Investigating Leech's (1983) Politeness Principle in Du'a of Kumayl

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Abstract:

This study is an attempt to apply a prominent contemporary Western linguistic theory, Leech's Politeness Principle, to the Islamic religious text, specifically the supplication (Du'a) of Kumayl. Put it another way, The study examines the applicability of contemporary linguistic theories to religious texts, with the aim of determining the extent to which these theories differ from their application to ordinary texts. The idea under consideration is Leech's Politeness Principle, which was proposed in 1983. The study conducts an analysis of the Islamic holy literature known as "Du'a of Kumayl," which can be traced back to Imam Ali ibn abi Talib (peace be upon him). The primary recipient of this study's data is the divine entity, Almighty Allah. The one-way dialogue does not occur among mortal beings, but rather transpires between an infallible Imam and the divine being. The study attempts to answer the following questions: Do the theoretical ideas that are applicable to human interlocutors remain consistent when the interlocutors involve both humans and a Creator? Furthermore, the implementation of the aforementioned idea may be influenced by the distinctive cultural context of Arab-Islamic culture, which diverges from Western society. In general, the investigation yields findings that support the theories made in the research.

Keywords: (politeness, maxims, supplication, Imam Ali, modesty).

تقصي مبدأ عالم اللسانيات لييج للتأدب (١٩٨٣) في دعاء كميل

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الملخص:

تعد هذه الدراسة محاولة لتطبيق نظرية لغوية غربية معاصرة بارزة، وهي مبدأ التأدب للغوي Leech 1983، على النص الديني الإسلامي، وتحديدا دعاء كميل. وبعبارة أخرى، تبحث الدراسة في إمكانية تطبيق النظريات اللغوية المعاصرة على النصوص الدينية، بهدف تحديد مدى اختلاف تطبيق هكذا النظريات على نصوص الحياة اليومية. الفكرة قيد النظر هي مبدأ الأدب ليتش، الذي تم اقتراحه في عام ١٩٨٣. وتجري الدراسة تحليلاً للأدب الإسلامي المقدس المعروف باسم "دعاء كميل"، والذي يمكن إرجاعه إلى الإمام علي بن أبي طالب. والمتلقي الأساسي لبيانات هذه الدراسة هو الذات الإلهية الله تعالى. فالحوار الأحادي لا يجري بين الكائنات الفانية، بل يجري بين إمام معصوم والكائن الإلهي. تحاول الدراسة الإجابة على الأسئلة التالية: هل تظل الأفكار النظرية القابلة للتطبيق على المتحاورين من البشر متماسكة عندما يكون المتحاورون مشتركين بين البشر والخالق؟ علاوة على ذلك، فإن تنفيذ الفكرة المذكورة قد يتأثر بالسياق الثقافي المميز للثقافة العربية الإسلامية، والذي يختلف عن المجتمع الغربي. وبشكل عام، يتوصل البحث إلى نتائج تدعم النظريات الواردة في البحث.

الكلمات المفتاحية: (الأدب، الأمثال، الدعاء، الإمام علي، الحياء).

1-Introduction

The human species possesses distinctive attributes that set it apart from all other living organisms. One of the most notable attributes is the linguistic ability bestowed upon individuals by the divine entity to facilitate interpersonal communication. Language is utilized by individuals to articulate their emotional states, transmit information to others, and serve various other objectives. Furthermore, it is widely recognized that human language serves as a means via which individuals can engage in communication and direct their prayers and supplications to the divine being known as God Almighty. The linguistic means employed by humans for interpersonal communication exhibit notable distinctions from the linguistic means employed for communication with the divine entity, God, due to many factors. Hence, it is imperative to examine this particular language from scientific and academic standpoints in order to elucidate its unique qualities and attributes. This is particularly significant when considering the speaker's exceptional proficiency in the realm of public speaking, coupled with their role as a religious authority in Islam, being an infallible Imam. This study aims to examine the language used in a unique religious

conversation, utilizing the politeness theory proposed by linguist Geoffrey Leech (1983). The study prompts the following inquiries: What are the politeness maxims proposed by Leech that are employed in the act of supplication? Does Leech's politeness theory provide an analysis of a unique religious text in the same manner as it would for a mundane literature that pertains to human interactions? The objective of this study is to ascertain the degree to which the theory can be employed in the analysis of a religious book. There is a hypothesis suggesting that Leech's theory can be applied effectively to the Islamic holy literature, namely in the context of the communication between an infallible Imam and God. However, it should be noted that there are certain variations in its application within this specific context. Furthermore, Du'a of Kumayl is a text that contains valuable material that can be utilized for the analysis and implementation of modern linguistic theories. The investigation has arrived at significant findings that validate its hypotheses.

