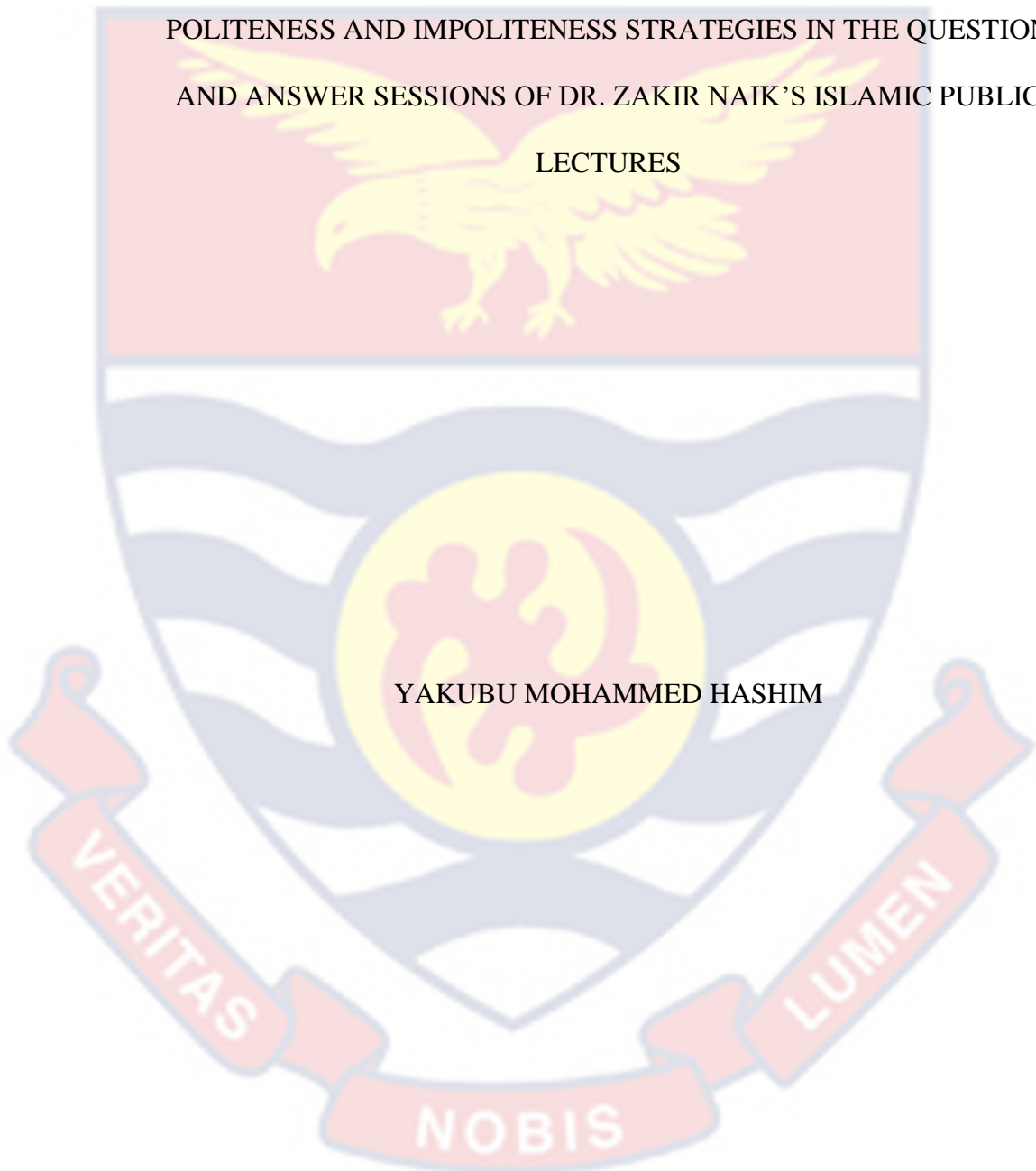


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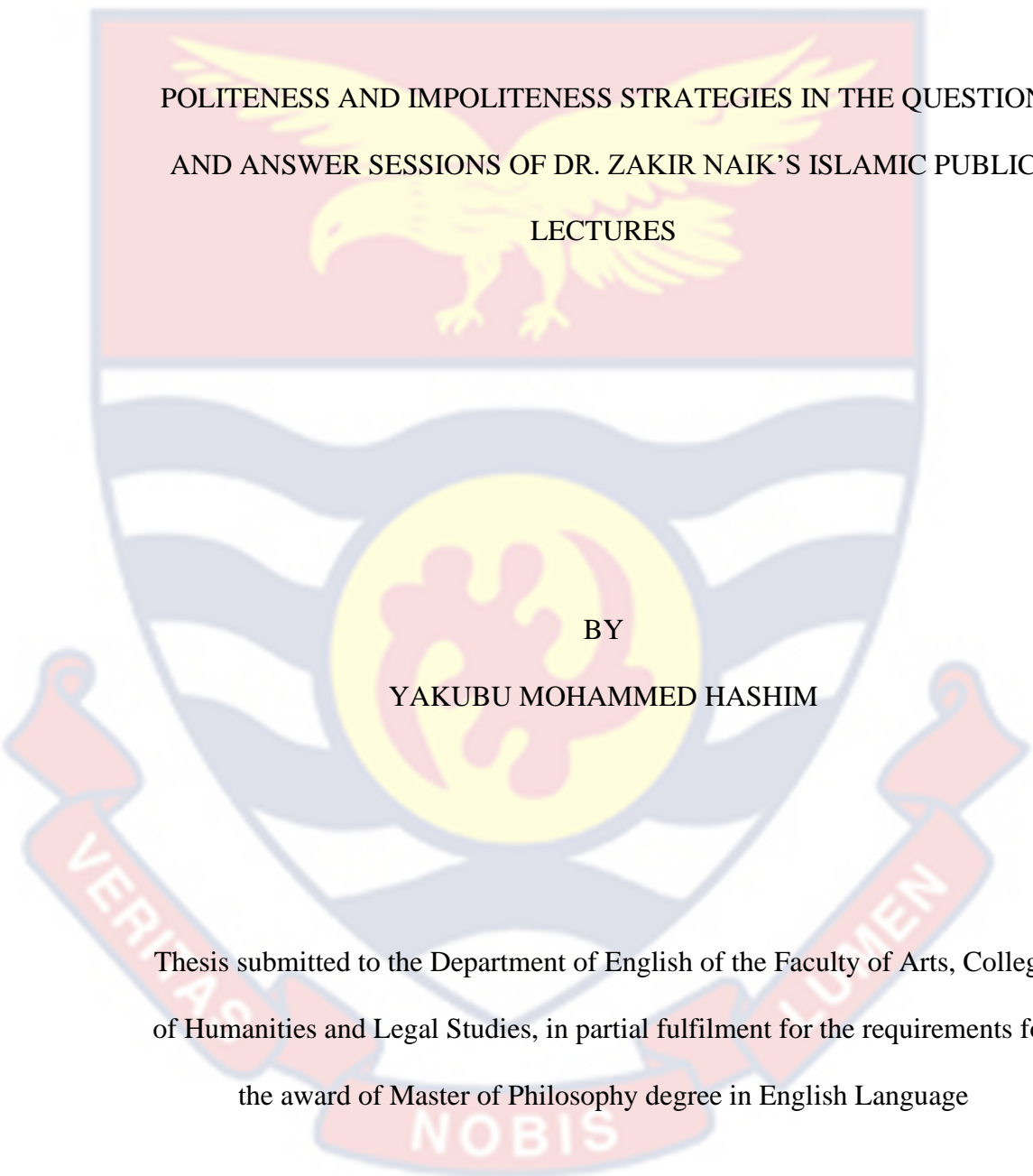
POLITENESS AND IMPOLITENESS STRATEGIES IN THE QUESTION
AND ANSWER SESSIONS OF DR. ZAKIR NAIK'S ISLAMIC PUBLIC
LECTURES



YAKUBU MOHAMMED HASHIM

2023

UNIVERSITY OF CAPE COAST



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AND ANSWER SESSIONS OF DR. ZAKIR NAIK'S ISLAMIC PUBLIC
LECTURES

BY
YAKUBU MOHAMMED HASHIM

Thesis submitted to the Department of English of the Faculty of Arts, College
of Humanities and Legal Studies, in partial fulfilment for the requirements for
the award of Master of Philosophy degree in English Language

MARCH 2023

DECLARATION

Candidate's Declaration

I hereby declare that this thesis is the result of my own original research and that no part of it has been presented for another degree in this university or elsewhere.

Candidate's Signature..... Date

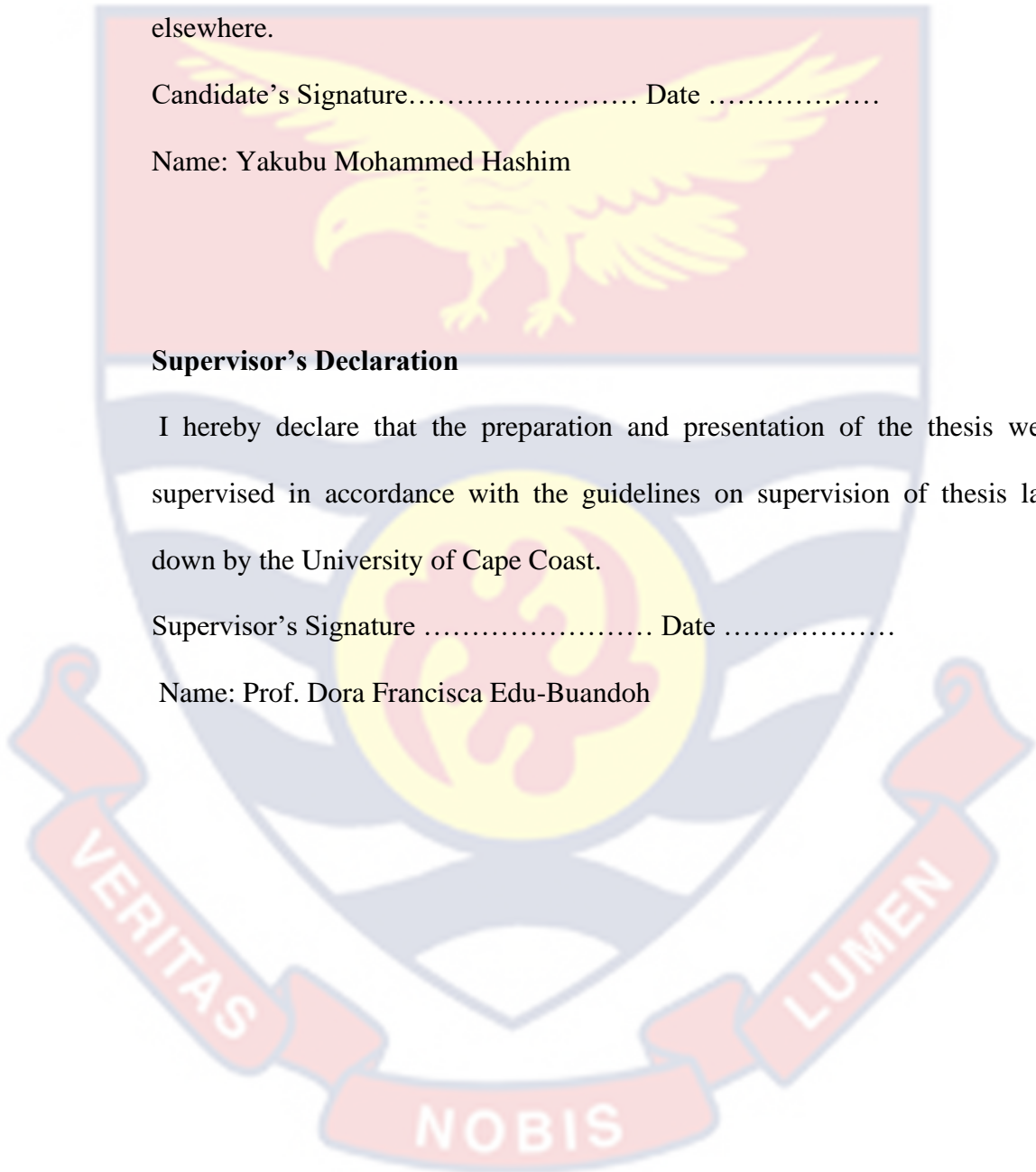
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Supervisor's Declaration

I hereby declare that the preparation and presentation of the thesis were supervised in accordance with the guidelines on supervision of thesis laid down by the University of Cape Coast.

Supervisor's Signature Date

Name: Prof. Dora Francisca Edu-Buandoh



DEDICATION

To my family and friends



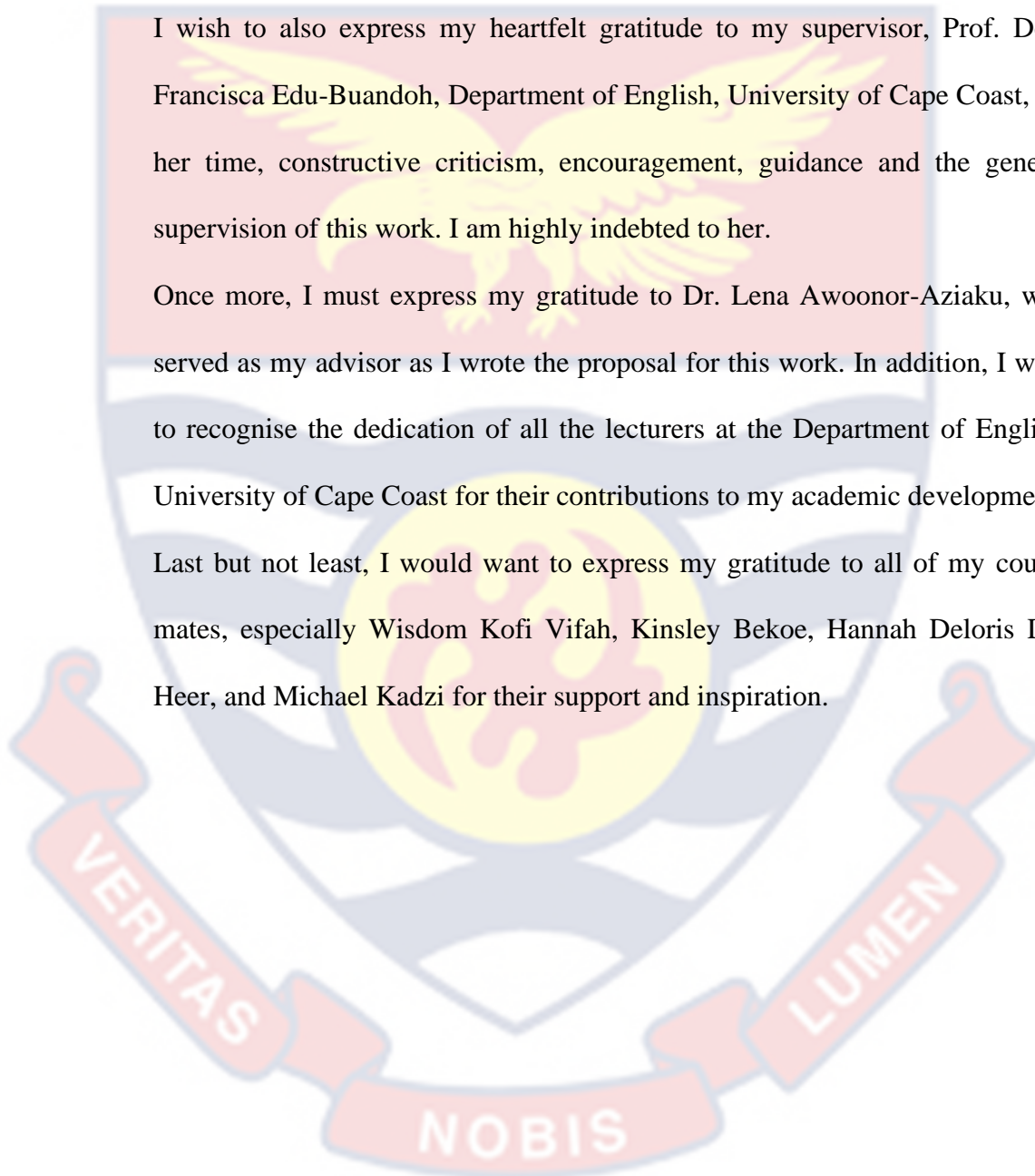
ACKNOWLEDGEMENT

First and foremost, I want to thank Allah (the Almighty God) from the bottom of my heart for keeping me alive and providing me with excellent health at this time. I would not have been able to get this far without these bounties.

I wish to also express my heartfelt gratitude to my supervisor, Prof. Dora Francisca Edu-Buandoh, Department of English, University of Cape Coast, for her time, constructive criticism, encouragement, guidance and the general supervision of this work. I am highly indebted to her.

Once more, I must express my gratitude to Dr. Lena Awoonor-Aziaku, who served as my advisor as I wrote the proposal for this work. In addition, I want to recognise the dedication of all the lecturers at the Department of English, University of Cape Coast for their contributions to my academic development.

Last but not least, I would want to express my gratitude to all of my course mates, especially Wisdom Kofi Vifah, Kinsley Bekoe, Hannah Deloris De-Heer, and Michael Kadzi for their support and inspiration.



ABSTRACT

Language is one of the most powerful tools. The way individuals use language through their accent, choice of words, among others, is the through reflection of their sociocultural background. Religion, as part of culture, has become an integral part of human life. Scholars of many faiths have the responsibility of preaching to impart the message of their own religions. By the use of the Brown and Levinson's (1987) politeness model and Culpeper's (1996) impoliteness models as analytical frameworks, the study investigated politeness and impoliteness strategies that were employed by interlocutors in the question and answer (Q&A) sessions of Islamic public lectures by Dr. Zakir Naik, renowned scholar on Islam and comparative religion. Using the descriptive qualitative approach, the study sampled three videos of his lectures and analysed them. The study revealed that all the politeness strategies and impoliteness strategies, as suggested by Brown and Levinson (1987) and Culpeper (1996) respectively, were employed, albeit to various degrees. It was also revealed that the choice of politeness and impoliteness strategies was influenced by the cultural background and the different social power and rank between the interlocutors. The preacher frequently used of Positive politeness and Positive impoliteness strategies, while the questioners profusely used Negative politeness and a few Negative impoliteness strategies. The moderator frequently used of Bald on-record politeness strategies and no impoliteness strategy. This study contributes significantly to the scholarship and understanding of politeness and impoliteness, especially in the Islamic religious discourse.

KEY WORDS

Face

Face Threatening Act (FTA)

Impoliteness

Politeness

Islamic Public Lectures

Question and Answer Sessions



TABLE OF CONTENTS

	Page
DECLARATION	ii
DEDICATION	iii
ACKNOWLEDGEMENT	iv
ABSTRACT	v
KEY WORDS	vi
Lexicon of Islamic Religion in Arabic and their English Translation	xii
CHAPTER ONE: INTRODUCTION	
Introduction	
Background to the Study	1
Problem Statement	4
Significance of the Study	5
Research Questions	6
Objectives of the Study	7
Delimitation of the Study	7
Definition of Terms	10
Organisation of the Thesis	8
Summary of Chapter One	8
CHAPTER TWO: LITERATURE REVIEW	
Introduction	10
Definitions of Politeness and Impoliteness	13
Theoretical Review	16
Studies on Im/politeness in Different Cultures	28
Islam's View on Politeness	25

Previous Studies on Politeness in Islamic Religious Discourse **Error!**

Bookmark not defined.

Studies on Impoliteness 38

Summary of Chapter Two 57

CHAPTER THREE: METHODOLOGY

Introduction 58

Research Design 58

Data 60

Sampling 60

Data Source 61

Data Collection Procedure 67

Data Analytical Procedure 68

Limitations 69

Summary of Chapter Three 70

CHAPTER FOUR: RESULTS AND DISCUSSION 71

Politeness 71

Positive Politeness (PP) 71

Notice, attend to H (his interest, wants, needs, goods) 72

Exaggerate (interest, approval, sympathy with H) 74

Intensify interest to H 75

Use of in-group identity markers 76

Seek agreement 79

Avoid disagreement 81

Joke 82

Offer, promise 83

Be optimistic	84
Give gifts to H (goods, sympathy, understanding, cooperation)	85
Negative Politeness (NP)	87
Question, hedge	88
Be pessimistic	89
Minimize the imposition	90
Be conventionally indirect	92
Give deference	94
Apologize	96
Bald on-Record (BP)	98
Being Direct	99
Challenging	100
Request	102
Advising /giving suggestion	104
Criticizing	104
Commanding	105
Disagreement	106
Off Record Politeness (OP)	107
Give association clues	108
Use of rhetorical questions	110
Be ironic	111
Be incomplete, use ellipses	111
Bald On-Record Mitigated with Positive Politeness (BPP)	113
Bald on-Record Mitigated with Negative Politeness (BNP)	114
Off Record Enhanced with Positive Politeness (OPP)	116

Impoliteness	117
Positive Impoliteness (PI)	117
Use of inappropriate identity markers	118
Disassociate from the other	119
Make the other feel uncomfortable	120
Use of taboo words	122
Negative Impoliteness (NI)	123
Frighten	123
Condescend, scorn or ridicule	124
Explicitly associate the other with a negative aspect	125
Bald on-Record Impoliteness (BI)	128
Sarcasm/Mock Politeness (S/MI)	129
Withhold Politeness	130
Power (P), Distance (D) and Rank (R) in the Choice of Politeness and Impoliteness Strategies	130
Power (P), Distance (D) and Rank (R) in the Choice of Politeness Strategies	131
Power (P), Distance (D) and Rank (R) in the Choice of Impoliteness Strategies	138
Summary of Chapter Four	138
CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS	
Introduction	142
Summary of the Study	142
Key Findings	142

Implications of the Study	145
Suggestions for Further Studies	146
REFERENCES	147
APPENDICES	161



**Lexicon of Islamic Religion in Arabic and their English Translation
(adapted from Bouchara, 2015)**

Transliteration of Religious Expression in Arabic	Translation into English
<i>Alhamdulillah Laah/ Alhamdulillah Laahi Rabbil Aalamiin</i>	All praise is due to God/ All praise is due to God, the Lord of the worlds.
<ul style="list-style-type: none"> a. <i>Assalaamu alaikum</i> b. <i>Assalaamu alaikum Warahmatul Lah</i> c. <i>Assalaamu alaikum Warahmatul Lah Ta-aalaa Wa Barakaatuh</i> 	<ul style="list-style-type: none"> a. Peace be upon you b. May the peace and mercy of Almighty God be upon you c. May the peace, mercy and blessing of Almighty God, the Highest be upon you
<i>Astaghfirul Lah</i>	I ask for forgiveness from Almighty God
<ul style="list-style-type: none"> a. <i>A-uuzhu bil Laahi/ Na-uuzhu bil Lah</i> b. <i>A-uuzhu bil Laahi minas Shaytoanir Rajiim</i> 	<ul style="list-style-type: none"> a. I seek refuge with Almighty God / We seek refuge with Almighty God/ God forbid! b. I seek refuge with Allah from Satan, the cursed one.
<ul style="list-style-type: none"> a. <i>Bismil Laah</i> b. <i>Bismil Laahir Rahmaanir Rahim</i> 	<ul style="list-style-type: none"> a. In the name of the Almighty God b. In the name of Almighty God, the Most Gracious, the Most Merciful
<i>In Shaa Allah</i>	If the Almighty God wills
<ul style="list-style-type: none"> a. <i>Jazaak Allaahu khairan (singular)</i> b. <i>Jazaakumul Laahu khairan (plural)</i> 	May Almighty God reward you with goodness
<i>Maa shaa Allah</i>	God has willed it
<i>Radiyah Laahu anhu</i>	May the Almighty God be pleased with him.
<ul style="list-style-type: none"> a. <i>Solla Laahu alaihi wa sallam</i> b. <i>Alaihi salaam</i> 	<ul style="list-style-type: none"> a. May the peace and blessing of Almighty God be on him. b. On him be peace

CHAPTER ONE

INTRODUCTION

Introduction

Background to the Study

Language is one of the most powerful tools of communication. Language has a significant impact on how we live in society. It affects practically every facet of how we interact with other people (Holtgraves, 2002). The way individuals use language is the true reflection of their cultural background. It manifests in their choice of words, accents, among other things. When people write or communicate in their native tongues, it showcases their sociolinguistic ambience (Ummah, 2018). Levine and Adelman (1993) assert that cultural differences can and do lead to misunderstandings when persons from various cultures converse with one another.

The influence of religion on culture has a significant impact on how people conduct their lives around the globe. Almost all facets of human life are shaped by the beliefs and practices of the various religions. In the view of Dali Youcef (2022), religion has been a powerful factor in the evolution of world civilizations, and it continues to have a significant effect on daily life. According to Youcef, religion has had a greater influence on human history and identity than anything else; it has encouraged people to settle, to go to war, and has inspired some of the most valuable human achievements in architecture, art, and so on. It is not surprising, then, that religion can be found in our everyday speech, not just when we are discussing religion, but also in normal life conversation or discourse. Grøn (2008) avers that religion has recently resurfaced on the public agenda in Western countries to such an

extent and in such a way that the very conditions of public discourse have once again become a serious issue. Lowie (1963) posits that religion has a definite place in human life. The concept of religion as a cultural phenomenon springs directly from the conception of anthropology as a science.

Every religion on the face of the globe is propagated through teaching its ideas and ideals to the general public. Scholars of many faiths have the responsibility of preaching to impart the message of their own religions. In a quest to convince the public that what they practice is the best, there is a competition among scholars of different faiths and sects of the same faith. These scholars are often judged not only on what they communicate but also on how they communicate their messages. As a result, every preacher tries as much as possible to be courteous in how they disseminate their messages. In the view of Zakaria and Syukri (2016), good communication involves not just delivering a message but also making interlocutors feel at ease with the content of the message. It means that in a communication process, both the hearer and the speaker must maintain a cordial social relationship. Some researchers (Bouchara, 2015; Hamady, 1960) regard religion as the epitome of politeness in the world of Muslims since the Qur'an serves as a scripture that contains the guiding principles for them.

With the advent of technology, contemporary religious scholars communicate their messages not only through face-to-face, but also via television, radio, and social media handles such as Facebook, WhatsApp, Instagram, YouTube, and possibly others. The Islamic Research Foundation (IRF) of India, founded by Dr. Zakir Abdul-Karim Naik, has a body of Muslim scholars from all over the world who spread the message of Islam

through public lectures and engaging in dialogues and debates with scholars from other faiths such as Christianity, Hinduism, Judaism and Sikhism, not only face to face, but through the online channels as well. Almost every public lecture or conversation concludes with a question and answer (hereinafter, Q&A) session in which everyone, Muslims and non-Muslims alike, is given the opportunity to ask questions about Islam and other religions.

The Q&A session was instituted by Sheikh Ahmed Deedat, world's acknowledged orator of Islam and comparative religion. This session usually came at the latter part of his Islamic public lectures since 1980's. This has become a norm of most preachers of IRF, especially, Dr. Zakir, who is an illustrious student of Sheikh Deedat. In these sessions, there are usually rules spelt out by the moderator as to how the session will progress. Mostly, questioners are advised to ask questions based on the topic on which the preaching was based. However, non-Muslims are given the first priority to ask any questions bothering them, even outside of the topic of the sermon. Muslims, on the other hand, are allowed to ask questions on the topic of the sermon after the preacher has exhausted all the questions of the non-Muslims. This serves as a platform for people to seek clarifications on issues pertaining Islamic practices and beliefs, and comparative religion.

As the Q&A sessions are interactive in nature, there are likely to be disagreements, disapprovals and many other speech acts (Face threatening acts) that may threaten the faces of the interlocutors in this discourse exchange. To mitigate these acts, Brown and Levinson (1987) proposed some politeness strategies which can be employed to minimize the face threatening acts. Brown and Levinson (1987) argue that the choice of the politeness

strategies is influenced by the power, distance and the social rank among interlocutors. Yule (2010) posits that if one speaks in a direct way, it means that he has more social power than the hearer.

Based on the explanation above, this research seeks to find out how what politeness and impoliteness strategies are utilized in the Q&A sessions of Zakir Naik's Islamic public lectures.

Problem Statement

Studies on politeness continue every now and then, and research on impoliteness is also fast expanding (Dyner, 2015). This present study is an academic one that situated within religious discourse, specifically Islamic discourse, under discourse analysis and pragmatics.

