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Ethical Dealing Strategies in the Speech of the Prophets (PBUT), according to the Principle of Politeness by Robin Lakoff

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Abstract

This paper discussed “Strategies for Ethical Dealing in the Speech of the Prophets (PBUT) According to the Principle of Politeness by Robin Lakoff” disclosing the aspects of politeness in the speech of the Prophets (BPOT)with God. They reflect their purpose through the use of various strategies, methods, and means that contribute to the speech reaching the highest levels of politeness, character, and kindness. Politeness is considered one of the most prominent central concepts in modern western pragmatic linguistics, as it is a concept that seeks to establish sociolinguistic consistency between interlocutors when communicating. politeness began as a theory consisting of a set of disciplinary communicative principles, at the beginning of which is the principle of politeness by linguist Lakoff, and the rules branching from it that formed the most important interaction strategies, which are: courtship, chastity, and choice. Each strategy contains methods and means that seek to control the interactional aspect, It has been found that politeness and kindness in the courtship speech of the Prophet Moses (PBUH), where he embodied gentleness, reassurance, trust, and care for the aspect of polite, solidaristic dealings. Likewise, It has been made clear that politeness and refinement in the chaste speech of the Prophet Abraham (PBUH) as chastity is evident in speech and taking into consideration the position of the addressee. Finally, politeness and courtesy in speech, by the Prophet Muhammad (PBUH) and the use of interrogative methods and avoiding direct. Therefore, the speeches of prophets with God were the home of politeness.

Keywords: *politeness Robin Lakoff, communication strategies in the speech of prophets, courtship strategy, chastity strategy, strategy doubt.*

Introduction

In the name of God, the Most Gracious, the Most Merciful. Praise be to God. We praise Him, and He will help us and seek His forgiveness, and we seek refuge in Him from the evils of ourselves and the evils of our deeds. Whoever God guides, none can lead him astray, and whoever He leads astray, none can guide him. Prayers and peace be upon the Master of Messengers, our Prophet Muhammad, may God’s prayers and peace be upon him, and upon the family of the Prophet. Now. Politeness is one of the most prominent modern linguistic pragmatic concepts for communication and social interaction between interlocutors. Conversational behavior is considered effective in strengthening the bonds of interaction between the communicating parties, because it contributes to reducing conflicts that occur between the interacting parties, through the use of palliative methods. In addition, courtship, discretion, and discretionary dealing strategies seek to get closer to the addressee and bring him

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closer. Perhaps politeness is one of the concepts that took up a wide space in the Holy Qur'an, specifically in the speeches of the prophets, peace be upon them, who embodied politeness in the most glorious images. It is one of the most important Islamic values that Islam called for, because Politeness is an authentic Islamic creation. Therefore, this research aims to highlight the aspects of politeness in those speeches and the importance of politeness and its impact in those communicative transactional contexts. different. The research is divided as follows:

Introduction: It included the methodology for dividing the research.

Preface: It includes the concept of politeness according to linguist Robin Lakoff, along with a clear statement of the rules of communication that stem from its principle of politeness.

Chapter: was entitled "Positive Competition in Politeness with the Addressee," as it is based primarily on the speaker's multiple methods of highlighting politeness, refinement, and manners devoid of goals. Positive competition in politeness embodies the principle of loyalty to Taha Abdel Rahman in the principle of politeness. Which he mentioned, was supportive in this study; Because it presented a deliberative vision that is more in line with specifically of the prophets. Accordingly, access the communicative process at this level requires the presence of ethical dealing strategies between the interlocutors. These dealing strategies between the interlocutors are divided into three axes, which are: The strategy of courtship based on closeness, we find it present in the speech of the Prophet Moses (PBUH), and the strategy of abstinence based on respect is present in the speech of the Prophet Abraham (PBUH), and the strategy of doubting or making choices is present in the speech of the Prophet Muhammad (PBUH) with God. dealt with explaining the aspects of politeness in the speeches of the Prophets.

Conclusion: It is after the most important results.

