

**POLITENESS PRINCIPLES IN VERSES, HADITHS AND GEOFFERY
LEECH'S DISCOURSE: A COMPARATIVE STUDY**

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ABSTRACT

Politeness is the use of language in conversation to show respect for one's feelings and desires to build interpersonal relationships. It follows the rules that are considered by society and culture as appropriate. The present study aims to identify Leech's concept of politeness in Qur'anic verses and Ahadith of Muhammad (S.A.W). The study shows the similarities and differences of Politeness by Muhammad (S.A.W) and Geoffrey Leech. The research follows the analytical method for analysis. The data is limited to 30 Quranic verses and hadiths. Geoffrey Leech's theory of "Politeness Principles" is the foundation of the present study. The researchers have come to the conclusion that Politeness by Muhammad is universal and not confined to language only. Politeness by Muhammad (S.A.W) is practically implemented while Leech's Politeness Principles is theoretical and it can either be rejected or accepted. although there are some differences between both the two concepts but "Politeness Principles" by Leech is rooted in Islam. The concept of Politeness was there in Islam for fourteen hundred years while Politeness Principle by Leech is the recent one.

Keywords: Leech's Politeness Principles, Politeness maxims, Politeness

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INTRODUCTION

Linguistic Politeness has played a major role in the study of language from a social perspective; it was also the subject of discussion in Sociolinguistics and Pragmatics. Many linguists worked on linguistic politeness in various cultures. Consequently, several theories on linguistic politeness have been proposed and developed as a scholarly concept.

LEECH'S THEORY OF POLITENESS:

The Politeness Principles presented by Leech is related to interpersonal rhetoric which implies the use of language ineffective way that includes mainly minimizing the representation of impolite values and maximizing the representation of polite values. They are classified into six maxims each of which further division is based on two sub-maxims, representing negative and positive politeness respectively. These six maxims are discussed below:

1. Tact maxim

Minimize cost to other; maximize the benefit to other.'

2. The Generosity maxim

Minimize benefit to self; maximize cost to self

3. The Approbation maxim

Minimize dispraise of other; maximize praise of other.

4. The Modesty maxim

Minimize praise of self; maximize dispraise of self

(ii) (A) Wow! The cup of tea was fantastic.

(B) Yes but the recipe was from the internet.

5. The Agreement maxim

Minimize disagreement between self and other; maximize agreement between self and other.

6. The Sympathy maxim

Minimize antipathy between self and other; maximize sympathy between self and other.

7. Politeness in Islam

Politeness is good manners and has great importance in Islam. Islam focuses on politeness either in behavior or in language. As Allah states in Quranic verse 119 of Surah At-Taubah which means "*O you, who believe, fear Allah and be with those who are true (in word and deed)*".

GOD TO MUSLIMS:

In the praise of polite people, it has been mentioned in the Holy Qur'an:

And the servants of (Allah) Most Gracious are those who walk on the earth in humility and when the ignorant address them, they say, "Peace". (25:63)

The Prophet of Islam observed the manners of society with diligence. He was exceedingly humble and kind. He regarded and valued all Muslims fairly, and shared his love for them. He asked those who were absent and visited the sick for their wellbeing. He attended funeral services. When returning to Medina from some external voyage, he paid respect to the children and first welcomed them. He reproved the arrogant people himself and taught them the message of politeness and humility.

In this research study, we aimed at identifying Leech's concept of politeness in Qur'anic verses and the Ahadith of Muhammad SAW. Both of the concepts of politeness were analyzed and the concept of politeness in Islam is signified. This research focused on a comparative analysis of the concept of politeness in Islam and the concept of politeness given by G. N Leech.

This research activity contributed to the field of linguistics by focusing on one of its pragmatic aspects regarding the comparison of Leech's "Politeness Principles" with that of Qur'anic verses and Muhammad's hadiths. The findings of this research are helpful for novel researchers, religious scholars, social workers, system developers, and policymakers. The literature regarding politeness in Islam has been updated by taking into account the results of the new Islamic points of view regarding politeness. The

results obtained from this study are useful for the intended area of work to extend it further and make it more effective in guiding society in the right direction.

The objectives in the present study are discussed below:

- To know about Muhammad's concept and Leech's concept of politeness
- To analyze comparatively both the concepts of politeness
- To signify the concept of politeness in Islam

In this research, we posed the following research questions:

- How is Leech's concept of politeness embedded in the Qur'anic verses and hadiths of Muhammad's?
- What are the similarities and differences between both concepts?
- How is politeness significant in Islam?