Several scholars have tried to apply the Brown and Levinson's (1987) politeness theory in different discourse communities and cultures, including religious discourse, notably, Islam. For instance, Abbas and Mayuuf (2021); Ahmad, Azmi and Ali (2021); Ahmed and Mza (2021); Al-Khatib (2012); Ghada (2016); Hassan (2016) Historiana (2016); Jewad, Ghabanchi and Ghazanfari (2020); explored im/politeness in the Qur'an. In Hadith, Ahmed, Azmi and Ali (2021); Alhamidi, Purnanto and Djatmika (2021) conducted studies to find out how Prophet Mohammed used politeness strategies in his conversations. Kareem (2018); Mohammed (2011) on the other hand, explored politeness in Friday Muslim sermons.

In a related study to this present one, Ummah (2018) explored the politeness strategies in the Q & A sessions of Yusuf Estes' public lectures in Indonesia. The politeness strategies were measured in relation to power (P) and distance (D) between the questioners and the preacher. It was found out

the preacher used much of Bald on-Record politeness strategy while the questioners used much of both Positive and Negative politeness. This was as the result of the difference in the cultural background, social power and distance between the questioners and the preacher. Ummah argued that Yussuf Estes, who is an American (a native speaker of English) and his power as the preacher influenced his choice of politeness strategies as Americans always prefer to be direct in their speeches while Indonesians would always want to be indirect.

From the above literature, it is obvious that few studies have been done on politeness in Islamic religious discourse, but not much attention has been paid to the question and answer sessions of Islamic public lectures, especially those done by Zakir Naik, a renowned scholar on Islam and Comparative religion. Besides, Ummah (2018) looked at only the politeness strategies that were used in the question and answer (Q&A) sessions leaving out impoliteness strategies. This therefore leaves a gap in the literature as far as studies on Islamic religious discourse are concerned, especially the Q&A sessions. This present study seeks to fill the gap by exploring both politeness and impoliteness strategies employed by Zakir Naik, who is a non-native speaker of English and the interlocutors in the Q & A sessions of his (Zakir Naik) public lectures.

Significance of the Study

This study has a number of significance. First, it will contribute to the growing literature politeness and impoliteness generally. Specifically, it will add to the literature on Islamic religious discourse on the im/politeness strategies that are employed in the Q&A sessions of Islamic public lectures

(see for example: Ummah, 2018). The study establishes how interlocutors employ differing im/politeness strategies in asking and answering of questions. Besides, as there is an intellectual gap, especially on the studies of im/politeness, specifically studies on impoliteness in the Q&A sessions of Islamic Public Lectures, this becomes a pioneering study on the of impoliteness in the Q&A sessions in that discourse context. This study provides an insight into the forms of im/politeness strategies that are utilised in Q&A sessions of Dr. Zakir Naik, and therefore, provides the basis for future researchers who might be interested in doing further research in religious discourse.

Moreover, this study has practical significance. This study delves deep into the meaning of some the lexicon of Islamic religion that are used to express im/politeness. As a result, it will help widen readers understanding of some of lexicons in Islamic religious discourse.

Research Questions

The following are the questions that this research seeks to answer:

1. What politeness strategies are used during question and answer sessions of Dr. Zakir Naik's Islamic public lectures?
2. What impoliteness strategies are used during question and answer sessions of Dr. Zakir Naik's Islamic public lectures?
3. How does choice of politeness and impoliteness strategies mark power, rank and social distance in the Question and Answer sessions Dr. Zakir Naik's Islamic public lectures?

Objectives of the Study

This study is intended to use the politeness theory by Brown and Levinson (1987) to examine the politeness strategies that interlocutors use in the exchange of speech in Q&A sessions of Islamic public lectures. Also, discover the impoliteness strategies that are employed by interlocutors in Q&A sessions through the lenses of the impoliteness model by Culpeper (1996). Finally, it is aimed to find out how the choice of politeness and impoliteness strategies mark power (P), distance (D) and social rank (R) in the Q&A sessions of Islamic public lectures.

Delimitation of the Study

There are several video recordings on Q&A sessions of Islamic public lectures by different scholars to choose from. There are videos on Q&A sessions that come after Islamic public lectures, while others follow arguments between Muslim and non-Muslim scholars. Furthermore, the Q&A sessions come in a variety of languages, including English, Hindi, Bangla, Arabic, Malay, and others. However, this study is limited to only videos on Q&A sessions of Islamic public lectures by preachers from the Islamic Research Foundation (IRF) based in India, as preachers from this organisation are noted to have organized forms of Q&A sessions that always come after their public lectures. It will look at only videos of Q&A sessions following Islamic public lectures that were conducted in English from 2005 to present, as such videos may have good sound quality than those that were recorded before then. Lastly, videos of Dr. Zakir Abdul-Karim Naik, the president of IRF would be selected as his Q&A sessions are the focus of this study.

Organisation of the Thesis

The first chapter is the introduction to the thesis. It outlines the background to the study, states the problem, significance of the study, research questions, delimitations to the study, and the objectives of the study. The second chapter deals with review of literature. There are three primary sections in this chapter. Section one discusses key concepts in the study. The second section presents the review theoretical frame work used in the study. The final section deals with previous studies on pertinent issues. Chapter three describes the methodology used for the study. This entails the design of the research, the data, data collection, data analytical procedure and challenges encountered in the data collection and analyses. The fourth chapter presents the analyses and the interpretation of the data. The findings will be discussed in relation the objectives of the study. Chapter five, the last chapter, consists of the summary, implications, conclusions and recommendations for future studies. This will be followed by references and appendices.

Summary of Chapter One

One of the most effective means of communication, language is crucial to human interactions. The way language is used by individuals reveals their identity. Religion as an aspect of culture, plays a crucial role in life because almost every facet of human life is shaped by the beliefs and practices of the various religions. There is competition among scholars in propagating their religious ideals through various platforms. The Q&A sessions of Islamic public lectures is important to both Muslims and non-Muslims as it is a platform that facilitates the understanding of various religious practices.

However, the Q&A sessions of Islamic public lectures have not been given much attention in discourse analytic studies. It is, therefore, the focus of this research to apply the politeness theory of Brown and Levinson (1987) and the impoliteness model of Culpeper (1996) to investigate the politeness and impoliteness strategies employed in asking and answering questions.



CHAPTER TWO

LITERATURE REVIEW

Introduction

This chapter examines the literature on the topics relevant to the current study. It begins by presenting explanation to some words that are relevant to the study. The concepts of politeness and impoliteness are also included. The theories that guide this research are also presented. In furtherance, empirical research on im/politeness in different contexts, im/politeness in Islamic religious discourse are presented. The main objective of the study is to show that it is both comparable to and different from past studies, as well as to give a framework in which the findings may be interpreted and comprehended.

Definition of Key Terms

Face: Face is the positive social value that an individual successfully claims for themselves based on the stance that others believe he has taken during a particular engagement (Goffman, 1967). Face is the self-image everyone in a discourse exchange is very cautious of while interacting with others. Thus, face is something emotionally involving which may be enhanced, lost or preserved. People, in general, collaborate, that is, expect each other's cooperation in sustaining face in contact, such collaboration being founded on the collective vulnerability of face (Brown & Levinson, 1987). Face may also be thought of as an image that one shares with society in order for other members of society to embrace and acknowledge it as a right that should not be endangered in a given normal circumstance (Edu-Buandoh, 1999). Face has two sides to it; the positive face and the negative face.

Positive face: The positive face is the desire for others' acceptance and praise, as well as to be near to them. It is the desire by every member in a discourse exchange to be approved of by others.

Negative face: The individual's desire to be free from pressure and intrusion on personal reserves is the negative face. That is, every member in a discourse exchange wants to be free to express himself without imposition from other members.

Face Threatening Acts (FTAs): These are actions that are carried out by interlocutors that go against both the negative face and the positive face wants of other interlocutors. Actions such as: requests, commands, corrections, threats, etc. are some of those that threaten the faces of interlocutors. Inherently face-threatening behaviours, according to Brown and Levinson (1987), include criticism and requests. A critique threatens positive face whereas a request threatens negative face. Acts that appear to reject or condemn the addressee's desires are seen to harm their "positive face", whereas actions that restrict or limit the addressee's freedom of action are considered as endangering their "negative face". Every interlocutor has a feeling on their face that they want to keep by presenting a self-image that gauges societal standards. Any behaviour that jeopardizes the interlocutor's self-image or brings their image into disrepute is an FTA (Edu-Buandoh, 1999). Interlocutors in any discourse exchange should respect one another's self-image expectations, taking their sentiments into consideration, and avoid acts that will threaten the faces of others (Brown & Levinson, 1987).

Relative Power (P) is the position a person occupies in the society that elevates him above others. Brown and Levinson (1987) posit that P is a value

that is associated with roles or role-sets rather than actual people. In this regard, P is an asymmetric social dimension of relative power. The degree to which H may impose his own plans and his own ego (face) at the price of S's plans and self-evaluation is represented by the P (H, S) variable (Brown and Levinson, 1987).

Social distance (D) is the gap between the speaker (S) and the hearer (H) in terms of social attributes. S and H are represented by D, a symmetric social dimension of similarity/difference, for the purposes of this act. It is frequently (but not always) based on an evaluation of how frequently S and H (or parties representing S and H, or for whom S and H are representatives) interact and what kinds of tangible or intangible products, including face, are traded (Brown and Levinson, 1987).

Rank of imposition (R) is the magnitude of the speaker's effect on the listener. R is a ranking system for impositions based on how much interference they are thought to cause with an agent's desire for self-determination or approbation. It is a culturally and contextually determined system (his negative- and positive-face wants) (Brown and Levinson, 1987).

Islamic Public Lectures: These are open forums that are usually organized by Muslim scholars with the aim of disseminating the message of Islam to Muslims and non-Muslims alike. These lectures are held in auditoriums or open places. These gatherings are opened to Muslims and non-Muslims who want to attend. Most of these lectures are based on selected topics that are usually geared towards providing insight to the general public about some Islamic practices as well as eliminating some misconceptions about Islam.

This is usually done with the aim of promoting peace and coexistence among Muslims and non-Muslims.

Sermons/Preaching: Islamic sermons or preaching are the religious addresses that are usually done on selected topics to Muslims in mosques. The sermons on Fridays or “Khutbah”, are addresses to Muslims before the observation of the Friday day congregational prayer known as “Jumu’ah” in Arabic. This sermons are mostly delivered exclusively to Muslims who have gathered to pray. This is usually done in central or bigger mosques which are approved to be used for the Friday prayer by Muslim leaders of the community. However, it is also observed in open places when the congregation is far greater than the mosque available.

Definitions of Politeness and Impoliteness

The idea of politeness, which was introduced to pragmatics more than three decades ago, has significantly influenced research in the area (Culpeper, 2011b). Politeness is stated to be socially mandated, which means that it is determined by the social standards and conventions of any particular community. For instance, a specific type of expression that is considered polite in one community may not be considered polite in another (Edu-Buandoh, 1999); this makes it very difficult to define politeness. What is face threatening in one society may not be so in another. Owing to these differences, academics continue to explore distinct language forms employed to indicate politeness in various discourse communities. They then explore reasons that account for the variations, and have come out with different definitions for the term “politeness”. For example, Leech (1980, p. 109) defines politeness as “strategic conflict avoidance” among interactants in a

discourse exchange. What Leech means is that politeness involves all strategies that are put in place to avoid misunderstanding in any discourse exchange. In the same way, Lakoff (1989) sees politeness as a strategy for minimising conflict in discourse, including the likelihood that conflict would arise at all cost and the likelihood that it will be viewed as dangerous. Societies create politeness to ease conflict in interpersonal interactions. Brown and Levinson (1987) describe politeness with regard to “face”, a concept defined by Goffman (1967), as the positive self-image that an individual wishes to claim for himself. Hence, Brown and Levinson (1987) explain politeness as a sophisticated technique for softening threats. Face threats are actions that will undermine positive self-image of a person. Politeness is concerned with social interaction and the propriety of specific types of behaviour that conform to socio-cultural traditions (Watt, 1992). Being polite includes all types of interpersonal behaviour in which we consider other people’s feelings and how they assume they should be treated in order to create and maintain our sense of interpersonal identity as well as our own personality. Many studies have sought to define impoliteness in the same way (Kádár & Haugh, 2013).

Goffman (1967) as well as Watts (2003) describe impoliteness as forceful facework. In the same way, Lakoff (1989) explained that impolite behaviour does not employ politeness techniques when they are expected, therefore the speech can only be characterised as purposefully and negatively confrontational. Spencer-Oatey (2005), on the other hand, suggests that our judgment of impoliteness should be reformed to handle “rapport management”. She also advocates a more comprehensive perspective of

impoliteness based on established rules and conventions. Impoliteness, in view of Culpeper (2005), is a circumstance in which a speaker purposefully conveys face-attack, or when the hearer interprets and/or constructs behaviour as purposely face-attacking, or a mix of both. Even if there are discrepancies between these definitions, it is clear that they have two important commonalities: face and intention.

In another study, Watts (2005, p.20) avers that it is challenging to evaluate polite, impolite, and appropriate behaviour because it is possible that different social interactants may assign different values to these behaviours. To put it another way, the speaker and the listener are unlikely to have the same view and will interpret impoliteness differently. Perceptions of impoliteness, according to Mills (2005), are based on interactants' judgments of what is proper in a specific environment, as well as previous episodes that may impact such views. Despite agreeing with Watts (2005) that there is no agreement among researchers over what impoliteness is, Bousfield and Locher (2008) describe it as a face-aggravating behaviour in a particular situation. According to Leech (2014), the simplest way to begin theorising about impoliteness is to base your work on a theory of politeness, which is unquestionably a phenomenon that is closely linked to, if not the exact opposite of politeness. Culpeper acted in this manner by relying on Brown and Levinson's model of politeness to establish his idea of impoliteness, which he referred to as a "parasite of politeness". Impoliteness is the use of specific communicative behaviours that convey contempt to show disapproval, lack of cooperation and mutual animosity (Thompson & Agyekum, 2016).

In sum, while researchers continue to debate the precise definition of impoliteness, it is indisputable that Goffman's (1967) and Brown and Levinson's (1987) politeness frameworks contributed to our understanding of impoliteness. These are definitions that inform the study.

Theoretical Review

This study employs Brown and Levinson's (1987) politeness theory and Culpeper's (1996) theory of impoliteness. Brown and Levinson (1987) proposed a model for the study of politeness. The idea of politeness by Brown and Levinson (1987) combines Goffman's (1967) concept of 'face' with Grice's Cooperative Principle (1975). Every interlocutor wants to keep their face, and each interlocutor is aware that the other interlocutor also wants to keep their face. "Face" refers to a person's public self-image and self-esteem; it is an emotional element of a person that may be improved, maintained, or lost. They claim that throughout their encounters, co-interlocutors are continually conscious of the face wants of the other. People generally collaborate (and expect each other's cooperation) in preserving their faces during engagement since their faces are vulnerable to each other (Brown & Levinson, 1987). The face has two sides to it. The individual's desire to be free from pressure and intrusion on personal reserves is the negative face. The positive face is the desire for others' acceptance and praise, as well as to be near to them (Brown & Levinson, 1987). Face-Threatening Acts (FTA) are utterances that violate the speaker's or the hearer's face, represents a threat to their face. They note that certain activities are inherently threatening to people's faces because they contradict their desires. Face-threatening acts can

be carried out in a variety of ways. Five techniques for conducting FTA are proposed by Brown and Levinson (1987, p. 316). These are:

1. Perform the FTA on the record, unmitigated with any positive politeness (bald-on-record).
2. Perform the FTA on the record, with positive politeness.
3. Perform the FTA on the record, with negative politeness.
4. Perform the FTA in an off-record manner.
5. Do not perform the FTA

Brown and Levinson (1987) aver that Positive politeness expressions are employed as a figurative extension of closeness to convey a little degree of shared interests between strangers who consider themselves to be somewhat similar for the purposes of the encounter. For the same reason, positive politeness tactics can be applied not only for FTA reparation but also generally as a type of social accelerator, where S uses them to show that he wants to “get closer” to H.

Brown and Levinson (1987, p. 102) identified fifteen (15) sub-strategies under Positive politeness. These are:

- (1) Notice, attend to H (his interest, goods, needs, wants)
- (2) Exaggerate (approval, interest, sympathy with H)
- (3) Intensify interest to H
- (4) Use in-group identity markers (address forms, use of in-group language or dialect)
- (5) Seek agreement (repetition, safe topics)
- (6) Avoid disagreement (hedging opinions, white lies, token agreement, pseudo-agreement)
- (7) Presuppose/raise/assert common ground
- (8) Joke
- (9) Assert or presuppose S’s knowledge of and concern for H’s wants

- (10) Offer, promise
- (11) Be optimistic
- (12) Include both S and H in the activity
- (13) Give (or ask for) reasons
- (14) Assume or assert reciprocity
- (15) Give gifts to H (goods, sympathy, cooperation, understanding).

The goal of Negative politeness is to make the listener feel free.

Brown and Levinson (1987) posit that Negative politeness is targeted and specific, for the purpose of reducing the specific imposition that the FTA necessarily causes. On the other hand, Negative politeness does assume that the listener would feel as though the speaker is overbearing. Negative politeness is a corrective action directed against the addressee's negative face (Brown & Levinson, 1987). They classify Negative politeness into 10 sub-strategies:

- (1) Be conventionally indirect
- (2) Question, hedge
- (3) Be pessimistic
- (4) Minimize the imposition
- (5) Give deference
- (6) Apologize
- (7) Impersonalize S and H
- (8) State the FTA as a general rule
- (9) Nominalize
- (10) Go on record as incurring a debt, or as not indebting H.

With the Off Record politeness, if a speaker wants to conduct an FTA, he must provide H some hints in the hopes that H will notice them and interpret what S truly means (intends to say). The fundamental strategy for doing this is to open the door for conversational implicatures by transgressing

the Gricean Maxims of effective communication in some way (Brown and Levinson, 1987).

The strategies used in Off-Record Politeness include:

- (1) Give hints
- (2) Give association clues
- (3) Presuppose
- (4) Understate
- (5) Overstate
- (6) Use tautologies
- (7) Use contradictions
- (8) Be ironic
- (9) Use metaphors
- (10) Use rhetorical questions
- (11) Be ambiguous
- (12) Be vague
- (13) Over-generalize
- (14) Displace H
- (15) Be incomplete, use ellipsis.

The Bald on-Record method does not employ any means to minimize the threat to the face of listeners. The Bald on-Record techniques, which emphasize clarity and efficiency, follow Grice's maxims, and pay attention to face, are justified in situations requiring maximum efficiency (Brown & Levinson, 1987). According to Brown and Levinson, in general, S will adopt the Bald-on Record technique anytime he wants to complete the FTA with maximum efficiency more than he wants to satisfy H's face, even to whatever degree. Sub-strategies identified under this politeness strategy include: disagreement, challenging, ordering, criticizing, giving suggestion/advising, requesting, warning/threatening, offering and commanding.

Brown and Levinson (1987) observed that three sociological aspects influence the decision to execute a face-threatening act (FTA): social distance between parties (D), power relations between parties (P), and the degree of imposition of the speech act (R). Depending on the social distance between interlocutors, different FTAs are utilized. The social standing of people and the setting determines how they speak to others. Some impositions are greater than others (Brown & Levinson, 1987). They feel that extremely imposing behaviours, such as requests and commands, necessitate more redress in order to reduce the threat level.

Conversely, Culpeper (1996) proposes an impoliteness model that is complementary but diametrically opposed to Brown and Levinson's (1987) theory of politeness. Culpeper's (1996) impoliteness methods differ from Brown and Levinson's politeness strategies primarily in their face orientation. The politeness methods are used to keep or improve one's face, whilst the impoliteness strategies are used to attack one's face (see Culpeper, 1996, p. 356). These methods are linked to important social factors including relative power (P) and social distance (D). Culpeper (1996) also identifies five strategies of impoliteness. These include: Bald on-Record Impoliteness, Positive Impoliteness, Negative Impoliteness, Sarcasm/Mock Politeness and Withhold Politeness.

Bald on-record impoliteness is employed in situations where the speaker (S) does not care much about the face wants of the hearer (H). That is, the FTA is conducted in a direct, clear, unambiguous, and succinct manner (Culpeper, 1996). Examples are when someone says: "shut up", "get away", "foolish", "rubbish" etc. in conversation.

Positive impoliteness is most commonly utilized when there is a lot of face on the line and the speaker intends to assault the addressee's face. The speaker makes no attempt in any way to save the addressee's face. In situations where face is not irrelevant or minimised, the FTA is carried out in a straightforward, clear, unambiguous, and brief manner (Culpeper, 1996). The following are some examples of this strategy: ignoring, snubbing, excluding from the activity, disassociating from the other, using inappropriate identity markers, using cryptic or secretive language, seeking disagreement, making the other feel uncomfortable, using taboo words, abusive or profane language, calling the other names, etc.

Negative impoliteness is aimed harm the addressee's negative face wishes, or to attack their desire to not be hindered (Culpeper, 1996). This strategy can take several forms, such as frightening, degrading, scorning, or mocking the other, violating their personal space, outright linking the other with a negative trait, and making their debt to the other person known to the public.

Sarcasm/Mock politeness refers to the application of politeness practices to create social discord instead of the expected concord. In this case, the politeness methods deployed are blatantly false and just serve as surface realizations. Mock politeness is communicated indirectly by an implicature, which can be revoked or rejected based on a post-modification or any other sort of elaboration provided. The motive behind the speech, on the other hand, plainly surpasses its superficial meaning (Culpeper, 2005).

Withhold politeness approach is implemented when a speaker keeps silent or fails to act politely when it is anticipated. Culpeper (1996) explained

it as the absence of politeness work where it is anticipated. Culpeper (2005) adds that deliberate impoliteness is failing to appreciate someone for a present. This indicates that the speaker has withheld politeness.

Criticisms against Brown and Levinson's (1987) Politeness Theory

Brown and Levinson (1987) claim that their politeness model is universal across cultures. This has received much criticism from scholars (Blum-Kulka, 1990; Gu, 1990; Ide, 1989; Kasper, 1997; Mao, 1994) who argue that non-Western and Asian cultures do not fit the theory, especially with regard to the notion of 'face'. Even though the attempt to develop a universal theory of politeness is one of this theory's most obvious strengths, but it was also the area in which it received the greatest criticism (Al-Duleimi, Rashid, Abdullah, 2016; Al-Hindawi, Alkhazaali, 2016). Brown and Levinson (1978) adopted a Generative Linguistic method in their endeavour, presuming that individuals with diverse cultural and linguistic origins had equivalent internal language and social capacities (Tahani, 2019). It follows that individuals from various cultures are thought to act similarly in similar situations (Antovic, 2007). This presumption makes us think that interacting barriers resulting from different backgrounds can be overcome. As Fraser (1990) and Kasper (1990) have noted, it is a little over simplistic to restrict the influencing variables to the contextual P, D, and R. Any theory of politeness must take into account factors related to the peculiarities of particular interactants. A speaker's age, gender, socioeconomic status, degree of education, urbanity, and cultural background, for instance, can all have an impact on how they communicate. These variables may influence not just the use of courteous language but also the standards of what constitutes

appropriate behaviour within a certain speech community or culture (Tahani, 2019).

Moreover, Brown & Levinson (1987) made the assumption that their Model Person was logical. A sane speaker would examine the addressee's position not just in terms of their P, D, and R, but also in terms of the same peculiar factors that were previously described. Bystanders' impact and relationship to both S and H would also be considered. However, some of the aforementioned elements might work well in one culture but not in another (Tahani, 2019). For instance, in many Middle Eastern communities, but not in Western ones, the addressee's gender was found to be effective (Al-Qahtani, 2009; Tawalbeh, & Al-Oqaily, 2012). In Furtherance, any theory of politeness must take into account additional aspects. Redefining polite terms in some Middle Eastern societies has been discovered to be influenced by environmental circumstances, such as political revolutions (Omar, Ilyas, and Kassem, 2018). Also, it has been demonstrated that religious beliefs play a crucial role in how many Muslims express politeness (Akbari, 2002; Al-Adaileh, 2007; Al-Khatib, 2006; Hamed, 2014). Researchers have categorised these expressions differently: some have called them hedges (Nureddeen, 2008), in-group identity markers (Al-Qahtani, 2009), or gifts to H (Akbari, 2002; Alabdali, 2015). There are religious expressions in other cultures that are employed merely as a matter of courtesy. Their application ought to be considered a stand-alone output strategy as a result. Any universal theory of politeness must take into account a few additional linguistic and extra-linguistic factors. The production and interpretation of courteous expressions can be influenced by a variety of factors, including body language, facial

expressions, intonation and how it is represented in a particular speech community, the interaction's medium, and the type of discourse (Tahani, 2019).

It can also be argued that age plays a crucial role in the choice of politeness than anything else in the African context. For instance, no matter the social status of speaker in terms of academics or wealth, he/she must be more courteous when addressing an elderly person. In effect, age is more respected than any other status in the African setting. Besides, in certain African cultures like Ghana, it is considered impolite to constantly make eye contact with the speaker (especially, an elderly person) during a discourse exchange, whereas in Western cultures it is considered polite. Further, while it may be considered impolite in Western cultures to remain silent in response to certain questions from an elderly person, it may be considered polite in some African cultures. In summary, the universality of the Brown and Levinson's (1987) Politeness Theory is questionable.

Despite the criticisms, some scholars (Abdul Halim, 2015; Culpeper, 2001b; Jansen & Janssen, 2010; Locher & Watts, 2005; Odebunmi, 2009) regard the theory as the most influential model of politeness. Brown and Levinson's politeness theory has been the most prominent framework thus far for the study of politeness in different contexts (Abdul Halim, 2015; Culpeper, 2001b; Edu-Buandoh, 1999; Jansen & Janssen, 2010; Locher & Watts, 2005; Thompson & Agyekum, 2016; Odebunmi, 2009). The interlocutors are identified to be the speaker (S) and the hearer (H) by Brown and Levinson's (1987) in the exchange of speech.

Islam's View on Im/Politeness

Members of every discourse community draw their lexico-grammar from a reservoir of verbal forms that are common to all members, and they may do so either intentionally or unintentionally (Edu-Buandoh, 1999). Islam, just like any other religion or culture, is governed by rules that guide the lives of Muslims. Abdalati (as cited in Al-Khatib, 2012) observes that Islam has a thorough code of behaviour that governs all aspects of life through specific rules and directives. Most of these rules are outlined in the Qur'an, which is believed to be the final revelation from the Almighty God to the whole of mankind on earth.

The Qur'an is the primary source of Islamic laws and teaching, which include doctrine, worship and wisdom. The Hadith or prophetic sayings complement the Qur'an in this regard. Religious leaders with in-depth knowledge and understanding of the Qur'an, Hadith and Islamic jurisprudence can also prescribe some ruling regarding Muslims way of life. The authority of religious leaders regarding matters in Islam is validated by Allah in the Qur'an 4: 59 which reads: "Oh you who believe! Obey Allah (God), and obey the Messenger (Muhammad) and those in authority from among you..."

Muslims believe in the existence of a Supreme Being called Allah (Almighty God) who originated the creation of the heavens and earth and that Allah is free from imperfections in His creation and attributes. As a result, anything that is negative should never be attributed to Allah. Qur'an 112:1-4 summarizes the concept of Allah as: "Say: He, Allah is one. Allah is He whom all depend. He begets not, nor is He begotten. And none is like Him." It is also believed that Allah revealed His will to mankind through Angels to

chosen ones among mankind called prophets. Islam makes it an article of faith to belief in all prophets from Adam, who is the first, to Muhammad, who is the last of them (Qur'an, 2:285).

Ghuddah (2022) outlined acceptable ways of Muslim life into various

details. Key among them are the following:

Speaking: If you talk to a visitor or to anybody else, whether in a group or alone, make sure your voice is pleasant and has a low, perceptible tone.

Raising your voice is impolite and shows lack of regard for the person to whom you are speaking. This demeanor should be maintained with friends, classmates, acquaintances, strangers, young and elderly alike. It is especially crucial to follow this rule while dealing with one's parents, someone of their standing, or individuals you admire. Smiling when conversing with people is appropriate. This will make them more open to what you have to say and may eliminate the myth that devout Muslims are harsh and devoid of humor (Ghuddah, 2022).

