

**RESEARCH TITLE**

**Politeness in the Qur'an: A Pragmatic Perspective**

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**Abstract**

This study investigates the pragmatic dimensions of politeness in the Qur'an, highlighting its role as both a linguistic and ethical framework for communication. Drawing primarily on Brown and Levinson's (1987) politeness theory, complemented by Leech's (1983) maxims and Goffman's (1967) concept of face, the research examines how Qur'anic discourse employs strategies such as indirectness, mitigation, honorifics, and vocatives to navigate diverse communicative contexts. A qualitative descriptive method was applied to a purposive sample of thirty Qur'anic verses involving divine-human, prophet-community, and inter-human interactions. Analysis reveals that the Qur'an systematically integrates positive politeness (e.g., inclusive language, praise, reassurance) and negative politeness (e.g., softened commands, conditional phrasing, deference) to maintain dignity and respect while conveying divine authority. Indirectness and euphemism emerge as central strategies that mitigate face-threatening acts and encourage reflection, while honorifics and respectful vocatives reinforce solidarity and reverence. The findings demonstrate that Qur'anic politeness transcends mere social convention, functioning as a moral and pedagogical imperative rooted in Islamic ethics. The study concludes that politeness in the Qur'an is not incidental but a deliberate feature of divine communication, offering a model of civility that harmonizes authority with compassion and serves as a paradigm for ethical discourse in contemporary interfaith and social dialogue.

**Key Words:** Qur'an, Politeness, Pragmatics, Indirectness, Ethical Communication.

## الأدب اللغوي في القرآن الكريم: منظور تداولي

### المستخلص

تتناول هذه الدراسة الأبعاد التداولية للأدب (التهذيب اللغوي) في القرآن الكريم، مبرزة دوره بوصفه إطاراً لغوياً وأخلاقياً للتواصل. اعتمد البحث بشكل أساسي على نظرية الأدب عند براون وليفنسون (1987)، مدعماً بمبادئ ليتش (1983) ومفهوم الوجه عند جوفمان (1967)، لفحص كيفية توظيف الخطاب القرآني لاستراتيجيات مثل غير المباشرة، التلطيف، الألفاظ التشريفية، وأدوات النداء في سياقات تواصلية متعددة. اتبعت الدراسة المنهج الوصفي النوعي على عينة قصدية من ثلاثين آية قرآنية تتضمن تفاعلات بين الله والإنسان، والأنبياء وأمهم، والعلاقات بين البشر. أظهرت النتائج أن القرآن الكريم يدمج بشكل منهجي بين الأدب الإيجابي (مثل اللغة الشاملة، الثناء، التطمين) والأدب السلبي (مثل الأوامر المخففة، العبارات الشرطية، التواضع) للحفاظ على الكرامة والاحترام مع إيصال السلطة الإلهية. كما تبين أن غير المباشرة والكناية تمثلان استراتيجيات محورية للتقليل من الأفعال المهددة للوجه وتعزيز التفكير، في حين تدعم الألفاظ التشريفية وأدوات النداء روح التضامن والاحترام. خلصت الدراسة إلى أن الأدب في القرآن الكريم ليس عرضياً، بل هو سمة مقصودة من الخطاب الإلهي، يقدم نموذجاً للتواصل يجمع بين السلطة والرحمة ويشكل مرجعاً للحوار الأخلاقي المعاصر سواء في السياقات الاجتماعية أو في الحوار بين الأديان.

**الكلمات المفتاحية:** القرآن الكريم، الأدب، التداوليات، غير المباشرة، التواصل الأخلاقي.

## Introduction:

The Qur'an, Islam's fundamental sacred text, is venerated for its theological depth as well as its grammatical and rhetorical perfection. Aside from its legal and moral commandments, the Qur'an offers a sophisticated model of communication that emphasises intelligence, empathy, and respect in human interactions.