2-Literature review

Politeness is a language phenomenon that has garnered significant attention from various academic disciplines, including philosophy and others, owing to its crucial role in facilitating effective human communication. This particular interest has resulted in the generation of several thoughts and perspectives concerning this phenomena and its potential applications in everyday life scenarios. Due to its significance, a considerable number of individuals have shown interest in the subject matter, resulting in the emergence of numerous definitions and perspectives of its essence (Al-Duleimi & Al-Ebadi, 2016, p. ???).

The initiation of scholarly inquiry into the concept of politeness in a systematic manner is credited to Goffman (1967). According to the author, individuals exist within a social context where they engage in interpersonal interactions, either directly or through other forms of communication. Similarly, the concept of "face-work" refers to the behaviors and strategies employed by individuals to maintain their desired social image or reputation (Goffman, 1967, p. 12). According to Lakoff (1990, p.34), politeness can be defined as a set of behaviors that facilitate effective human communication by fostering a sense of connection and minimizing social barriers. During periods of social estrangement, the attainment of communicative objectives becomes challenging. Brown and Levinson (1978) discuss the concept of civility by introducing the notion of "face." This pertains to an individual's subjective perception of their own identity in social and emotional contexts, as well as the degree to which others perceive, differentiate, and acknowledge this sentiment for the individual. Yule (1996) discusses the concept of politeness in terms of two distinct dimensions, specifically, intimacy and social distance. In order to foster social intimacy, it is imperative to employ the strategy of politeness, and conversely, politeness

serves as a means to attain social proximity. According to Leech (1983), politeness can be defined as the various behaviors employed to establish and sustain comity. Leech also introduces "The Politeness Principle" as a theoretical framework to elucidate the functioning of politeness within conversational interactions. This principle highlights the participants' capacity to engage in social exchanges while fostering an atmosphere of relative harmony (Pakzadian, 2012). Leech (1983) and Trask (2007, p-223) emphasize the significance of politeness in promoting effective human communication, enhancing its adaptability, and mitigating potential barriers such as distance and disagreement between participants. These factors contribute to the intricate nature of communication and its potential failure to accomplish its intended communicative objectives.

Politeness, akin to other linguistic phenomena, has various qualities. Initially, it is not mandatory. Individuals have the capacity to exhibit behaviors that are not characterized by politeness. Furthermore, it exhibits a spectrum of manners ranging from courteous to discourteous conduct. Furthermore, people of society frequently possess a collective understanding of what is considered normal. The occurrence and extent of politeness are contingent upon the specific situational context. Furthermore, a notable characteristic of polite behavior is the presence of reciprocal imbalance between two parties. One facet of politeness is its potential to appear through repetitious conduct. Furthermore, an essential aspect of politeness is the exchange of a transaction of value between the speaker and the recipient. The eighth characteristic of politeness pertains to its inclination to maintain an equilibrium of worth between the individuals involved, denoted as participants A and B (Leech, 2014, pp. 4-8). Based on the information provided above, it is evident that the following observations can be made:

1- Politeness represents a general framework for effective and successful communication and thus achieves the desired communication goals

2- Politeness aims to avoid any attempts at embarrassment or conflict with the other party in the dialogue

3- Respect leads to the success of communication in achieving its communicative goals by making the recipient cooperate in his communication using the polite manner.

Accordingly, it becomes clear that politeness does not represent the subject of communication itself, but rather represents the appropriate method or circumstance for successful communication.

3-Universality of Politeness

The notion of universality is widely debated and extensively examined within the realm of language phenomena. According to linguists, the majority of linguistic occurrences exhibit a comprehensive and universal nature across various communities, languages, and cultures. There is a general consensus among the participants that these phenomena exhibit variations in their specific manifestations across diverse cultures and languages. In terms of politeness, According to Watts (2003, p. 8-9), the evaluation of certain behaviors as polite or impolite in a certain society is contingent upon the social interactions within that society. Furthermore, the perception of politeness or impoliteness is influenced by the social actor involved, rather than being only determined by the verbal expressions of a specific country. Accordingly, Watts reached the conclusion that polite behavior is not inherent or innate inside an individual, but rather it is a learned habit that is acquired through social interactions with other members of one's society. According to Lakoff, the presence of politeness may be observed across various languages and societies, however its specific manifestations and implementations may vary depending on the cultural context of each group. For instance, one civilization may prioritize adherence to Lakoff's principle of non-imposition, whereas another society may emphasize Lakoff's principle of providing options (Kadar and Haugh, 2013, p. 17; Al-Hindawi and Al-Ebadi, 2017, p. 77).