Even though there is a lot of material available regarding the concept of politeness in Islam and Leech's "Politeness Principles". But due to shortage of time and limited resources, the researcher will focus on 30 Qur'anic verses and hadiths.

LITERATURE REVIEW

Much research has been carried out by different researchers applying Leech's "Politeness Principles" from different perspectives. Some of the researches conducted by researchers on Leech's politeness principles are given below:

From a socio-pragmatic perspective, Al Khatib (2012) investigated politeness in the Holy Quran. Based on politeness theory, he examined various chapters and verses of the Holy Quran as per their text building mechanism and functions. In his study, data was analyzed in both terms i.e. Brown and Levinson's theory of politeness, as well as Leech's politeness maxims. This particular study addresses the issue in the light of the Holy Quran. He analyzed the data in two main categories i.e. the first part was concerned about verses related to man-God relationships while the second part was focused on man-man relations.

Deng and Zhou (2013) mentioned in their article "A Corpus Study of Politeness Principle in Desperate Housewife" that Pragmatic analysis of the American TV show

“Desperate Housewife (HD)” became popular since it was broadcast. In each season, there is a depiction of the daily life of America. Although the politeness principle has been studied by a few scholars but the majority of scholars focused on the “cooperation principle” and “conversational implication” theory. In their article, Deng and Zhou (2013) mentioned that the conclusion which is found from the research indicates that the widest maxim is Tact maxim while the least is the maxim of modesty.

Sang Ayu Isnu Maharani (2017) in his article “Politeness Maxims of Main Character in Secret Forgiven” studied that since our childhood politeness has been evaluated. We are oblique, in speaking or behaving, to be respectful to anyone. Although our intention may not be so pleasant we are accomplishing to show politeness in our spoken language. Other's opinion must be appreciated by us, although towards that expression we feel opposition. Sang Ayu Isnu Maharani's (2017) article it is mentioned that in conversation all type of maxim is used by main characters. The approbation maxim and agreement maxim are the commonly used maxims.

RESEARCH METHODOLOGY

The present study is analytical and qualitative in nature. This research study focused on the comparative analysis of “Politeness” by Prophet Muhammad (S.W.A) and Geoffrey Leech in the light of Hadiths and Leech's Politeness Principle.

The present study is based on the concept of politeness by Leech. Leech's theory of “Politeness Principles” is the foundation of the present study in which Leech states that: Politeness principles are minimizing the expression of impolite beliefs and there is a corresponding positive version or maximizing the expression of polite beliefs which is somewhat less important. Politeness principles proposed by Leech for production and understanding of language based on politeness. The maxims proposed by Leech are six in number. They are Tact maxim, Generosity maxim, Approbation maxim, Sympathy maxim, Modesty maxim, and Agreement maxim. (Leech, as cited in Sang Ayu Isnu Maharani, 2017, p.3)

The data for the present research is collected by the researcher from primary sources of Qur'anic Ayahs, hadiths, and Leech "Politeness Principles" and secondary sources as webs, articles, journals, some Islamic books, and papers, etc.

DATA ANALYSIS

Leech proposed "Politeness Principles" for the production and comprehension of language based on Politeness. In cross-linguistic and cross-cultural contrastive pragmatics, Leech's theory of Politeness is considered an effective and outstanding one. In the Grand Strategy of Politeness, Leech stated that to be polite, the speaker needs to keep two restrictions in mind when interacting with others: the first and most important restraint for the speaker is to give a high value that is important to others, and the second restraint is to give low value that is important to him.

Politeness is praised in Islam too. Islam focuses on politeness either in behavior or in language. This is stated not only in the Holy Quran but also through Prophet Muhammad's Sunnah (S.A.W). Politeness not only distinguishes people but also generates respect for those in people's eyes, they receive love and admiration. Such ideals have been underpinned through the character of the Prophet Muhammad (S.A.W) and His descendants (Ahlu'l-Bayt). They mixed with the needy and oppressed and gathered, shared their food, and like brothers they treated them. The Holy Prophet (S.A.W) reproved the egotistical people himself and imparted them the message of politeness and humility.

LEECH'S CONCEPT OF POLITENESS IN QUR'ANIC VERSES AND HADITHS OF PROPHET MUHAMMAD:

The first objective of the present research study is to identify Leech's concept of politeness in Quranic verses and hadiths of Muhammad. Keeping in view the above objective, the researchers have analyzed the following verses and hadiths.