Listening: If someone starts telling you or your group something you already know, you should act as you have never heard it before. Do not rush to show your information or disrupt the speaker. Instead, demonstrate your focus and concentration. The revered Imam 'Ata ibn Abi Rabah said: "A young man would tell me something that I may have heard before he was born. Nevertheless, I listen to him as if I have never heard it before." Khalid bin Safwan Al-Tamimi, who was there with Hisham bin Abdul Malik and Omar bin Abdul Aziz, the two caliphs, advised against interrupting someone who is sharing information that you have already heard or acquired in order to show

off your expertise to the audience. This behaviour is impolite and improper (Ghuddah, 2022).

Sauri (as cited in Murni & Solin, 2013) identifies six principles of politeness in the Holy Quran that govern Muslims in any verbal exchange that they engage themselves in. The principles are: 1. Qaulan ma'rufa; that is, use language that is pleasing to the heart and avoid language that is hurtful to the sentiments of others (Qur'an 4:8); 2. Qaulan sadida; that is, speak the truth (Qur'an, 4:9); 3. Qaulan baligha; that is, use appropriate words that are accurate, exact, and accomplish one's goals to speak effectively and clearly. (Qur'an, 4:63); 4. Qaulan karima; that is, speak in a dignified and uplifting tone, incorporating good, praiseworthy, and noble information, instructions, and aims (Qur'an, 17:23); 5. Qaulan maysura; that is, speak well and appropriately, in a manner that people will not be disappointed (Qur'an, 17:28); and 6. Qaulan layyina; that is, speak kindly (Qur'an, 20:44).

In addition to the six principles proposed by Sauri, the Qur'an also highlights the manner in which Muslims should call and argue with others in their quest to spread the word of Islam: "Call to the way of your Lord with wisdom and goodly exhortation; and argue with them in the ways that are best (kindest, most gracious, elegant, persuasive) way..." (Qur'an, 16:125). This verse of the Qur'an is the best guiding principle for preachers, either in the delivery of sermons (including public lectures) or during debate with non-Muslims. In this verse, the keywords are: "wisdom", "goodly exhortation", "kindest", "most gracious", "elegant", "persuasive". In another verse, it is stated that: "There is no compulsion in religion. Verily, the right way has become manifest from error..." (Qur'an, 2: 256). The message in the verse is

that no one should coerce another individual to become a Muslim because the Qur'an contains sufficient proof and evidence to demonstrate the authenticity of Islam. This suggests that everyone should be allowed to practice whichever religion they want, without restriction.

Aside from the Qur'an and the Sunnah (Hadith), there is a repertoire of linguistic forms in Arabic that are used to indicate politeness by Muslims all over the world. Bouchara (2015) posits that Arabic is vital to all Muslims, regardless of their nations; it is a part of Muslim's identity and a unifying force that binds them together. Muslims share a common body of pragmalinguistic knowledge that includes a variety of theological nuances that are typically politeness formulae. These etiquettes are a component of Muslims' distinctive language, behaviour, and culture. Muslims frequently seem willing to make every effort to acquire Classical Arabic Language in order to properly comprehend the heavenly teachings of their Lord (Bouchara, 2015). It is, therefore, critical to obtain a deeper understanding of this community of practice in order to comprehend and accurately interpret how politeness functions (Kareem, 2018) in any Islamic discourse exchange, including public lectures and preaching or sermons.

Studies on Im/politeness in Different Discourse Communities

The notion of im/politeness is relative to culture. Despite the variations in how people in different discourse communities view the concept, every society upholds polite behaviours and abhors impolite ones. As a result, numerous researches have been carried out to compare and contrast the idea of im/politeness in different discourse communities. For instance, in the African context, Edu-Buandoh (1999) did a sociolinguistic analysis of the politeness

forms used by educated Ghanaians in media panel discussions. From the study, it was discovered that educated Ghanaians marked politeness, using linguistic patterns in the English language that were comparable to politeness markers in their indigenous languages. Lexical items and syntactic structures such as “please” and “let me”, respectively, were among some of the ways of marking politeness in the Ghanaian context. Along with the power relations that existed among the participants, it was discovered that the cultural background of the participants had a major impact on the choice of politeness markers by interlocutors in media panel debates.

In a related study to that of Edu-Buandoh (1999), Anderson (2014) employed naturally occurring requests, survey data, and introspection from native speakers to examine how politeness methods from Ghanaian languages are typically translated into English by speakers of English in Ghana. The study’s conclusions demonstrated that English speakers in Ghana rarely make polite oral requests by using modal verbs like “can”, “could” and “may”. Instead, they employ a greater number of “want statements” and urgent forms, which in native English variants could be considered impolite. Nevertheless, lexical politeness markers like “kindly” or “please” are employed with these forms. The lexical politeness markers “kindly” and “please” are frequently used since they follow Ghanaian language rules for making requests. The word “please” is taught to young people in Ghanaian culture as a way to express respect or politeness. Because of how frequently these forms are used, sometimes it is possible to hear English speakers with less advanced language skills saying “please, wait for me”, “please, good evening”, “please, I will be with you in a minute” or “please, thank you”. It was also noted that crucial

criteria that influenced the choice of a politeness strategy include the requester's age, his or her right to make the request, the complexity of the request and the degree of the requestee's obligation to comply with the request.

Age and socioeconomic class are significant predictors of politeness in Ghanaian English. The employment of alerters, such as endearment terms, attention-getting words, titles, nicknames, pronouns, etc., is another tactic that speakers use to convey politeness. In Ghana, greeting is another reliable sign of civility when speaking English. In Ghanaian English, there are greeting forms for various circumstances that are absent from local variants of English. These greeting conventions are typically translated into the Ghanaian English dialect. Speakers will come out as impolite if the formal greetings are not employed.

Similarly, Totimeh and Bosiwah (2015) analysed how native speakers of the Ghanaian Akan language, specifically the Akyem Twi dialect, make polite requests and how social factors like age, gender, and socioeconomic factors affect these requests. According to the findings from the study, the Akyem people and Akans in general favour the conventional indirect approach as a polite request method. That is, when making a request or asking a question, one can employ the courtesy marker "please". This demonstrates that the Akyem speech community uses a polite method for requests and that their decision is typical of other speech communities in Ghana. From the findings, it was concluded that social factors such as age, social standing and gender influence how requests are made. The elderly, men, and age-mates with both higher and lower social status are three groups of people who speak politely.

Correspondingly, Thompson and Anderson (2019) used data from interviews with inhabitants of Accra, Kumasi, and Ho to provide an overview of what Ghanaians see as politeness in their daily encounters. Based on the findings, being polite in Ghana is using any communication technique that conveys respect or reverence. The use of titles and honorifics, greetings, “a soft voice”, “please” and “thank you”, and being silent as and when necessary, are examples of communicative behaviours that have been identified as politeness markers in Ghana.

Mutunda (2006) examined the politeness strategies employed in Lunda, a Bantu language spoken in the northeastern portion of Zambia. The study utilised the research of Brown & Gilman (1960) and Brown & Levinson (1978) to explain how and when the Lunda use address forms such as pronouns, teknonyms, kinship terms and personal names as well as other strategies such as euphemisms and taboos, to convey the aspect of politeness in their verbal interactions. It was revealed that interlocutors’ linguistic strategy choices are influenced by their social interaction. Age, social standing, and kinship all play a role in the Lunda’s relationship. It was also discovered that age (nyaka) is not the only element that affects how politely people behave. Certain peculiarities, such as treating a wealthy youngster with the same deference as an adult if he uses his wealth to help others is part of Lunda’s culture. The extension of kinship language to non-kin is another pervasive aspect of the Lunda relational perspective. The conclusion was that the polite language and cultural behaviour of the Lunda are gradually changing as a result of urbanisation, which is caused by migration from cities

to rural areas and vice versa, modernization, and the acceptance of the Western way of life.

In the Asian context, Valentine (1996) considered Indian English's politeness models. It was revealed that English speakers from India had their own unique method of being polite. Indian speakers place more emphasis on being less aggressive when agreeing or disagreeing, utilising kinship and address/reference forms to create relationships, responding in overly polite ways, repeating statements, and employing direct polite imperatives since the Indian system is more hearer-based. These choices are appropriate to the sociocultural conventions in the Indian culture, not always to those in native English-speaking cultures which are speaker-based. From what was observed, the notion of an underlying appropriateness principle in India appears to be mutating and changing. What is regarded as adequate politeness in behaviour and language is changing as new English concepts, structures, and methods penetrate Indian society. In Indian social settings, for instance, the equivalents of the English words "sorry", "please", and "thank you" have been relatively uncommon since they create a sense of distance between people. Additionally, it was discovered that Indian English speakers most frequently employ the words "thank you", "beg your pardon", "please" and "most welcome" in contexts that include Westernized settings or references. It was determined that the presence of specific characteristics that distinguish Indian English from other Englishes around the world point to underlying politeness rules that, in turn, represent Indianness in Indian English and the Englishization of Indian languages.

Likewise, Shigemitsu (2013) investigated politeness tactics in an argument scenario in Japanese speech, since harmony is regarded to be one of the distinctive traits, the keynote, particularly in Japanese interaction. Negative politeness strategies were revealed to be the most common, as interactants used them to keep a peaceful environment and prevent disagreement. Sub-strategies such as: “be conventionally indirect”, “question/ hedge”, “minimize the imposition”, “give deference”, “impersonalize H and S” were found in the data. Besides the negative politeness strategies, some positive politeness strategies such as: “Notice, attend to H (his interests, wants, needs, goods)”, “Seek agreement” and “Be optimistic” were employed to collaborate with each other even when they differed in opinions and even during the argument, Japanese interactants tried to maintain harmonious atmosphere as possible. “Be ironic” was the only sub-strategy employed under Off record politeness strategy. Finally, Bald on-record was the least used strategy among the Japanese interactants.

With studies on politeness in some Arab cultural settings, Bouchara (2015) explored the motives and reasons that lead Moroccans, and all Arabs, to use the verses of the Qur’an and Islamic lexicons to mark politeness in their daily speeches. It was found that Arabs in general, and Moroccans in particular, appear to be predisposed to displaying civility when greeting one another by using religious language and expressing religious compliments. Furthermore, the employment of religion as a politeness strategy appears to work as a manner of safeguarding the self-image of both the speaker and the hearer, since the interactants may avoid risking one other’s self-image and, therefore, maintain the preservation of face. Moreover, the frequent usage of

religious lexicons tends to serve as reinforcement of one's religious, linguistic, and cultural identity. The study's findings also indicated that by employing this politeness strategy while greeting one another, Moroccans appear to represent their solid conviction and the emphasis they place on the Qur'an, particularly the topic of fate and destiny in Islam. As a consequence, it appears that the pragmatic purpose of the speech, according to local norms, beliefs, and value orientations, determines the usage and interpretation of politeness tactics rather than the language expression itself.

In a closely related study, Dali Youcef (2022) also explored the extent to which religious expressions affect the daily invitation speech act in Algeria. It was discovered that the accomplishment of the invitation speech act is significantly influenced by religious vocabulary. Additionally, it appears that the use of religion as a politeness tactic serves to safeguard both the speaker's and the listener's self-image. According to Youcef, religious lexicon is a hint in Algerian cultural setting to justify an invitation and save the invitee's face. When an invitation is conditioned by a religious statement, it is difficult for the invitee to decline or bargain. On the one hand, since he perceives his presence as desired by the inviter and his face as safe, and on the other, because he is unable to deny any work when the name of God is mentioned. Because it might be seen as disrespectful to God. Furthermore, speakers prefer to utilize religious vocabulary not only to reinforce what they say (illocutionary force), but also to encourage the addressees or hearers to accept and take what is said or done seriously, i.e. to have an emotional purpose (perlocutionary force). That is, the replies of the participants demonstrate an

understanding of the theological and ideological motives for the usage of religious statements.

Likewise, using empirical data from Libyan Arabic and the analytical framework for politeness developed by Kádár and Haugh in 2013, Asswae (2018) investigated civility and formulaic forms of politeness. It was discovered that in Libyan Arab culture, hospitality and politeness are tightly intertwined; thus, hospitality is one of the most prominent rules of Libyan politeness. Religion was also discovered to be the driving force behind the majority of cultural components of Libyan society, where religious teachings are evidently mirrored in the majority of daily interactions, such as comprehending and showing courtesy. Politeness and rituals have a significant association, with religious rites in particular playing a quiet role in eliciting politeness. A strong propensity for using traditional religious rituals to express emotive actions like thanking, apologising or sympathising, as well as long and elaborate greetings, showing appreciation and respect for others, especially elders and parents and highly socially ranked people, invoking religion to demonstrate sincerity, using euphemism to demonstrate politeness, particularly in relation to taboo issues, and indexing politeness and deference through the use of wise sayings to indicate politeness were all found.

In comparative studies of politeness in cultures, Jakuionyt (2020) researched cross-cultural communication between American English and Lithuanian, compared the ways in which the two languages convey politeness schemes and creative reactions. The findings revealed that the two cultures discussed show innovative sentiments as well as deploy appreciation and apology speech acts. It revealed also that American male and female groups

are more likely to choose creative and polite responses, whereas Lithuanian male and female groups are more likely to employ less polite and creative reactions. Both genders of America express thanks and apologies explicitly rather than implying them. Lithuanians (of both genders) did not express thanks or apology as frequently or as directly in ordinary situations. To put it another way, Lithuanian culture favours positive politeness, whereas American society favours negative politeness. Furthermore, the study discovered that gender plays a substantial effect on survey respondent responses. Lithuanian and American females appear to be politer than their male counterparts and show more imaginative reactions. Participants of American origin were also seen to have expressed appreciation or apology in a more creative and courteous manner than Lithuanian respondents, and utilised more speech actions of appreciation or apology in both public and private realms.

In a related study, Kamehkhosh and Larina (2020) examined how British and Persian individuals view politeness and how cultural norms from both countries affect how members of the same family behave. The politeness standards and techniques were examined using a few speech acts that are commonly used in everyday encounters, such as requesting, thanking, addressing and complimenting. The data found that privacy, distance, and equality are strongly prized in British culture, whereas proximity, rank and age are highly cherished in Persian culture. Furthermore, the results showed that while children-parent interactions in British culture are quite equitable, with children treating their parents equally, indicating a low power distance in British society, there are significant differences between communicative styles

in Persian culture in top-down and bottom-up contexts, indicating a significant index of power distance in Persian society. Language politeness approaches were found to be rooted in cultural context and conduct philosophy, and it was found that cultural norms are flexible and evolving.

In a study to determine the influence of Western culture on genders, Torres (2020) studied the politeness strategies employed by *The Voice of the Philippines' Coaches*. The results showed that the coaches frequently used Positive Politeness with sub-strategies as “notice, attend, exaggerate interest, approval, sympathy, intensify interest to the addressee”, “use of in-group identity markers”, “seek agreement”, “avoid disagreement”, among other sub-strategies. Negative Politeness was the second most used strategy with the use of “hedges”, “be pessimistic”, “give deference”, “apologize” and “impersonalize speaker and hearer” as sub-strategies. Bald on-Record had sub-strategies as “ordering” and “criticism”. “Give hints”, “give clues of association”, among other, sub-strategies were used under Off-Record Politeness. Regarding gender and positive politeness methods, it may be claimed that males and females adopt this strategy similarly. On the basis of the analysis, it was found that the gender difference is due to male and female preferences for the usage of sub-strategies. Female coaches frequently employed off-record and impolite politeness strategies, whereas male coaches favoured Bald on-record strategies. It was found that coaches with average to high exposure to Western culture use more positive, bald-on-record, and off-record politeness techniques in their utterances than coaches with limited exposure to Western culture, who use more negative politeness methods. The

differences in politeness techniques in relation to exposure to Western culture support the widely held notion that manners reflect a society's ideals.

Through speech acts such as apologies and request, Ogiermann (2012) investigated the Polish sense of politeness. It was revealed that the Poles did not convey politeness largely through indirectness, the use of standardised formulae, or imposition-reducing tactics. The findings of the two-speech act studies, on the other hand, support the description of Polish culture as a polite culture. Polish apologies emphasised the function of the hearer while requests emphasised both parties' bright faces and future relationships. The metapragmatic information on first-order politeness gathered through interviews with lay members further verified the tendency for positive politeness. The interviews also revealed that Poles are aware that there are many levels of politeness. Negative politeness was addressed as appropriate in circumstances characterised by high social distance and authority, and connected with instrumental and false applications, while positive politeness was obviously preferred. It was determined that, rather than viewing interpersonal communication as a threat or an imposition, Poles are available to one another, feel entitled to include others in their lives, and feel obligated to assist when required. They want to be acknowledged as well as understood. They are also willing to put in much effort to maintain and restore connections if something goes wrong.

Studies on Impoliteness

Several studies on impoliteness have been conducted in different discourse communities. For example, in media (television) discourse, Culpeper (2005) explored how impoliteness might be entertaining in *The*

Weakest Link, television entertainment quiz show. The results of the research demonstrated that communicative resources for impoliteness go much beyond grammatical and lexical features. Without prosody, potential instances of impoliteness would undoubtedly be more perplexing, and some would likely go unnoticed. As a result, prosody plays a crucial part in how the programme communicates offence. It was concluded that impoliteness was done cleverly to make the show entertaining.

Similarly, Ibrahim (2021) employed Jonathan Culpeper's (2011a) model of "impoliteness" to the Egyptian TV show *Abla Fahita*, augmented by the ideas of jocular mockery, jocular abuse, and recipients' responses. Impoliteness, which comes mostly by departing from the anticipated or socially accepted, has the ability to inspire laughter and enjoyment, according to the findings. As a result, the definition of impoliteness has shifted in light of the findings, from "communicative strategies" to "designed to attack face, and thereby cause social conflict and disharmony" in relation to the findings. Although impoliteness is noted as having the potential to cause conflict and disharmony, it seldom causes genuine conflict and disharmony; instead, it frequently causes mock conflict and disharmony, which results in good humour. On the other side, disharmony is produced elsewhere (among social conservatives). The humorous-impoliteness formula, as shown in "Abla Fahita", is founded on the notion of "tendentious" humour, in which watchers gain pleasure from watching those who are mocked or ridiculed and are in a less advantageous situation than themselves. As spectators of "Abla Fahita", they get a sense of social relief from seeing someone else breach taboos or social customs.

In relation to gender and impoliteness, Yaningsih (2015) investigated the impoliteness strategies employed in *Ron Clark Story* movie with respect to gender, social position, and social distance. The findings showed that Positive impoliteness was mostly used with sub-strategies as: “call the other names”, “ignore”, “unconcerned”, “swearing”, “unsympathetic”, “be disinterested”, “make other feels uncomfortable” and “abusive words”. “Being direct, clear and “unambiguous” were sub-strategies under Bald on-Record impoliteness. Negative impoliteness had “invade the others space”, “be little”, “be contemptuous” and “scorn” as sub-strategies. Withhold politeness had failing to thank as a sub-strategy. With respect to gender, there was no difference found between male and female in performing impoliteness strategies. The analyses also revealed that impoliteness was not merely from higher to lower social position, as expected; rather, impoliteness dominated all social positions. Finally, impoliteness increased as social distance among characters increased.

Pratama (2020) also examined the impoliteness strategies employed by different gender in conversations in *The Big Wedding* movie. It was found from the data that Bald on-Record impoliteness was the most dominantly used strategy. Positive impoliteness was the second most used strategy followed by Negative impoliteness. Sarcasm or Mock impoliteness and Withhold impoliteness were the least used strategies. In terms of gender, women were regarded to have dominated males when it came to using disrespectful language. Wardhaugh (1998) stated that women speak more than men, and as a result, women are more likely to use impoliteness strategies. This finding

was contrary to that of Yaningsih (2015) who found no difference between males and females with regards to the use of impolite language.

In another study, Fitri Wulandari and Agus Wijayanto (2018) explored the impoliteness strategies in *Comedy* movies. The results showed Positive impoliteness to be the predominantly used strategy, followed by negative impoliteness and Bald on-Record impoliteness as the least used strategy. “Countering face attack”, “accepting face attack” and “no response” were the responses of impoliteness found. There were associations between impoliteness methods and impolite responses. Accepting the face attack, defensive countering, aggressive countering, or not responding at all was a frequent response to Bald on record impoliteness. Positive impoliteness was met with acceptance of the face attack, defensive counterattack, offensive counterattack, and silence. Negative impoliteness was met with defensive counterattacks, offensive counterattacks, and silence.

In recent studies, Masudah and Fauziati (2022) looked at the foul language used in the film, *The Hate U Give*. Based on the Linguistic Impoliteness theory, five offensive language tactics were discovered in the film, “The Hate U Give”. The results revealed that the data contained all five of Culpeper’s impoliteness tactics. The negative strategy was the dominant of the strategies with sub-strategies such as: “ridicule”, “scorn”, “scaring”, and “threatening”, “attacking metaphorically and attacking explicitly”. Positive impoliteness was the next most dominating strategy with “the use of offensive” language as a sub-strategy. The rest were Bald on-record impoliteness, Sarcasm or Mock politeness and withhold politeness strategies. It was discovered that all characters in *The Hate U Give* utilized a variety of

foul language methods and functions. Offensive language has four functions: to express unpleasant emotions, to gain power, to face attack the listener, and to entertain others, with the purpose to gain power being the most prevalent.

Moreover, Silviani and Fauziati (2022) examined linguistic impoliteness strategies employed by the characters in the film, *12 Years a Slave*. According to Culpeper's (1996) theory, the movie "12 Years a Slave" had five categories of linguistic impoliteness. Positive impoliteness, Sarcasm or Mock politeness, Negative impoliteness, and Withheld politeness are the different types identified. "Not having sympathy", "ignoring", "using wrong identifier", "using derogatory nicknames in greeting", among others were the super-strategies employed under positive impoliteness. Negative impoliteness had "belittling the listener", "scaring", "demeaning/harassing", "not treating the listener seriously", etc. as super-strategies. Coercive impoliteness, affective impoliteness, and entertaining impoliteness were discovered to serve three functions in the film.

With studies of impoliteness in the political context, Anderson, Thompson, Amoakohene and Tawiah (2016) looked at the derogatory and offensive remarks made on radio by political figures and party supporters during the Ghanaian 2016 election campaign, as documented by the Media Foundation for West Africa. Using the ideas of face and face attack, it was discovered that journalists, competing politicians, members and affiliates of political parties were subjected to face-threatening behaviours, such as the use of slurs and other insulting terms. Furthermore, attacks on moral behaviour, intellectual prowess, and physical attributes were all examples of face-attacking expressions that were discovered. This impoliteness was

expressed directly through noun phrases such as, “thieves” and “murderers”; adjectives such as, “corrupt”, “dumb” and adverbs such as, “uncouth”, “indeed” or indirectly through symbolic terms or imagery. Due to the upcoming elections, the panelists delivered their remarks on purpose and engaged in face-threatening behaviour in an effort to influence the audience to support their favoured candidates.

Likewise, Thompson and Agyekum (2016) examined the derogatory and offensive remarks made on radio by political figures and party supporters during the Ghanaian 2016 election campaign, as documented by the Media Foundation for West Africa. Using the ideas of face and face attack, it was discovered that competing politicians, members and affiliates of political parties, and even journalists were subjected to face-threatening behaviours, such as the use of slurs and other insulting terms. Furthermore, attacks on moral behaviour, intellectual prowess, and physical attributes were all examples of face-attacking expressions that were discovered. This impoliteness was expressed directly through noun phrases such as, “thieves” and “murderers”; adjectives such as, “corrupt”, “dumb” and adverbs such as, “uncouth”, “indeed” or indirectly through symbolic terms or imagery. Due to the upcoming elections, the panelists delivered their remarks on purpose and engaged in face-threatening behaviour in an effort to influence the audience to support their favoured candidates.

In a related study in Nigeria, Taiwo, Akinwotu, and Kpolugbo (2021) examined the interactional positioning and impoliteness in two Nigerian political discussion forums, *Gistmania* and *Nairaland Forum*. The data revealed that in the conversations, bald-on-record and negative impoliteness

were prevalent. “Name-calling”, “vulgarism”, “profanity”, “dismissal” and “sarcasm” were all popular language manifestations of impoliteness. For face assaults and amplifying the effect of unfriendly phrases, participants utilized queries, instructions, and reader pronouns “you” and “your”. Within and outside the debate, attitude markers and self-mentions, particularly cognitive verbs, were employed to indicate sentiments and attitudes toward other participants. Impoliteness flourishes in online political discussions because of the uncontrolled environment, which allows participants to purposefully introduce vitriolic language in order to establish the emotional temperature in the conversation and induce dissatisfaction among the interactants and the group they represent.

Besides, Ifechelobi and Okpokiri (2021) looked at the usage of inappropriate language in Nigeria as a source of political and social instability in a recent study. The study attempted to demonstrate a link between Nigeria’s positive impoliteness approach and insecurity as well as the crippling effects of such on nearly every aspect of national development. Politicians used the positive impoliteness language technique, which included “calling the other names”, “disassociating from them” and “excluding them from an activity”, to denigrate their opponent in front of the audience while portraying themselves as the best alternative for the people. These statements were purportedly inflammatory, capable of inciting violent reactions from the opposition, as proven by the indiscriminate destruction of lives and property during that time.

In the Western world, Khurniawan and Hikmat (2017) researched Donald Trump’s impoliteness methods and the most common ones he utilized in the GOP Presidential Debate in Detroit, when he faced Ted Cruz, Senator

Marco Rubio, Senator and Governor John Kasich. Negative impoliteness, Bald on record, Positive impoliteness, and Sarcasm impoliteness were the four impoliteness strategies used by Trump. It was revealed that Negative impoliteness was the most used strategy with sub-strategies such as: “ridicule”, “explicitly associate the other with a negative aspect”, “violate the structure of conversation”, “condescend”, “frighten” and “be little”. “Be disinterested”, “disassociate from the other”, “use inappropriate identity markers”, “seek disagreement”, among others were identified under Positive impoliteness.

Similarly, Zuhra (2021) examined the impoliteness types employed in conversations between candidates in the 2020 presidential debate in America. It was revealed that all the politeness strategies proposed by Culpeper (1996) were present in the data. It was discovered that Positive impoliteness was the most used strategy with sub-strategies such as: “ignoring”, “disassociating”, “snubbing”, “excluding others from an activity” and “using erroneous identification markers”. Negative impoliteness had “condescending, scorn or ridicule” and “invading the other’s space” as sub-strategies. Mock impoliteness involved the use of words which are “blatantly false” or “dishonest”. Withhold impoliteness was the least used strategy.

Ibrahim (2020) also studied people’s impolite expressions on Twitter, as well as the effect of the variables (age and sex) on the use of impolite tweets on political subjects. The findings suggest that impolite terms are often used on the social media platform Twitter, particularly in tweets in response to political posts. According to the age criterion, 15-25 year old Twitter users rarely include political posts in their tweets, although middle age (25-35) year

old Twitter users record the largest percentage of the examined data, and they use more impolite tweets than older or younger users. Furthermore, male tweeters used impolite language the most frequently, based on various impoliteness techniques, particularly the negative and bold on record impolite methods, while withholding off-record strategies were used the least. Lastly, female Twitter users between the ages of 55 and 65 had the lowest frequency of rude expressions in their Tweets, despite males employing equally unpleasant methods. These findings revealed how impoliteness is affected by age and gender

In light of Watts' (2003) concept of first order impoliteness, Thompson and Agyekum (2016) investigated Ghanaians' perceptions of impoliteness in the Ghanaian cultural context. Among these communicative behaviours that were found to be impoliteness include: "interrupting others", the employment of "offensive non-verbal forms of communication" and the use of "invectives" more often threatened the faces of interactants, especially, those who are older or higher in position. The employment of these impolite communication behaviours destabilizes interpersonal relationships and demonstrates communicative incompetence in the speaker. In speech event, elders and those in positions of power are seen as more respectable than peers; as a result, speakers who act impolitely toward them are frequently reprimanded. It was shown that the conversational behaviours that define impoliteness are comparable among Ghanaians. Nevertheless, the level of offense that a specific communicative behaviour causes as a vehicle of impoliteness varies from community to community. This is to say that an impolite communicative

behaviour that is very offensive and unforgivable to members of one speech community may be tolerated by members of another speech community.