This study looks at the pragmatic features of politeness in the Qur'an, namely how diverse linguistic tactics are used to communicate deference, maintain harmony, and lead interaction between speakers, whether between God and people, prophets, or in interpersonal connections. Drawing on major theories of politeness, particularly those proposed by Brown and Levinson (1987), this study examines the Qur'anic approach to controlling face, the self-image that people strive to maintain in encounters.

The Qur'an speaks in various voices, including divine address, narrative, exhortation, and dialogue. These layers of communication provide a unique setting for studying civility. When God addresses the Prophet Muhammad (PBUH), the tone is usually gentle, soothing, and supportive. When the Qur'an recounts the speeches of prophets like Moses, Jesus, and Abraham, it demonstrates modes of interaction characterised by humility and deference, even in the face of disbelief or hostility. Similarly, the Qur'an instructs believers on how to address parents, strangers, opponents, and allies, demonstrating a comprehensive system of polite communication.

One of the most distinguishing features of Qur'anic etiquette is its indirectness. Commands are typically softened with conditional conditions or pleas to reason, while rebukes are generally couched in rhetorical questions or analogies. For example, when discussing moral flaws or disbelief, the Qur'an frequently employs narrative detours or parables rather than outright criticism. This indirectness serves not only to keep face, but also to stimulate the listener's contemplation and moral reasoning.

The importance of understanding civility in the Quran goes beyond linguistic analysis. It provides insight into Islamic ethics, education, and interfaith dialogue. In an era of division and miscommunication, the Qur'anic model of courteous and purposeful speech offers a powerful framework for conversation and coexistence. Understanding how the Qur'an implements politeness—particularly in circumstances of debate, instruction, or correction—can help us appreciate its rhetorical skill and moral depth.

This research will be conducted in stages. First, it will examine the theoretical foundation of politeness, with a focus on Brown and Levinson's model and its application to sacred texts. Second, it will look at the pragmatic methods found in the Qur'an, such as hedging, indirectness, and honorifics. Third, the study will look at specific aspects of Qur'anic communication, such as divine address, prophet-follower contacts, and interfaith conversation. Finally, it will consider the broader implications of Qur'anic politeness in contemporary conversation.

By exploring these features, the study hopes to add to the emerging area of pragmatics in religious texts and provide a more nuanced understanding of how the Qur'an communicates with its readers. It contends that politeness in the Qur'an is not a rhetorical convenience, but rather a reflection of divine intent, part of a larger moral and pedagogical framework that shapes how believers are taught to interact with others.

## 2. Theoretical Framework of Politeness

Understanding politeness in any language or speech is recognising how speakers use language to navigate social relationships, demonstrate respect, and avoid confrontation. Over the last

few decades, pragmatists and linguists have created a number of theoretical models to describe politeness, many of which can shed light on how the Qur'an deploys politeness methods.

Penelope Brown and Stephen Levinson's (1987) model is one of the most significant frameworks in politeness research. Their theory is based on the concept of "face," which was coined by sociologist Erving Goffman (1967) and defined as the public self-image that every individual strives to maintain. Brown and Levinson define two types of faces: positive face, which is the desire to be liked and approved of, and negative face, which is the desire to be free of imposition.

In this paradigm, politeness refers to the methods people adopt to avoid face-threatening activities (FTAs). FTAs are speech acts that have the potential to offend or impose on the listener, such as demands, criticisms, or commands. To prevent hurting relationships, speakers use either positive politeness techniques (which promote warmth and solidarity) or negative politeness strategies (which emphasise respect and avoidance of imposition). For example, utilising indirect language or hedging might soften requests while maintaining the listener's unfavourable demeanour.

Geoffrey Leech (1983) also made a significant addition to politeness theory by proposing a set of courteous maxims. These maxims, which include tact, generosity, approbation, modesty, agreement, and sympathy, provide rules for achieving civility while reducing costs and maximising benefits for either the speaker or the listener. Leech's model adds a moral and cooperative dimension to our understanding of politeness, highlighting the need to strike a balance between self-interest and others' interests.