Preface

Politeness according to Robin Lakoff

There is no doubt that "politeness" is one of the most modern pragmatic concepts, and the linguist Robin Lakoff paid great attention to this principle. She was the first to propose this principle in modern Western pragmatics in her famous article "The Logic of Politeness," which was the first attempt to study politeness independently. It seems that Robin had started from the principle of cooperation; Being the pragmatic principle that is concerned with the communicative aspect, the principle of politeness was formulated as follows: Be clear and be polite. It tried to combine grammatical and pragmatic correctness, but the relationship between them (be clear-and be polite) is an inverse relationship, meaning that sometimes one of them prevails over the other. What is likely in this context is that if the speaker is clear, his primary goal is direct communication with the addressees, then the intention is clear. However, if the speaker is polite, his primary goal is to express what he feels to the addressees (Abdul Rahman,1998 & Al-Shehri ,2004). I have defined politeness as:(to love what is good for others and to avoid actions that may harm them) (Obaid,2014). In addition, politeness in speech carries aesthetic implications that imbue the speech with an influence. In every speech interaction, the communicating parties are committed to by stating polite words and actions, it leads to the continuity of the communication process, in addition to achieving effective rhetorical interaction. This principle consists of three communication rules, which are (Al-Shehri,2004 & Khatam,2016:

1 -The Rule of Courtship: This rule stipulates showing friendliness, through the use of phrases and sentences that express respect and appreciation between the two parties. The speaker's courtship in his speech is a sign of his politeness towards the addressee, and it leads to an intimate friendship between the addressees. This treatment is not useful unless the speaker is of a higher rank than the addressee. The listener or at a rank equal to his own, using tools and methods that strengthen the friendship relationship between them, such as the second person pronoun, name, and title, in solidarity with him.

2- The Rule of Abstinence: This rule stipulates avoiding insistence or forcing the addressee to do water. This is achieved by the speaker staying away from expressions that give the impression that he hates the addressee, or that he is obligated to perform an act or action against his will, or direct something toward challenge and confrontation, and this requires not intruding. On the addressee's private affairs, except after asking permission.

3 -The Rule of Choice: This rule stipulates presenting options instead of restricting the addressee to a limited list, that is, leaving the option open for the addressee to choose and decide for himself. Therefore, the speaker must avoid using the declarative method and employ an interrogative instead, so the speaker appears doubtful about his intentions, crystallizing. In this rule, we acknowledge the place of the addressee as a party to the discourse who has the capabilities that qualify him to participate in the completion of the action, and that is by using verbal indicatives such as: I think, I expect, which the speaker uses even though he is confident in what he says, but he does not want to embarrass the addressee.

It was the first attempt to combine the two aspects of communicative communication and the polite interaction. It can be said that politeness, being a pragmatic term, is nothing but the interlocutors' interest in (how people establish and maintain their social cohesion, and this is done, for example, by using verbal and non-verbal strategies or by avoiding speech that might cause conflict and social imbalance) (Baker & Elleg,2018). The application of these politeness strategies will be more appropriate with the speeches of the prophets in which he used the rules of communication in the most beautiful forms, where there is competition in morals and social politeness.

Positive Competition in Politeness with the Addressee

Competition is nothing but a method of politeness. Whenever a speaker moves in his speech from a certain level of politeness to another, his speech has a polite nature, and in addition to that, it is closer to acceptance. Because it contributed to making his communication successful in the ethical dealing aspect and the communication aspect in social interactions, the competition in politeness is based on (mutual politeness), such that the more politeness one of them increases, the more it invites the other to increase it, so increasing his politeness does not decrease him in the slightest, but rather raises it in the eyes of The other is exalted, and the exchange is manifested in detachment from purposes) (Abdul Rahman,1998). It seems that mutual politeness and the speaker's competition in his politeness with the addressee by presenting his rights requires that he be devoid of goals and benefits in this competition. Therefore, it has been approached that this devoid of purposes and material, worldly and even afterlife benefits. He was very present with the prophets, peace be upon them, in all their interactions. They were sincere in all their words and deeds. Strategies for Ethical Dealing Between the Speaker and the Addressee, including:

A. Proximity-Based Courtship Strategy

It is a strategy that seeks to achieve harmony between the interlocutors within the communication process, in which the speaker is courting the addressee and getting close to

him. Courtship in interaction requires the speaker to show his courtship to the addressee and adhere to expressions and formulas that indicate appreciation, respect, friendship, and solidarity. That is, in the sense of striving to make the addressee feel comfortable and reassured. And humanity and familiarity, that is, in the sense of being a friend to him (the addressee) by your courtship (Al-Shehri,2004 & Khatam,2016). We find this in the speech of the Prophet Moses (PBUH) with God, in the Almighty's saying:

Go, you and your brother, with My signs and do not slacken in My remembrance. (43) Go, both of you, to Pharaoh. Indeed, he has transgressed. (44) And speak to him with gentle speech that perhaps he may be reminded or fear [Allāh]. (45) They said, "Our Lord, indeed we are afraid that he will hasten [punishment] against us or that he will transgress." (46) [Allāh] said, "Fear not. Indeed, I am with you both; I hear and I see. (47) So go to him and say, 'Indeed, we are messengers of your Lord, so send with us the Children of Israel and do not torment them. We have come to you with a sign from your Lord. And peace will be upon he who follows the guidance.

-Politeness in the Courtship Speech of the Prophet Moses (PBUH)with God

1. Using the method of commanding with kindness and gentleness, God explains to them the clear approach to conveying the message, which is represented by gentle speech and kindness.

The softness here is gentleness in word and action, which in turn generates positive discipline with the two parties communicating. Then the command to be gentle and gentle in speech with Pharaoh. In recognition of his right to paternity; This is in his upbringing of the Prophet Moses (PBUH)and what proves his right to fatherhood. Hence, the direct command form to the Prophet Moses (PBUH)is an indication of the necessity of showing his sincerity in implementing the commands of God, as adherence to them leads to sincerity and competition in politeness and character between them. In addition to preserving the rights of God over everything else, knowing that softness in speech and politeness in speech will not work with Pharaoh, for he does not believe even if he is obligated to prove it. This is due to his arrogance, his claim to lordship, and his love of leadership. It has been disclosed that courtship, kindness, and gentleness with the addressee are present, and the evidence for that is. Introducing sayings that suggest the presence of solidarity and kindness between the two interlocutors, through the use of pronouns that embody the closeness that occurs between them, which are in his saying: "Go, you and your brother, with My signs," and "Go," and "Speak," as well as referring to (Pharaoh)by his name, in addition to that employing expressions that suggest and express friendliness, respect and appreciation. In the introduction of the comprehensive discourse to inform and refine (Abdul Rahman,1998 & Al-Zamakhshari,1995). The speech indicated the effective way to deal with Pharaoh, in order to save him and his people and influence them. If the speaker's speech was characterized by gentleness, gentleness, gentleness, and compassion, it would be a gentle and effective speech. God directed this gentle speech to the Prophet Moses (PBUH)in the willingness and initiative to return kindness with kindness, which is a natural thing. We find that within the communication process, many of the two communicating parties tend to return kindness with kindness, politeness with politeness, and respect with respect. Sometimes we find them competing in politeness at a higher level, which is creation, so that if one of the parties adheres to politeness, he takes the initiative. The other side is to increase politeness, and this type of speech is present in the speeches of the prophets with God, as the speech rises to the utmost level of politeness and even strength to its peak, as well as in the speeches of the prophets to each other and also to their people, especially the sincere believers among them. It is noted that Pharaoh did not take the initiative to Belief or acceptance despite the presence of logical evidence (Al-Shirazi,1421).

2. It seems that sincerity, which requires complete detachment between the interlocutors within the communication process, works in harmony with the strategy of courtship, as this is evident through the colonization of friendly formulas and expressions that reveal respect and pure closeness between the interlocutors. We also notice that both parties are shunned from using authoritarian expressions between them, and from then this speech included three forms in which courtship was sequenced and graduated, namely: first the invitation, then the offer, and finally the greeting. These are methods that call for positive politeness and fall within the joyful actions in which the rhetorical intent matches the social intent (Khatam, 2016 & Obaid, 2014).