4-Religious language

Religious discourse is intricately intertwined with fundamental presuppositions concerning the nature of the human being, divine entities, and the distinctions in their abilities and actions. Religions are concurrently confronted with persistent challenges arising from the conflicts. The religious text is commonly associated with distinct attributes, as it frequently intersects with presumptions and convictions on human beings and their celestial faiths, intricacies, and diversities (Keane, 1997). Furthermore, religious discourse encounters numerous challenges and complexities that are distinct from those encountered in daily language. These challenges arise from the inherent meanings, connotations, beliefs, and vested interests embedded into religious language. Notwithstanding its divergence from vernacular discourse, the religious text exhibits the capacity to surmount these challenges, along with the potential for its utilization within theoretical frameworks of analysis. In conventional discourse, the participants are typically situated in close proximity, engaging in direct interaction within a tangible environment. Conversely, religious texts often depict a contrasting scenario, wherein the interlocutors are not physically present and the context is intangible. The majority of religious texts necessitate the presence of interlocutors who may not be perceptible, while certain circumstances within these texts may be abstract or elusive in nature (Keane, 1997). The

religious text has distinct characteristics in terms of its nature, settings, and language communication methods. According to Thomas and Afable (1994), there is a necessity for explicitness that may also encompass the characteristics and objectives of the speech act being performed. A significant portion of the content found in spells and prayers has metapragmatic characteristics, as it self-referentially pertains to the tasks it is performing. One possible explanation is that the individuals involved in the study may not all have the same spatiotemporal context, or if they do, it may not be same for each participant (Keane, 1997, p-49). The religious text possesses unique structural, semantic, and stylistic linguistic properties as a result of its inherent nature and significance.

5-Politeness strategies

Goffman (1967, p. 5) posits that individuals within a society engage in interpersonal interactions either through direct face-to-face encounters or indirectly by means of intermediaries involved in the communicative exchange. In all facets of an individual's existence, they possess a persona through which they engage with others as a result of interpersonal contact. The individual exerts significant effort in order to uphold a particular social image when interacting with others (Goffman, 1967, p. 12). Verbal behavior, referred to as "face-saving practices" by Goffman, exhibits variations among individuals, groups, and societies, although potentially sharing a common foundation (Goffman, 1967, p. 13). Goffman's work show that individual behavior is not arbitrary, but rather influenced by moral regulations imposed by external social interactions. The significance of these regulations lies in their role within the assessment of oneself and others, the manifestation of emotions, and the observance of ritualistic customs (Bargiela-Chiappini, 2003). Put differently, the actions and customs of an individual serve as a reflection of the broader societal context. In the realm of engagement and communication, the face holds a vital role and is considered an intrinsic component of the communication process. Lakoff (1967) put out a theoretical framework encompassing two fundamental principles governing pragmatic competence. These principles, comprising a series of subsidiary rules, revolve around the notions of clarity and politeness. Grice (1989) introduces four principles in his seminal work Logic and Conversation. These ideas, including the concept of quantity, quality, relationship, and method, are articulated as follows (Thomas, 1995, p. 63). Leech (1983) introduces a theory of politeness known as the Politeness Principle, building upon Grice's Cooperative Principle ideas. According to Leach, the concept of politeness encompasses the act of minimizing the advantage or gain for both the speaker and the listener.

The theories of politeness that hold the most significance and prominence are those put out by Brown and Levinson, who introduced the concept of 'face'. According to Maha

(2014:58-59), the face represents the public self-image that individuals seek to assert for themselves, and it can be esteemed, upheld, improved, preserved, disgraced, or forfeited. According to the theoretical framework put forward by Brown and Levinson (1987), the concept of face can be delineated into two distinct components: the positive face and the negative face. According to Maha (2014:58-59), the positive aspect pertains to an individual's inclination to actively participate in society, whereas the negative element pertains to an individual's inclination to seclude oneself and refrain from joining social groups. According to the seminal work of Brown and Levinson (1978), it is posited that discrete actions have the potential to undermine or pose a risk to an individual's positive social value, sometimes referred to as "face." According to Brown and Levinson, politeness is largely perceived as a sophisticated framework aimed at mitigating activities that pose a threat to one's face. A "Face-Threatening Act" refers to an action that has the potential to cause an individual to experience a loss or damage to their social standing or reputation (Erbert & Floyd, 2004, pp. 325-327). According to Elen (2001, p.45), there exists a reciprocal relationship between politeness and impoliteness, suggesting that they are two interconnected phenomena. Face threatening acts encompass various behaviors such as criticism, disagreement, interruption, imposition, solicitation of favors, and requests for information or products (Sandberg, 2010, p. 345). According to Kasper (1990, p.194), communication is perceived as an inherently perilous and confrontational undertaking. The statement possesses an inherent ambiguity, potentially serving as a means to mitigate the perceived level of threat posed by the addressee's facial expression (Al-Ebadi, et al., 2020, p. 1430).