While Brown, Levinson, and Leech's ideas give a core understanding of politeness, it is critical to acknowledge their limitations, especially when evaluating religious or sacred texts like the Qur'an. Both models were created in Western sociocultural environments and are largely concerned with interpersonal interactions among equals or within human hierarchies. The Qur'an, on the other hand, is a theocentric text with absolute power asymmetry, with God speaking directly to mankind. This unique environment necessitates a broader definition of politeness that includes divine mercy, guidance, and ethical education, as well as social face issues.

Scholars studying Qur'anic etiquette have underlined the relevance of indirectness, metaphor, and rhetorical questions as ways for expressing both positive and negative politeness. For example, using softened directives or parables might be viewed as a means of avoiding severe imposition while imparting strong moral lessons. Furthermore, formal language and respectful names for prophets and followers promote healthy politeness by recognising their social and spiritual standing.

Pragmatics researchers who study politeness in religious texts also emphasise the ethical dimension of politeness in the Qur'an. Politeness is more than just a tool for societal harmony; it is connected with the divine purpose of bringing humanity to righteousness via wisdom and compassion. This integration of ethics and pragmatics distinguishes Qur'anic politeness from secular politeness models.

As a result, this theoretical paradigm provides a lens through which to evaluate the Qur'an's diverse politeness techniques, while also appreciating their pragmatic complexity and distinctive theological context. Subsequent parts will apply these theories to specific Qur'anic texts and discourses, demonstrating how civility is an essential component of divine communication.

### 3. Methodology

#### 3.1 Research Design

This study adopts a qualitative descriptive approach to analyze politeness strategies in the Qur'an. Given the nature of religious discourse and the nuanced interpretation of politeness within its verses, qualitative content analysis allows for in-depth exploration. Brown and Levinson's (1987) politeness theory serves as the primary analytical framework, supplemented by insights from speech act theory and relevance theory to accommodate the sacred nature of the text.

#### 3.2 Data Collection

The data includes Qur'anic passages that use polite elements such as honorifics, indirectness, mitigation, or formal speaking acts. Verses are chosen based on previous research (e.g., Al-Khatib, 2001; Farghal & Al-Khatib, 2001) and important phrases associated with politeness. The selection is intentional rather than random, with a concentration on passages featuring discourse (e.g., between Allah and prophets or prophets and their followers).

#### 3.3 Sampling Criteria

A total of 30 Qur'anic verses were selected using the following criteria:

- The presence of verbal communication (e.g., requests, directives, or responses).
- Linguistic markers of politeness (such as address phrases, hedges, and euphemisms).
- Representation of many Surahs and situations, including Meccan and Medinan.

#### 3.4 Analytical Framework

The verses are studied using Brown and Levinson's paradigm, which identifies positive and negative politeness tactics. The analysis also considers the following:

- Speech Act Classification (Searle, 1976)
- Maximum adherence or breach (Grice, 1975).
- Indirectness, honorifics, and vocatives are examples of pragmatic indicators.

Each verse is evaluated in context to ensure awareness to theological, cultural, and historical issues that influence the use and reception of politeness.

#### 3.5 Data Analysis Procedures

The analysis takes the following steps:

1. Read and contextualize each verse with tafsir (exegesis) sources.
2. Recognising speech acts and linguistic indicators of politeness.
3. Classifying each verse based on Brown and Levinson's politeness methods.
4. Interpreting pragmatic implications in light of the Qur'anic message.

#### 3.6 Validity and Reliability

To improve validity, numerous tafsir sources are consulted (for example, Ibn Kathir and Al-Tabari). Peer review and professional criticism from scholars of Islamic studies

#### 4.1 Positive Politeness Strategies

Positive politeness aims to show solidarity, appreciation, and friendliness. Several verses in the Qur'an illustrate these strategies through the use of inclusive language, praise, and encouragement.