MODESTY IN ISLAM

Modesty as shyness in the character of human beings is the narrowing of personality from obscene behavior. In the affairs between creator and created the shyness and modesty play an important role.

PROPHET TO MUSLIM

All the messenger and prophet stimulated modesty, as the prophet (SAW) said: *'If you do not have shyness, then do as you please.'* (Al-Bukhari: 3474)

Modesty is observed in the speech of Muslims, in the behavior, and dress. Modesty can be seen publically with other people and in private with God. It is also important to note that the root of modesty lies in the heart of the human being. It is clear from the sayings of the Prophet (S.A.W) said that modesty is one of the parts of faith and must be in the heart. Modesty is divided by Islamic morality into acquired and natural modesty. Modesty is an inborn characteristic of boys and girls, one kind of modesty that is natural in humans. It has been mentioned in the Holy Quran that when Eve and Adam ate the special fruit from the forbidden tree, because of which they come to be known that their private parts were uncovered, and with leaves of Paradise they began to cover their reserved parts. It is the natural result of their modesty.

Wild anger can lead to physical as well as verbal abuse to others. As said by Prophet (S.A.W):

"A powerful individual is not one who throws his opponents to the ground. A powerful individual is one who can keep his emotions in check when he is angry." (Saheeh al-Bukhari)

Lack of verbosity and humility are one of the forms of modesty and these are valued greatly as demonstrated in the following hadiths:

Modesty and incapacity to speak are two branches of faith whereas obscenity and eloquence are two branches of hypocrisy. (Al-Tirmidhi 4796)

Modesty is part of faith and faith is in Paradise, but obscenity is a part of hardness of heart, and hardness of heart is in Hell. (Al-Tirmidhi 5077)

Indecency distorts everything, and modesty (haya) improves the attraction of everything. (Al-Tirmidhi 1741)

It is in Islam that it deals with modesty from a different perspective. Physical modesty is something related to physique and is regarded as “awra” which is derived from an Arabic word that means “inviolable vulnerability” (EI Guindi, as cited in Aisha, p.137), or the parts of the body that should be covered including the private parts of the body of humans. The ‘awra’ of men is different from that of women, the men awra includes the parts from the navel to a knee while the women awra is a far-reaching and complicated one. The women awra includes the entire parts of the body but with the omission of hands and face.

When we talk about the consequences of the concept of awra it is obvious that Muslims are modest physically. The character of the prophet (S.A.W) demonstrates that he does not show any part of his body publically. Once the Prophet (S.W.A) was busy in the construction of Khana Ka’aba one of the parts of his body reveals because of which he becomes insentience. This shows how Islam gives importance to physical modesty.

In Islam marriage is fortified. Marriage is also one of the ways through which one can complete his/her religion. In a general sense marriage is an important element in the life of Muslims through which the major institution of society, the family, came into being. Within the bond of marriage, the physical relation between women and men occurs. And because of this, the haram is forbidden.

PROPHET TO MUSLIMS

As stated by Prophet Muhammad (S.A.W):

O, young people! Whoever among you can marry, should marry because it helps him lower his gaze and guard his modesty, and whoever is not able to marry, should fast, as fasting diminishes his sexual power. (Sahih Al-Bukhari 7.4)

The history of Muslims is filled that how they protect their eyes. Men are also addressed not to raise their voices from that of the Prophet (S.A.W).

GOD TO MUSLIMS

The Quran says:

“O you, who have believed, do not raise your voice of the Prophet or be loud to him in speech like the loudness of some of you to others, in case your deeds become worthless while you perceive not.

Islam focuses on the full dressing as the word Jilbab is used for that. Muslim women and men must take *Pardah*. Islam is not allowing men and women to wear dresses that do not cover the parts of their bodies. In Islam there are two purposes of clothing one is to protect or hide the body and the other is to beautify the body through clothing.

GOD TO MANKIND

As the Quran states:

“O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment”. (7:26)

SYMPATHY IN ISLAM

Sympathy and care are the two important elements of Islam. One of the first aims of Islam is to give comfort to others. The life of the Prophet (S.A.W) shows that He spoke about sympathy, pity, and even honesty

In the noblest creators of God man is also noble. It is clear that in the universe among other creators, man has great importance. In the universe, everything has been created by Allah for human benefit. It is also clear that all these things are subsidiary to him and are created by God to support him in attaining his goals. Animals have a great part in these useful things.