Likewise, the speaker used the method of begging, which represented the desire to achieve security in a wonderful way, when he said: "Our Lord" which is a question for help, that is, in the sense that this use was made to arouse divine emotion towards a matter that occupied a large part of his mind, as he said (PBUH) addressing his Lord: "Our Lord, we fear that He will be unjust towards us or that He will overpower us." In this, the speaker demonstrates his commitment to and observance of the principle of politeness in general and the rule of courtship in particular. Its strategies, which call for strengthening the relationship of solidarity and kindness in the speech with the addressee, as well as showing sympathy and gentleness to the addressee in his appeal, is a speech of the utmost kindness and compassion, and he "renewed his order to go to Pharaoh after securing it, and he promised them protection and victory, and he clarified the fulfillment of what they were entrusted with in the message, which is to They called on Pharaoh to believe and to refrain from torturing the children of Israel and sending them with her. Whenever the situation changed in the dialogue, he renewed the matter according to what suited him (Tabataba'i, 1997).

This is what is consistent with the call, so he began with a method of gentleness, compassion, and gentleness, not in calling to faith and sincerity of monotheism to God alone. It is a method that the prophets, peace be upon them, used in their speeches to their people to encourage the call, and perhaps it is at the forefront of the methods used by them, until it was said: Gentleness is the slogan of the call to God is with the prophets in all their moral dealing strategies. The main goal of leniency and the prohibition of harshness at the beginning of the call in words and actions, because the matter relates to the addressee, and if he perceives the threat, his tyranny increases, so resorting to the strategy of solidarity courtship was the best and most appropriate way, we find that he sought to "establish friendship between the two sides of the discourse, or restore it between two parties separated by time and so far apart from each other, or work to pass on the relationship between two parties who have a permanent relationship. This proves that solidarity is the path to friendship, as it is similar to what we call familiarity" (Al-Shehri, 2004). This is done by showing friendliness to him and striving to form a friendship with him. The speech indicated the sincerity of the male speaker and turning to God.

Otherwise, kindness, gentleness, and kindness are the means. The prevailing method in their speeches, Then, the diversity of methods between the command, the exposition, and the prohibition shows the identity of the speaker, his purpose, and the purpose of the speech, especially the enrichment this diversity has added to the meaning of the speech. Then the meaning is modified, refined, and goes beyond the literal meaning to many meanings that carry connotations that allow for the clarification of the possibilities of advocacy and euphemism methods. And the places of gentleness and severity, in addition to its central meaning: guidance and belief in the Oneness of the Creator (Tabataba'i, 1997 & Al-Shehri, 2004 & Al-Razi, 1981). using the highest methods of love and kindness, so the speech was free of any embarrassment or direct coercion, whether it was to the speaker or to the addressee.

B. Respect-Based Abstinence Strategy

It is the strategy that achieves harmony between the interlocutors, based on respect, cooperation and harmony between the interlocutors, and abstinence that requires the speaker not to impose himself on others, nor impose anything on the addressee, but rather invites him to ask permission and apologize sometimes, and this is achieved by using a set of methods that clearly indicate. However, the speaker was polite and courteous in his speech, avoiding the use of direct request methods and formulas that carry emotional connotations, and also avoiding direct and explicit interference in the affairs of others except after asking permission, that is, in the sense of maintaining the distance between them (Abdul Rahman,1998) . in this type of strategy, a commitment to abstinence based on respect has a positive impact in long-term transactions. that was extremely polite from them God, in the Almighty's saying:

He said, "Do they hear you when you supplicate? Or do they benefit you, or do they harm?" They said, "But we found our fathers doing thus ." He said, "Then do you see what you have been worshipping, ou and your ancient forefathers? Indeed, they are enemies to me, except the Lord of the worlds, who created me, and He [it is who] guides me. And it is He who feeds me and gives me drink. And when I am ill, it is He who cures me. And who will cause me to die and then bring me to life. And who I aspire that He will forgive me my sin on the Day of Recompense." Al-Shu'ara (72-83).