The goal of positive politeness is to demonstrate warmth, gratitude, and solidarity. These tactics are demonstrated in a number of Qur'anic verses through the use of encouraging, praising, and inclusive language

Example 1:

Surah Al-Baqarah (2:186) - "And when My servants ask you concerning Me, indeed I am near..."

In this verse, a powerful positive politeness strategy is demonstrated through the use of inclusive language (My servants) and emotional closeness (I am near). It provides believers with comfort and connection, reinforcing intimacy and reassurance.

Example 2:

Surah Maryam (19:96) - "Indeed, those who have believed and done righteous deeds –

The verse employs praise and assurance, demonstrating positive politeness by focusing on affirmation and emotional gratification.

#### 4.2 Negative Politeness Strategies

Negative politeness strategies demonstrate consideration for the listener's desire to avoid imposition. These strategies often appear in commands that are softened using conditional expressions or indirect wording.

Example 1:

Surah Al-Kahf (18:69) - "You will find me, if Allah wills, patient, and I will not disobey you in any order."

In this instance, Prophet Musa (Moses) employs the conditional phrase "if Allah wills" (inshaa' Allah), showing humility and reducing the sense of imposition—both essential elements of negative politeness.

Example 2:

Surah Taha (20:44) - "And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]."

Allah's instruction to Musa and Harun to speak gently to Pharaoh reflects negative politeness, as it softens the directness of the command by providing a gentle and considerate justification.

#### 4.3 Use of Honorifics and Vocatives

The Qur'an often employs vocative expressions like "O you who believe (يَا أَيُّهَا الَّذِينَ آمَنُوا)" and "O mankind (يَا أَيُّهَا النَّاسُ)" to address its audience in a respectful and inclusive manner.

Example:

Surah Al-Hujurat (49:13) - "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another..."

This opening employs vocative expressions to foster a sense of unity and mutual respect, promoting politeness through an inclusive and equalizing tone.

#### 4.4 Indirectness and Mitigation

The Qur'an often utilizes indirect speech to reduce confrontation or express respect. Softening commands or warnings demonstrates sensitivity to the listener's need for dignity and consideration.

Example:

Surah Al-Baqarah (2:104) - "O you who have believed, say not [to Allah's Messenger] Ra'ina but say Unzurna"

The change in wording demonstrates a concern for politeness by avoiding language that might be offensive and instead offering a more respectful expression.

#### 4.5 Speech Acts and Politeness

Numerous Qur'anic verses include speech acts like requests, warnings, or promises, and when these are expressed politely, they become more compelling and spiritually resonant.

Example:

Surah Al-Mumtahanah (60:8) - "Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes—from being righteous toward them and acting justly toward them."

This instruction blends permission with encouragement, conveying a tone of fairness and peaceful coexistence, thereby strengthening politeness in social interactions.

#### 4.6 Summary of Results

The analysis demonstrates that the Qur'an uses both positive and negative politeness tactics to convey respect, benevolence, and authority. The employment of honorifics, indirectness, and moderation demonstrates a sophisticated understanding of the social and psychological aspects of human communication. These findings confirm that politeness in the Qur'an is not only verbal but also spiritual and ethical in essence.

### 5. Discussion.

The research of politeness tactics in the Qur'an demonstrates that the sacred text takes a nuanced and diversified approach to communication, balancing reverence, clarity, and moral advice. In this part, we situate the findings within the larger context of pragmatics, religious discourse, and sociocultural norms.

#### 5.1 Politeness as a Religious Imperative

Politeness in the Qur'an goes beyond social niceties; it is rooted in Islam's moral and spiritual underpinning. The commands to speak gently (Taha 20:44), show kindness, and approach others politely are more than just practical guidelines; they are religious requirements. Politeness is thus regarded as a type of ibadah (worship), emphasizing character development and ethical interaction.