The character of the Prophet (S.A.W) is sympathetic to all. The behavior of the Prophet (S.A.W) shows how he treated slaves, women, and even animals. His (S.A.W) character is an excellent pattern for all the people around the world.

GOD TO MUSLIMS

As it has also been mentioned in the Holy Quran:

Indeed in the life of Messenger, there has certainly been a tremendous procedure for those who believe in Allah and also the Day of Judgment and who reminds Allah regularly.

It is clear from the above verse that one should keep an eye on the life of the Prophet (S.A.W) for guidance. Islam; the faith of peace and Prophet (S.A.W) is also in the favor of peace. Sympathetic behavior is praised in Islam. Sympathy is also given great importance in Leech's Politeness Principles. It deals with some of the speech acts that show sympathy, pity, condolence, or congrats to fulfill the listener's desires, interests, and requirements.

“He has placed sensitivity and love among you” (Surah al-Rum, Ch.30: V.22).

The Sunnah of the Prophet (S.A.W) also shows sympathetic behavior towards them. Muhammad (S.A.W) cares about the rights of women and also encourages followers to give equal rights to women. He (S.A.W) was so worried about the rights of women so that He mentioned them in the last sermon. It is clear from the life of Muhammad (S.A.W) that in domestic life He was merciful and caring of women. It can be shown from His well-known hadiths: *Among you, the best is those who treat his family members in the best way.*

Before Muhammad (S.A.W) came the people were imprisoned in the curse of slavery. Slaves were not enjoying freedom and admiration and were deprived of human rights. Against slavery, the Prophet of peace raised his voice. He told us that all people on the earth are sisters and brothers and they are from one parent that is Adam and Eve. There is no demarcation that one is by birth the subject and ruler. No one is a slave or lord.

PROPHET TO MANKIND

In the last sermon, it is mentioned by Holy Prophet (S.A.W) that:

“A non-Arab has no superiority over an Arab, and an Arab has no superiority over a non-Arab; similarly, a white does not dominate a black, and a black does not dominate a white.”

GENEROSITY IN ISLAM

Generosity, without wanting anything in return, is described as giving freely. It is one of the virtues of the soul that Allah confers on His precious people, who just aren't obsessed with worldly possessions and giving others free to make the earth a better place and to please God. The glorious Allah, in exchange, pledged to provide ease and amenities to the generous in this world as well as in the life hereafter.

GOD TO MUSLIMS:

In the Quran, Allah states that He will pay back the generosity of the follower.

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Those who spend their wealth in the way of Allah and then do not follow up what they have spent with reminders [of it] or [other] injury will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve. (2: 262) Charity is related to generosity, a characteristic that is fundamental in Islam. It is a third of five foundations in Islam, also known as Zakat or Sadqa in Arabic, and hence a central education of Islamic religion. The Muslim character is important to being generous and taking care of the needy and poor. The Quran references charity at least 19 times, highlighting its significance in Islam.

In Arabic, however, the word “Zakat” simply implies cleansing of the heart. It is also the compensation of excess money from a mandated charity designed by Allah to care for all the community's poor members. It is a computable quantity that is set.

Another form of generosity in Islam is Sadaqa which means integrity linguistically, and it has been described by some researchers as the heart being true to its Originator. Anything offered generously- to others openly – with intent to make God happy is Sadaqa. It may be a smile, assisting elder people by carrying their foodstuffs and taking away things on roads or paths.

Narrated Abu Burda: from his father from his grandfather that the Prophet said, Every Muslim has to give in charity. The people asked, O Allah's Prophet! If someone has nothing to give, what will he do? He said He should work with his hands and benefit himself and also give in charity (from what he earns). The people further asked If he cannot find even that? He replied He should help the needy who appeal for help. Then the people asked If he cannot do that? He replied, then he should perform good deeds and keep away from evil deeds and this will be regarded as charitable deeds. (Sahih Bukhari-1445)

Muhammad (S.A.W) was an example of the finest human beings. One of Prophet Muhammad's countless positive qualities was kindness and generosity. Even before his Prophethood, he was famous for generosity. He ran home, stunned by the experience after he had his first revelation. Khadija (R.A) told him that Allah will never humble you because you are good to your family, you are faithful, you help needy people, you are assisting the poor, generous to visitors and you are listening to the call of those who are in trouble.