Leech (1983) presents a theoretical framework for politeness that is grounded in the principles of Grice's maxims of cooperation. Leech posits that politeness has a significant role in shaping the dynamics of interpersonal relationships. Politeness entails the mitigation of behaviors that are deemed impolite, as they are deemed unsuitable and hinder the willingness of others to engage in cooperative engagement. Consequently, communication fails to fulfill its intended objectives. According to Leech's (1983) definition, politeness can be understood as the act of minimizing the display of impolite attitudes, particularly when these opinions are unpleasant or come at a personal cost. Leech (1983) establishes a connection between his Politeness Principle and Grice's Cooperative Principle, aiming to provide an explanation for instances where the Cooperative Principle is breached during conversational interactions. Geoffrey Leech integrates both Grice's cooperative idea and his principle of politeness in his work. The concept proposed by Mills (2003, p.62) encompasses a set of maxims, namely tact, generosity, approbation, modesty, agreement, and sympathy. Mills differentiates between two categories of politeness, namely absolute and relative. The first category pertains to

actions that possess intrinsic politeness regardless of the specific circumstances, as described by Mills (2003:62) and Al-Ebadi et al. (2020, p.1432). The second category encompasses linguistic acts that are contingent upon context to determine their level of politeness.

Leech (1983) elucidates the correlation between his Politeness Principle and Grice's Cooperative Principle as follows: The Cooperative Principle permits a conversational partner to engage in communication with the presumption that the other person is doing cooperatively. The Cooperative Principle is responsible for governing our speech in a manner that contributes to certain imagined illocutionary or discoursal benefits. One could argue, however, that the public prosecutor possesses a more significant regulatory function in order to maintain societal stability and amicable relationships. This assumption is based on the premise that our conversational partners are initially inclined to cooperate. Leech (1966) proposes a set of six maxims that govern effective communication: the Maxim of Tact, Maxim of Generosity, Maxim of Modesty, Maxim of Approbation, Maxim of Agreement, and the Maxim of Sympathy. Leech (1983) has developed a pragmatic framework consisting of two components, namely textual rhetoric and interpersonal rhetoric. These components are delineated by a series of principles. The Politeness Principle is one of three subgroups within the realm of interpersonal rhetoric, alongside Grice's Cooperative Principle and Leech's Irony Principle. According to Leech (1983), the indirect politeness can be seen as a secondary principle that allows a speaker to express impoliteness while appearing polite. In other words, the speaker employs irony by deliberately breaching the cooperative principle. The Irony Principle presents a clear contradiction to the Principle of Politeness, yet it allows the listener to infer the intended meaning of the speaker indirectly through implicature. Leech's theory explicates the politeness value of a speech through the utilization of a "cost-benefit scale," which serves as a representation of the cost-benefit assessment of activities (Kadar and Haugh, 2013, p.17). Leech's theoretical framework is characterized by the proposition of various dimensions of discipline, namely: cost-benefit analysis, optionality, indirectness, authority, and social distance.

6-Methodology
6-1 Data collection and description
The data of the study is one of the holy supplications, known as Du'a of Kumayl. It is a widely recognized supplication that holds significance among a substantial number of Muslims. It is categorized as one of the supplications and prayers that are highly regarded within this community. It is a famous supplication that Ameer al-Mu'mineen Imam Ali ibn Abi Talib taught to his companion Kumayl ibn Ziyad.

This text pertains to a religious invocation that is recounted by an individual who is considered infallible within the Muslim faith. This individual holds the esteemed position of being both an Imam and a representative of the Prophet Muhammad (peace be upon him). This supplication is indicative of several Islamic religious contexts, including the Holy Qur'an, Islamic sermons, and similar sources. The selection of this supplication for analysis based on the following rationales: it is situated within an Islamic environment, namely representing the Arab-Islamic culture. However, it is worth noting that there is a dearth of linguistic studies conducted on this particular supplication. One notable gap in the existing body of academic research is the dearth of studies that employ contemporary linguistic theories to the analysis of Arabic Islamic data. The data material pertains to a discourse between an infallible individual, specifically Imam Ali (peace be upon him), and the divine entity, God. The speaker is situated in the presence of individuals belonging to the human species, while the intended recipient of the communication is the divine being known as God Almighty. This particular context lends significant importance to the information being conveyed, as well as conferring upon it a distinct and unparalleled attribute.

It is worthy to mention that the translation of the supplication used in this study is valuable one by Husein A. Rahim (2023) https://www.al-islam.org/person/husein-rahim. In addition, the study will be conducted by using descriptive qualitative research method which is presented in qualitative way and the field of language research is in linguistic field. Qualitative design will be used because the data collected in the research are description.

6-2 Model of analysis

The Politeness Principles proposed by Leech (1983) pertain to interpersonal rhetoric, wherein language is employed in a manner that is effective, primarily by reducing the expression of impolite values and enhancing the expression of polite values. The maxims can be categorized into six distinct groups. The following sections will discuss these maxims.

6-2-1 **Tact maxim**

This maxim says "minimize cost to others, and maximize benefit to others" (Leech, 1983, p.35). In other words, it aims to reduce the manifestation of beliefs that impose negative consequences on others, while increasing the manifestation of beliefs that bring about positive outcomes for others (Jewad et al., 2020, p. 97). As an illustration,
1- Could I interrupt you for a second?