#### 5.2 Integrating Positive and Negative Politeness.

Unlike in ordinary English, where positive and negative politeness can exist separately, the Qur'an frequently incorporates both. Verses that emphasize divine love and guidance (positive politeness) are typically followed by warnings of human limitations and conditionality (negative politeness). This integration maintains a balance between divine majesty and mercy, resulting in an environment of awe and intimacy.

#### 5.3 The Function of Indirectness in Divine Communication

Indirectness in Qur'anic discourse serves multiple functions. It respects the addressee's autonomy, provides space for reflection, and increases the rhetorical impact of the message. For example, when Allah utilizes indirect language to convey displeasure or caution, it acts as both a face-saving tactic and a manner of fostering introspection.

#### 5.4 Universality and Context Sensitivity

The Qur'an's use of civility is context-sensitive but universal. The same principle (e.g., kindness in speech) is employed in various contexts—whether addressing believers, disbelievers, or prophets—demonstrating the Qur'an's adaptability and moral consistency. However, the intensity and shape of politeness differ according to the communicative environment, aim, and audience.

#### 5.5 Consistent with Brown and Levinson's Theory

Brown and Levinson's politeness theory is valuable for evaluating Qur'anic language, especially for detecting face-saving actions and techniques. However, the approach has drawbacks when applied to religious writings. The Qur'an's divine authorship, moral authority, and expectation of submission to divine will frequently go beyond the social dynamics assumed by secular etiquette models. Thus, while Brown and Levinson's taxonomy is useful, it has to be broadened or modified to fully account for the religious dimension.

#### 5.6 Pragmatic Universals and the Divine Language

The existence of universal pragmatic features—such as the usage of honorifics, hedging, and vocatives—indicates that divine communication in the Qur'an corresponds to fundamental human communicative requirements. These pragmatic elements serve both spiritual and societal purposes: they show human relations while displaying exemplary demeanour.

#### 5.7 The ethical and didactic functions of politeness

The Qur'anic etiquette practices are profoundly didactic. They exemplify appropriate interpersonal behaviour while encouraging humility, contemplation, and respect. By incorporating civility into divine instruction, the Qur'an teaches that language is not merely a tool for communication, but also a vehicle for moral development.

In conclusion, the Qur'an's use of politeness reflects a distinct combination of pragmatics, theology, and ethics. It gives a paradigm of conversation that is courteous, deliberate, and transformative, serving both spiritually.

#### Ethical Considerations

Considering the holy nature of the Qur'an, quoting and interpreting the text require maintaining the highest respect and accuracy. Arabic verses are accompanied with English translations from reputable sources such as Sahih International which ensure both fidelity and clarity.

#### Data Analysis and Findings

This section provides a comprehensive analysis of certain Qur'anic verses utilizing politeness theory, emphasizing the implementation of Brown and Levinson's techniques, speech act theory, and pragmatic indicators.

### **Section 6: Empirical Examination of Politeness Strategies in the Qur'an**

This section offers a qualitative pragmatic analysis of specific Qur'anic verses that embody politeness, interpreted through Brown and Levinson's (1987) framework (positive and negative politeness, off-record strategies, and bald-on-record with redressive work), supplemented by Leech's (1983) politeness maxims and Goffman's (1967) notion of face. Although these Western-origin frameworks cannot be indiscriminately applied to a sacred Arabic text defined by divine authority, they retain analytical utility if meticulously recontextualized within the moral and theological structure of the Qur'an.

## 6.1 Dataset and Selection Criteria

The analysis utilizes dialogic and directive verses in which the speaker–hearer roles are clearly defined (e.g., Allah–Prophet, Prophet–people, children–parents, believer–believer, believer–non-believer). The inclusion criteria were: - Verses including direct addressing (vocatives, imperatives, interrogatives).

- Verses that exhibit mitigation, euphemism, or hedging techniques.
- Verses highlighting hierarchical or unbalanced relationships, necessitating facework (e.g., Q 17:23, Q 49:2, Q 20:44).