Narrated Ibn 'Abbas: Allah's Apostle was the most generous of all the people and he used to reach the peak in generosity in the month of Ramadan when Gabriel met him. Gabriel used to meet him every night of Ramadan to teach him the Quran. Allah's Apostle was the most generous person, even more, generous than the strong uncontrollable wind (in readiness and haste to do charitable deeds). (Sahih Bukhari Sharif, hadith#6)

RasulAllah(S.A.W) foes did not expect anything from him except generosity. Not only does he counters generosity and kindness, but he also applied them to those who were unkind to him, arrogant and hostile. This can be illustrated best when he was stoned in

the streets of Taif city. He was thrown from the town of Taif with blood flowing from wounds. When Gabriel asked if Prophet (S.A.W) wishes, he would collapse the two mountains of Taif upon them. The Prophet, still bleeding, prayed for them. This was his generosity to his enemies.

The most hazardous group that was the biggest threat to the Prophet and religion of Islam was Hypocrites (Munafiqeen). They are discussed several times in the Quran. Their leader was Abdullah Bin Ubay Bin Salool. His hatred and enmity for Muslims were hidden and he never let any chance to harm Muslims. He planned evil schemes against Muslims till his last breath. Despite all their hostility towards Muslims and Islam, Muhammad was kind and generous towards them in the hope that he would soften and embrace Islam. Upon arrival from the Tabbuk Battle, Muhammad came to know about the death of Abdullah Bin Ubay. He not only led his funeral prayer but also wrapped him in his kurta even though the considerable damage he had constantly brought on Allah's Prophet and his followers.

According to Abu Hurairah (R.A), the Prophet (S.A.W.) said:

Generosity is near Allah, near Paradise, near the people, and far away from the Fire. Stinginess is far from Allah, far from the people, and very close to the Fire. Allah loves the ignorant generous person more than the worshipping stingy person. (Tarmizi-1961)

APPROBATION IN ISLAM

One of the greatest challenges confronted by several Muslims engaged in Da'wah or Islamic studies is the fame and praise from colleagues and community members. It is the essence of people to admire what they are seeing of others, but our religion teaches us that excessive praising can negatively affect an individual.

The Arabic word "tazkiya" contains, (among its terminological and lexical meanings), the meanings of praising, glorifying, teaching and cleaning.

Almighty ALLAH states in Quran, Chapter An-Najm, verse 32:

"Do not justify yourselves to be pure; He is most knowing of who fears Him [Quran 53:32]

The corresponding word in Arabic for “justify” is “Tazkiya (praising)”. Therefore, it is not a good thing for a person to boast him/herself or self-praise.

Praise is just like poison as it can destroy good intention and turn it into corrupt ones. In the case of persistent praise, our weak souls begin to desire for hearing words of praise instead of focusing on good deeds. In many cases, a person's nafs starts to depend on praise in a way that they wish to hear it for the things which they did not perform.

Allah explains in Quran:

“Think not that those who rejoice in what they have done, and love to be praised for what they have not done...” (3:188)

There should always be a balance maintained in praising someone, as over-praising may have devastating effects on the person being praised as he/she will be proud of the qualities which do not exist in reality. As mentioned in the following hadiths:

Narrated Abu Bakra: A man praised another man in front of the Prophet. The Prophet said to him, Woe to you, you have cut off your companion's neck, you have cut off your companion's neck, repeating it several times and then added, Whoever amongst you has to praise his brother should say, 'I think that he is so and so, and Allah knows exactly the truth, and I do not confirm anybody's good conduct before Allah, but I think him so and so,' if he knows what he says about him. (Sahih Bukhari-2662). Another hadith reported about praising others is discussed below;

Abu Hurairah (R.A) related:

‘Allah's Messenger (S.A.W) told us to throw dust in the faces of people who laud others. (Tarmizi-2394)

TACT IN ISLAM

Islam comprehensively focuses on all phases of life and requires each person to be good and kind in his manners, character, worship, and appearance. Helping others is one of the Islamic fundamental principles. Although some interpret Islam as a belief that promotes violence rather than a constructive contribution to the people, however, the Quran and, in particular, the Hadith illustrate that helping others and giving benefit to people is one of the core principles of Islam.