If I could clarify this, then.

Would you hand me that screwdriver?

6-2-2 Generosity maxim

This maxim entails "minimizing the expression of beliefs that express or imply benefit to self; maximizing the expression of beliefs that express or imply cost to self" (Leech, 1983, p.132). In contrast to the tact maxim, the maxim of generosity prioritizes the speaker's consideration of others, emphasizing the importance of placing others before oneself (Jewad et al, 2020, p-97). For example:

2- You relax and let me do the dishes. You must come and have dinner with us.

6-2-3 Approbation maxim

The maxim says, as Leech (1983, p.35) points out, minimize dispraise of others and maximize praise of others. The act of expressing admiration for others is generally regarded as favorable, and in situations where this is not feasible, individuals may opt to tactfully avoid the matter by offering a minimum answer, potentially employing euphemistic language, or choosing to keep silent. The initial segment of the maxim seeks to prevent discord, while the subsequent segment aims to foster a sense of camaraderie and uplift others (Jewad et al., 2020, p. 98). For example:

3- I heard you singing at the karaoke last night. It sounded like you were enjoying yourself! Gideon, I know you're a genius – would you know how to solve this math problem here?

6-2-4 Modesty maxim

It states "minimize the expression of praise of self; maximize the expression of the dispraise of self" (Leech, 1983, p. 132). This maxim is similar to the approbation maxim. The approbation maxim, and the modesty maxim concern with the degree of good, or bad evaluation of others, or self, which is uttered by the speaker (Jewad et al, 2020, p-98). For example:

4- Oh, I'm so stupid – I didn't make a note of our lecture! Did you?

(ii) (A) Wow! The cup of tea was fantastic. (B) Yes but the recipe was from the internet.

6-2-5 Agreement maxim

It runs as follows "minimize the expression of disagreement between self and others; maximize the expression of the agreement between self and others" (Jewad et al, 2020, p-98). For example:

5- I don't want my daughter to do this; I want her to do that.

Yes, but ma'am, I thought we resolved this already on your last visit.

6-2-6 Sympathy maxim

It runs 'minimize antipathy between self and others; maximize sympathy between the self and others (Leech, 1983, pp. 134). The sympathy maxim includes a small group of

speech acts such as congratulation, commiseration, and expressing condolences all of which is following Brown and Levinson's positive politeness strategy of attending to the hearer's interests, wants, and needs. For example, I am sorry to hear about your father.

Leech (1983, p. 108-109) identifies pragmatic scales that can be used to assess the degree and kind of politeness. The initial step involves the utilization of a cost-benefit scale to assess the monetary or advantageous implications for the individual delivering the message or the individual receiving it. There exists an inverse relationship between the cost incurred by the hearer and the level of politeness exhibited in the illocutionary act, whereby a larger cost corresponds to a lower level of politeness, and conversely. Furthermore, the optionality scale assesses the extent to which the speaker grants the addressee the freedom to choose regarding the suggested course of action. The third aspect pertains to the measurement of the indirectness scale, which assesses the level of effort required by the recipient in perceiving the intended action. Finally, the social distance scale gauges the degree to which the speaker and the hearer are acquainted.

7- Data analysis

The study analyzes some selected texts from Duaa Kumayl, since the current study is only a qualitative study. The selected texts represent the research sample to be analyzed according to Leech's (1983) Politeness Principle.

7-1 Approbation maxim

Text 1

اللّهمَّ إنّي أَسأَلك برحمتك الَّتي وسعت كلَّ شيء، وبقوَّتك الَّتي قهرت بها كلَّ شيء، وخضع لها كلُّ شيء، وذلَّ لها كلُّ شيء، وبجبروتك الَّتي غلبت بها كلَّ شيء، وبعزَّتك الَّتي لا يقوم لها شيء، وبعظمتك الَّتي ملأت كلَّ شيء، وبسلطانك الَّذي علا كلَّ شيء، وبوجهك الباقي بعد فناء كلِّ شيء، وبأسمائك الَّتي ملأت أركان كلِّ شيء، وبعلمك الَّذي أحاط بكلِّ شيء، وبنوروجهك الَّذي أضاء له كلُّ شيء، يا نوريا قدُّوس، يا نوريا قدُّوس، يا أوَّل الأوَّلين ويا آخرالآخرين.

O Allah! I beseech Thee by Thy mercy which encompasses all things. And by Thy power by which Thou overcometh all things and submit to it all things and humble before it all things. And by Thy might by which Thou hast conquered all things. And by Thy majesty against which nothing can stand up. And by Thy grandeur which prevails upon all things. And by Thy authority which is exercised over all things. And by Thy own self that shall endure forever after all things have vanished. And by Thy Names which manifest Thy power over all things. And by Thy knowledge which pervades all things. And by the light of Thy countenance which illuminates everything. O Thou who art the light! O Thou who art the most holy! O Thou who existed before the foremost! O Thou who shall exist after the last!