-Politeness in the Discourse of Chastity of the Prophet Abraham (PBUH)with God

1. The speaker's gentleness in the introduction of the speech before starting to address God is evidence of his keenness, politeness, and sincerity, as he deliberately used the method of warning which contains something of rebuke, rebuke, and exposure to idolaters, when he said: "Do they hear you when you call, or benefit you, or They said, "Rather, we found our fathers doing that." The question of the Prophet Ibrahim (PBUH)was a denial question, in which he presented their rights and embodied his concern for them, in addition to asking for permission not to explicitly intrude into their private affairs. Thus, his question in presenting a group of questions was more like asking for permission and avoiding. Direct intrusion without The introductions collide with the expected answer from them, which is rejection, as this answer reveals their blind imitation of their fathers and it is the only answer that can be given to the Prophet Ibrahim (PBUH)Their blind imitation is one of the causes of their misguidance and misery in this world's life, so the speaker's question was a form of frank and direct rebuke to them.

The speaker mentioned it in a hidden, implicit way, and therefore the answer of his people is nothing but the usual answer among the people, which is the ancient followers. He described the worshipers of idols and idols as the enemy, and he referred to hostility towards them all, and attributed it to himself first, as if my worship of them was worship of the enemy, and he After this presentation, the speaker resorted to declaring the worship of God, the Creator who created everything. The speaker resorted to the two methods of advice, so it was advice directed to himself before his people. Therefore, we find that the speaker resorted to exposing himself, which was more beneficial and sublime. This is because exposing with advice is more eloquent than declaring it. Directing the speech to himself as a means of politeness on his part, to the point that it was said that a speech occurred among his people as a result of their being influenced by his advice, when they said: Abraham did not advise us except what he advised himself, and he wanted for us what he wanted for himself, so that his invitation would have an impact and be accepted by those being addressed, because he had entered the category of

exaggeration. The one who is polite, and therefore, advising by hinting is more useful and more eloquent than declaring it, in which the addressee feels that he is closer to accepting this advice. We notice that the speaker uses multiple methods in this speech based on abstinence devoid of coercion.

It is transparent that there is reticence in the use forms of direct and explicit request, wary of requesting, so he resorts to warning and advice, then Interrogative and exposition, which are methods that suggest the speaker's solidarity with the addressees. He also did not use emotional forms that carry emotional connotations (acts of the hearts); This is because the use of this type of formula indicates that the speaker's desire to intervene in personal issues and thus deviates from abstinence, which requires a commitment not to interfere or intrude into the affairs of others. In addition, this type of interference leads to the desire to interrupt the communication process due to severe interference and violent confrontation. In his speech, the Prophet Ibrahim (PBUH) committed himself not to direct self-interference, and thus he avoided attempts to interrupt the communication process. In addition, the diversity of methods used is clear evidence of a desire for solidarity with the addressees, and present politeness was a reason for the continuation of communication between them, and the people's response to questions is the best evidence of that. Desire to continue communication (Baker & Elleg,2018 & Al-Zamakhshari,1995). The speech of the Prophet Abraham (PBUH)was characterized by refinement based on abstinence because it was a speech with clear goals and objectives.

2. The speaker's sincerity and chastity in addressing God, we find detachment from personal benefits, the speaker's chastity in his speech, and politeness based on respect, prioritizing the rights of the addressees over his own rights, and showing solidarity. Which in turn generates closeness and respect. When the speaker is in solidarity in his speech, it is evidence of his sincere and sincere desire for closeness devoid of benefits, purposes, and interests. He had an urgent desire to guide his people, so he committed to them respect, demonstrated his honor towards his people, and declared hostility towards them, the pinnacle of politeness, and he rose in his politeness and closeness to the addressee. The highest level when he declared his faith to the addressee, offering his kindness to him, as he pointed to his attributes as the Creator, the Guide, the Healer, the One who gives life and death, without requiring or imposing anything on the addressee. It has disclosed that the Prophet Ibrahim's (PBUH)consideration of the position of the addressee led to maintaining the distance between them despite the fact that the addressee had It was characterized by informal politeness, one of its most important features being the establishment of intimate interaction between the interlocutors (Al-Razi,1981 & Al-Saidi,2022).