The primary purpose that Muslims should uphold is to help and support each other in different circumstances of life and should establish a friendly relationship with each other in taking good care while treating the other. It can overcome sorrow that we experience and can also encourage us in our worship to Allah, as mentioned by Prophet Muhammad (S.A.W) that:



PROPHET TO MUSLIM:

“The believer is friendly and befriended, for there is no goodness in one who is neither friendly nor befriended. The best of people are those who are most beneficial to people” (al-Mu’jam al-Awsat 5937)

The life and deeds of Prophet Muhammad (S.A.W) provide good examples for our lives, especially in supporting and helping people in need and misery. Muhammad (S.A.W)said *“Allah helps whoever helps his brother.”* Prophet Muhammad (S.A.W)was very kind and good to people. He always helped the poor, old, and needy people.

One day, Prophet Muhammad (S.A.W) saw an aged man carrying water in a pot made of leather. He was trembling because of the weight of the water. The aged man took a few steps, relaxing a little bit. Prophet Muhammad (S.A.W) seeing this, help an old man take his load and bring it to his house.

Allah has already mentioned that by helping other people, in return you will be awarded goodness and in an easy way, because of this, a path to Paradise.

GOD TO MUSLIMS:

Allah mentioned in Holy Quran that:

“And if Allah (was) to hasten for the mankind the evil, (as) He hastens for them the good, surely, would have been decree for them their term. But We leave those who (do) not expect the meeting with Us, in their transgression, wandering blindly.” (10:11)

Islam teaches every Muslim to be beneficial for their societies and always guides them to support and help those who are in need and deprived condition. Every good action (giving benefit) is described as an act of benevolence and kindness.

PROPHET TO MUSLIM

Regard this, Prophet Muhammad (S.A.W) said, as reported by Ibn Umar that:

The most beloved people to Allah are those who are most beneficial to people. The most beloved deed to Allah is to make a Muslim happy, or to remove one of his troubles, or to forgive his debt, or to feed his hunger. That I walk with a brother regarding a need is more beloved to me than that I seclude myself in this mosque in Medina for a month. Whoever swallows his anger, then Allah will conceal his faults. Whoever suppresses his rage, even though he could fulfill his anger if he wished, then Allah will secure his heart on the Day of Resurrection. Whoever walks with his brother regarding a need until he secures it for him, then Allah Almighty will make his footing firm across the bridge on the day when the footings are shaken.” (al-Mu‘jam al-Awsat-6192)

**COMPARATIVE ANALYSIS BETWEEN LEECH'S PP AND POLITENESS
BY MUHAMMAD (S.A.W):**

This section consists of the comparison between Leech's Politeness Principles and Politeness by Muhammad (S.A.W) keeping in view the above discussion; the researchers come to know that there are similarities as well as differences in both concepts. Leech's theory of Politeness is based on the production and comprehension of language while Politeness by Muhammad is not only confined to language but more than that.

In the present study, the researcher first focuses on the similarities between the two concepts. In Islam, as the researchers identified earlier, it is not a good thing for a person to boast him/herself or self-praise. As mentioned in the Holy Quran "Don't justify yourselves". Similarly, it is found that "Approbation Maxim" given by Leech illustrates praising of others and dispraise of self, expressing through language. This maxim illustrates that others should be admired, if it is not possible then one should use minimal responses or remain quiet. Disagreement is then avoided in part first whereas the subsequent part seeks to make all persons feel comfortable by demonstrating solidarity.

Another similarity found by the researcher is between the maxim of agreement given by Leech and the concept of agreement in Islam. According to Islam, one should avoid arguments in conversation which involves the downplaying of others and expressing supremacy, because involvement in conflicts and disputes can lead to hatred among the people. Likewise, the agreement maxim by Leech is about the avoidance of disagreement and the seeking of the agreement to which it is of great importance. Both concepts go side by side.

The sympathy maxim by Leech is similar to the concept of sympathy in Islam. This maxim contains some speech acts that show sympathy, pity, condolence, or congrats to fulfill the listener's desires, interests, and requirements. The character of Muhammad (S.A.W) showed that he was sympathetic to women, slaves, kids, and even to the animals. He feels sorrow for the whole of humanity and the whole world.

There are also some differences observed between both concepts. In Islam, it is forbidden to praise others as Abu Hurairah narrated: '*The Allah's Messenger (S.A.W) ordered us to throw dust in the faces of those people who laud others*' (Tarmizi-2394). On the other hand, in the approbation maxim, Leech states that others should be admired.