The supplication commences with a series of lines that articulate the unique attributes of the omnipotent God, which are not found with any other being. The traits and attributes discussed above are presented in order to extol and venerate God, as they serve as evidence of His immense majesty and the vast expanse of His dominion and sovereignty. Hence, these lines exemplify Leech's proposed idea of politeness, namely approbation maxim. The speaker, Imam Ali, extols the virtues of the recipient, God Almighty. He uses glorification in order to make a request to the Creator, which is further elaborated upon in the succeeding wording of the prayer.

Text 2

اللّهمَّ عظم سلطانك وعلا مكانك وخفي مكرك وظهر أمرك وغلب قهرك وجرت قدرتك ولا يمكن الفرار من حكومتك، اللّهمَّ لا أجد لذنوبي غافرا، ولا لقبائحي ساترا، ولا لشيء من عملي القبيح بالحسن مبدِّلا غيرك لا اله إلّا انت سبحانك وبحمدك ظلمت نفسي، وتجرَّأت بجهلي وسكنت إلى قديم ذكرك لي ومنّك عليَّ.

O Allah! Great is Thy kingdom and exalted is Thy greatness. Thy plan is secret, Thy authority is manifest, Thy might is victorious and subduing and Thy power is prevalent throughout and it is not possible to escape from Thy dominion. O Allah! Except Thee I do not find any one able to pardon my sins nor to conceal my loathsome acts. Nor have I any one except Thee to change my evil deeds into virtues. There is no god but Thou glory and praise be to Thee I have made my own soul to suffer I had the audacity (to sin) by my ignorance. Relying upon my past remembrance of Thee and Thy grace towards me.

This text exemplifies another instance of applying the maxim of approbation (approval) in the act of supplication. The act of praising others, particularly God Almighty, is evidently given significant emphasis. This accolade signifies the embodiment of the distinctive qualities possessed solely by the omnipotent God, which are not shared by any other entity. The attributes of monarchy, elevated social standing, extraordinary abilities, and other exceptional qualities are exclusively inherent to the divine entity known as God Almighty. Consequently, we observe a state of heightened veneration towards God, despite the presence of these aforementioned traits. In the supplication, Imam Ali expresses his belief that God serves as a refuge from agony, a benevolent deity who does not subject his followers to judgment solely based on his strength and power, and the sole means of absolution from crimes.

7-2 Tact maxim
Text 3

اللَّهمَّ اغفرلي الذُّنوب الَّتي تهتك العصم، اللَّهمَّ اغفرلي الذُّنوب الَّتي تنزل النِّقم، اللَّهمَّ اغفرلي الذُّنوب الَّتي تغيِّر النِّعم، اللَّهمَّ اغفرلي الذُّنوب الَّتي تحبس الدُّعاء، اللَّهمَّ اغفرلي الذُّنوب الَّتي تنزل البلاء، اللَّهمَّ اغفرلي كلَّ ذنب أذنبته، وكلَّ خطيئَة أخطأتها، اللَّهمَّ انِّي اتقرَّب اليك بذكرك، واستشفع بك إلى نفسك، وأسألك بجودك أن تدنيني من قربك، وأن توزعني شكرك، وأن تلهمني ذكرك.

O Allah! Forgive me my such sins as would affront my contingency. O Allah! Forgive me my such sins as would bring down calamity. O Allah! Forgive me my such sins as would change divine favours (into disfavours). O Allah! Forgive me my such sins as would hinder my supplication. O Allah! Forgive me such sins as bring down misfortunes (or afflictions). O Allah! Forgive my such sins as would suppress hope.

The text exhibits a violation of the politeness maxim 'tact'. The text encompasses linguistic terms that prioritize personal advantage, which is in direct opposition to Leech's notion of politeness. In the given discourse, the orator, referred to as the Imam, beseeches the divine entity, sometimes denoted as God Almighty, to grant forgiveness for a multitude of transgressions committed by humanity. The Imam entreats divine forgiveness for the transgressions we incur throughout our lifetimes, which may yield adverse repercussions upon us. In addition, the Imam urges God Almighty to have pity on us instead of retribution. Hence, this signifies an advantage to the individual.

7-3 Generosity maxim
Text 4

و أنت تعلم ضعفي عن قليل من بلاء الدُّنيا وعقوباتها وما يجري فيها من المكاره على اهلها، على انَّ ذلك بلاء ومكروه قليل مكثه، يسير بقاؤُه، قصير مدَّته فكيف احتمالي لبلاء الآخرة وجليل وقوع المكاره فيها وهو بلاء تطول مدَّته ويدوم مقامه ولا يخفَّف عن اهله لإنَّه لا يكون إلاَّ عن غضبك و انتقامك وسخطك، وهذا ما لا تقوم له السَّماوات والأرض يا سيِّدي فكيف لي و انا عبدك الضَّعيف الذَّليل الحقير المسكين المستكين.