The positives of the speaker's kindness in his speech to God, as we find in (His attribution of the disease to himself) that he behaved with God, taking into account the reliance on apparent causes in the place of politeness, so he attributed the infliction of the disease to himself and because he is the one who caused it. As for his saying, "And He who kills me and then brings me back to life." He did not mention anything in it that required limitation, because they were not claiming that idols kill, but rather the action of idols is limited to helping or obstructing people's actions in their lives. As for death, it is an act of time and nature, if they are eternal, and if they know that creation, revival, and death are not among the affairs of idols, and that they are form the action of Go (bin Ashour,1984). He attributed the blessings to God as being polite to Him, So the speaker was polite in showing the need.

The prophets, peace be upon them, are not need to ask for forgiveness; However, their constant feeling of negligence prompts them to constantly strive for answers, repentance, and

seeking forgiveness, but this constant feeling they have makes them feel that they need God to forgive them, so the speaker was coveting forgiveness, and greed here means knowledge. and this clearly indicates the abstinence that speaks to the communication of aspects or benefits between the two communicating parties, and it seems that the strengthening of the bonds of familiarity, affection, love and kindness was mutual between them as well as Competing in mutual detachment from conflict, leading to showing sincerity in the last request, which is seeking forgiveness and joining the righteous, the speaker is committed to observing and preserving the rights of the addressee, while being polite in presenting and mutual detachment between them (Abdul Rahman,1998).

C. Strategy of Doubt Based on Trust and Reassurance

It is a strategy that is based on the necessity of continuing the conversational communication process. Because it is a strategy based on presenting options that push the addressees to consider and think about the options presented before him, thus prompting him and obliging him to answer and choose, as the addressee finds himself faced with options that he chooses among them according to the benefit. Therefore, the speaker presents a set of options and implicitly determines the best option for the addressee, estimating that according to the benefits. The character that can be conveyed to the addressee, he stays away from a group of methods, namely: direct and explicit command and request, as well as reporting methods, in order to appear doubtful about his intentions. Hence, avoiding these methods suggests that the speaker takes into consideration the addressee, respects his desires, and does not restrict him, so the speaker's consideration of him and bending to his will and desires is the pinnacle of character, discipline, and kindness toward him (RuPaul & Mouchlar,2003) .in the speech of the Prophet Muhammad (PBUH)with God, in the Almighty's saying:

“Say, ‘My Lord, will you not show me what they are promised?’ 93. My Lord, so do not make me Among the wrongdoing people 94 And indeed, we are capable of showing you what We promise them. 95 Repel with that which is the best of evil. We know best what they describe. 96 And say, “My Lord, I seek refuge in You from the instigations of the devils.” 97. And I seek refuge in You, “My Lord,” from their presence. 98 Even when death approaches one of them, he says, “My Lord, return me.” 99 May I do good deeds I left out No, it is a word that he spoke. And behind them is an isthmus until the Day they will be resurrected. 100(Al-Mu'minun:93-100).

-Politeness in the Speech of Doubt of the Prophet Muhammad(PBUH)

1.The speaker's commitment to the principle of politeness, and taking into account skeptical ethical dealing strategies and means of dealing, the most important of which is the speaker's frequent use of interrogative methods that require an answer, but this answer suggests that the addressee has options before him. He has a choice and has the freedom to answer. This strategy of selective, skeptical interaction is included among the transactional strategies that include implicit meanings, and thus it requires the speaker to be polite in his speech. It has been found that the speaker deliberately employed informal politeness, in this interactive, deliberative activity based on sympathy, approval, and gaining closeness, familiarity, and affection.

This is evidence of sincerity and honesty in taking into account the polite transactional aspect of the speech, as well as prioritizing the rights of the addressee over his own rights. He resorted to employing the method of appeal. In places, namely: “My Lord, show me” and “My Lord, so do not make me.” Being polite and kind to the addressee is