Also, Thompson and Anderson (2018) investigated the forms of impoliteness strategies employed during some radio interactions in Ghana.

The results revealed that Bald on-record impoliteness was the most used strategy in the talk show and Off record impoliteness was the least used. Sub-strategies such as: “use of obscure/secretive language”, “seeking disagreement” and “use of abuse language” were identified under Positive impoliteness. Negative impoliteness had “scorn/ridicule”, “condescend”, “be contemptuous” and “frighten” as sub-strategies. Many participants in Ghanaian interactive radio programs choose to deliver messages to their addressees in a more direct and unconstrained manner, with little or no regard for their (addressees’) facial needs, according to the findings. These individuals assault the faces of more powerful people not just to lower their social standing, but also to get faster results and psychological comfort.

With the study of impoliteness in family discourse, Jannejad et al., (2015) analyzed impoliteness in family language in verbal contacts between spouses who were incompatible in Ahvaz, Iran. It was revealed that all the five impoliteness strategies were found in the data, with Positive impoliteness as the most used strategy, with supra-strategies such as: “ignore/ snub the other”, “exclude other from activity”, “dissociate from other”, “be disinterested”, etc. Negative was the second most dominant strategy, with super-strategies such as: “frighten”, “condescend”, “scorn”, “ridicule” and “explicitly associate the other with a negative aspect”. Bald on-record impoliteness had “insults” as a supra-strategy. It was assumed that men were more impolite than women.

However, the research found that out of 175 examples of impoliteness, 93 were used by women and 82 by males. It is important to note that the results of this study were contrary to expectations in the sense that they demonstrated that, despite the fact that women tend to be more conservative in verbal communication in various social contexts in order to save face, and thus, appear politer than men, they tend to be more impolite in family discourse. That is, women cared less about their appearance during family interactions than in other settings.

Previous Studies on Im/Politeness in Islamic Religious Discourse

Several studies on politeness and impoliteness in diverse perspectives of Islamic religious discourse have been undertaken from different theoretical viewpoints. For instance in the Qur'an, Al-Khatib (2012) researched politeness in the Holy Quran. The research looked at a huge number of passages from more than 18 chapters of the Quran. According to the findings, three politeness strategies proposed by Brown and Levinson (1987) are used in the Quran, with the Bald on-record strategy accounting for the most frequent proportion, followed by the positive strategy, then the negative strategy, and finally the off-record strategy, which is almost absent. Given the theological type of communication that takes place between God and man, it is not surprising that the bald on-record strategy is more frequently employed than positive or negative communication; the majority of the information given is of the type dealing with discipline directives (orders, requests, questions, and calls), and procedural directives. Off record communication was discovered to be essentially nonexistent because the communication method in this type of data is a formal written type of communication occurring between Allah (the

sender) and people (the receivers) who are of different status or rank, leading to a form of communication that is unidirectional. These findings indicated that the definition of politeness was not a fixed idea. Rather, politeness should be understood as a judgment of an action based on the relationship between the speaker and the hearer in the interaction. In this way, interactions define politeness.

Hassan (2016) explored politeness in dialogues between Allah and His Prophets (Adam, Ibrahim and Moses) in the Holy Qur'an. It was revealed that, apart from "joking", all of the positive politeness sub-strategies proposed by Brown and Levinson (1987) were applied in the Qur'an, albeit to various degrees. The most common method was the Bald on-record strategy, which was utilized by the Almighty God (Allah), the most powerful, to address the prophets, who are His servants. "Attending to hearer's interests, needs, wants", "intensifying interest to the hearer", "approval", "exaggerating interest", "sympathy with the hearer", "assume or assert reciprocity" and "offering and/or promising" were the most commonly employed positive politeness sub-strategies in the data.

Furthermore, Historiana (2016) investigated in the translation of Chapter Ash-Shu'ara of the Holy Qur'an the intention of the politeness strategies of commissives. The finding revealed five forms of the intention of commissives in the English translation of the chapter which include: threatening, refusing, vowing, volunteering and promising. Four kinds of the politeness strategies were found to have been used. The Bald on-record strategy was the most dominating, followed by the Positive politeness strategy, Negative politeness strategy and Off-record indirect strategy.

In another study, Jewad, Ghabanchi and Ghazanfari (2020) investigated Allah's, prophets', and humans' usage of politeness strategies by Brown and Levinson (1987) and politeness maxims by Leech (1983) in the *Yusuf* and *Cave Chapters* of the Holy Qur'an. It was discovered that politeness exists in these chapters, but in various ways. In *Yusuf Chapter*, the most frequent strategy used is negative politeness with sub-strategies as: "give deference or respect", "apologize for doing FTA", "minimize the imposition" and "go on record as incurring debt or as not indebting H". This explains why there are so many talks with reciprocal regard and respect. Notably, there are several dialogues in the *Yusuf Chapter* between Allah and the Prophet Yusuf, as well as between the Prophet Yusuf, his father, brothers, and other people. Positive politeness had sub-strategies as: "notice, attend to hearer's needs and wants", "seek agreement", "avoid disagreement", "assert or presuppose S's knowledge of and concern for H's wants" and "offer/promise". With the politeness maxims, the tact maxim was the highest identified in *Yusuf Chapter*. It was also revealed that normal humans employed the politeness adage (maxim of modesty) in the *Yusuf Chapter* more than others (Allah and Prophets) since humans make errors and strive to condemn themselves while praising God and the prophets to convey their contrition. The *Cave Chapter*, on the other hand, featured positive politeness as the dominating strategy. In the *Cave Chapter*, the agreement maxim dominated the politeness maxims.

Abbas and Mayuuf (2021) investigated the politeness rules and methods utilized in the Glorious Quran's God-man negotiation. It was determined that the imperative form is not as disrespectful in the context of the Quran as it is in other inter-interaction. Instructions and requests can be split

as politeness methods in a God-man connection since they indicate that God takes just a short distance between Himself and the addressees. According to Abbas and Mayuuf, Glorious Quran verses were utilized to demonstrate the profusion of politeness methods in randomly picked verses by the speech of God in His negotiations, regardless of the hierarchical degree of power between God (Allah) and his selected prophets. Bald-on-record politeness markers were predominant with “directions”, “demands”, “propositions” as some of the sub-strategies. With positive politeness, “compassion with the hearer”, “concentrating on listener’s welfares”, “offering and/or promising”, “requirements”, “strengthening interest to the listener” and “assume or assert reciprocity as sub-strategies”.

Also, Ahmad and Mza (2021) investigated the beauty of the rhetorical language used in Quranic verses with a communication topic and created new models with the addition of a number of fresh elements. It was found that, in addition to the Qaulan verses (Qaulan sadida; Qaulan ma’rufa; Qawlan baligha; Qaulan maisura; Qaulan karima) by Al-Khatib (2012), three crucial rhetorical components in the communication process are the aspect of voice tonality, the use of the best and appropriate language, and the repetition strategy. It was also discovered that Aghdhud min shaut (Qur’an, 31:19): Use a low, acceptable tone of voice; Yastamiuna al-Qaul fayatabiuna bathahu (Qur’an, 39:18): Use the best and proper language while listening and speaking; and Tayyib min Qaul (Qur’an, 22:24). Their concept can serve as a guide and basis for strengthening politeness features in Islamic religious discourse, particularly among youngsters and teens.

Ghada (2016) also used Qur'anic discourse between Al-Khidr, the virtuous servant and Prophet Moses, in the chapter "The Cave" in Yusuf Ali's English translation of the Holy Qur'an to test Brown and Levinson's theory of politeness (1987). The participants' choice of appropriate politeness techniques during the social interaction, in order to make a polite request, was clearly influenced by the social factors of social distance between them, power relations between them, and the degree of imposition of an FTA. It was also discovered that the participants used a variety of politeness methods, including positive, negative, bald on-record, and off-record strategies, resulting in a courteous discourse that gives a fantastic example of how a scholar and a knowledge seeker should converse. The speaker's desire to be polite, save his and the hearer's faces, avoid hurting the hearer's feelings and imposing on him has been the driving force behind establishing a successful polite discourse that maintains the social gap between the interlocutors while reaching social comity.

In another study, Nawaz, Hafeez, Shahbaz and Ahmad (2018) investigated the utilization of politeness and impoliteness methods in prophetic discussions with their respective nations. The data for the study was gathered from Holy Quran verses regarding five prophets: Prophet Muhammad (SAW), Prophet Abraham (A.S), Prophet Lot (A.S), Prophet Moses (A.S), and Prophet Noah (A.S). It was discovered that the Prophets addressed their nations using both positive and negative face-saving politeness methods. Nations' responses to their prophet's politeness strategies, on the other hand, were impolite. The positive face of the prophets was threatened by the disbelievers of their nation through the employment of strategies such as:

“Seek disagreement”, “be disinterested”, “be abusive”, “unconcerned” and “disassociate from other”, while negative face threatening acts such as: “ridicule or scorn”, “frighten” and “invading the others space” were frequently employed.

With studies in Hadith, Alhamidi, Purnanto and Djatmika (2021) explored the politeness strategies used by the Prophet Muhammad SAW in his conversation with non-Muslims in the book Hadith of Bukhari. The findings revealed that Prophet Muhammad utilized negative politeness and Off-the-record politeness methods while engaging with non-Muslims. Negative politeness was employed because Prophet Muhammad, as the speaker (S), held high regard for the non-Muslims (H). Furthermore, because of the social difference between S and H, negative politeness was applied. Off record politeness, on the other hand, was selected by Prophet Muhammad because he wishes to save the face of the non-Muslims (H) by providing indirect statements and leaving H to interpret the message conveyed. This is because the non-Muslims (H) are regarded as persons with different ideologies, thus his preaching must be kind, respectful, and without intimidating H. Those were the patterns of Prophet Muhammad’s discourse and the politeness methods he employed in order for Islamic teaching to spread throughout the world. This demonstrates how effective Prophet Muhammad’s communication method was. As a piece of advice, especially to Muslims, the communication approach is not to be overlooked when preaching. When conversing with persons who hold opposing viewpoints, the speech employed must consider the situation and context of the dialogue in order to fulfill the goal of communication, that is, to propagate Islamic beliefs.

Ahmad, Azmi and Ali (2021) explored the aspects of politeness in language in the manner Prophet Muhammad interacted with his companions. It was found that Prophet was very courteous when interacting with his companions and that this behaviour is worth emulating. It was also discovered that Muslims of late do not imitate the lifestyle of Muhammad, there is a societal problem caused by their usage of language that is devoid of decency. They concluded that society should adopt the hadith virtue of politeness in order to encourage people to interact with courtesy and communication morals in the locality

In the study of politeness in Friday sermons, Mohammed (2011) investigated the various sorts of sermons that were delivered in mosques in Morocco, as well as how their substance and orientation have altered dramatically since 2003 as a result of government engagement in Imams' rhetorical practices during Friday prayers in an effort to manage and regulate religious discourse in the country, and the extent to which it has been successful at doing so. The establishment of a new school that trains Imams and Murshidats (female religious leaders) in civil discourse and community outreach, religious homilies broadcast on closed-circuit television, the building of new mosques and Qur'anic schools and the renovation of older ones, among other creative and ingenious methods, were found to be some of the ways the state accomplished this goal.

According to Mohammed, the Moroccan state has managed to defeat the Islamists with the same strategy (sermons) that they (the Islamists) sought to use against the nation. And that it has accomplished this achievement by bolstering the presence of Islamic institutions in both urban and rural regions

and utilizing contemporary media to convey its message of religious moderation and tolerance, wresting control of the religious discourse from Islamists, at least for the time being. As a result of these efforts, all Moroccan mosques have banned open extreme discourse. Instead, a far more moderate discourse has taken its place, preaching mostly on religious and social issues that come within the scope of Islam. The new imam may have been co-opted to serve the state's interests, ensuring the status quo which may also be referred to as stability, legitimacy, or survival. Mohammed stated further that, as long as the government's objectives include ensuring the people's peace and stability, the majority of Moroccans will continue to back the government's fight against the Islamists.

Correspondingly, Kareem (2018) investigated the politeness and impoliteness strategies employed by Imams in Friday sermons in Nigeria. Using a modified version of Brown and Levinson's (1987) model of politeness, he discovered nine strategies used in English and Yoruba sermons. These include: Negative Politeness (NP), Positive Politeness (PP), Bald on-Record (BR), Off-Record (OR), Bald on-record mitigated with Positive Politeness (BPP), Bald on-record mitigated with Negative Politeness (BNP), Off-record enhanced with Positive Politeness (OPP), Off-record enhanced with Negative Politeness (ONP) and impoliteness. Karim posited that the finding of his study backs up claims that the Yorùbá culture is exceedingly polite and that it is also clear that the Imams give their khutbahs with courtesy. Hence, it can be concluded that the Yorùbá Imams that were researched did not promote violence, hatred, tribalism, or other metaimpolite concepts.

In a similar study to this present one, Ummah (2018) explored the politeness strategies in Q&A sessions of Yusuf Estes public lectures in Indonesia. The politeness strategies were measured in relation to power (P) and distance (D) between the questioners and the preacher. It was discovered that the politeness methods used by Yusuf Estes and the questioners differed. On the one hand, Yusuf Estes used off the record, bald on the record, on the record with positive politeness, and on the record with negative politeness. It was also discovered that because Yusuf Estes wielded greater authority in this discourse, he utilized more of bald on record strategies while responding to the questioners. The questioners, on the other hand, employed more on record with positive and negative politeness strategies in asking and clarifying the context of the questions. This was accomplished by “deferring to” and “minimizing imposition” on someone with more power than them. It was concluded that the interlocutors’ cultural backgrounds influenced their choice of politeness methods. That is, Yusuf Estes, being an American, was always straightforward in his responses to queries, but the questioners, being Indonesians, were usually indirect in their questions.

From the previous studies above, it is obvious that there have been studies on politeness and impoliteness in different discourse communities including Islamic religious discourse. However, not much attention has been paid to im/politeness in the Q&A session of Islamic public lectures. The literature showed that it is only Ummah (2018) who studied the politeness in the Q&A session of Yusuf Estes public lectures in Indonesia. The present study diverges from that of Ummah (2018) in many respects. First, this present study will investigate both the politeness and impoliteness strategies employed

in Dr. Zakir Naik's public lectures. Besides, the data of this study comprise public lectures that were conducted in different countries with interlocutors of different cultural backgrounds. Also, the study will delve more into the sub-strategies including the "lexicon of religion" of all the politeness and impoliteness strategies employed by the interlocutors in the Q&A session of Dr. Zakir Naik's Islamic Public lectures.

Summary of Chapter Two

This chapter is divided into two main parts; theoretical review and review of empirical studies. The theoretical review part discussed Brown and Levinson's (1987) Politeness Theory and the Impoliteness Theory of Culpeper (1996) that underpin the study. The various strategies and sub-strategies of both theories have been thoroughly examined. In the second section, previous studies on politeness and impoliteness have been discussed. It began by presenting definitions of politeness and impoliteness given by scholars such as Leech, Lakoff, Goffman, Brown and Levinson, Watts, Kádár and Haugh, Culpeper and Spencer-Oatey. The section went on to explore some past research that illustrate how politeness varies across cultures worldwide. The view of politeness in the Islamic perspective, including the lexicon of the Islamic religion that are relevant to this study, has also been discussed. Previous studies on politeness that have been undertaken in the Islamic perspective have been presented. Finally, studies on impoliteness in various speech contexts, ranging from media discourse, political discourse, family discourse and religious discourse, have been presented.

CHAPTER THREE

METHODOLOGY

Introduction

This chapter presents an overview of the research design for the study. It further discusses the nature of the data and sampling method. The setting of the study and the biography of the preacher, Dr. Zakir Naik, whose videos are the focus of this research, are also discussed. In addition, the technique for data collection is described. This chapter concludes by describing the technique for analysing the data and the limitations of the study.

Research Design

A research design according to Labaree (2009) is a method for gathering, measuring, and analysing data that enables the researcher to integrate the many study components to solve a known research problem. For the purpose of analysing the data this study used a qualitative research design. A qualitative research approach emphasises the process of gathering, organising, and interpreting data in social or natural settings (Lichtman, 2006). The major goal of this design, according to Lichtman, is to give a thorough description and understanding of human occurrences and experiences. In other words, qualitative research focuses on the way people create their own experiences. This is exactly what this study seeks to do, that is, to give a thorough description of the politeness and impoliteness strategies that are employed in the Q&A sessions of Dr. Zakir Naik's Islamic Public Lectures.

Denzin and Lincoln (1994) aver that multi-method, interpretive, and naturalistic approaches are central to qualitative research, which focuses on its subject matter. This implies that qualitative researchers investigate phenomena

in their natural environments while attempting to explain phenomena in the context of the meanings that individuals assign to them. A variety of empirical materials, including case studies, personal experiences, introspective, life stories, interviews, observational, historical, interactional, and visual texts that all represent common and troubling events and meanings in people's lives, are explored in qualitative research.

Many different methodologies are used in qualitative research. This study adopts the descriptive qualitative approach. This method would be most effective since the researcher seeks to investigate politeness and impoliteness in the use of language by interlocutors in the Q&A of a religious discourse. The aim of qualitative descriptive research, according to Lambert and Lambert (2012), is to give a detailed account of specific occurrences that people or groups of people encounter in daily life. In qualitative descriptive investigations, naturalistic inquiry, which pledges to commit to examining anything in its natural form to the extent that is practical within the context of the research arena is frequently used. As a result, there is no pre-selection of research components, no manipulation of variables, and no prior commitment to any one theoretical perspective of a specific phenomenon. Despite the fact that qualitative descriptive studies are distinct from other qualitative research designs, they may contain some of the undertones of the other methodologies. When it comes to sampling, almost any deliberate sampling strategy can be used in a qualitative descriptive design. Similar to any qualitative research strategy, the objective is to gather instances that are thought to be information-dense in order to saturate the data.

Data

The data for this study comprises videos of Islamic public lectures of preachers from the Islamic Research Foundation (IRF). As indicated earlier, the data is collected from IRF because it is noted to be the only Islamic organization with a well-organised Q&A sessions that come after their public lectures. Twenty (20) videos were downloaded from www.peacetv.tv youtube, from March, 25 to May, 5, 2022. Further, five (5) videos that come with Q&A sessions done in English by Dr. Zakir Naik were selected. After careful scrutiny of the data, I realized that there was much saturation in the data, therefore, I settled on three videos. The three (3) videos varied in duration from 50 minutes to 2 hours 50 minutes. The first video had the Q&A session that was done in 2010 and had a duration of 2 hours 50 minutes. The second video's Q&A session was done in 2015 and lasted for 1 hour 50. The third video had its Q&A done in 2016 and lasted for 50 minutes. I am convinced that the sample size provides a fair representative for the purpose of achieving the research objectives.

Sampling

This study employs the purposive non-probability sampling technique to select videos for the analysis of politeness and impoliteness strategies that are employed in a religious discourse. In purposive sampling, a population is selected based on the characteristics. Since the study's qualitative methodology does not seek to generate a statistically representative sample or make statistical inferences, a non-probability sampling procedure is required (Wilmot, 2005).

Stratton (2019) posits that non-probability data collection techniques comprise procedures based on the researcher's judgment or selection of persons who are assumed to be able to supply data for an investigation. Consequently, non-probability sampling does not employ random sampling in which each member of a population has an equal chance of being included in a research sample. The chosen type of sampling also enables the discovery of themes and patterns to facilitate the comprehension of complicated behavioural, social, or cultural phenomena. In essence, non-probability sampling permits research conclusions about the participants picked for the sample.

This sampling procedure was adopted because only videos with Q&A sessions that were done by Dr. Zakir Naik in English were selected from the lot. Furthermore, videos that had three interlocutors, that is, the preacher, the questioners and the moderator were selected, as those videos have very interactive Q&A sessions. Besides, recent videos that had good sound quality were included. Lastly, and most importantly, I chose videos in which politeness and impoliteness strategies were eminent.

Data Source

The Islamic Research Foundation (IRF)

The focus of the research is on the videos of preachers from the Islamic Research Foundation (IRF), Mumbai, India. Dr. Zakir Naik, a renowned scholar of Islam and Comparative Religion, founded the IRF in February 1991 as a registered non-profit public charitable organization. The IRF has preachers all over the world who spread the message of Islam, mostly through public lectures. It encourages Islamic evangelization (Da'wah), the

accurate portrayal, comprehension, and appreciation of Islam, as well as dispels misconceptions about Islam among less educated Muslims and non-Muslims (Haqqani, 2011).

According to Haqqani (2011), wherever possible, the Islamic Research Foundation (IRF) incorporates contemporary technologies in its operations. Through the internet, social media, print media, and non-profit international satellite TV networks, including Peace TV, it presents Islam to millions of people around the world. Haqqani further stated that the IRF's programmes and resources give people the much-needed insight into the greatness and truth of Islamic teachings, which are founded on the magnificent Qur'an and reliable Hadith, as well as on arguments, logic, and empirical data. The objectives of IRF include: to revive the Islamic Renaissance through the intellectual development of the Muslim Ummah by creating institutions of higher learning that combine Islamic and modern education, research grants, and scholarships; to encourage the interpretation of the Qur'an and the Hadith in the context of contemporary knowledge and to encourage the development of Ijtihad to address contemporary issues facing the Muslim Ummah brought on by advances in modern science and technology, genetic engineering and medicine, etc.

The Islamic Research Foundation (IRF), among other programmes and activities, organises conferences, seminars, and national and international conventions; provides funding for the publishing of books that adhere to the Foundation's goals and objectives; organises essay competitions for young Muslims worldwide; among others (Haqqani, 2011).

Biography of Dr. Zakir Naik

Little is known about the personal life of Dr. Zakir Naik since he has not written about it (Mustapha & Razak, 2019). Zakir Naik Abdul Karim Naik is his full name. He was born on October 18th, 1965, into a family of doctors in Dongri, a suburb in Mumbai, Maharashtra, India that is predominately Muslim. Naik married Farhat Naik, a woman with similar interests, and stayed with her in Mumbai. Farhat Naik also became involved with the Islamic Research Foundation (IRF), which was founded by her husband. Naik's schooling does not include Islamic studies. From the outset of his studies, he followed a science-based curriculum. He attended St. Peter's High School in Mumbai before enrolling at Churchgate's Kishinchand Chellaram College. He followed in his family's footsteps and studied medicine at Topiwala National Medical College and BYL Nair Charitable Hospital before graduating from the University of Mumbai with a Bachelor of Medicine and Surgery (MBBS) degree (A. Badaruddin, 2016 as cited in Mustapha & Razak, 2019).

Despite the fact that he had finished his degree and was a practising doctor, at the time, he had lost interest in his career when he encountered Ahmad Hoosen Deedat in 1987. Naik's life took a turn for the better, and he was motivated in many ways. He resolved to be a religious preacher in the field of comparative religion from that moment on. He started his Da'wah (evangelism) of the religion of Islam in 1991. As a venue for disseminating his Islamic teachings, he formed the Islamic Research Foundation (IRF), a non-profit organisation that has many Islamic preachers from different parts of the world, including India, the USA, UK, Malaysia, Saudi Arabia, Sudan, and others. His career as a preacher, on the other hand, began at a period when

India was seeing a boom in far-right Hindu organisations. The medieval-era Babri Mosque in Ayodhya was destroyed in 1992 to make room for the construction of a temple. Following the destruction of the mosque in the 1990s, Mumbai was wrecked by religious riots. Naik stepped into the leadership vacuum and became a hero for India's young Muslim youth. Naik's reputation as a respected Muslim religious scholar started when he completed a rigorous training programme led by the late Ahmad Deedat, a well-known preacher and comparative religion scholar at the time (Musthafa 2014).

Naik began his propagation efforts by travelling on lecture tours to various regions of the globe after receiving his mentor's endorsement as a competent comparative researcher. His command of the English language, recall, and knowledge of various religious texts enables him to engage spiritual leaders of other faiths in discussions on the idea of God, the legitimacy of their sacred books, and a variety of other modern issues such as terrorism and extremism. Many people from various religious groups have converted to Islam as a result of Naik's intellectual presentation and logical reasoning. Many Muslims see him as their religious "hero" after seeing him participate in theological disputes and contributing to the cause of Islam (Mustapha & Razak, 2019).

Despite his fan base, some members of the Muslim community disagree with his approach to engaging with non-Muslims in debates. Naik's use of inflammatory comments and cynicism towards other religious texts and catechisms has been criticised by several non-Muslim religious groups and scholars. These non-Muslims and organisations argue that Naik's work is

nothing more than a smear campaign against other religious groups' teachings (Haqqani, 2011; Musthafa, 2014; Swami, 2011).

For instance, Dinesh (as cited in Mustapha & Razak, 2019) claimed that Dr. Zakir Naik uses his mastery of rhetoric to confuse his listeners by frequently selectively quoting the lines from sacred scriptures. His repeated statements that his lectures always focused on racial peace and his opposition to terrorism were evidence of this. Dinesh further claimed that Naik's ability to memorise and make connections between passages from Islamic, Christian, and Hindu scriptures is clear proof of his determination to uphold the idea of religious superiority in his lectures and Q&A sessions. It is asserted that Naik's notion of enforcing religious supremacy and his use of the scriptures to support his position amount to incitement of religious enmity. By undermining other people's beliefs, Naik is acting inexcusably and endangering religious unity in a multireligious society. According to the study, Naik misquoted the Vedas when he said, "Na Tasya Pratima Asti (There is no image for Him)" to imply that Hindu texts contradict the practice of idol worship and that a "Pratima" (similitude/idol) isn't God. He is perceived as being unaware of how the Vedas also recognise God in anything and everything, even the "Pratima". The criticism demonstrates that Naik's claim that he is preaching peace is untrue.

Zakir Naik has written a lot of books on comparative religion. Some of the books include: "Answers to Non-Muslims' Common Questions about Islam"; "Concept of God in Major Religions"; "Islam and Terrorism"; "Similarities between Hinduism and Islam"; "Qur'an and Modern Science - Compatible or Incompatible?"; "Who Have Some Knowledge about Islam";

“Answers to Common Questions about Islam By Non-Muslims”; “Christ (PBUH) In Islam”; “Is The Qur’an God’s Word?”; “Women’s Rights in Islam- Protected or Subjugated?”; “Al Qur’an - Should it be Read with Understanding?” etc. (Mustapha & Razak, 2019).

Mustapha and Razak (2019) further stated that for Naik’s more than twenty-five years of commitment in the field of Islamic propagation, Naik has garnered several accolades from governmental officials and famous Muslim academics. Many individuals from different nations, including the West, South Africa, the Middle East, the Indian Subcontinent, Asia, and China, were inspired by his public talks, collection of writings, and participation in discussions. Between 2009 and 2015, Naik was ranked in the “100 Most Powerful Indians” list published by Indian Express, the “Top 10 Spiritual Gurus of India”, and the “Top 70 list of the 500 Most Influential Muslims in the World” for his crowd-drawing public lectures and popularity as a dynamic personality in the Muslim world. From 2000 to 2015, Naik received numerous awards from the state for his achievements and contributions in the fields of Da’wah, Comparative Religion, Islamic Personality, outstanding service to Islam, education, and philanthropy; significant service and contribution to the development of Islam; and voluntary service for the cause of Islam on a global scale.

Naik’s greatest intellectual accomplishment was receiving an Honorary Doctorate “Doctor of Humane Letters” (Honoris Causa) from the Vice Chancellor of the University of The Gambia in recognition of his outstanding contribution and dissemination of knowledge in promoting research and delivering community services internationally (King Faisal Prize, 2015).

Similar to his popularity at the talks, Naik is equally well-known online. His Facebook page has gained more than eight million likes, making him the most popular Muslim English speaker. Tom Pickett, vice president of YouTube, deemed Naik “amazing” because of his “likes” and “popularity” on YouTube. His Peace TV Network has also gotten positive feedback since its start in January 2006. His English, Urdu, Bangla, and Chinese-broadcast television presentations became the most-viewed religious programmes in the world (Sadouni, 2013).

As a result of Dr. Zakir Naik’s popularity, people from all over the globe, Muslims and non-Muslims always attend his public lectures in their numbers. A large number of them also interact with him during the Q&A sessions than they do to any Muslim preacher in the world. It is, therefore, against this backdrop that I chose to investigate the choice of politeness and impoliteness strategies employed by the interlocutors in their interactions in this discourse exchange.