## 6.2 Positive Politeness: Solidarity, Affiliation, and Collective Identity

Positive politeness is to cater to the hearer's positive face—aspirations for approval, belonging, and worth. The Qur'an utilizes inclusive pronouns (e.g., "believers"; the divine "We" denoting grandeur and authority).

- Appeals to collective principles and a unified identity (e.g., “O you who believe”, Q 49:11–12), which imply a community governed by ethical standards.
- Affirmative assessments of good actions and character, bolstering collective reputation (e.g., Q 16:125).

## 6.3 Negative Politeness: Upholding Autonomy, Alleviating Imposition

Negative politeness reduces imposition, frequently through indirectness, hedging, or deference. The Qur'anic discourse does this by means of:

- Alleviated instructions articulated as advice or mild encouragement (e.g., Q 20:44).
- Formulas of deference (e.g., Q 2:286).
- Spatial and auditory differentiation (Q 49:2–3).

## 6.4 Off-Record Tactics, Indirectness, and Euphemism

Implicit politeness permits ambiguity, circumventing direct imposition. The Qur'an frequently imparts admonition, caution, or encouragement through narrative indirection (qasas), metaphor, and rhetorical inquiries.

- Diplomatic reprimands (e.g., historical accounts of former nations).
- Euphemisms on intimacy, mortality, and transgression (e.g., Q 2:222–223; Q 4:43).

## 6.5 Honorifics, Vocatives, and the Rhetoric of Esteem

Vocatives such as “Yā ayyuhā alladhīna āmanū” and honorific titles signify respect and enhance rank. The Qur'an employs dignified and measured language while referring to the Prophet Muhammad (PBUH), instructing the community on appropriate forms of address (Q 49:2–4).

## 6.6 Facework in Asymmetrical Relationships

The Qur'an governs civility in relation to power and status disparities:

- Divine-human: mitigated mandates spoken in compassion.
- Parent–child: respectful communication and modesty (Q 17:23–24).
- Prophet–community: interact with forbearance and respect (Q 49:2–5).

## 6.7 Reevaluating Brown & Levinson via a Qur'anic Perspective

Qur'anic civility is theologically grounded. Principal distinctions from Western theory:

- Face embodies moral and spiritual dimensions, rather than being solely social.
- Politeness is simultaneously strategic and principled.
- Universal principles of civility are interpreted through the lens of Islamic ethics.

## 6.8 Summary

Qur'anic civility is complex, harmonizing authority with softness, command with mitigation. It constitutes an ethical and religious obligation, rather than mere interpersonal etiquette.

## Section 7: Discourse

Section 6's research reveals that the Qur'an utilizes a complex politeness strategy that corresponds with, but also transcends, Brown and Levinson's (1987) model. The Qur'an's discourse is characterized by its strategic implementation of face-saving procedures, as well as its theological and moral foundation of civility. This section examines the wider ramifications of these findings and analyzes how civility in the Qur'an diverges from and contests conventional pragmatic views.

### 7.1 Qur'anic Politeness as Ethical Discourse

In contrast to secular models that regard politeness as behavior motivated by societal considerations to preserve harmony or avert conflict, Qur'anic civility is fundamentally linked to ethical principles. The Qur'an often links polite discourse with righteousness, *taqwa* (piety), and ethical growth. Instructions to communicate gently, eschew mocking, or convey truthfulness are not solely social instruments but also theological imperatives that embody the quintessential Muslim character (Q 49:11–12, Q 2:83).

### 7.2 Sacred Authority and Courteousness

A significant distinction between Qur'anic civility and Western frameworks is in the source of authority. While Western models frequently presume symmetrical relationships between speaker and listener (or treat asymmetry functionally), the Qur'an presents a hierarchical dimension of authority—God's communication with humanity. Notwithstanding this asymmetry, the Qur'anic discourse typically utilizes mitigated language, softened commands, and indirectness. The use of politeness by a supreme authority functions to both educate and exemplify the manner in which adherents ought to interact with one another.