Thou art aware of my weakness to bear even a minor affliction of this world and its consequence and adversity affecting the denizen of this earth, although such afflictions are momentary, short-lived and transient. How then can I bear the retributions and the punishments of the hereafter which are enormous and of intensive sufferings, of prolonged period and perpetual duration, and which shall never be alleviated for those who deserve the same as those retributions will be the result of Thy wrath; and Thy punishment which neither the heavens nor the earth can withstand and bear! My Lord! How can I, a weak, insignificant, humble, poor and destitute creature of Thine be able to bear them?

Within the aforementioned supplication, we encounter an instance of abortion that arises from the concept of generosity. The speaker, Imam Ali, uses human language to express his thoughts, wherein he emphasizes and amplifies the personal sacrifices involved, which contrasts with the underlying maxim of generosity that calls for a contrary approach. The following is an elucidation of the inherent fragility of humanity, its reliance on divine intervention, and its inherent incapacity to withstand affliction in light of the omnipotence and supremacy of the Almighty. The text presents an instance wherein the act of maximizing self-cost is employed to illustrate the inherent limitations and lack of utility that it offers both to oneself and to others.

7-4 Modesty maxim

Text 5

...ان تهب لى فى هذه اللَّيلة وفي هذه السّاعة كلَّ جرم اجرمته، وكلَّ ذنب اذنبته، وكلَّ قبيح اسررته، وكلَّ جهل عملته، كتمته او اعلنته اخفيته او اظهرته، وكلَّ سيّئَة امرت باثباتها الكرام الكاتبين...

...to bestow upon me this night and this very hour the forgiveness for all the transgressions that I have been guilty of, for all the sins that I have committed, for all the loathsome acts that I have kept secret and for all the evils done by me, secretly or openly, in concealment or outwardly and for every evil action that Thou hast ordered the two noble scribes to confirm ...

...فأسألك بعزّتك أن لا يحجب عنك دعائي سوء عملي وفعالي، ولا تفضحني بخفي ما اطَّلعت عليه من سرّى، ولا تعاجلني بالعقوبة على ما عملته في خلواتي من سوء فعلي وإساءتي ودوام تفريطي وجهالتي وكثرة شهواتي وغفلتي...

...therefore, my Lord! I implore Thee by Thy greatness not to let my sins and my misdeeds shut out access to my prayers from reaching Thy realm and not to disgrace me by exposing those (hidden ones) of which Thou hast knowledge nor to hasten my retribution for those vices and misdeeds committed by me in secret which were due to evil-mindedness, ignorance, excessive lustfulness and my negligence...

The maxim of modesty is a significant focal point in supplication. Frequently, it is employed through prayers as a means to seek solace and absolution from the divine being, God Almighty, while also acknowledging and repenting for errors and transgressions. The speaker's primary objective is to elucidate the various categories of sins and to excessively extol their significance. The presence of exaltation of misdeeds as a means of self-reproach is observed in an objectionable manner, being a direct manifestation of the idea of polite humility. To seek divine forgiveness, one must demonstrate humility by embracing self-reproach as a means to request pardon and attain contentment from God. The preceding writings contain an embellished portrayal of the crimes and transgressions perpetrated by individuals. They highlight unsightly actions that individuals may engage in, as well as the detrimental consequences that arise from ignorance and neglect in virtuous pursuits.

7-5 Agreement maxim

Text 6

....أتراك معذبي بنارك بعد ما انطوى عليه قلبي من معرفتك ولهج به لساني من ذكرك، واعتقده ضميري من حبِّك، وبعد صدق اعترافي ودعائي خاضعا لربوبيَّتك، هيهات انت اكرم من ان تضيّع من ربّيته او تبعد (تبعِّد) من ادنيته او تشرّد من اويته او تسلِّم الى البلاء من كفيته ورحمته، وليت شعرى يا سيّدي والهي ومولاي اتسلِّط النّار على وجوه خرَّت لعظمتك ساجدة، وعلى السن نطقت بتوحيدك صادقة، وبشكرك مادحة، وعلى قلوب اعترفت بالهيَّتك محقِّقة......

What! Wilt Thou see me punished with the fire kindled by Thee despite my belief in Thy unity? And despite the fact that my heart has been filled with (pure) knowledge of Thee and when my tongue has repeatedly praised Thee and my conscience has acknowledged Thy love and

despite my sincere confessions (of my sins) and my humble entreaties submissively made to Thy divinity? Nay, Thou art far too kind and generous to destroy one whom thyself nourished and supported, or to drive away from Thyself one whom Thou has kept under Thy protection, or to scare away one whom Thy self hast given shelter, or to abandon in affliction one Thou hast maintained and to whom Thou hast been merciful. I wish I had known o' my Master, my God and my Lord! Wilt Thou inflict fire upon faces which have submissively bowed in prostration to Thy greatness, or upon the tongues which have sincerely confirmed Thy unity and have always expressed gratitude to Thee, or upon hearts which have acknowledged Thy divinity with conviction...