Data Collection Procedure

To obtain the data for the study, I collected videos from the internet, specifically, public lectures by preachers from IRF. Videos of public lectures that come with Q&A sessions that have naturally-occurring interactions among interlocutors were selected. Public lectures that were given in English by Dr. Zakir Naik from 2005 to date were further considered. Initially, twenty videos were downloaded. From the number, five (5) were selected for the analysis. From the five (5), I realized that there was much saturation in the data. I, therefore, settled on three (3) videos for the analysis.

Scholars like Eelen (2001) emphasise how naturally-occurring data has proven useful in the study of politeness and impoliteness. She claims that, since elicited evaluations and/or experimental settings introduce specific social aspects and motivations that warrant their classification as distinct social practises, examples of actual im/politeness evaluations must come from natural settings and occur spontaneously due to the contextual connectedness and argumentativity of politeness. This suggests that real-world, spontaneous dialogue data is necessary. This the reason why I relied on the naturally-occurring data for this study.

Data Analytical Procedure

Firstly, the videos that were selected were watched several times and properly transcribed, using the Jeffersonian Transcription Notation. However, only symbols that are relevant to the study were used. I employed the service of a colleague to watch the videos and compare them to the transcript in order to verify the accuracy of the transcription. Errors in the initial transcriptions were identified and fixed, and prior omissions were addressed. Following the transcription of the data, I moved on to the data treatment. The data were then further arranged, codified and analyzed. The codes were generated in the perspective of the videos that were sampled for the analysis as VA01, VA02...; VB01, VB02... and VC01, VC02...for video 1, video 2 and video 3, respectively. The politeness strategies were labelled as: Positive Politeness (PP), Negative Politeness (NP), Bald-on-Record (BP), and Off-Record Politeness (OP) for Brown and Levinson's (1987) politeness model. Culpeper's impoliteness strategies were labelled as: Bald on-Record Impoliteness (BI), Positive Impoliteness (PI), Negative Impoliteness (NI), Off-

Record Impoliteness (OI), Sarcasm/ Mock Politeness (SP) and Withhold Politeness (WP).

First, I used the Brown and Levinson's (1987) politeness model to identify the politeness strategies employed in the Q&A sessions. The utterances were classified and explained based on Brown and Levinson's (1987) politeness strategies and sub-strategies. This was followed by an analysis of the various kinds of impoliteness strategies employed through the lenses of the Culpeper's (1996) impoliteness model. The utterances were again categorized and discussed in relation to Culpeper's (1996) impoliteness strategies and sub-strategies. I described the excerpts on the instances of politeness and impoliteness that are presented in the study.

Inter-rater Reliability

Since I am a Muslim student who is undertaking this research in Islamic religious discourse, my religious affiliation might have influenced the way I classified the data for the study. To deal with this, I employed the services of two of my colleagues, male and female, who are non-Muslims, to carefully study the theories used for this study and to categorize the data into im/politeness strategies suggested by the theories. The male counterpart came out with an inter-rater reliability of 93%, while the female colleague came out with 92%. This, therefore, informed me that the categorization of the data was not influenced much by my religious background.

Limitations

Limitations to the study were eminent in the transcription of the data. The transcription of the data from videos to written text was tedious. Most of the videos were very long (2 hours 50 minutes for V1; 1 hour 50 minutes for

V2 and 50 minutes for V3); therefore, a lot of time was spent on watching the videos several times in order to get the transcription right. Besides, the preacher and most of the questioners are non-native speakers of English and hence used an unfamiliar accent that was very difficult to be understood. As a result, I had to carefully listen to some of the utterances over and over before they were understood and transcribed. I spent a lot of time to get the transcription right so that the data was not affected by these challenges.

Summary of Chapter Three

This chapter discussed the methodology used in the study. The chapter began by providing an overview of the research design, which is mainly the qualitative method. The report then discussed the nature of the data, including data size and sampling method. The setting of the study, that is, the IRF, the Q&A session, and the biography of the preacher (Dr. Zakir Naik), were also discussed. In addition, the technique for data collection was described. The chapter concluded by describing the technique for analysing the data.

CHAPTER FOUR

RESULTS AND DISCUSSION

This chapter presents the results and discussion of the findings on the politeness and impoliteness strategies employed in the Q&A sessions of Dr. Zakir Naik's Islamic public lectures. The chapter is divided into three sections in relation to the research questions that this study sought to answer. The first section presents the findings and discussion in relation to research question one, namely, the politeness strategies and supra-strategies as suggested by Brown and Levinson (1987) that are employed by interlocutors in the Q&A sessions of Islamic public lectures. The second section entails findings and discussion on the impoliteness strategies and supra-strategies proposed by Culpeper (1996) that are employed by interlocutors in the Q&A sessions of Islamic public lectures. Finally, Section 3 discusses how the choice of politeness and impoliteness strategies mark power (P), rank (R) and distance (D) in the Q&A sessions of Islamic public lectures.

Politeness

This section of the chapter presents the findings and discussion on the first research question which sought to investigate the politeness strategies that are used during Q&A sessions of Islamic public lectures. The results are presented below:

Positive Politeness (PP)

Positive politeness strategies that are utterances utilised as a form of metaphorical extension of closeness, implying a limited extent of shared interests or common ground even between strangers who consider themselves

to be somewhat similar for the purposes of the conversation. For the same reason, Positive Politeness practices can be applied generally as a social accelerator, with S using them as a sign that he wants to “get closer” to H rather than just for FTA reparation (Brown & Levinson, 1987). The sub-strategies employed under Positive politeness are discussed below:

Notice, attend to H (his interest, wants, needs, goods)

Notice, attend to H (his interest, wants, needs, goods) according to Brown and Levinson (1987), is that S should pay attention to certain characteristics of H’s condition (noticeable changes, remarkable possessions, anything that looks as though H would want S to notice and approve of it). Another part of the “notice” output is that S should notice signal that he is not embarrassed by H when H commits an FTA against himself (a breakdown of body control, or any faux pas).

Extracts:

- a. M: We would like to thank our audience (.) Jazaakumul Laah khairan for being such a wonderful audience (0.2) with so much patience you have getting on sitting (VB01)
- b. P: Alhamdulillah Lah (.) I really appreciate the love of the people of Dubai for the number of people that have gathered here in such large numbers (VA01)
- c. P: Keeping in mind that Brother Musah Sarantonio said that we prefer giving first preference to the non-Muslims to ask any questions (.) because today the non-Muslims are our guest of honour (VA05)

d. P: Our beloved Muhammad *solla Laahu alaihi wa sallam* said that (.) once a person accepts Islam (.) his previous sins are washed away (.) In *shaa Allah* (VA10)

e. Q: Dr. Zakir Naik (0.2) it's been a long time since I see you (0.2) I come personally with my whole family (.) they want to see you live (0.2) I'm from Benin we want to see you live (.) *Maa shaa Allah* (.) always watching you on TV (VC01)

In excerpt above, all the interlocutors employed the sub-strategy 1, that is, “Notice, attend to H (his interest, wants, needs, goods)” of Positive politeness in various ways. For instance, in VB01, the moderator described the audience as a “wonderful audience” for their comportment and patience. These words from the moderator would motivate the audience to keep on with the Q&A session that came after some hours of listening to the public lecture, as their kind gesture has been noticed and approved by the moderator. In the same way, the preacher in VA01 appreciated “the love of the people of Dubai” for having attended the programme in such numbers to listen to his preaching. It is out of love that the people of Dubai did not only warmly receive the preacher but also attend the programme in large numbers to listen to him.

In VA05, the preacher reiterated the announcement made by the moderator that non-Muslims will be given the first opportunity to ask all their questions before the Muslims do. The preacher created a conducive and welcoming atmosphere for the non-Muslims by referring to them as their “guests of honour”. This privilege given to the non-Muslims makes them (the non-Muslims) feel at ease to pose their questions to the preacher without any difficulties or restrictions.

In VA10, a lady who accepted Islam asked whether the previous sins she committed by downgrading and blaspheming the preacher and Islam when she was a non-Muslim would be forgiven or not. The preacher assured her with the saying of the prophet Muhammad that any non-Muslim who accepts Islam, regardless of the number of sins he or she committed in the past, would be forgiven. This assurance from the preacher means that he noticed the “want” of the questioner, that is, forgiveness of her past sins, and therefore did just that.

The questioner in VC01 informs the preacher that he has travelled with his whole family all the way from Benin to Malaysia just to see him (the preacher) live. This informs the preacher how much he means to the questioner, who has had to spend a lot of money to just see him physically. In this regard, the preacher will be very pleased, as the questioner has noticed how important the preacher is to him and his family.

This politeness strategy has been found to be one of the most used by interlocutors in earlier studies on politeness in different discourse communities, such as Islamic discourse (Al-Khatib, 2012; Hassan, 2016; Jewad, Ghabanchi & Ghazanfari, 2020; Abbas & Mayuuf, 2021) and in cultures (Shigemitsu, 2013; Torres, 2020). This strategy is mostly employed because all speakers in any discourse exchange want to be persuasive enough to get the attention of their listeners, thereby attending to their interests.

Exaggerate (interest, approval, sympathy with H)

“Exaggerate (interest, approval, sympathy with H)” is that intensifying modifiers are frequently used in conjunction with increased intonation, stress, and other prosody elements to achieve this (Brown & Levinson, 1987). This

means that utterances made by interlocutors are done with heightened emotions out of excitement or amusement.

Extracts:

a. Q: Of all the scholars I've ever watched on you tube (.) you're the most rational (.) logical and easy to understand scholar that I've ever come across in my life (VA31)

b. P: The brother has asked a very good question (.) a very intellectual question (0.3) it is a very good question (VA32)

All of the examples in the excerpt are instances in the data where the interlocutors employed "exaggerate" as a Positive Politeness sub-strategy 2.

In VA31, the questioner exaggerated his opinion about the preacher by describing him as the "most rational, logical and easy to understand scholar" that he has ever met in his entire life. The questioner said this by using the modifier "most" to exaggerate the extent to which he rates the preacher's logic and rationality. In VA32, the preacher with heightened emotion also describes the question posed by the questioner as being "very good" and "very intellectual". The preacher, too, used the degree word "very" in three instances to describe the question posed by the questioner.

This strategy was found to have been used by God in His communication with some selected prophets in Hassan (2016)'s study.

Intensify interest to H

Another option for S to let H know that he shares some of his desires is to increase the interest in his own (S's) contributions to the conversation by "creating a good tale" (Brown & Levinson, 1987, p. 106). This can be achieved, for instance, by employing the "vivid present"; this is a common

element of talks with a positive attitude since it makes the events being described more interesting to him on an emotional level.

Extracts:

- a. P: Brother (.) you asked a very good question (VA09)
- b. P: The brother has asked a very important question (.) a very relevant question that today (.) we find that in many of the Muslim countries (.) we find that there are wars and Muslims have been killed (VC03)

In VA09 and VC03 above, the preacher employed sub-strategy 3: “Intensify interest in H” of Positive politeness. The preacher intensified the interest of the questioners by describing their questions as being “very good”, “very relevant” and “very important”. In most of the Q&A sessions, questioners are expected to ask questions that are relevant to the topic. Some questions are usually disallowed if they are seen to be irrelevant to the topic on which the lecture was based. But in this case, the interests of the questioners are intensified as their questions have been considered to be very good, important, and relevant to the topic under discussion. Ummah (2018) also discovered in her study that Yusuf Estes employed “very good questions” to describe the questions that were short and straight to the point. Similarly, Abbas and Mayuuf (2021), Al-Khatib (2012) and Hassan (2016) also found this strategy to have been used by God to acknowledge the good works of Mankind.

Use of in-group identity markers

“Use of in-group identity markers” as a positive politeness sub-strategy four is divided into two: “use of address forms” and “use of in-group language

or dialect”. With the former, Brown and Levinson (1987) aver that S can imply that they share anything in common with H by expressing their membership in the group in any of the countless ways that exist. These include in-group usages of address forms, of language or dialect. “Use of in-group language or dialect”, on the other hand, is any change from one language to another in a community when there are two or more such codes in the linguistic repertoire is referred to as code-switching.

Extracts:

- a. Q: The first question is (.) brother I’ve been errh listening to your videos you know (.) in you tube (.) you were talking about Holy Spirit (VC04)
- b. P: Brother (.) if I heard your question correctly you said you want accept Islam and you want to know what is a true Muslim (VA11)
- c. Q: My question is brother (.) my respected brother Zakir...(VC02)
- d. Q: Greetings to you Dr. Zakir Naik (.) and all my brothers and sisters here in the name of our lord creator (VA19)
- e. Q: ((speaks Hindi)) (VB02)
P: ((code switches to Hindi))
- f. Q: Salaam alaikum ((speaks Hindi)) I am a Hindu ((speaks Hindi)) I am diploma engineering (VA35)

From the data, it is observed that the address forms “brother”, “my respected brother”, and “sister” are the most common terms used by all interlocutors to address one another, despite the fact that they are all from different cultural backgrounds and are not related by blood. As highlighted in VC04, VA11, VC02, VA19, VB02 and VA35, all the interlocutors used the

said address forms. It is observed that the address forms were profusely used mostly by the preacher and those questioners who are Indians. This is as a result of the influence of the Indian cultural background of the interlocutors. This confirms the assertion of Valentine (1996) that address/reference phrases and kinship forms are markers used in Indian languages to establish a speaker-hearer relation, identify underlying Indian rules of acceptability, and forecast social expectations and conduct related to those expectations. Indian kinship terminology like *chaachii*, which means “aunt”, and *bhaaai*, which means “brother”, not only highlight the distinct social positions in terms of prestige, esteem, gender, and age of each participant, but also help the listener feel less threatened and build a good rapport with the speaker.

This finding is also similar to those of Nawaz, Hafeez, Shahbaz and Ahmad (2018) and Ummah (2018) who found the use of address forms by prophets in addressing their nations and Yusuf Estes in his Q&A session, respectively. However, this finding diverges from other studies on politeness in Islamic discourse (Abbas & Mayuuf, 2021; Al-Khatib, 2012; Hassan, 2016; Historiana, 2016) because their studies are based on the interaction between God and Man, in which there is no physical exchange of discourse between interlocutors. Besides, God is not human, and as such, He neither addresses nor is addressed with in-group usages of address forms that are only employed between human interlocutors.

In VB02 and VA35, the preacher and the questioners made use of “in-group identity language or dialect” through code-switching. Even though the Q&A session was done in English, some of the questioners who were Indians usually switched from English to Hindi as they shared a common cultural

background with the preacher. The preacher, on his part, showed solidarity by switching from English to Hindi to communicate with the questioners, even though he later translated their (the preacher and the questioners') conversations into English for the benefit of the large number of audiences who do not understand Hindi. This finding diverges from that of Ummah (2018) because the preacher in the study was an American while the interlocutors were Indonesians, hence, they did not share a common cultural background that would call for code-switching among interlocutors.

Seek agreement

“Seek agreement” is the fifth sub-strategy of Positive politeness. This strategy is also divided into two parts: “repetition” and “safe topics”. According to Brown and Levinson (1987), another distinctive strategy for establishing a connection with H is to look for areas where you can concur with him. To satisfy H's desire to be “right” or “corroborated” in his ideas, S can satisfy it by emphasising how much he agrees with H.

Extracts:

- a. P: I do agree with you (.) many people talk about peace (0.2) many countries talk about peace (.) they are talking about their personal material things (VA16)
- b. Q: Okay (.) yeah I got it (.) that is the answer (VA18)
- c. P: The brother has asked a very good question that why do you need a religion like Islam or any other religion (VB21)
- d. P: The brother asked a good question and gave an example that if you buy a car (.) a new car to find that something is missing (0.2) so with

this analogy (.) he said that today in the World there is no peace (VA17)

In VA16, the preacher agreed with the questioner's assertion that everyone is talking about peace. The preacher unequivocally said, "I do agree with you". This makes the questioner feel that he is right with what he said. In VA18, the questioner also agreed with the preacher that the answer he (the preacher) provided to the question was right. The questioner affirmed the correctness of the answer when the preacher asked whether the answer he provided to the question met the questioner's expectations.

This finding converges with those of Shigemitsu (2013) and Torres (2020) in the Japanese and Philippine contexts, respectively. Since Asian cultures are hearer-based, this strategy is usually employed by interlocutors to collaborate with one other in any speech situation.

In VB21 and VA17, the preacher made use of "repetition" as a sub-strategy under "seek agreement". According to Brown and Levinson (1987, p. 112), "Agreement may also be stressed by repeating part or all of what the preceding speaker has said, in a conversation." The preacher usually repeats or paraphrases the questions that are posed to him by the questioners. Repetition is usually done to demonstrate that the hearer understood or heard correctly what was said by the speaker. This is exactly what the preacher does to confirm the questions before he attempts to provide answers to them. This confirms the findings of Valentine (1996) that repeating comments is an appropriate sociocultural convention of India. Nevertheless, this findings differs from that of Ummah (2018), who found that the preacher (Yusuf

Estes), who is an American, preferred to go straight to answering the questions that were posed to him in the Q&A sessions.

Avoid disagreement

“Avoid disagreement” is divided into four categories as “token agreement”, “pseudo agreement”, “white lies” and “hedging opinions”. Token agreement was defined as the desire to agree or appear to agree with H leads also to techniques for claiming to agree; instances of “token agreement” by Brown and Levinson (1987). It is possible for speakers to manipulate their words in order to appear to agree or to conceal disagreement. For example, they might react to a previous statement with “Yes, but...” instead of saying “no” outright.

Extracts:

- a. Q: [Yeah (.) I got your question but] (VA23)
P: [you got my question] but you haven't given me an answer (0.2)
when Jonah was thrown overboard was he dead or alive
- b. Q: I appreciate your effort in [answering but] (VA26)
- c. Q: Well:: it is out of my question [so if you can] (VA27)
P: [I'm giving you] an answer to your question (.) I'm answering your question
- d. Q: Well (.) I'm pretty not sure with [that] (VA29)

In VA23, the questioner utilised “token” agreement in response to the counter-questions that were posed to him by the preacher. Just as Brown and Levinson (1987) explained, the questioner in this discourse exchange tried as much as he could to avoid disagreement with the preacher, although he was not convinced that the preacher was addressing the question as expected. The

questioner made use of token agreement at the beginning of the utterance in and VA26 but later disagreed with the preacher through the use of discourse markers such as “but”. However, in and VA27 the questioner utilised discourse markers, “well”, and “pretty not sure” at the beginning of the utterances to appear to have agreed with the preacher on the surface, but in reality, he did not agree with him.

Joke

“Joke” is classified as Sub-strategy 7 of Positive politeness by Brown and Levinson (1987). Jokes can be used to emphasise a shared background or set of beliefs because they are founded on mutually shared information and ideals. To put H “at ease,” jokes are a fundamental positive-politeness method. For instance, in reaction to a faux pas made by H, S might jest or a joke could downplay the request for an FTA (Brown & Levinson, 1987).

Extracts:

P: I hope no one is bribing you

Q: No (hhhhh)

P: Because (.) in India when after many people accept Islam the CID the police go to ask them (.) how much dollars did Dr. Zakir give you

(0.2) I tell them I have given them currency of Akhira ((hereafter))

(0.2) currency of Akhira that is accepted (VA35)

In VA35, the preacher employed “jokes” under Positive politeness. A joke is a politeness strategy that is usually employed by speakers to mitigate the threat that their utterances are likely to pose on listeners’ faces. In the Q&A session, the preacher mostly interrogates any person who wants to accept Islam to find out whether they are doing so willingly or otherwise. This

is done in fulfilment of the saying in the Qur'an (2:256) that, "There is no compulsion in religion..." The preacher, Dr. Zakir, has series of questions that he usually poses to people who want to accept Islam, but in this case, he deviated from the norm by jokingly asking the questioner if she was bribed to accept Islam. The questioner answered in the negative with a laugh. To further mitigate the threat on the questioner's face, the preacher explained how people who accept Islam in his country, India, are interrogated by the security as to whether they have been bribed to accept Islam or not. This explanation provoked a lot of laughter among the audience.

Torres (2020) and Ummah (2018) found in their studies that powerful speakers usually employ "joking" as a strategy to minimize the distance between them and the hearers. However, this strategy was not found in studies on politeness in other Islamic discourses such as Abbas and Mayuuf (2021), Ghada (2016), Hassan (2016), Karim (2018) because the communication the Qur'an and those of Friday sermons are considered to be very formal and do not give room for jokes.

Offer, promise

Brown and Levinson (1987) classified "offer" and "promise" as Sub-strategy 10 of Positive politeness strategy. This strategy is explained by Brown and Levinson (1987) that S may decide to emphasise his cooperation with H in another way in order to counteract the possible threat posed by some FTAs. He might, in other words, assert that anything H wants, S wants for him and will work to get it (within a given field of importance). Offers and pledges are a natural result of using this tactic; even if they are untrue, they show S's sincere desire to fulfil H's needs on the surface.

Extracts:

- a. P: [I'm helping you] (VB14)
- b. P: Today when you go back home (.) type () and try and read the translation and tomorrow come again we're having a question and answer session nine (.) o'clock and then I will give you the first opportunity (VB16)

In Excerpt 8 (a), the preacher, in an attempt to convince the questioner to accept Islam as a way of life, realised that his request was a potential threat to the face of the questioner. The preacher then mitigates the threat by trying to convince the questioner that he (the preacher) is helping the questioner get the best of this world and the hereafter.

In Excerpt 8 (b), the preacher made use of “promise” as a politeness strategy. The preacher recommended some references to the questioner to go and research and have a better understanding of the question he posed to the preacher. The preacher then promised to give the questioner the first opportunity to ask his question during the Q&A session the next day.

Be optimistic**Extracts:**

- a. Q: I hope you forgive me (VA12)
- b. P: I hope that answers your question (VB20)

Another Positive politeness sub-strategy that was found is “be optimistic”. In VA12, a lady who had accepted Islam not long ago, before she posed her question, informed the preacher about how much she hated, downgraded and defamed the preacher and Islam when she was a non-Muslim. As a result, she apologised and asked for forgiveness from him. The preacher forgave her and

even assured her by quoting the prophet Muhammad that all her previous sins were forgiven. Before the lady left the microphone after her question had been answered, she said that she was optimistic that the preacher had forgiven her.

In VB20, as has been the norm for the preacher, he said he hoped the answer he had given met the expectations of the questioner. This is what he always does to make sure that questioners have no doubt in their minds after their questions have been addressed. Questioners who are still skeptical about the answers given by the preacher are given the opportunity to pose follow-up questions to seek clarity. This strategy can also be argued to be driven by the cultural background of the preacher as Valentine (1996) found in her study that: “In a hearer-based culture such as India, speakers avoid appearing emphatic or sure of their views; they want to allow the hearer options.” This explains why the preacher is not emphatic that he has provided the right answer to the question asked. He gives room for the questioner to confirm the answer or seek more clarification if they are not satisfied. Shigemitsu (2013) also found that in the Japanese context interlocutors employ “be optimistic” to collaborate with each other even when they differed in opinions and even during the argument.

Give gifts to H (goods, sympathy, understanding, cooperation)

“Give gifts to H (goods, sympathy, understanding, cooperation)” is classified as the Sub-strategy 15 of Positive politeness. “Gifts” in this strategy, according to Brown and Levinson (1987) are not limited to only material, but spiritual gifts as well. Brown and Levinson posit that by really fulfilling some of H’s wants, S may partially satisfy H’s positive-face wish (that S want H’s wants). As a result, we have the traditional gesture of positive politeness that

is gift-giving. This includes both material gifts (which show that S is aware of some of H's wants and wants to fulfil them) and human-relations wants, such as the desire to be liked, admired, cared about, understood, listened to, and so on (Brown and Levinson, 1987).

Extracts:

- a. P: I'll like to give a translation of the copy of the Quran (0.3) I request the volunteers if they can get me some copies of the Quran (VB04)
- b. P: I pray to Allah subhanahu wa ta-aalaa (.) may He give you more hidaaya ((guidance)) and may He grant you Jannah ((paradise)) (VB03)
- c. A big thank you to Dr Zakir (0.2) may Allah reward you and keep you safe (VA40)
- d. Q: God bless you (VC14)
- e. P: I pray to Allah subhaanahu wa ta-aalaa to make you like Hadrat Umar Radia Allah anhu (VC05)

In the extracts above, all the interlocutors, the preacher, the moderator and the questioners utilized giving gift in different ways. For example, in VB04, the preacher gives the translation of the Qur'an to a questioner who had just converted to Islam. This gift is a tangible one that will help the questioner to learn more about Islam.

In VB03, the preacher prayed for a questioner who had just accepted Islam. He prayed to Allah to guide the questioner more and give him good, not only in this world, but in the hereafter as well. Similarly, in VA40, the moderator prayed Allah should reward the preacher for his effort and also keep him safe from all kinds of calamities. Likewise, in VC14, the questioner

prays for blessings from God to the preacher for having spent time in answering his question. All these prayers are said in the fulfilment of the “human-relational wants” of interlocutors in that discourse exchange. This finding is similar to that of Karim (2018, p. 27) who discovered that Imams in Nigeria “...know that their congregations desire prayers; they often meet Imams privately and request Imams to pray for them. That was why the Imams gave this immaterial gift of prayers as positive politeness...”

In VC05 the preacher employed two strategies from the Positive politeness sub-strategy 15 in his utterance. Firstly, he prayed to Allah to make the questioner grow in faith to become like Hadrat Umar, who is a revered companion of the prophet Muhammad. This is a precious gift in the form of prayer, as every Muslim today would want to be like Umar, who is held in high esteem by Muslims. Secondly, the preacher used the Arabic politeness term, “Radia Allah anhu”, which literally means, “May the Almighty God be pleased with him”. This expression is used by Muslims when the name of one of the companions of Prophet Muhammad is mentioned. It is a form of prayer and a confirmation that those companions earned the pleasure of Allah through their assiduous assistance to Prophet Muhammad in conveying the message of Islam to humanity.

Negative Politeness (NP)

Negative Politeness is oriented toward satisfying the listener’s negative face. Brown and Levinson (1987, p.129) aver, “Negative politeness is a redressive action addressed to the addressee’s negative face.” This demonstrates the specificity and emphasis of Negative Politeness, which

serves the purpose of reducing the specific imposition that the FTA necessarily causes.

Question, hedge

“Hedges” are normally used when S does not want to presume or not to coerce H. A “hedge”, according to Brown and Levinson (1987), is a particle, word, or phrase that modifies the degree to which a predicate or noun phrase is a member of a set; it says of that membership that it is partial, or true only in certain respects, or that it is more true and complete than perhaps might be expected (note that this latter sense is an extension of the colloquial sense of “hedge”).

Extracts:

- a. Q: Well (.) I’m pretty not sure with [that] (VA32)
- b. Q: Technically no sir (VA33)

“Hedge” is another Negative politeness strategy that was employed in the Q&A sessions. In VA32, the preacher posed a counter-question to the questioner, which demanded a “yes” or “no” answer. To avoid the threat on the speaker’s face, the questioner did not state his opinion directly, which would be contrary to the expectation of the preacher. But rather, the questioner hedged by saying that he is “pretty not sure” about the answer.

In VA33, the questioner combined two Negative politeness strategies, that is, “hedge” and “give deference”. However, the most dominant one, “hedge”, will be discussed here. In this discourse exchange, the preacher again asked the questioner a question that demands a “yes” or “no” answer. The questioner, upon realising that a direct answer to the question would contradict his belief, decided to again hedge by using the word “technically” to indicate

that his answer to the preacher's question is based on the surface realisation of the analogy that the preacher gave but not the actual answer to the question. This finding is in line with that of Alhamidi, Purnanto and Djatmika (2021) and Shahbaz and Ahmad (2018) who discovered that prophets employed hedges when they were talking to their nations. This was done to avoid the FTA that direct languages had on the faces of their listeners, who were non-Muslims. Likewise, Edu-Buandoh (1999) also found Ghanaian participants in media panel discourse to use hedges to mitigate FTAs.

Be pessimistic

“Be pessimistic” which is categorized as Sub-strategy 3 of Negative politeness is explained by Brown and Levinson (1987) a way of using indirect requests that assert felicity conditions with a negated probability operator. This strategy responds to H's negative face by explicitly expressing doubt that the conditions for the appropriateness of S's speech act obtain. The fulfilment of this desire appears to be tied to how the subjunctive is used in English.