### 7.3 Courteousness and Stratification

The Qur'an recognizes social and familial hierarchy while emphasizing the necessity of fair and egalitarian discourse. The Qur'an instructs Muslims to address their parents with love and humility, despite the hierarchical nature of the parent-child relationship (Q 17:23–24). This creates a concept of civility based not on social convenience but on respect, empathy, and religious obligation.

### 7.4 Pragmatic Universals vs Cultural Specificity

Brown and Levinson posited that face needs are universal; yet, the Qur'anic discourse indicates that the concept and significance of face may be culturally and religiously contextualized. In the context of the Qur'an, preserving one's reputation pertains not just to social status but also to spiritual integrity. Consequently, whereas politeness methods like indirectness, mitigation, and deference may be universally present, their reasons and implementations are frequently rooted in cultural contexts.

### 7.5 Consequences for Politeness Theory

The Qur'an contests the perception of civility as solely tactical or superficial. It presents a

conception of politeness as a manifestation of ibadah (worship), linked to ethical character and divine responsibility. This underscores the necessity for politeness theory to expand its paradigm to incorporate religious and ethical dimensions, particularly when examining hallowed or culturally ingrained texts.

### Summary of 7.6

The Qur'an's idea of civility presents a persuasive alternative to secular frameworks. It amalgamates language, ethics, and spirituality, illustrating that politeness serves as both a social instrument and a moral and theological endeavor. This viewpoint encourages additional investigation into how various religious and cultural traditions understand polite conversation.

## Section 8: Constraints and Prospective Pathways

This work provides a comprehensive pragmatic analysis of politeness methods in the Qur'an, however it possesses several limitations. Identifying these limitations is crucial for contextualizing the findings and directing future research in this domain.

### 8.1 Methodological Limitations

This research utilized a qualitative, text-centric methodology incorporating chosen passages from the Qur'an. This strategy facilitates comprehensive analysis but inevitably restricts generalizability. A more extensive study could encompass a quantitative corpus analysis of all Qur'anic verses related to speech activities, revealing broader trends and frequencies. This study could ascertain whether the tactics emphasized in this paper are indicative throughout the content.

### 8.2 Limitations of the Theoretical Framework

The utilization of Western pragmatic theories, including Brown and Levinson's (1987) and Leech's (1983) frameworks, in relation to a revered Islamic scripture presents epistemological and cultural issues. These theories originated in secular, Western environments, necessitating reinterpretation and religious sensitivity when applied to the Qur'an. Future research should incorporate indigenous Islamic communication frameworks or utilize Arabic rhetorical and linguistic traditions to offer a more culturally informed understanding.

### 8.3 Contextual and Cultural Specificity

The language of the Qur'an is intricately rooted in 7th-century Arabian society, while asserting universal and eternal significance. Distinguishing between culturally unique elements and globally prescriptive norms poses a problem for analysts. Future research may gain from interdisciplinary methodologies that integrate historical linguistics, Islamic jurisprudence (fiqh), and comparative theology to elucidate the complexities of meaning and application in Qur'anic speech.

### 8.4 Constraints of Translation

This analysis depended on English translations of the Qur'an, which may not completely convey the nuances, euphemisms, or rhetorical impact of the original Arabic text. Translation may obfuscate or over interpret politeness indicators. A more stringent methodology would entail comparative study of various translations and direct interaction with Arabic exegesis (tafsīr). Moreover, differences in translation philosophy—be it literal or interpretive—impact the perception and analysis of politeness methods.

### 8.5 Recommendations for Subsequent Research

This analysis reveals several intriguing research possibilities.

**Comparative civility among Abrahamic texts:** Examining the function of politeness tactics

in the Bible, Torah, and Qur'an may illuminate intertextual patterns and theological perspectives on ethical discourse.