This text exemplifies a case of politeness by employing the maxim of agreement between the speaker and the addressee, as outlined in the model of analysis. The literature elucidates the various prerequisites and duties that adherents are obligated to do in their worship of God, in accordance with the divine commandments of the Almighty. As an illustration, the individual who adheres to a certain religious faith may identify as a monotheist, adhering to the divine commandments of a singular deity. This individual may possess an understanding of the attributes and manifestations of the Creator, engage in acts of prayer and devotion towards this deity, harbor a deep affection for the divine being, and willingly surrender to the authority and sovereignty of this supreme entity. In this discourse, Imam Ali expresses admiration for the alignment, agreement maxim, between the divine commandments and the devout believer's acts of devotion and worship.

7-6 Sympathy maxim

Text 7

...وقد أتيتك يا إلهي بعد تقصيري وإسرافي على نفسي معتذرا نادما منكسرا مستقيلا مستغفرا منيبا مقرًا مذعنا معترفا لا أجد مفرًا ممّا كان منّي ولا مفزعا أتوجّه إليه في أمري غير قبولك عذري وإدخالك ايّاي في سعة من رحمتك...

...هيهات انت اكرم من ان تضيّع من ربّيته او تبعد (تبعِد) من ادنيته او تشرّد من اويته او تسلّم الى البلاء من كفيته ورحمته، وليت شعري يا سيّدي والهي ومولاي اتسلّط النّار على وجوه خرّت لعظمتك ساجدة، وعلى السن نطقت بتوحيدك صادقة، وبشكرك مادحة، وعلى قلوب اعترفت بالهيّتك محقّقة، وعلى ضمائر حوت من العلم بك حقّ صارت خاشعة، وعلى جوارح سعت الى اوطان تعبُدك طائعة واشارت باستغفارك مذعنة، ما هكذا الظّنُّ بك ولا اخبرنا بفضلك عنك يا كريم يا ربّ...

But now I have turned Thee, my Lord, after being guilty of omissions and transgressions against my soul, apologetically, repentantly, broken heartedly, entreating earnestly for forgiveness, yieldingly confessing (to my guilt) as I can find no escape from that which was done by me and having no refuge to which I could turn except seeking Thy acceptance of my excuse and admitting me into the realm of Thy capacious mercy....

....Nay, Thou art far too kind and generous to destroy one whom thyself nourished and supported, or to drive away from Thyself one whom Thou has kept under Thy protection, or to scare away one whom Thy self hast given shelter, or to abandon in affliction one Thou hast maintained and to whom Thou hast been merciful...

The preceding passage exemplifies an instance whereby the principle of politeness in prayer is employed, specifically through the application of the maxim of sympathy. The concept of sympathy in supplication is widely discussed, with particular emphasis on the state of compassion in supplication as a plea for divine sympathy from God Almighty. In instances of sympathy in a broad sense, it is observed that the speaker endeavors to express empathy towards the addressee. However, when examining religious literature, sympathy takes on the form of a supplication, specifically a plea for the divine sympathy of God Almighty towards the speaker, who typically represents humanity as one of God's creations. In instances of compassion depicted in religious scriptures, it is seen that the impetus for seeking sympathy originates from the human subjects involved. This is mostly

due to the fact that the speaker assumes a subordinate position and possesses lesser authority compared to the recipient of sympathy.

Conclusions

Based on the aforementioned data, the study has arrived at a series of conclusions, approving the hypotheses of the study that modern linguistic studies are applicable to Islamic religious texts. The Islamic religious text, particularly the supplication, is often regarded as a valuable subject for the study of modern language theories, such as the theory of politeness. This is mostly owing to the text's quantity and distinctive linguistic qualities. Secondly, the study reveals that Kumayl's supplication exhibits linguistic characteristics that align with the principles of politeness as proposed by Leech's theory of politeness. Within this particular framework, the study employs many maxims such as tact, generosity, and so on. The text possesses distinctive attributes that distinguish it from regular writings due to the fact that the recipient holds the utmost authority and prestige, being God Almighty, while the speaker is a human being. This advantage pertains to the abandonment of certain standards of politeness, wherein the speaker (humans) seeks sympathy, for instance, from God Almighty, rather than the reverse. Another important characteristic of applying this thoery on Islamic text whenever the recipient is Almght Allah is the possibilty of voilating maxims of politeness, as we have seen in the analysis with tact and generosity maxims, though it remains polite.

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