The Prophet urged his believers to be mercy with others to live in prosperity a maxim of sympathy. (البخاري، ص. ١٥٠٣. ibid.)

٤٤- عن ابي هريرة قال: قال رسول الله ﷺ: (والذي نفسي بيده لا تدخلوا الجنة حتى تؤمنوا، ولا تؤمنوا حتى تحابوا، ألا ادلكم على امر اذا انتم فعلتموه تحاببتم؟ افشوا السلام بينكم).

On the authority of Abu Hurairah, he said: The Messenger of God (peace and blessings of God be upon him and his family) said: (One Where my soul is in his, you will not get the Paradise until you believe, and you will not believe until you love one another. Shall I tell you something that if you do it, you will love one another? Spread peace among yourselves). It is clear the maxim of sympathy is used by the Prophet among his followers to get their sympathy. (Ibid. (الترمذي، ص. ٦١٠)،

5. Conclusion

This study conducted to analyses the use of politeness strategies, and politeness maxims which are used by Prophets when he talked or directed his believer followers. The researcher has applied two theories, Brown and Levison, and Leech's Model. From the discussion above, also from my observation towards

the forty-four Hadiths more than one time to extract the politeness strategies, and

politeness maxims correctly. Even this study aimed to answer all the questions above. From the conclusion we can draw that politeness does exist in these Hadiths but differently. The most frequent strategy used is negative politeness (Minimise the imposition), which took the frequency (5), and the percentage 1٢% in all Hadiths, this explains that there is a large number of requests, directions and orders, which show the parental relationship between the Prophet and his followers. These Hadiths embodied the endeavors of the Messenger to convey the Message of Islam by guiding people to the right way to follow in life. But the Messenger of God (Peace from God be upon in him) tried to reduce the tone of direct order by minimizing these orders and made them as requests or hopes for living in Paradise after death. This process reflected the use of negative politeness strategy. The second strategy, which took the frequency (8), and the percentage 7%, is the positive politeness strategy (offer and promise) in Yusuf Sura. So, the research also reveals that the highest positive politeness strategy is the principle of (Be optimistic) positive politeness strategy used by the Prophet Mouhammed to attract his followers to do the charity works in life and

to reward them of (Paradise). We should not forget that the Messenger of God used the strategy of positive and negative politeness strategy (directing and rewarding). The researcher also observed the other use of positive politeness strategy (wanted or desired gifts) which was used by the Messenger of God to urge his followers for doing charities and the reward is big one (Paradise). The other principle or maxim which was used by The Messenger was either negative or positive flow in the same stream to serve his mission to convince Muslims about the righteous of the great Islam. The Prophet mastered all the arts of convincing his believers to believe in his mission once with soft tune of requests or direct speech and once with promise of heaven. In all Hadiths we saw the practice of Brown and Levinson principles of negative and positive politeness strategies and Leech's maxims of politeness. We can't deny that other principles of negative and positive politeness strategy were used and maxims of politeness were also used but with different percentages.

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