Extract:

Q: My question is (0.2) if I'm going temple (.) if for example if I am suffering something problem (.) if I am going temple if I pray for me (.) God will accept or not (0.2) this my question (.) could you explain (VA30)

In VA30 above, the questioner used “be pessimistic”, the questioner used the indirect request “could you” in his question to express doubt as to whether the preacher would answer the question or not, as the preacher is higher in rank in this discourse exchange. This choice of politeness strategy can be said to have been influenced by the power relations that exist between the questioner and

the preacher. This finding confirms the assertion of Valentine (1996, p. 295) that: "...when the speaker feels the need to elaborate on an issue, the relationship between the two interlocutors is unequal; in these cases, the younger the speaker and the more respect for the addressee, the less direct and confident the request."

Minimize the imposition

With this strategy, the interlocutors in any discourse exchange try as much as possible to reduce the weight of the FTAs on the hearers. The speakers tend to use some discourse markers which lighten the weight of their utterances on the listener(s).

Extracts:

- a. M: Now (0.3) please ensure that we follow the rules of the question and answer session (VB06)
- b. M: Kindly state your name and profession before you put forward your question (.) we start with the ladies' section (VC10)
- c. Q: So please (.) give us solution (0.2) that what we're supposed to do (0.3) we Muslims apart from me making du'a ((suplications)) (VC07)
- d. P: So please will you give the chance to the non-Muslim first in shaa Allah after they've exhausted their questions (.) In shaa Allah we'll take questions from the Muslims (VA02)
- e. P: I've asked the sister if she wants to accept Islam out of her free will and she said yes (VB10)
- f. P: Is there anyone forcing you to do so (VB11)

In the extracts above, all the interlocutors made requests that posed potential threats to the hearers' face. As a result, they employed politeness markers,

“please” and “kindly”, as force disambiguators to mitigate the threat the utterances pose to the negative face of the listeners. For instance, in VB06, the moderator of the programme has the responsibility of spelling out the rules governing the Q&A session. After he had spelt out the rules, he announced that everyone should be guided by them. Although it is the norm, he did so by using “please” to minimise the imposition of the rules on the hearers. Similarly, as part of the rules, each questioner is supposed to mention their name and profession before putting forward their questions. The moderator in VC10 again reminded the questioners about that rule by using the politeness marker “kindly” to mitigate the threat this rule may pose to the negative faces of the questioners.

In VC07, the questioner was perturbed as to why Muslims would be fighting one another as opposed to the assertion by the preacher that Islam is the solution for humanity. He then demanded that the preacher suggest a solution for the problems in the Muslim world. The questioner made this demand by also employing “please” to mitigate the threat of his demand on the face of the preacher.

In VA02, the preacher also made use of “please” to mitigate the threat of his utterance on the face of the questioner. It was stated at the beginning of the session that preference would be given to Muslims only after the questions of non-Muslims had been exhausted. Contrary to this, a Muslim lady happened to stand at the microphone to ask her question. The preacher then reminded her that she had to wait until all the questions from the non-Muslims were answered before she asked hers. The preacher knew this directive had a serious threat on the face of the Muslim lady who had stood in the queue for

so long and therefore mitigated it by the use of “please”. This finding is similar to Edu-Buandoh (1999) and Thompson and Agyekum (2016) who found “please” to be one of the lexical items that show politeness in Ghanaian culture. Anderson (2014) also discovered “please” and “kindly” as lexical politeness markers that are frequently used since they follow Ghanaian language rules for requests. Valentine (1996) also found that although the use of “please” and “thank you” are relatively rare in Indian social context, it is mostly use in Westernized settings.

In VB10 and VB11, the preacher did not want to coerce the questioner into accepting Islam. He gave room for the questioner to make the choice out of free will. He does this by asking each person who wants to accept Islam a series of questions to make sure that they are doing so of their own free will. This falls under strategy four, “minimize the imposition”, of Negative politeness. Brown and Levinson (1987, p. 172) opined: “... negative-face redress may be made by avoiding coercing H’s response, and this may be done on the one hand by explicitly giving him the option not to do the act A.” This choice of strategy can be said to have been influenced by both the cultural and religious background of the preacher. With the cultural background, Valentine (1996, p. 296) posited: “The Indian system is more hearer-based so speakers lay more emphasis on being less forceful in agreeing/disagreeing...” The religious background on the other hand, is a commandment from the Qur’an (2: 256), “There is no compulsion in religion...”

Be conventionally indirect

With this strategy, a speaker is confronted with two competing tensions: the urge to be on the record and the need to provide H an “out” by

being indirect. This problem is resolved in this instance by compromised conventional indirectness, the use of words and phrases that, as a result of conventionalization, have meanings that are distinct from their literal meanings in the context in which they are used. By doing so, the statement is made public and the speaker expresses a desire to remain anonymous, that is, to have conveyed the same thing indirectly (Brown & Levinson, 1987).

Extracts:

- a. P: [Please brother] (.) do you want to listen to the answer or not (VB17)
- b. Q: The man has been followed the Hindu religion and she and her family are not comfortable regarding she married to a Hindu (0.2) now can you put some light on this because she is very confused (VB19)

In the extracts above, the interlocutors employed indirectness in different ways in their interactions. For instance, in VB17, the preacher used an indirect means to tell the questioner to listen to the answer that he (the preacher) was giving to the question. The questioner posed a question to the preacher, and in the process of answering, the questioner was interrupting the preacher. The preacher did not want to command the questioner to stop interrupting and listen to the answer, but rather did so by indirectly asking the questioner if he was willing to listen to the answer or not, with the hope that the questioner would listen to the answer. This kind of indirectness is referred to as “propositional content condition (H will do A)” by Brown and Levinson (1987, p. 137).

In VB19, the questioner needed to know the rule in Islam regarding her friend, who is a Muslim lady but is married to a non-Muslim (a Hindu).

Instead of asking the question about the ruling directly, she chose to be indirect by asking the preacher if he could shed light on the issue. In this case, the questioner was optimistic that the preacher would be able to address the issue as expected. Brown and Levinson (1987, p. 137) termed this kind of indirectness a preparatory condition (H will be able to A). This politeness strategy confirms the assertion of Valentine (1996) Indian systems are hearer-based, so they do not always want to impose on the hearer. Likewise, Nawaz, Hafeez, Shahbaz and Ahmad (2018) in their study, found the prophets of God to have employed this strategy when conversing with their nations. This was done to avoid the threat on the hearers' faces.

Give deference

With "Give deference", Brown and Levinson (1987) assert that there are two sides to the coin in the implementation of deference: one in which S humbles and abases himself, and another where S lifts H (pays him positive face of a particular sort, namely that which meets H's need to be treated as superior). What is implied in both instances is that H has a greater social position than S.

Extracts:

- a. Q: My question SIR is (.) according to Islam both Jesus and Muhammad were prophets but prophet Isa besides his miracles had an unnatural birth and never died according to Islam (VA20)
- b. Q: Thank you (VC15)
- c. Q: Thank you Doctor Zakir for everything (VA10)

- d. Q: Really Doctor (.) thank you very much for the clarification (.) errh at least with that in mind (.) I've really acknowledged Islam as a learning institution (VA14)
- e. M: May Allah reward our dear sheikh (VA40)

“Giving deference”, the fifth strategy of Negative politeness has been profusely employed by interlocutors in the Q & A sessions as highlighted in the extracts above.

Just as Brown and Levinson posited, in VA20, the questioner used the politeness marker “sir” as a sign of deference to address the preacher. This is the result of the preacher being considered to be of high rank because of the knowledge that he possesses as a scholar of Islam and comparative studies. In VC15 and VA10, the questioners used the politeness marker “thank you” as a sign of appreciation to the preacher for having had time to attend to their questions. Apart from the “thank you” used, the honorific term “Doctor” and the Islamic honorific term “Sheikh” were also used to address the preacher. The preacher is a medical doctor by professional training; therefore, the questioners saved the negative face of the preacher by addressing him with his professional title, “Dr”. “Sheikh” on the hand, is an Arabic word which means “An elderly man”. This “Sheikh” is used and an Islamic honorific term to address Muslim scholars, regardless of their age.

These findings converge with that of Torres (2020) who found in his data that deference term “Sir” was employed by interlocutors in the Philippian interactional context. Conformably, Edu-Buandoh (1999) found that Ghanaian media panelists used reference terms such as “Sir”, “Mr.”, “Dr.” to address one another. It was also discovered from the study that interlocutors used

“thank you” to show appreciation when they were given the opportunity to speak. Similarly, Ummah (2018) discovered that interlocutors in the Q&A sessions of Yusuf Estes made use of “thank you” when they were given the opportunity to speak. She also found the Arabic term “Shyeikh” to have been used to show deference to the preacher.

Apologize

“Apologize” is the sixth strategy of Negative politeness as suggested by Brown and Levinson (1987). The speaker can partially remedy the situation by expressing his reluctance to affect H’s unpleasant face by apologising for conducting an FTA (Brown & Levinson, 1987, p. 187). Brown and Levinson suggested that there are, at least, four ways of employing “apology” as Negative politeness strategy: “Admit the impingement”, “indicate reluctance”, “give overwhelming reasons” and “beg forgiveness”.

Extracts:

- a. Q: I am a student (0.2) and to Dr. Zakir Naik that (0.3) first of all I’m sorry (0.3) because you are the person I hated the most a few years back (0.2) before I became a Muslim (.) I really don’t like you (.) I really hate you and when any of my friends try to praise you I will make sure I downgrade you (0.4) my question to you today is (.) despite of all this kind of hatred I did towards you (.) how do you continue doing this da’awah ((preaching)) to the entire nation (.) people and everyone (0.3) and one more thing (0.2) Dr. Zakir (.) I would like to sincerely say I’m sorry for all the hatred in the past (VC07)
- b. Q: Sorry for interrupting (0.2) one more question (VB19)

c. Q: Alright go ahead (.) sorry (.) sure go ahead (VB40)

From the data, two of these types of apologizing have been identified. In VC07, the questioner employed “beg forgiveness” as a strategy to apologize to the preacher. Brown and Levinson (1987, p. 189) observe that, “S may beg H’s forgiveness, or at least ask for ‘acquittal’ — that is, that H should cancel the debt implicit in the FTA...” As indicated in that extract, the questioner is a lady who, before she accepted Islam, used to defame the preacher and Islam. She then realized her mistakes after she became a Muslim and, therefore, seek forgiveness from the preacher. She used the apologetic expression, “I’m sorry” twice before she posed her question in order to “cancel the debt” which is the “sins” she committed by hating the preacher and Islam as a whole. This finding corresponds with that of Ogiermann (2012) who discovered that Polish use apologies “in order to restore the hearer’s face damaged by the offence, the speaker performs a speech act which is costly to his or her own face.” (p. 31). Torres (2020) also found that interlocutors in the Philippian context use “I’m sorry” to apologize to save the face of the hearer. Jewad, Ghabanchi and Ghazanfari (2020) also discovered that interlocutors in the Chapter of Yusuf of the Qur’an employed apologies whenever they did FTA in their interactions since humans make errors and strive to condemn themselves while praising God and the prophets to convey their contrition.

In VB19 and VA40, the questioners used the “admit the impingement” strategy. In VB19, the questioner wanted to ask another question as opposed to the one that had been answered already by the preacher. Before the beginning of the session, the moderator made it clear, among other rules, that everyone should ask one question at a time. As a result, the questioner realised that

asking another question after the first one has been answered is an infringement on the rule. He, therefore, admitted the impingement by apologising for it. But because the questioner is a non-native speaker of English, he said “sorry for interrupting” instead of “sorry to ask another question”. This finding is in line with that of Edu-Buandoh (1999) and Ummah (2018), who found Ghanaian media panelists and the Q&A session of Yusuf Estes, respectively, to have employed “I’m sorry” when any speaker intended to impose on the listener.

Likewise, VA40, when the preacher was answering a question, the questioner interrupted him severally in that course. The preacher had to remind the questioner that he (the questioner) had to first listen to the answer given to his question before a follow-up question or anything of that sort could be done by the questioner. He then realised his mistake and apologised for breaking one of the rules that were set to ensure the smooth running of the Q&A session.

Bald on-Record (BP)

The Bald on-Record strategy does nothing to minimize threats to the hearer’s ‘face.’ Brown and Levinson (1987) assume that a situation requiring maximum efficiency justifies the use of Bald on-Record strategies, which focus on clarity and efficiency, conform to Grice’s maxims, and pay attention to face. According to Brown and Levinson (1987, p. 95), “In general, whenever *S* wants to do the FTA with maximum efficiency more than he wants to satisfy *H*’s face, even to any degree, he will choose the bald-on-record strategy.”

Being Direct

Brown and Levinson (1987) suggest that interlocutors are being direct where maximum efficiency is crucial and S and H are both aware of this, there is no need for face repair. Additionally, obtaining justice would actually make the matter less urgent if there is a high level of urgency or despair. Another group of situations where non-redress happens is when S wants to satisfy H but cannot do so either H is unwilling to cooperate or S is powerful and does not fear retaliation. Or, if doing the FTA is primarily in H's interest that is where non-minimization is likely to happen. Then, by performing the FTA, S communicates that he does care about H (and, hence, about H's positive face), necessitating the lack of a need for redress. As a result, empathetic counsel or cautions may be baldly on record.

Extracts:

- a. M: Are there any non-Muslims that would like to ask a question (0.2)
... (VA04)
- b. M: Yes go ahead (VA06)
- c. Q: I don't want to answer (VA22)
- d. Q: I don't see the point in robbing others (VA13)

In the extracts above, all the interlocutors employed directness without any redress in their utterances. In VA04, the moderator asked a direct question to find out if there were any non-Muslims who would like to ask questions. As part of his duties, the moderator chooses, in a rotational order those who should ask their questions. Asking the direct question threatens the face of the Muslims in the audience, especially those who are in the queue and would want to be given the opportunity to ask their questions. Similarly, VA06, the

moderator asked the questioner to go ahead with her question. All these were done directly without any redress, as these suggestions were in favour of the questioners.

In VA22, the preacher asked the questioner a counter-question that the questioner felt was not related to his question. The preacher, upon further persistence, was directly answered by the questioner without redress that he (the questioner) was not ready to answer the question. Likewise, in VA13, the questioner wanted to know whether or not to continue following his friends, even though they are not good practicing Muslims. The preacher then asked him a counter-question to find out if the questioner would start robbing because his friends are robbers. With this, he answered directly, without any redress for face, that he does not see any point in robbing others. By using “does not see the point”, he directly threatens the face of the preacher and questions his intelligence. Ummah (2018) found Yusuf Estes to have employed directness in communication as a result of his rank in that discourse exchange. But in this study, the direct method was employed by questioners, who are considered to be lower in rank than the preacher.

Challenging

“Challenging”, as a Bald on Record strategy, is employed when an interlocutor (the speaker) demands the hearer to produce a proof to an utterance that was made by the hearer in a preceding talk exchange. This is done directly without any redress for the face of the hearer.

Extracts:

- a. P: I challenge you (.) you show me any verse in the Bible which says when Jonah was thrown he was dead and I'll accept Christianity (VA22)
- b. P: I challenge you (.) open the book of Jonah to where it says that Jonah was dead (VA25)
- c. P: Produce your proof if you're truthful (VB13)

“Challenging” as a sub-strategy of Bald on-record was used by the preacher, as shown in the extract above. In VA22, the preacher posed a counter question to the questioner about the situation of Jonah when he was thrown into the sea. The questioner answered that Jonah was dead when he was thrown into the sea. With this answer, the preacher challenged the questioner to prove his answer with a Biblical quotation. The preacher went further to promise that he would give up his faith as a Muslim and accept Christianity should the questioner prove his assertion from the Bible. Similarly, in VA25, the preacher continued to challenge the same questioner to prove from the Book of Jonah that Jonah was dead in the belly of the whale.

In VB13, a questioner accused the preacher that, throughout his lecture, he had been trying to compel people to accept Islam as the only true religion. With this allegation from the questioner, the preacher asked her to produce a proof to authenticate her claim if only she was speaking the truth. All the utterances in the extracts above, threatened the face of the hearer as they were done directly without any mitigation.

Request

Another strategy of the Bald on-record politeness is “request”. Asking for something from someone or asking someone to do something without any redress may be a threat to their faces, especially when the request is not in their best interest.

Extracts:

- a. P: I’ll request them to first mention your name and your profession so that I’ll be in a better position to reply to you (VA07)
- b. P: I request you to do more research on your Bible and to see my video cassette (.) similarities between Islam and Christianity (VB18)
- c. P: My request to you is whatever your parents command you to do (.) even if you don’t like it follow them (VB19)

In the extracts above, the preacher requested the questioners to do some actions which might not have been in their interests. For instance, in VA07, the preacher reminded the questioner about the rule that every questioner should mention his or her name and professions before putting forward their questions. This request may be intimidating, as it might not be every questioner would want their identity revealed. When someone asks a question without mentioning their name and profession, they will be reminded to do so before their question is attended to. There was an instance where a questioner mentioned his profession as a postmaster and then exclaimed, “My profession is nothing to be proud of and nothing to be ashamed of.” This clearly reveals that he would have preferred not to mention his profession if he had the chance.

Similarly, in VB18, the preacher requested a questioner who declined to accept Islam immediately to go and research the Bible and also watch some video cassettes of the preacher on the similarities between Islam and Christianity. This request indicates the questioner is not knowledgeable and does not have adequate information on the topic under discussion.

Last in VB19, a questioner who had just accepted Islam wanted to know what to do if her parents, who are Hindus, found out about her new faith. The preacher then requested that she always do whatever her parents command her to do, even if she dislikes it. This request directly threatens the face of the questioner as she is obliged to obey his parents willingly or unwillingly.

Ordering

Extracts:

- a. P: It's the question and answer time (.) you finished your question (.) the question is over (0.2) now listen to my answer (VC10)
- b. Q: Now you're telling something I have to [add] (VB08)
P: [Go behind] the line and [add]
- c. M: So remain seated everybody (VC12)

“Ordering” is another Bald on-record politeness sub-strategy employed in the Q&A session. In VC10, the preacher was interrupted by a questioner after the preacher had started answering the question. The preacher then ordered him to listen to the answer after he was done with his question. With the same instance in VB08, the questioner interrupted again and alleged that he wanted to add something for clarification. As has been the rule, the preacher ordered

him to go behind the line and queue again for another chance to add to whatever he wanted to.

The moderator in VC12 ordered the audience to remain seated for the session to continue. Towards the end of the Q&A session, for fear of missing their means of transportation, some people wanted to take their leave of the programme. As a result, the moderator then made a few announcements as to the exits and the trains that are available for the audience to use to their respective destinations. After the announcements, he ordered them to remain seated for the programme to continue.

Advising /giving suggestion

“Advising /giving suggestion” is a politeness strategy where the speaker cautions or tells the hearer what do in a given situation. This act of the speaker may or may not be in the interest of the hearer.

Extract:

P: ...and after that you read the message and guidance of the messenger and what was revealed to this messenger that is the Quran and Sahih Hadith (VB15)

In VB15, the preacher suggested to a questioner who wanted to know how he could become a good practicing Muslim. The preacher then suggested, among other things, that he should read the Qur’an and the sayings of Prophet Muhammad, that is, the Sahih Hadith.

Criticizing

It is the act of finding fault with someone’s actions. In a speech exchange, an interlocutor is criticised when he/she is blamed for the previous utterances he/she made in that speech situation.

Extract:

Q: The whole thing is why are you judging people by defining them in terms of Islamic religion alone (.) and what the purpose in life is only in terms of Islam (0.2) you know that there are differences in religion and you cannot just convert everyone (.) convert to Islam (.) converting people's viewpoints (.) [you know the differences] (VB21)

In VB21, a questioner criticises the preacher for trying to “convert everyone” to Islam by alleging that the true purpose of human life is to be a Muslim in order to worship God. The preacher is alleged to have said that the only purpose of life is to be grateful to the creator (God), and that the only way to show this gratitude is to be a Muslim. This allegation from the preacher incited the questioner to criticise him for being biased by not acknowledging other religions or other forms of worship aside from that of Islam.

Commanding

“Commanding” as a Sub-strategy of Bald on-Record Politeness is usually employed by superiors to direct their subordinates to perform an act. This is usually done without any regard for face accompanied by some prosodic features to demonstrate the power relations between the interlocutors.

Extract:

P: SISTER SPEAK (VB22)

There was one instance in the data where the preacher employed “commanding” as a sub-strategy as illustrated in VB22 above. Even though the preacher used the Positive politeness address term, it does not suggest that it mitigated the face threat of the utterance. The address terms “sister” and “brother” are frequently used in the Q&A session because the preacher can

hardly address the questioners by their names; hence, he uses these address terms. In the excerpt above, the questioner accused the preacher of forcefully trying to convert people to Islam through his lecture. With this allegation, the preacher asked the questioner to prove it. The questioner was hesitant about proving her point, but the preacher commanded her to speak. In the utterance, the preacher said this with a shouted speech. Brown and Levinson (1987) suggest that prosodic features play a crucial role in politeness.

This strategy is usually utilised by interlocutors who are more powerful against hearers who are less powerful in a discourse exchange. This finding diverges from this finding in line with those of Al-Khatib (2012), Abbas and Mayuuf (2021) and Torres (2020) who discovered that interlocutors of high social rank mostly command their listeners in discourse exchanges. The finding is also against the Islamic principles governing conversations as posited by Ghuddah (2022) that raising your voice when speaking shows lack of regard for the hearer. He further states that speaking softly with people when conversing will help eliminate the misconception that Muslims are harsh and incompassionate.

Disagreement

Interlocutors employ “disagreement” as a Bald on-Record Politeness strategy when hearer fails to admit to an allegation made by the speaker. This is usually done straight forward without any redress to the face of the hearer.

Extracts:

- a. Q: No (.) the devil cannot deceive me (VA22)
- b. Q: [I’m] not trying to educate [anyone] (VB23)
- c. Q: I’m not beating around the bush (VB24)

In the data, there were also some instances where interlocutors employed “disagreement” as a strategy. In VA22, the preacher alleged that the devil was deceiving a questioner, who was reluctant to answer the counter-questions that the preacher posed to him. This happened because the questioner felt that the preacher was not addressing his question as he expected. As a result, he avoided most of the counter-questions. With this, the preacher alleged that it was the devil who was preventing the questioner from answering the questions. The questioner then disagreed, saying that the devil cannot deceive him.

In VB23 and VB24, the preacher requested the volunteers to put a questioner on the microphone so that she could educate the audience on the purpose of life. This “education” that the preacher was seeking was used ironically. Because the preacher knew well that the questioner did not claim to have knowledge of the subject under discussion, let alone the ability to educate anyone. The questioner then disagreed, saying that she was not trying to educate anyone. Similarly, in VB24, this same questioner was asked by the preacher to prove the allegation that she levelled against him that he was “throwing arrows in the air”. This questioner said she could not succumb to the pressure from the preacher but would rather do it her own way. The preacher then accused the questioner of beating around the bush because she could not provide any evidence to justify her allegation. The questioner then disagrees with the preacher’s assertion that she was beating around the bush.

Off Record Politeness (OP)

If a speaker wishes to conduct an FTA with the Off Record politeness, he must provide H some hints in the hopes that H would notice them and

understand what S really means (intends to say). The main tactic for accomplishing this is to violate one or more of the Gricean Maxims of good communication in order to create the possibility for conversational implicatures (Brown & Levinson, 1987). Some the sub-strategies that were discovered under this strategy include:

Give association clues

“Give association clues” is to state anything connected to the action that H is expected to perform, either by precedence in S-experience H’s or by shared knowledge independent of their interactional experience (Brown & Levinson, 1987, p. 215).

Extracts:

- a. Q: So my question is this (0.3) when you get to a company (.) let’s say you purchase a new car (.) you take this car on the road (.) you get to discover that that is something is missing from this car (.) let’s say the horn (.) you discover that is lacking (0.2) I don’t know in your mind what do you think (.) is it that they did not put the horn or something happen for that horn to just cease or what (.) I don’t know (0.3) relating it to the world in which we are in (0.2) I want to ask whether the world as a whole which was created by Almighty God (.) somebody who’s so powerful the most intelligent being in the world (0.2) he created a world (.) we got into it and we are today looking for peace peace peace (.) where did this peace go to (0.4) when the world was created by the most intelligent being on earth (.) is it that he made an error somewhere or we are looking for something that he did not want it to be in the world (VA04)

- b. I'll give an example about the car (0.2) do you know the new BMW car (.) the latest model (.) 2012 (.) the high model seven series or even the Mercedes (0.2) and it's a true story (0.4) one time with my friend (.) he told a friend that go and park my car (.) so when he went to the car he could not find the ignition key (0.2) so he phoned my friend and asked that where is the ignition key hole (0.2) we started to laugh (0.5) the new cars don't have ignition hole (.) it is latest technology (.) if the key come close to the car (.) automatically senses (.) if you push that button and starts (0.2) latest (.) so if you're outdated you may not know that there is no key hole required in the latest car (.) it is automatic (.) so you're searching for something (.) it is very close to him (.) he could not understand it because he did not know about it (0.3) so Allah subhaanahu wa ta-aalaa as far as peace is concerned the main source of peace is assalaam Allah subhanaahu wa ta-aalaa the creator that is the main source of peace (0.2) if you cannot understand the creator you will never come close to true peace (VA06)

In the data, aside from the moderator, the other interlocutors (the preacher and the questioners) employed analogies in asking and answering questions. For instance, in VA04 above, the questioner wanted to know why the world was created by God, who is very intelligent, and yet peace is missing from the creation. The questioner did not pose the question directly; rather, he used the analogy of a person who buys a car only to find out that the horn is missing from the car. This example that he gave served as a clue that was related to the question in order to make his point.

Correspondingly, in VA06, the preacher did not also give a straight forward answer but also used a similar scenario of someone who could not operate a friend's car because he lacked knowledge about modern technology in relation to the latest cars. This example was a clue to the questioner that one cannot find what he is seeking if he does not know or understand what it is.

In contrast, Al-Khatib (2012) found in his study the communication that exist between God and mankind, who are not of the same rank, is unidirectional and, therefore, does not contain hints and metaphors.

Use of rhetorical questions

The use of rhetorical questions as a politeness strategy is: “To ask a question with no intention of obtaining an answer is to break a sincerity condition on quests — namely, that S wants H to provide him with the indicated information. This sincerity condition straightforwardly follows from the injunction ‘Be sincere’, i.e. the Quality Maxim. Questions that leave their answers hanging in the air, implicated, may be used to do FTAs” (Brown & Levinson, 1987, p. 223)

Extract:

P: Which part of my lecture (.) or you tell me (.) is there any better purpose of life than to thank your creator↑ (VB25)

In VB25 above, the preacher used a “rhetorical question”, a sub-strategy 10 of Off record politeness in his speech. The preacher in the excerpt above, posed the question to someone who disputed with him on the purpose of life of humans on earth. Just as Brown and Levinson observed, this question was posed by the preacher not to obtain an answer from the hearer, but to

foreground his assertion that the purpose life is to show appreciation to the creator.

Be ironic

Being ironic is when there are hints that S's intended meaning is being indirectly transmitted, he can do so by saying the exact opposite of what he means, which is once again a violation of the quality maxim (Brown & Levinson, 1987). Being ironic is to say something that is not what one actually meant by the utterance.

Extract:

P: Please put her on the microphone sister (.) she wants to educate [us]
(VB26)

In the extract above, the preacher utilized “Be ironic” of Off record politeness. In VB26, the preacher requested that the volunteers put a questioner on the microphone so that she could educate the audience on the purpose of life. This seemed to be a kind gesture from the preacher to the questioner, but in reality, he was actually being ironic. The preacher knew well that the questioner did not claim to have any knowledge of the subject under discussion, let alone educate anyone. She only alleged that the preacher was defining the purpose of life only from an Islamic perspective at the expense of other religions, not that she claimed to have knowledge on the topic.

Be incomplete, use ellipses

Brown and Levinson (1987) aver that multiple conversational contexts allow for the legitimacy of elliptical utterances. S can leave the implicature

“hanging in the air” just like the rhetorical question by leaving an FTA partially undone.