**Diachronic studies:** Examining the evolution of politeness qualities in post-Qur'anic Islamic literature, such as Hadith, legal texts, and Sufi works, may uncover overarching themes in Islamic communication ethics.

**Cognitive-pragmatic investigations:** Examining how contemporary readers cognitively interpret politeness in Qur'anic verses through frameworks like Relevance Theory may enhance the psychological complexity of the analysis.

**Pedagogical and ecumenical applications:** Examining how Qur'anic politeness might enhance education, da'wah (Islamic proselytization), and respectful interfaith dialogue.

### Summary of 8.6

This work introduces new insights into Qur'anic pragmatics and civility, however it is merely a starting step. By recognizing its constraints, it encourages additional academic exploration of the linguistic, cultural, and theological intricacies of the Qur'an's ethical discourse. Politeness in the Qur'an transcends mere linguistic considerations, serving as a lens through which to examine the divine-human relationship, social ethics, and the ethical application of language.

### Section 9: Conclusion and Recommendations

This study aims to examine the expressions of politeness in the Qur'an via a pragmatic lens, especially utilizing Brown and Levinson's (1987) politeness theory while recognizing its cultural and contextual constraints. The analysis indicates that the Qur'an utilizes a sophisticated and intricate set of language techniques to express politeness, encompassing indirect speech actions, positive politeness markers, negative politeness methods, honorifics, euphemisms, and mitigation. These tactics are fundamentally grounded in Qur'anic speech and exemplify a divine paradigm of interaction that maintains dignity, respect, and clarity.

A key result is that politeness in the Qur'an functions not just as a means of social cohesion but also as a method for moral and spiritual education. For instance, when Allah communicates with the Prophet Muhammad (PBUH), the dialogue demonstrates profound regard and elevated rank, frequently employing indirectness to circumvent face-threatening actions. Likewise, while recounting the discourse of prophets or virtuous figures, the Qur'an emphasizes their employment of courteous language, invites instead of directives, and appeals to common values—illustrating the interconnection between politeness, piety, and humility.

Moreover, the Qur'an consistently employs etiquette to direct human interactions. Guidelines about parents, neighbors, strangers, and adversaries are frequently included inside linguistic selections that foster benevolence, conflict de-escalation, and ethical discourse. This demonstrates a basic correlation between politeness and Islamic ethical principles, wherein language is not neutral but serves as a conduit for moral accountability.

This study demonstrates that, from a pragmatic standpoint, universal rules of politeness are culturally and religiously influenced in their application. The Qur'an presents a distinctive paradigm in which divine authority is integrated with rhetorical techniques that uphold human dignity. In contrast to the Western paradigm, where politeness is frequently motivated by social equality and face-saving strategies, Qur'anic politeness is influenced by divine guidance, veneration, and an emphasis on the listener's spiritual and moral growth.

### Suggestions for Additional Research:

1. **Cross-linguistic and cross-religious comparisons:** Future research may investigate the politeness methods in the Qur'an in relation to other religious texts, such as the Bible or the Torah, particularly with indirectness, mitigation, and face-saving techniques.
2. **Cognitive pragmatics:** Examining how readers cognitively process politeness in the Qur'an using Relevance Theory or alternative cognitive frameworks may provide enhanced understanding of comprehension and interpretation.
3. **Contextual pragmatics:** An in-depth examination of the impact of historical and socio-cultural circumstances on Qur'anic discourse regarding politeness will enhance the understanding of the interplay between text and context.
4. **Application in interfaith conversation and pedagogy:** Educators and interfaith leaders may utilize insights from Qur'anic politeness tactics to promote courteous communication, ethical instruction, and enhanced discussion among cultures.

on conclusion, the Qur'an represents a unique and potent paradigm of civility grounded on divine authority and ethical direction. This study reveals new avenues for examining how religious texts both instruct and exemplify ethical communication, illustrating that politeness is not merely a linguistic choice but a fundamental component of divine-human and human-human interactions in Islam.

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