The second difference is the concept of modesty by Leech and Islam is also analyzed by the researchers. In Islam, as mentioned earlier, modesty is something more than dressing or actions publically, it is observed in the speech of Muslims, in the behavior, and even in thoughts. In Islam, modesty can be seen in connection with other people and with God privately. It is also important to note that the root of modesty lies in the heart of a human being. On the contrary, the concept of modesty by Leech is only confined to language use. This maxim demonstrates that the speaker should be humble in their conduct in such a way to commend others but not themselves.

The third difference exists in the concept of generosity in Islam and Leech's maxim of generosity. In Islam, generosity is practically implemented in all walks of life. It can be observed in the actions and behaviors of the people following Islam. The believers are supposed to be kind and generous with fellow human beings and even other creatures. They are supposed to help the needy and poor's financially (Sadqa or Zakat) and morally as evident from above mentioned Quranic ayahs and hadiths. The Prophet (S.A.W) was the most generous and kind-hearted person, the world has ever seen. Apart from his companions, he was even generous and kind to his enemies. Most of the time, his enemies were the ones who acknowledged His generosity. On the other hand, Leech's maxim of generosity revolves around language. It has limited implementations in practical life other than language.

The difference lies in speech and in action too. Because Leech maxim focuses on sympathy only in speech while the Prophet (S.A.W) shows sympathy not only in speech but also in action.

The researchers also observed the difference between the concept of tact given by Leech and Islam. Helping others and giving benefits to others is one of the core

principles of Islam and it teaches every Muslim to be helpful and beneficial for their societies and always guides them to support and help those who are in need and deprived condition. Islam focuses on practical ways of doing something. It not only takes into consideration the help or benefit of an individual but of the whole society. On the other hand, the concept of tact by Leech is restrained to language only and is more theoretical. It does not take into account the whole society but only an individual (only hearer). The focus is only on language rather than on something practical.

SIGNIFICANCE OF POLITENESS IN ISLAM:

Islam covers every aspect of day-to-day life and the Prophet's (S.A.W) life is a key to it because without understanding the character, action, and sayings of Muhammad (S.A.W), we are unable to understand Quran and Islam. Islam governs every aspect of life through detailed orders and guidelines. Teaching proper morals was one of the reasons that the Prophet (S.A.W) was sent to humanity. The character of Muhammad (S.A.W) shows that he praises politeness. He was well-mannered, kind-tempered, and very courteous to all. He was always full of smiles and always had a shiny, joyful look on his face. The poor language was never used persistently or deliberately by Muhammad. He (S.A.W) always exhibited that the person has the best character.

GOD TO PROPHET

As He said:

“God has guided me to perfect noble behaviors and to do worthy actions.” (Bukhari, Ahmad)

Politeness is significant in Islam because it not only distinguishes a man but also generates respect for him and makes him beloved in people's eyes. Polite people do not say harsh words to their adversaries but they just remain silent and say “peace”. It will not be wrong if say that “politeness” is the crust of Islam. The existence of politeness will not only create harmony in society but will also lead to justice, equality, and tranquility which are the basic teachings of Islam and pillars of Islamic society.

Politeness will also create brotherhood and will spread love and respect among people. It is also considered to be a source of lessening conflict and confrontation those results in a peaceful society.

CONCLUSION

It may be established from the preceding observations and arguments that politeness plays a significant part in all spheres of life. The current study's findings have the potential to make a significant addition to the understanding of politeness in many religious texts, particularly the Quran and Hadiths. Due to its highly valued importance, different linguists have given different theories about politeness; Geoffrey Leech is one of them.

One of the findings of the current study is that Leech's PP is confined to language usage while keeping in view the Quranic ayahs and hadiths it is obvious that Politeness by Muhammad (S.A.W) is not confined to language but it can be seen in every aspect of life like communication, behavior, deeds, and relations.

The Quranic verses are considered as Islamic laws and it has practical application too. Leech's theory is less applicable because Leech maxims are only confined to the Western culture as politeness differs from one culture to another. Politeness by Muhammad (S.A.W) is universal and implemented practically while Leech's PP is theoretical and it can either be rejected or accepted.

After the overall discussions by the researcher, it is summarized that although there are some differences between both the two concepts but "Politeness Principles" by Leech is rooted in Islam. The concept of Politeness was there in Islam for fourteen hundred years while Politeness Principle by Leech is the recent one. There are similarities between the two concepts too.

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