Extracts:

a. P: Sorry ↑ (VC08)

b. Q: Sorry ↑ (VA06)

There were a few instances in the data where the interlocutors employed elliptical utterances. As indicated in the VC08 and VA06, both the questioner and the preacher could not understand what the speakers were saying. So, to ask for a repetition, they used the elliptical phrase, “sorry” in this regard instead of saying “sorry, repeat what you said” or “sorry, I did not understand what you said”.

Do Not Do FTA

“Do not do FTA” is a politeness strategy that is employed when the speaker in a discourse exchange does not want to do anything to threaten the face of the hearer. He/she achieves this by keeping quiet. Brown and Levinson (1987, p. 72) opine: “‘Don’t do the FTA’, is simply that S avoids offending H at all with this particular FTA. Of course, S also fails to achieve his desired communication....”

Extract:

I’m asking you a question brother that when Jonah was thrown into the sea was he dead or alive

Q: ((silence)) (VA36)

In the extract above, the questioner employed the fifth politeness strategy, “Don’t do the FTA”. In the above interaction, the preacher posed a counter-question to the questioner, but the questioner chose not to do any FTA by

remaining silent. The questioner felt that the counter-question that the preacher posed to him was irrelevant to what he sought to know. As a result, the questioner did not want to alert the preacher about that since that would threaten the preacher's face. He therefore avoided the FTA by not answering the question. This was as the result of the power relation that existed between the two interlocutors. The preacher is considered to be powerful that is the reason why the questioner did not want to threaten his face with an unexpected answer. This finding corresponds with that of Thompson and Anderson (2019) who discovered from their study that being silent as and when necessary is an aspect of politeness in Ghanaian culture.

Bald On-Record Mitigated with Positive Politeness (BPP)

This politeness strategy is employed when the speaker wants to perform an FTA such as making requests, advising, criticizing, and others that are considered Bald on-Record strategies, but tries as much as possible to mitigate the effect of the FTA on the hearer by employing some Positive politeness strategies in the course of performing the speech act.

Extracts:

- a. P: What I request you brother (.) today when you go back home (.) type () and try and read the translation and tomorrow come again we're having a question and answer session nine o'clock (VB26)
- b. M: Do we have any non-Muslim on left-hand side for the gents (0.2)
Yes we do (.) go ahead brother (VA07)
- c. P: The brother has asked the question that in my talk I said some of the teachings of Christianity are same as Islam (.) for example (.) cutting off the hand... I never said that brother (VB27)

In the data, it was found that there were instances where the interlocutors employed two different politeness strategies in a single utterance. In the extracts above, the interlocutors mitigated the face threat in the Bald on-record strategies with Positive politeness. For instance, in VB26, the preacher requested the questioner to go home and read some reference materials and come back the next day to ask his question again. This request, which is an FTA, was mitigated by the use of the address term “brother”.

In a similar fashion, in VA07, the moderator asked a questioner who was on the microphone on the left to put forward his question. Although this Bald on-record strategy was in the interest of the questioner, the moderator also mitigated with the address term “brother”. Likewise, in VB27, the preacher disagreed with an allegation levelled against him by the questioner that he said Christianity teaches the cutting of the hands of thieves. In this utterance, two Positive politeness strategies were used in addition to the Bald on-record politeness strategy. The first is “repetition”, with which the preacher repeated the question that was asked by the questioner. The second is the use of the address term “brother” to mitigate the threat that the disagreement was likely to pose on the face of the questioner.

Kareem (2018) also discovered from his study on Friday sermons in Nigeria that Imams often mitigated of their Bald on-Record strategies with Positive politeness strategies.

Bald on-Record Mitigated with Negative Politeness (BNP)

This strategy is used when the speaker wants to perform FTAs that are Bald on-Record and can damage the negative face of the hearer by employing some

Negative politeness strategies that are force disambiguators to lessen the weight of the threat on the hearer.

Extracts:

- a. M: I would just request you if there are elderly people or ladies who might not be getting proper seats (.) kindly I would require the youngsters to kindly make allowances for them (VA08)
- b. P: So (.) please go back home (.) read (.) stop having pork (.) believe in one God (VC09)
- c. Q: And errh one more (0.3) errh (0.2) sir (.) does I have to change my total identity (VC11)
- d. M: May I make a point clear (0.2) we cannot allow one question to dominate the whole session (0.2) anyone who is interested in long discussions (.) this is not the time because we have just fifteen minutes left for the question answer session (VB06)

In extract above, the interlocutors employed both Bald on-record politeness strategy and Negative politeness. For example, in VA08, the moderator requested the youngsters among the audience to make allowances for the elderly who did not get seats. In most cultures, like Ghana, it is obligatory for the youngsters to vacate their seats for the elderly without being told. Whereas in other cultures, the situation may be different. Irrespective of the cultures of the audience in the Q&A session, the rule is that those who come first will get seats to sit. So, for the moderator to ask the youngsters who came early to get seats to make way for the elderly is a serious threat to the face of the youngsters. In order to mitigate this threat, the moderator used the Negative politeness marker “kindly” twice in his request.

In VC09, the preacher requested a questioner to go home and read and stop certain things that have been part of his life all that while. This request by the preacher will pose a threat on the face of the questioner because he does not see anything wrong with his lifestyle. In order to mitigate the FTA, the preacher made use of “please” in his request.

In VC11, a questioner who had accepted Islam wanted to find out if he has to change his name. The questioner, having asked many questions, found the last one to be face-threatening to the hearer, as he might have exhausted all the chances that he got to ask his questions. In his question, he used the term “sir” to show reverence to the preacher before putting forward his question.

In VB06, the moderator at a point in the session had to advise the questioners to make their questions very brief as they were running out of time for the session. This piece of advice was necessitated when a questioner spent a longtime counter-arguing with the preacher on one question. The moderator then stated the general advice to all questioners to make their questions brief as they could no longer entertain long discussions as a result of time constraints. The moderator used the politeness marker “may” to mitigate the threat that the advice may pose to the negative face of the hearers.

Kareem (2018) discovered from his study that Imams in Nigeria often mitigated of their Bald on-Record strategies with Positive politeness strategies in their Friday sermons.

Off Record Enhanced with Positive Politeness (OPP)

Extract:

P: The reason is that brother (0.2) normally when you get a machine (0.3) if you get a machine maybe a complicated machine (.) along with

that you get instruction manual (0.3) I am asking you a question that why do you require the instruction manual (0.2) why ↑ [my brother] for example (.) when you buy a new DVD player it tells you if want to play it tells you to insert the DVD and press the play button (.) if you want to fast forward press the fast forward button if you want to skip press the skip button and if you want to stop press the stop button (0.2) don't drop a height or it'll get damaged (0.2) don't drop it in water or it'll get spoilt (0.2) similarly (.) Allah subhaanaahu wa ta-aalaa in the last and final instructional manual the Glorious Quran has written the do's and don'ts for the human being (VA09)

In VA09, the preacher used the Off record politeness strategy together with the Positive politeness strategy in answering a question that was posed to him. He used the analogy of the DVD player to explain how the lives of humans are supposed to be guided by rules and regulations. In this example, he addressed the questioner with “brother” and “my brother”, which are Positive politeness terms.

Impoliteness

This section presents the findings and discussion to the second research question which investigates the impoliteness strategies that are used during Q&A sessions of Islamic public lectures. The findings are discussed below:

Positive Impoliteness (PI)

The Positive Impoliteness method is most commonly utilized when there is a lot of face on the line and the speaker intends to assault the addressee's face. The speaker makes no attempt in any way to save the

addressee's face. In situations where face is not irrelevant or minimised, the FTA is carried out in a straightforward, clear, unequivocal, and brief manner (Culpeper, 1996). Some of the sub-strategies identified include:

Use of inappropriate identity markers

This strategy of impoliteness is employed by the use of unsuitable words or phrases to define or describe a person or a group of persons. For instance, the use of a nickname when a distant relationship pertains or the use of surname and title when there is a close relationship (Culpeper, 1996).

Extract:

P: ... it is not Muslims who are deceived but it is THE SO-CALLED CHRISTIANS who believe that Jesus was crucified (VA45)

In VA45 above, the preacher employed the “inappropriate identity markers” of Positive impoliteness in his speech. The questioner in this case wanted to know why Muslims do not believe that Jesus Christ died on the cross for the sins of mankind. He asked the preacher to tell him how confident Muslims are that they are not deceived by the Devil or Dajjal, to deny the crucifixion of Christ. In a reply to this question, the preacher quoted a verse from the Qur'an that says Christ was not crucified. He did not stop there but exclaimed that it is “the so-called Christians” who believe in the crucifixion of Christ. The word “so-called” is used to address someone who claims a title that he is not worthy of. Therefore, to use it to address Christians whose religious identity and beliefs are known throughout the world, is impoliteness. Besides, the utterance “so-called” was said with a shouted speech. Just as shouting is a prosodic feature that can indicate Positive politeness (to exaggerate interest), so can it indicate Positive impoliteness as well. Culpeper

(1996, p. 258) confirms this by saying that “Avoiding eye-contact or shouting, for example, could be a means of conveying impoliteness.”

This discovery corresponds with those of Yaningsih (2015) and Zuhra (2021) who found in their studies that interlocutors of high social rank mostly employ this strategy to address their listeners. Thompson and Agyekum (2016) found that interlocutors in Ghanaian political context used this strategy to address politicians, regardless of their age or social class.

Disassociate from the other

This impoliteness strategy is realised when one uses discourse markers that detaches the speaker from the hearer. Disassociate from the other is to deny association or common ground with the other (Culpeper, 1996).

Extracts:

- a. P: I will show you from your Bible that Jesus Christ peace be upon him was not crucified (VC21)
- b. P: So technically you're calling Jesus Christ A LIAR (.) NA-UUZHU BILLAH (VA46)

“Disassociate from the other” is another Positive impoliteness sub-strategy that was employed by the preacher in the Q&A session. In the data, the preacher was found to have used two of these impoliteness strategies. In VC21, the preacher promised to prove from the Bible to the questioner, who wanted to find out why Muslims do not believe in the crucifixion, that Jesus Christ was not crucified. In his utterance, he dissociated himself from the questioner and the Bible by saying “your Bible” instead of nominalising it as “the Bible”. He did this also by stressing the “you” and the “your” in his utterance to distance himself from the questioner and the Bible.

This finding is similar to that of Nawaz, et al., (2018) who discovered that the disbelievers from the nations the selected prophets used to dissociate themselves from the messages that were delivered to them.

In VA46, the preacher used the Arabic expression, “Na-uuzhu Billah” which is the plural of “A-uuzhu Billah” which literary means “I seek refuge in Allah (God)”. The contextual meaning of this expression is similar to “God forbid” in English. Among other uses of this expression, Bouchara (2015, p. 78) avers that: “This expression is used as a reaction to news breaking religious norms, such as taboos.” Just as Bouchara asserted, the preacher used this expression in reaction to an answer given by a questioner. The preacher, in relating the story of Prophet Jonah, asked the questioner if three days and three nights is equal to two days and one night. The questioner replied in the negative. The preacher alleged that the answer from the questioner implied that Jesus Christ lied. In reaction to this allegation, he used the plural, “Na-uuzhu Billah” to dissociate himself and all Muslims present in the gathering from the allegation, as it is a taboo in Islam to say anything negative about any prophet of God.

Make the other feel uncomfortable

A speaker may make the listener feel uncomfortable by doing an FTA that will threaten the positive face of the listener by making him/her feel uneasy or anxious about the utterance.

Extracts:

- a. P: I know you know the answer and I know that if you answer you will get EXPOSED (VA47)

- b. P: Why are you following the devil's foot-step (0.2) three days and three nights (.) don't you know English (VA48)
- c. P: So why are you definitely trying to make Jesus Christ a liar (VA49)

In the extract above, the preacher makes use of the “make the other feel uncomfortable” sub-strategy of Positive impoliteness. In all the extracts, the preacher made the questioner feel uncomfortable with his utterances. In this speech exchange, the questioner, who wanted to know the Islamic viewpoint on the crucifixion of Christ, got disappointed by how the preacher approached the question. The preacher, after quoting the Qur'an to support his answer, went ahead to prove from the Bible that Christ was not crucified. With this, he asked the questioner counter-questions, which the questioner declined to answer because he felt that was outside the scope of his question. In VA47, the preacher then accused him of being afraid of the truth and said he would get exposed when he answered the question. The questioner was no longer comfortable at this point of the interaction, which is why he was avoiding the question.

In VA48, the preacher alleged that the questioner was following the foot-steps of the devil as he does not want to answer the counter-questions. The preacher went further to ask if the questioner understood English even when they were exchanging discourses in English.

In VA49, the preacher implicated the questioner for having answered a counter-question that was posted to him. The questioner only answered the question to the best of his ability, but the preacher alleged that his answer implied that Jesus Christ lied, which was not the intention of the questioner.

In all the above exchanges, it is obvious that the preacher made the questioner feel uncomfortable with all the utterances that came after he went beyond the expected answer.

Use of taboo words

According Culpeper (1996, p. 258) interlocutors use “taboo words” when they “swear, or use abusive or profane language” in their utterances in any speech exchange.

Extracts:

- a. P: Among God’s creation it was only the human beings who were FOOLS to have said they want to be human beings (VA50)
- b. P: You and I were FOOLS now we cannot back tract (VA51)
- c. P: Almighty God said we were fools who opted for that (0.2) you and I both WERE FOOLS (VA52)

In the extracts above, the preacher makes use of the “taboo” word “fool” in all his utterances to describe human beings. The questioner wanted to know why God, with all His wisdom, went ahead with creation if He knew that in the end some people would be thrown into hellfire. The preacher explained to him that all other creations refused to accept the responsibility of worship, except humans, who were “foolish” enough to accept it. He went further to “personalized” the use of “foolishness” with the use of the pronouns “I” and “you” to attribute it to himself and the questioner, instead generalizing it to represent the whole of mankind. He quoted the Qur’an: 33:72 which is translated by Shakir as: “Surely we offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it; surely he is unjust, ignorant.” The

Arabic word used in the verse is “Jahuula”, which is translated as “ignorant” was mistranslated by the preacher as “fools”, which is not synonymous with “ignorant”. From the previous studies on im/politeness in the Qur’an (see, for example, Al-Khatib, 2012; Ghada, 2016; Historiana, 2016), none of the scholars found impoliteness with regard to Allah’s communication. Hence, the use of the word “fool” was a mistranslation by the preacher but not a word from God. However, Thompson and Agyekum (2016) found in their study that some “taboo” words such as: “murderers”, “thieves”, etc. were used by radio panelists in the Ghanaian contexts to describe politicians.

Negative Impoliteness (NI)

Negative Impoliteness is when an FTA is aimed to harm the addressee’s negative face wishes, that is, assaulting a person’s desire not to be obstructed. For examples when one frightens, invade the other’s space, condescends, scorn or ridicule, explicitly associate the other with a negative aspect or puts the other’s indebtedness on record (Culpeper, 1996). The following sub-strategies were discovered from the data:

Frighten

“Frighten” as a Negative politeness sub-strategy is described by Culpeper (1996, p. 358) as actions that intend to “instill a belief that action detrimental to the other will occur.”

Extract:

P: I feel the Devil is deceiving you now (VA53)

In VA53, the preacher alleged that he felt the devil was deceiving the questioner, who was reluctant to respond to his counter-questions. The questioner was reluctant because he felt the preacher was providing

information that was irrelevant to his question. But the preacher in this case failed to realise that, and instead, he only alleged that the devil was influencing the questioner to keep quiet. It is a common belief in both Christianity and Islam that the devil misleads people and sends them to hell.

As a result, the preacher frightens the questioner with such an allegation to make him speak. The finding conforms with that of Nawaz, Hafeez, Shahbaz and Ahmad (2018), who found in their study on the politeness and impoliteness employed in the interaction between some selected prophets and their nations that unbelievers used to frighten the prophets in order to hinder them from preaching to propagate their respective religious beliefs.

Condescend, scorn or ridicule

Culpeper (1996) explained that to condescend, ridicule or scorn someone is to exercise your relative power over that person. Be despicable and never take the other person seriously or insult the other (e.g. use diminutives).

Extracts:

- a. P: [I've not] come across a single Christian who does not know the book of Jonah (.) he may not know the other parts of the Bible (.) because this you even learn in Sunday school (.) even a small child knows the story of Jonah (.) how come you don't know (VA54)
- b. P: [I'm asking] you the question if you have not read the Bible (.) if you don't know your Bible what is the use of me talking from your Bible (VA55)

“Condescend, scorn or ridicule” is another Negative impoliteness strategy that was found in the data. In the two extracts above, the preacher belittled the questioner in one or the other. In VA54, the questioner, who wanted to

discontinue the discourse exchange between himself and the preacher, replied in the negative to the question that was posed to him by the preacher as to whether he has read the Book of Jonah in the Bible or not. With this answer, the preacher ran him down by saying that he has never come across any Christian, “even a small child,” who has not read the Book of Jonah in the Bible. This statement is condescending to the questioner as he is presented as the most ignorant person that the preacher has ever had an encounter with.

In a similar fashion, the preacher in VA55, ridiculed the questioner as someone who is not worth spending time with. The preacher asked what use it was for him to talk to someone who did not know the Bible. Meanwhile, the questioner only wanted to find out about the Islamic viewpoint on the crucifixion of Jesus Christ, not the Biblical viewpoint. So, it was ridiculous on the part of the preacher to threaten the face of the questioner with something he did not ask about.

All the above confirm the assertion of Culpeper (1996) that to condescend, ridicule or scorn someone is to “emphasize your relative power”. The preacher being assumed as the most powerful in this speech situation, emphasized his relative power by ridiculing the questioner.

Explicitly associate the other with a negative aspect

Extracts:

- a. P: The devil is deceiving YOU so I wanted to take the devil away from YOU (VC16)
- b. P: So (.) please go back home (.) read (.) stop having pork (.) believe in one God and that will take the devil out of you (VA17)

- c. P: You are not confident (.) that is after knowing the truth you are not answering IT IS DEVILISH (VA18)
- d. P: How can you have a life partner whose purpose of life is different that means maybe you are selfish (.) you want to go to Jannah but you don't want your life partner to go to Jannah (VB28)
- e. Q: How can God be so sadistic that he'll actually go ahead with a plan which he knows it is gonna end up in that manner (VA56)
- f. Q: You gave an example about how we students the youngsters shoot an arrow () now (.) if anybody does not aim where you have aimed before they are wrong (.) that I think it is inconsiderate and inhuman (VB29)

In extracts above, the interlocutors make use of “explicitly associate the other with a negative aspect” in their discourse exchanges. In VC16, the preacher personalised the pronoun “you” in a shouted speech to associate the questioner with the Devil. The preacher alleged that the questioner has the devil inhabiting him and deceives him into not understanding what he (the preacher) is saying. He even went further to assert that he was making conscious efforts to take the devil out of the questioner. In the same way, in VA17, the preacher asked the questioner to go home and stop doing some things as that would take the devil out of his life. This is just a reaffirmation of the preacher's allegation that the questioner harbours the devil in himself.

Likewise, in VA18, the preacher described the attitude of the questioner as “devilish”. In this case, it was the questioner who sought clarity about something that was bothering his mind. Therefore, he had every right to avoid the discussion at any point at when he felt satisfied. Ironically, the

preacher saw it as devilish on the part of the questioner, who was no longer interested in the discussion.

In VB28, a questioner who is a Muslim woman but got married to a Hindu man wanted to know the ruling in Islam with regard to her issue. The preacher described their situation as that of a vehicle with different, incompatible tyres that will not move properly. He then accused the lady of being “selfish” for not wanting her life partner to go to paradise because she had not converted her husband to Islam.

With regard to VA56, the questioner wanted to know why God Almighty, who is very knowledgeable, will go ahead with the creation of man if He knows that He will punish some people in the Hellfire in the end. He went further to describe Almighty God as a “sadist”, someone who derives pleasure from the suffering of others, because He did not give up His plan of creating human beings. This negative label that the questioner gave to the Almighty God is against the belief of most religions, especially Islam, which believes that Allah (God) is free from all forms of iniquity. According to Rafiq (2015), Muslims love people who praise and glorify Allah, and, on the contrary, they dislike those who blaspheme Him.

In VB29, a questioner accused the preacher of being biased by not acknowledging how people of other faiths other than Islam show appreciation to Almighty God. She argued that the preacher, during his lecture, ended up doing the wrong that he accused others of doing. She described this attitude of the preacher as “inhuman” and “inconsiderate”. These labels used by the questioner to describe the attitude of the preacher are negative FTAs.

This finding converges with those of Thompson and Agyekum (2016), Thompson and Anderson (2018) and Nawaz, et al., (2018) who found the less powerful interlocutors to be more impolite than the powerful ones in their respective studies.

Bald on-Record Impoliteness (BI)

The Bald on-record impoliteness is employed in situations where the speaker (S) does not care much about the face wants of the hearer (H). That is, the FTA is conducted in a direct, clear, unambiguous, and succinct manner (Culpeper, 1996). Examples are when someone says: “shut up”, “get away”, “foolish”, “rubbish” etc. in conversation.

Extracts:

- a. P: A simple question like 2+2 is equal to how much (.) and you cannot reply (.) it means you're afraid of the truth (VC16)
- b. P: You're beating around the bush (VB30)

From the data, there were a few instances of this strategy by the interlocutors, especially the preacher. For instance, in VC16, a questioner who decided to avoid answering counter-questions from the preacher because he believed that the preacher was giving instances that were not related to his question was accused by the preacher of being “afraid of the truth”. The preacher alleged that the counter-question was as easy as the simplest arithmetic, which the questioner could not answer. The preacher said this directly without taking cognizance of the questioner's face.

In VB30, the preacher told a questioner directly that she was “beating about the bush”. The questioner accused the preacher of trying to forcefully convert “everyone” to Islam. With this allegation, the preacher then asked her

to produce a proof from his lecture to authenticate her claim, which the questioner found difficult to do. The preacher then described her struggle to substantiate her claim as “beating around the bush”.

Sarcasm/Mock Politeness (S/MI)

Sarcasm/Mock Impoliteness refers to the application of politeness practices to create social discord instead of the expected concord. In this case, the politeness methods deployed are blatantly false and just serve as surface realizations. Mock Impoliteness is communicated indirectly by an implicature, which can be revoked or rejected based on a post-modification or any other sort of elaboration provided. The motive behind the speech, on the other hand, plainly surpasses its superficial meaning (Culpeper, 2005). “The FTA is performed with the use of politeness strategies that are obviously insincere, and thus remain surface realisations” (Culpeper, 1996, p. 356).

Extract:

P: Thank you sister (.) thank you for your comments and we leave the audience to be the judge (0.2) how many people will follow you how many people [follow me] (0.2) you’ll come to know later on the next time when you give a lecture (.) I hope you get audience which is big so then they listen to your answer on the purpose of creation sister (VB31)

In the data, one instance of Sarcasm/Mock politeness was found. In VB31, the preacher made use of “thank you”, Negative politeness strategy and the address term “sister”, a Positive politeness strategy, in his utterance. On the surface, it seems that the preacher was appreciating the effort of the questioner, but in reality, he was not. The comments that followed these strategies of politeness

revealed that the preacher was only being sarcastic. The preacher added that he leaves the audience to judge and determine who to follow. The preacher further alleged that the questioner will come to know if she will get a “big audience” who will listen to her answer the next time she holds a public lecture on the purpose of life. The reality is that the questioner is not a public speaker and has never claimed to be one. So, it is mockery to say the audience will determine who to follow or if she will get the audience to listen to her answer on the topic.

Withhold Politeness

The Withhold Politeness approach is implemented when a speaker keeps silent or fails to act politely when it is anticipated. Culpeper (2005, p. 42) avers that “failing to thank someone for a present may be taken as deliberate impoliteness.” Similarly, Culpeper (1996, p. 357) explains it as “the absence of politeness work where it would be expected”. This indicates that the speaker has withheld politeness.

Extract:

Q: I heard this answer ((turns away)) (VB31)

In the extract above, the questioner withheld politeness by turning away from the microphone when a counter-question was thrown at her by the preacher. There were a lot of discourse exchanges between the preacher and this questioner, who accused the preacher of being biased in his lecture. The preacher then challenged her to proof her claim. This resulted in several interruptions and arguments between the interlocutors. The questioner should have been polite enough to retract her statement or wait to listen to the

preacher's explanation of what he said in the lecture, but she turned away angrily from the auditorium.

Power, Distance and Rank in the Choice of Politeness and Impoliteness Strategies

This final section presents the findings and discussion to the third research question which examines how the choice of politeness and impoliteness strategies mark power, rank and social distance in the Question and Answer sessions of Dr. Zakir Naik's Islamic public lectures.

From the analysis, all the politeness strategies proposed by Brown and Levinson (1987) and the impoliteness strategies suggested by Culpeper (1996) were found to have been employed by the interlocutors in the Q&A sessions. However, the choice of these strategies varied among the interlocutors. Three sociological factors, according to Brown and Levinson (1987), are crucial in determining the degree of politeness that a speaker (S) will use toward an addressee (H): these are the relative power (P) of S over H, the social distance (D) between S and H, and the ranking of the imposition (R) associated with performing the face-threatening act (FTA). They propose a formula for calculating the weightiness (W) of a face-threatening act on the hearer. Brown and Levinson posit that these three 'variables' subsequently determines the weightiness of an FTA, "and thus to a determination of the level of politeness with which, other things being equal, an FTA will be communicated" (1987, p. 76). Brown and Levinson further argue that though these variables may not be the only factors, but they supersede all other variables in any particular context. Based on Brown and Levinson's (1987) Politeness theory formula,

being rational agents, interactants will make use of higher levels of mitigation as the weightiness of an FTA proportionately increases.

Power, Distance and Rank in the Choice of Politeness Strategies

The results from the analysis revealed all the politeness strategies that are suggested by Brown and Levinson (1987) have been employed by the interlocutors in the Q&A session, albeit to various degrees. From the analysis, it was realised that the interlocutors' choice of these strategies was influenced by factors such as: cultural background of interlocutors and the power relations between them. With regard to the influence of relative power (P), distance (D) and rank of imposition (R), it can be argued that the preacher was most dominant in the choice of the Bald on-record strategy. This is as the result of the power that he has as the knowledgeable person in this session. He utilized sub-strategies such as "request", "challenging", "advising/giving suggestions" and "commanding".

With the use of "request", the preacher in several instances requested the questioners to do certain acts which were not in their interests. Because of the power the preacher has as the knowledgeable person that elevates him above the questioners in the Q&A sessions, the questioners were obliged to obey him without questioning. It is only the preacher who is noted in the data to have made such requests; the questioners who were less powerful only obeyed. The following extracts highlights some of them:

- a. P: I'll request them to first mention your name and your profession so that I'll be in a better position to reply to you
(VA07)

- b. P: My request to you is whatever your parents command you to do (.) even if you don't like it follow them (VB19)

Also, the preacher challenged some of the questioners in some instances in their encounter. Often, it is only the most powerful ones or those with higher social ranks in any discourse exchange who challenge the less powerful ones as the result of their (the less powerful) previous utterances. Although the preacher answered questions that were posed by the questioners, he (the preacher) sometimes went ahead with the discourse that was not what the questioners asked about. But because the questioners were less powerful, they could only avoid some of the counter-questions by remaining silent. The following extracts illustrate some other instances where the preacher challenged some of the questioners:

- a. P: I challenge you (.) you show me any verse in the Bible which says when Jonah was thrown he was dead and I'll accept Christianity (VA22)
- b. P: I challenge you (.) open the book of Jonah to where it says that Jonah was dead (VA25)

“Ordering” is another strategy that was employed as the result of different power and distance that existed between the speaker and the questioners. In any discourse exchange, it is often the interlocutors of high rank who have the power to order the less powerful to either do an act or stop an act. It is very uncommon, if not impossible to find an interlocutor of lower rank to order some one of a high rank to perform an act. As the result of the power the preacher and the moderator wield in the Q&A sessions, they sometimes ordered the audience to perform tasks without any redress for the face of the

listeners. Some instances where the preacher and moderator ordered the questioners are:

- a. P: It's the question and answer time (.) you finished your question (.) the question is over (0.2) now listen to my answer (VC10)
- b. Q: Now you're telling something I have to [add]
P: [Go behind] the line and [add] (VB09)
- c. M: So remain seated everybody (VC12)

Another strategy that marked power in the data is “commanding”. Commanding is another Bald on-Record strategy that is mostly utilized by people who wield power in a discourse exchange. This strategy does not only involve ordering a subordinate to do not to an act, but is usually followed by certain prosodic features such as shouting or stressing the speech to emphasise the relative power of the speaker over the hearer. An instance where the preacher commanded a questioner is:

P: SISTER SPEAK (VB22)

All the above findings in the data confirm the assertion of Yule (2010, p. 135) that: “The more powerful the speakers are, the more direct the language they use will be.” Ummah (2018) also found Yusuf Estes to have employed the Bald on-record as the dominant strategy as a result of his cultural background and the power he wields as the knowledgeable person in the Q&A sessions.