through these repeated calls that include the meaning of declaring disavowal of the polytheists, and demonstrating God's power and kindness. The call came in this form in order to place the addressee in front of a sentence. Of the choices and the granting of absolute freedom in answering, his (PBUH) response is evident in the command, as he commanded his Prophet to repel evil with good, The speech was extremely gentle, kind, and polite in his speech seeking refuge, in which the speaker showed sympathy, humility, and supplication with the addressee, and acknowledgment of servitude and lordship to God, This is through observing the principle of politeness and specifying his commitment to the rule of skepticism, avoiding the direct method of speech. Thus, politeness took a large part in the advancement of speech in the social organizational role, as the communicative roles were distributed in a harmonious way, in which there was competition in politeness and reaching the highest levels of readiness and cooperation to achieve the intention and goal of the speech. The speech was characterized by the nature of a call to show confidence and reassurance on the part of the speaker to the addressee, that is, in the sense of calling for the use of various polite and courteous linguistic methods and formulas, which is a demonstration of the speaker's discretionary capabilities (Al-Zamakhshari,1995).

2.The etiquette of supplication, The Qur'anic approach is clear in dealing ethically with the abuse and rudeness that appear as a result of violating the principle of politeness. The abuse to which the prophets, peace be upon them, and the believers are exposed to them, as the speech clarified the mechanisms of dealing, which is avoiding abuse and avoiding it, as he said: "I repel the evil with what is best. It is we." I know best what they describe. We should know that the polytheists' insistence on causing harm to the believers and seeking to shed off their faces are nothing but attempts and strategies devoid of refinement and discipline, as the polytheists seek to distort the image of the believers and force them to deal similarly. Therefore, the Holy Qur'an enjoins avoiding returning an insult with an insult; Because believers must have purposeful morals, follow the example of the prophets, and look at the ethical dealing strategies established by the prophets, peace be upon them, which constitute an integrated approach to polite and courteous daily dealings, because it is characterized by the utmost degree of politeness and its highest levels in dealing with others. Rather, it encourages patience and enduring difficulties, hardships, and harm for the sake of communicating the call, and it can be said, it is shown that mutual politeness between them is through defining the solidarity relationship between them (Mazyad,2010 &Tabataba'i,1997& Armenco,1986).

the authority of this skeptical, optional speech is attributed to the addressee, and this agrees and is consistent with the rule of choice established by Lakoff, which indicates the commitment of one of the communicating parties to this rule by allowing the speaker to give the addressee a choice in any part. During the speech, it gave him authority, even if it was interpreted at the beginning of the rhetorical interaction with the speaker through a request that was manifested by an interrgativ (bin Ashour,1984). that harm, whatever its form, directed at the Prophets, peace be upon them, is met with benevolence and exaggeration in courtship, gentleness, compassion, and gentleness until enmity turns into friendship, distance into closeness and closeness, and hatred into affection and love. It is a sound approach that must be emulated, but we find effective competition in reaching the highest levels of politeness and character in their discourses with God, a degree that only sincere prophets can achieve.

Conclusion

- 1) The principle of politeness by *Robin* is deemed one of the most important attempts in which sought to highlight the ethical, aesthetic aspect of social communication, as its rules contribute to some extent to getting closer to the addressee and cooperating with him in verbal interaction. The rules branching out from this principle seeks to achieve the best methods of communication, especially the rule of courtship, which seeks to consolidate relations of solidarity and friendship between the interactants within the communication process, and this in turn leads to harmony and reassurance between them, and the demonstration of sincere friendliness. Then, the rule of chastity, which seeks to preserve the distance between the interlocutors, and that by avoiding emotional forms as well as direct methods, as they are methods that are characterized by less politeness, and the rule of choice and skepticism that seeks closeness and solidarity that preserves the bonds of communication, and that is by giving the addressee freedom of choice.
- 2) The principle of politeness is one of the principles and social etiquette in which the speaker can resort to one of these three strategies, which are: courtship, discretion, and discretion in achieving effective and influential communication. We find this disciplinary principle present in those speeches in which the prophets take into account the rights of others.
- 3) being addressed, being polite with God requires mono theizing Him, following His commands, and avoiding His prohibitions, in addition to showing good manners in uttering statements in which politeness to God is demonstrated with humility and submission, contentment, patience, good faith, trust, and sincerity in turning to Him with the most sincere words and the kindest methods, and it is possible to do so. It is said that the prophets' speeches with God were at the highest level of politeness.

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