Conversely, the preacher utilized Negative politeness strategies, such as “minimise the imposition,” “be conventionally indirect,” and Positive politeness strategies, such as “give gifts to H (goods, sympathy, understanding, cooperation),” “joke” and “exaggerate (interest, approval,

sympathy with H)” to save the negative face and the positive face of the questioners respectively.

Even though the preacher and the moderator are the powerful interlocutors in the Q&A sessions, they sometimes “minimise the imposition” of their utterances on the listeners by employing some force disambiguators such as “please” and “kindly” to lighten the weight of the FTAs. This was done to minimize the distance between themselves and the questioners. Examples from the data include:

- a. M: Kindly state your name and profession before you put forward your question (.) we start with the ladies’ section (VC10)
- b. P: So please will you give the chance to the non-Muslim first in shaa Allah after they’ve exhausted their questions (.) In shaa Allah we’ll take questions from the Muslims (VA02)

Similarly, the preacher employed “jokes” in some instances to bridge the gap between himself and the questioners. Most of the time, in the Q&A session, some of the questioners are not very comfortable when they are interacting with the preacher, especially when they want to perform an FTA. The preacher, being aware of this, usually employ “jokes” to help bring the questioners closer to himself. An instance in the data is:

P: I hope no one is bribing you (VA34)

Q: No (hhhhh)

P: Because (.) in India when after many people accept Islam the CID the police go to ask them (.) how much dollars did Dr. Zakir give you

(0.2) I tell them I have given them currency of Akhira ((hereafter))

(0.2) currency of Akhira that is accepted (VA35)

These finding converge with those of Nawaz, Hafeez, Shahbaz and Ahmad (2018) and Alhamidi, Purnanto and Djatmika (2021) also found in their studies that some prophets of God usually used Negative and Positive politeness strategies such as “minimise the imposition,” “be conventionally indirect” and “give gifts to H (goods, sympathy, understanding, cooperation)” while they were addressing their people to reduce the distance between them.

On the other hand, the questioners employed all the politeness strategies in the Q&A sessions. Negative politeness was the most dominant politeness strategy employed by the questioners. Negative politeness sub-strategies such as: “question, hedge” “be pessimistic” “give deference” and “apologise” were the most commonly used.

The questioners in the Q&A sessions were usually pessimistic in asking their questions. For example:

Q: My question is (0.2) if I’m going temple (.) if for example if I am suffering something problem (.) if I am going temple if I pray for me (.) God will accept or not (0.2) this my question (.) could you explain (VA30)

In the extract above, the questioner used the indirect request “could you” in his question to express pessimism because of the limited power he has to request the preacher to explain something to him. This indicates that the preacher of higher rank in this discourse exchange, hence, he can decide to answer the question or not.

“Hedge” is another strategy that was employed in the Q&A sessions by less powerful interlocutors (questioners) in their speech exchange with the preacher who is of higher social rank. The extract below highlights that:

- a. Q: Well (.) I’m pretty not sure with [that] (VA32)
- b. Q: Technically no sir (VA33)

In the extract above, the preacher posed a counter-question to the questioner, which demanded a “yes” or “no” answer, which could threaten the face of the preacher. As a result, the questioner hedged in his answer by using “pretty not sure” and “technically” to mitigate any threat on the face of the preacher.

Furthermore, the questioners utilized deference terms “sir” “Dr.”, “Sheikh” and “thank you” while addressing the preacher. In any discourse exchange, it is often the less powerful ones who address their superiors with deference terms. Findings from the data showed that it was only the questioners and the moderator who addressed the preacher using deference terms. This indicate that the preacher is the most powerful person in the Q&A sessions. The data below indicates some instances where the preacher was addressed with reference terms:

- a. Q: My question SIR is ...(VA20)
- b. Q: Thank you Doctor Zakir for everything (VA10)
- c. M: May Allah reward our dear sheikh (.) a big thank you to Dr Zakir (VA40)

Besides, the questioners did sometimes apologise for doing an FTA. Brown and Levinson 1(987) posit that a speaker can partially remedy the situation by expressing his reluctance to affect H’s unpleasant face by apologising for conducting an FTA. In the Q&A sessions, some of the

questioners did apologize when they flouted some of the rules prescribed by the moderator. In some other cases, others apologized for interrupting the preacher. In all these instances, it was the less powerful interactants who apologized to those of higher status. The extracts below are instances of apologies in the data:

- a. Q: I am a student (0.2) and to Dr. Zakir Naik that (0.3) first of all I'm sorry ... I would like to sincerely say I'm sorry for all the hatred in the past (VC07)
- b. Q: Sorry for interrupting (0.2) one more question (VB19)

All of the above instances clearly indicate that the choice of these strategies was as the result of the power relations and the distance among the interlocutors in the Q&A sessions. This is similar to the finding of Ummah (2018), who discovered that questioners in the Q&A sessions used these Negative politeness sub-strategies to address Yusuf Estes as a result of his rank in that session.

Moreover, some questioners withheld politeness when they realised answering counter-questions would threaten the face of the preacher. This strategy is mostly employed by interlocutors of lower rank when interacting with people of higher rank. In the data, it was found that some questioners chose to remain silent when they realized that the preacher was not answering their questions as expected. As less powerful persons in the discourse, they could not stop the preacher from continuing with the discourse, rather, the avoided the counter-questions by keeping quiet. An example in the data is:

P: I'm asking you a question brother that when Jonah was thrown into the sea was he dead or alive

Q: ((silence)) (VA36)

P: Brother I'm asking a question (.) was Jonah [dead or alive]

Q: [Yeah (.) I got your question but]

This finding converges with that of Thompson and Anderson (2019), who found that Ghanaians, especially young ones, usually remain silent when they want to avoid FTAs.

Some other Positive politeness strategies, such as “avoid disagreement,” “notice, attend to H (his interest, wants, needs, goods),” among others, were employed to save the positive face of the preacher.

Power, Distance and Rank in the Choice of Impoliteness Strategies

From the data, it was revealed that only the preacher and the questioners used some impoliteness strategies in the Q&A sessions. The preacher was found to have employed four impoliteness strategies as suggested by Culpeper (1996), with Positive impoliteness being the most dominant strategy. The use of these impoliteness strategies was as a result of the power and the social rank of the preacher, as he is considered to be the most knowledgeable person in the Q&A sessions. The preacher utilized Positive impoliteness strategies such as: “use of inappropriate identity markers,” “disassociate from the other,” “make the other feel uncomfortable,” and “use of taboo words” and Negative impoliteness strategies such as “frighten,” “condescend, scorn or ridicule” and “explicitly associate the other with a negative aspect,” to damage the positive and negative face of the questioners, respectively. Sarcasm/Mock impoliteness and Bald on-record impoliteness were not left out.

The preacher in some instances made some questioners “feel uncomfortable” owing to his relative power over the questioners. The

preacher, at some point in the discourse was trying to compel the some questioners to answer counter-questions that were not what the questioners sought to know. As a result, they (questioners) tried to avoid the conversation further, but the preacher performed some FTAs that would make the questioners feel uncomfortable. The extracts below show instances where the preacher made the questioners feel uncomfortable:

P: Why are you following the devil's foot-step (0.2) three days and three nights (.) don't you know English (VA48)

Moreover, the preacher as the result of his relative power, used "condescend, scorn or ridicule" as an impoliteness strategy. To condescend, ridicule or scorn someone is to exercise your relative power over that person. Be despicable and never take the other person seriously or insult the other or use diminutives (Culpeper, 1996). As explained by Culpeper, the preacher exercised his relative power through the use of certain expressions that reduced some the questioners to be "very ignorant" and persons who do not deserve his (preacher) attention. An example of such expression is shown in the extract below:

- a. P: [I've not] come across a single Christian who does not know the book of Jonah (.) he may not know the other parts of the Bible (.) because this you even learn in Sunday school (.) even a small child knows the story of Jonah (.) how come you don't know (VA54)
- b. P: [I'm asking] you the question if you have not read the Bible (.) if you don't know your Bible what is the use of me talking from your Bible (VA55)

These findings above affirm the assertion of Culpeper (1996, p. 354) that:

A powerful participant has more freedom to be impolite, because he or she can (a) reduce the ability of the less powerful participant to retaliate with impoliteness (e.g., through the denial of speaking rights), and (b) threaten more severe retaliation should the less powerful participant be impolite.

These findings converge with those of Jannejad, Bordbar, Bardideh, and Banari (2015), Khurniawan and Hikmat (2017) and Silviani and Fauziati (2022) who found the most powerful interlocutors in their studies to be more impolite.

Summary of Chapter Four

This chapter presented the results and discussed the findings on the politeness and impoliteness strategies that were employed in the Q&A sessions of Islamic religious discourse. The chapter began by analysing the politeness strategies that were employed by the interlocutors in the Q&A sessions, in an attempt to answer the first research question. It was found that all the politeness strategies proposed by Brown and Levinson (1987) were used by the interlocutors to various degrees. To answer the research question two, the second part of the chapter discussed the impoliteness strategies that were employed by interlocutors in the Q&A sessions. It was discovered that, apart from the moderator, the preacher and the questioners employed impoliteness strategies that were suggested by Culpeper (1996) in one way or another.

The final chapter, Chapter 5, will present the summary and conclusions of the thesis and suggest some recommendations for further studies.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Introduction

The chapter presents the summary of the study, the summary of the research findings, conclusions, implication and recommendations for further studies. First, I give an overview of the results based on the two research questions: the im/politeness strategies that were employed in the Q&A sessions of Dr. Zakir Naik's Islamic Public Lectures. Secondly, inferences are made in light of the answers to the two research questions. I offer recommendations based on the major findings and suggestions for further research as I conclude the chapter.

Summary of the Study

This study sought to find out the politeness and impoliteness strategies that were employed by interlocutors in the Q&A sessions of Islamic public lectures that were done in English by the world-renowned scholar on Islam and comparative religion, Dr. Zakir Abdul-Karim Naik. The study was guided by the following research questions:

1. What politeness strategies are used during Q&A sessions of Islamic sermons?
2. What impoliteness strategies are used during Q&A session of Islamic sermons?
3. How does choice of politeness and impoliteness strategies mark power, rank and social distance in the Question and Answer sessions Dr. Zakir Naik's Islamic public lectures?

In order to answer the research questions, Brown and Levinson's (1987) Politeness Theory and Impoliteness Theory of Culpeper (1996) were

used as analytical frameworks to investigate the politeness and impoliteness strategies that were used by the interlocutors in the exchange of discourse.

Through the purposive non-probability sampling method, three (3) videos were selected from You Tube for the analysis. The videos were selected on the basis that they had three groups of interlocutors: the preacher, the questioners and moderator; it had good sound quality and that politeness and impoliteness strategies manifest in them.

Summary of Research Findings

This study has explored how interlocutors utilised the politeness and impoliteness strategies in the exchange of discourse in the Q&A sessions of Islamic public lectures. The findings are summarized in this section.

Firstly, it was discovered that the interlocutors made use of the politeness and impoliteness strategies differently. From the analysis, it was realised that the interlocutors' choice of these strategies was influenced by factors such as: cultural background of interlocutors and the power relations between them. Positive politeness was found to be the most employed strategy by the preacher, followed by Bald on-record, then Negative politeness and Off record being the least used strategies. It can be argued that the preacher's choice of these strategies was influenced by so many factors. For instance, sub-strategies of Positive politeness such as: "notice, attend to H (his interest, wants, needs, goods)", "use of in-group identity markers" and "seek agreement" were the most commonly employed. These choices can be said to have been influenced by the cultural background of the preacher, as it was found by Valentine (1996) that Indian speakers of English work very hard to save the positive face of hearers by frequently employing kinship/address

terms and are very repetitive in their use of language. It can also be argued that the preacher's choice of some of these Positive politeness strategies, such as "give gifts to H (goods, sympathy, understanding, cooperation)", "joke" and "exaggerate" (interest, approval, sympathy with H)" were employed to minimize the distance between himself as the most powerful and the questioners. This finding, therefore, challenges the assertion of Brown and Levinson (1987) that the choice of politeness strategies is influenced by the power, rank and distance between interlocutors in any given discourse situation. Findings from this study argues that even though power, rank and distance among interlocutors influences the choice of politeness strategies, the cultural backgrounds of the interlocutors are strong indicators of the choice of politeness strategies.

The Bald on-record strategy was the second most used strategy by the preacher. He employed about ninety percent of Bald on-record strategies. This choice of the sub-strategies under Bald on-record indicates the power that he has as the knowledgeable person in this session. The preacher was also found to have employed four impoliteness strategies with Positive impoliteness being the most dominant strategy. The use of these impoliteness strategies is a result of the power and the social rank of the preacher, as he is considered to be of high social status because of the knowledge he possesses as far as the Q&A sessions are concerned.

Besides, the questioners used Negative politeness as the most dominant politeness strategy. They made use of the deference terms and apologies as a result of distance between them and the preacher. With respect to

impoliteness, the questioners employed a few impoliteness strategies in their utterances since they were the least powerful in this discourse exchange.

Also, the moderator, as the second most powerful person after the preacher in this discourse exchange, employed the Bald on-record as the dominant politeness strategy and a few Positive and Negative politeness strategies.

Moreover, it was discovered that interlocutors used some of the terminologies in Arabic such as: “Jazaa kumul Laahu khairan” “Na-uuzhu Billah”, among others, to express politeness and impoliteness as well. These politeness strategies play a critical role in understanding any Islamic discourse. This finding supports those of Bouchara (2015) and Kareem (2018) who posited that Muslims have various religious nuances that are generally politeness formulas and are part of their shared pragmalinguistic knowledge. It is, therefore, critical to obtain a deeper understanding of this community of practice in order to comprehend and accurately interpret how politeness functions in any Islamic discourse exchange.

Furthermore, it was discovered that interlocutors used a combination of some politeness strategies such as Bald on-Record mitigated with Positive politeness; Bald on-Record mitigated with Negative politeness and Off Record enhanced with Positive politeness in their utterances. This finding is similar to that of Kareem (2018) who found that Imams in Nigeria used a combinations of politeness strategies in their Friday sermons for progressive negotiation of their own face and that of the congregations. This also supports earlier studies of Jansen and Janssen (2010) and Manno (1999) who also discovered that applicants employed a combination of politeness strategies in business letters

and job refusal letters. The use of these politeness strategies is as the result of the cultural influence of the interlocutors. These findings have not been taken care of by the Brown and Levinson (1987)'s Politeness Theory.

Finally, it was revealed that some of the politeness and impoliteness strategies employed by the interlocutors varied according to their social status. This is as the result of the power and the distance among the interactants. The most powerful interlocutors used much of Bald on-Record politeness strategies and much of impoliteness strategies.

Implications of the Study

The findings of this study have some implications. First, they add to the burgeoning literature on the studies of politeness and impoliteness, particularly Islamic religious discourse (Abbas & Mayuuf, 2021; Al-Khatib, 2012; Bouchara, 2015; Ghuddah, 2022; Hassan, 2016; Karim, 2018; Ummah, 2018). It provides basis for the study of impoliteness since this is a pioneer study on impoliteness in the Q&A sessions of Islamic public lectures.

Second, it has implication on the understanding of Islamic religious discourse. This study and those of Bouchara (2015) and Kareem (2018) tried to explain and categorised some of the terminologies in Arabic that used as im/politeness strategies. The findings will, therefore, help those who have little or no knowledge about these terms (lexicons of religion) to fully comprehend those concepts in any Islamic religious discourse.

Lastly, the findings have implications for the Politeness Theory of Brown and Levinson (1987). There are some discoveries in the study that are not taken care of by the theory. Besides, even though some of the findings confirms the assertion of Brown and Levinson (1987) that powerful

interlocutors use Bald on-Record strategies, it was found from the data that some of the less powerful also used much of that. Also, some of the findings challenge the assertion of Culpeper (1996) that “A powerful participant has more freedom to be impolite” in a discourse exchange. Some findings from the data revealed that some of the less powerful interactants (the questioners) also utilized some impoliteness strategies while addressing the preacher. This, therefore, challenges the universality of Brown and Levinson’s (1987) Politeness Theory and, consequently, calls for its revision.

Suggestions for Further Studies

Based on the findings and the scope and of this study, I put forward the following suggestions for further research.

I suggest there should be similar studies in the Q&A sessions of other Islamic preachers aside from those of Dr. Zakir Naik. For example, the Q&A of preachers from Africa may be studied to find out the influence of the African setting on the choice of politeness and impoliteness strategies by interlocutors.

Besides, future researchers should also focus on politeness and impoliteness strategies employed in Dialogue and Debates between Muslim preachers and scholars of the other religious faiths. With this, the choice of politeness and impoliteness strategies by interlocutors of the same social rank would be understood.

Finally, I recommend that there should be studies in the use of politeness and impoliteness strategies in the Q&A sessions based on gender. This will enhance the understanding of how gender influences the choice of politeness strategies in the Q&A sessions of Islamic religious discourse.

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APPENDICES

Jeffersonian Transcription Notation

Convention	Name	Use
[text]	Brackets	Indicates the start and end points of overlapping speech.
=	Equal Sign	Indicates the break and subsequent continuation of a single utterance.
(# of seconds)	Timed Pause	A number in parentheses indicates the time, in seconds, of a pause in speech.
(.)	Micropause	A brief pause, usually less than 0.2 seconds.
. or down arrow	Period or Down Arrow	Indicates falling pitch or intonation.
? or up arrow	Question Mark or Up Arrow	Indicates rising pitch or intonation.
,	Comma	Indicates a temporary rise or fall in intonation.
-	Hyphen	Indicates an abrupt halt or interruption in utterance.
>text<	Greater than/Less than symbols	Indicates that the enclosed speech was delivered more rapidly than usual for the speaker.
<text>	Less than/Greater than symbols	Indicates that the enclosed speech was delivered more slowly than usual for the speaker.
°	Degree symbol	Indicates whisper, reduced volume, or quiet speech.
ALL CAPS	Capitalized text	Indicates shouted or increased volume speech.
underline	Underlined text	Indicates the speaker is emphasizing or stressing the speech.
:::	Colon(s)	Indicates prolongation of a sound.
(hhh)		Audible laughter
•or (.hhh)	High Dot	Audible inhalation
(text)	Parentheses	Speech which is unclear or in doubt in the transcript.
(())	Double Parentheses	Annotation of non-verbal activity/ An entry requiring comment but without a symbol to explain it.

TRANSCRIPT A

M: In shaa Allah (0.2) for tonight session of question and answer session of ask Dr Zakir (.) we have five mikes set up

-the first mike is in the front for the brothers (.) the second is on the left hand side and the thirds is on the right to the rear

-and then we have two mikes for the sisters (.) one on the right hand side and one in the middle on the rear

-we will be taking questions first from the brothers and then from the sisters

- now (0.3) please ensure that we follow the rules of the question and answer session (.) that is we give preference to non-Muslims to first ask the questions (0.2) so if there are any non-Muslims you are our guests (0.2) we want used to be the first ones to give your questions to Doctor Zakir

-second (0.2) we ask that everybody ask one question at a time (.) if you have a second question you may go to the back of the line and In shaaa Allah have the chance to ask again

-so we will begin In shaaa Allah (.) to give your questions to Doctor Zakir

P: Alhamdulillah Lah (.) wa solaatu wa salaam alaa Rasulul Lah wa alaa alihi wa sohbihi aj ma-iin

- my respected elders (.) and my dear brothers and sisters in Islam (.) I welcome all of you with the Islamic greetings (.) assalaamu alaikum warahmatul Lahi wa barakatuh (0.3) may peace mercy and blessings of Allah Subhaanahu wa ta-alaa be on all of you

-Alhamdulillah Lah (.) I really appreciate the love of the people of Dubai for the number of people that have gathered here in such large numbers

-keeping in mind that Brother Musah Sarantonio said that we prefer giving

first preference to the non-Muslims to ask any questions because today the non-Muslims are our guest of honour

- so request the non-Muslims (.) please feel free to ask any questions on Islam (.) whether it will be Hinduism on Christianity on Buddhism any query that you have this the opportunity

-I request the non-Muslim brothers and sisters that they can ask any questions on Islam even if they want to criticize Islam no problem I'm young I can take it

- and I request the volunteers that if they're non-Muslim in the queue

- is there any non-Muslim brother on microphone number one

- yes brother (.) you're most welcome

-I'll request them to first mention your name and your profession so that I'll be in a better position to reply to you

Q: good evening everyone (0.2) my name is () a Christian by faith and I'm a student of engineering

- my question SIR is (.) according to Islam both Jesus and Muhammad were prophets but prophet Isa besides his miracles had an unnatural birth and never died according to Islam

P: Brother () has asked a very good question

-he said that Islam believes that Jesus Christ peace be upon him and Muhammad peace be upon him both of them were prophets of God but when you compare their life realize that Jesus Christ Isa alaihi salaam had unnatural birth meaning that he was born miraculously without any human intervention and he did not die

P: Brother are you convinced that Jesus Christ is not God

-yes (.) I'm convinced of that but I want to clarify his position in Islam

P: So do believe in prophet Muhammad as the messenger of God

Q: well I can't comment right now

P: that is the reason I said if you are a true believer in Jesus Christ peace be upon him you have to believe in prophet Muhammad *solla Lahu alaihi wa sallam* otherwise **YOU ARE NOT A TRUE BELIEVER**

P: I request you to do more research on do on your Bible and to see my video cassette (.) similarities between Islam and Christianity

Q: Yes I will do

Q: Thank you

M: In shaa Allah (.) we'll now go to that mike on the left-hand side for the brothers

- go ahead with your question brother

Q: Assalaama alaikum my name is () and I am from IT profession

-my question is why are religion forbids (0.4) yeah (.) why do we need religion (0.2) like Islam you're preaching Islam

P: the brother has asked a very good question that why do you need a religion like Islam or any other religion

- the reason is that brother (0.2) normally when you get a machine (0.3) if you get a machine maybe a complicated machine (.) along with that you get instruction manual (0.3) I am asking you a question that why do you require the instruction manual (0.2) why ↑ [my brother]

Q: [to understand]

P: To understand because you don't know the machine (0.4) if you allow me to

call the human being as a machine (.) you'd have to agree it is the most complicated machine on the face of the earth is the human being (0.3) so don't you think that it requires that instruction manual (0.2) the last and final instruction manual for the human being it is (0.5) the Glorious Quran (0.2) like how you have the instruction manual written by the producer of that equipment or the manufacturer or the inventor (0.3) our manufacture our producer our creator is Almighty God so he knows what is best for the human being (0.2) so based on this (.) Almighty God has given the rules and regulations

-for example (.) when you buy a new DVD player it tells you if want to play it tells you to insert the DVD and press the play button (.) if you want to fast forward press the fast forward button if you want to skip press the skip button and if you want to stop press the stop button (0.2) don't drop a height or it'll get damaged (0.2) don't drop it in water or it'll get spoilt

-similarly (.) Allah subhaanaahu wa ta-aalaa in the last and final instructional manual the glorious Quran has written the do's and don'ts for the human being
M: we'll have the next question from the mike of the sisters on the right-hand side (0.2) so the sister at the mike (.) you may go ahead with your question

Q: Good evening to everybody this is () I'm from India and I'm actually a born Christian and of I migrated to Dubai recently errh August 2011

- Allah is the alpha and omega (.) he is the beginning and the end errh we cannot see sun more than ten minutes so how can you see a creator (.) so I'm totally convinced but there's some questions:: you know (.) that we have doubts because since I'm a born Christian (.) I have four questions
- the first question is (.) brother I've been errh listening to your videos:: you

know (.) in you tube you were talking about Holy Spirit

P: The sister asked two questions

P: So now (.) sister (.) are you prepared to accept Islam

Q: Of course yes

P: Sister do you believe that there is one God

Q: yes I believe that there is only one God

P: Do you believe that Jesus Christ is not God

Q: Yes I believe Jesus is a messenger

P: Do you believe that prophet Muhammad is the last and final messenger

Q: yes I do believe that prophet Muhammad is the last and final messenger

P: Sister is there anyone forcing you to accept Islam

Q: Sorry↑

P: Is there anyone forcing you to accept Islam

Q: NO (.) nobody is forcing me

P: are you accepting it out of your free will

Q: yes

P: are you accepting out of your free will sister

Q: Yes (.) that is the reason I asked so many questions (hhhhh)

P: Maa shaa Allah

P: I hope no one is bribing you

Q: No (hhhhh)

P: Because (.) in India when after many people accept Islam the CID the police go to ask them (.) how much dollars did Dr. Zakir give you (0.2) I tell them I have given them currency of Akhira ((hereafter)) (0.2) currency of Akhira that is accepted

P: In shaa Allah sister (.) I'll say in Arabic and you'll repeat it

Q: Ok

P: Maa shaa Allah sister you're a Muslim

-May Allah subhaanahu wa ta-aalaa accept it from you (0.2) and pray to Almighty Allah to guide you further and In shaa Allah give you the best in this world and the Akhira and grant you a place in paradise (.) in shaa Allah sister

Q: thank you

M: In shaa Allah (.) we'll have a question from the second microphone from the sisters in the rear

Q: Salaamu alaikum brother (.) my name is () and I'm from [Australia]

P: [sister (.)] are you Muslim

Q: Yes (.) Alhamdulillah Lah

P: So please will you give the chance to the non-Muslim first in shaa Allah after they've exhausted their questions (.) in shaa Allah we'll take questions from the Muslims

M: Are there any non-Muslims that would like to ask a question (0.2) if so just come to the front of the queue and let the organizer know that you'd like to ask a question

Q: My name's () I am a Cameroonian by nationality errh sales executive in a private company here in Dubai

-So my question is this (0.3) when you get to accompany (.) let's say you purchase a new car (.) you take this car on the road (.) you get to discover that that is something missing from this car (.) let's say the horn (.) you discover that is lacking (0.2) I don't know in your mind what do you think is that they did not put the horn or something happen for that horn to just cease or what (.)

I don't know

-relating it to the world in which we are in (0.2) I want to ask whether the world as a whole which has created by Almighty God (.) somebody who's so powerful the most intelligent being in the world (0.2) he created a world (.) we got into it and we are today looking for peace peace peace peace (.) where did this peace go to (0.4) when the world was created by the most intelligent being on earth (.) is it that he made an error somewhere or we are looking for something that he did not want it to be in the world

Q: Thank you

P: The brother asked a good question and gave an example that if you buy a car (.) a new car to find that something is missing (0.2) so with this analogy (.) he said that today in the world there is no peace

P: Brother (.) you asked a very good question

-I'll give an example about the car (0.2) do you know the new BMW car (.) the latest model (.) 2012 (.) the high model seven series or even the Mercedes (0.2) and it's a true story (0.4) one time with my friend (.) he told a friend that go and park my car (.) so when he went to the car he could not find the ignition key ignition key (0.2) so he phoned my friend and asked that where is the ignition key hole (0.2) we started to laugh (0.5) the new cars don't have ignition hole (.) it is latest technology (.) if the key come close to the car (.) automatically senses (.) if you push that button and starts (0.2) latest (.) so if you're outdated you may not know that there is no key hole required in the latest car (.) it is automatic (.) so you're searching for something (.) it is very close to him (.) he could not understand it because he did not know about it (0.3) so Allah subhaanahu wa ta-aalaa as far as peace is concern the main

source of peace is assalaam Allah subhanaahu wa ta-aalaa the creator that is the main source of peace (0.2) if you cannot understand the creator you will never come close to true peace

P: I do agree with you (.) many people talk about peace (0.2) many countries talk about peace (.) they are talking about their personal material things

P: I hope that answers your question brother

Q: Really

P: I hope that answers your question brother

Q: I've got the question

P: But are you prepared to accept the new peace

Q: Really doctor (.) thank you very much for the clarification errh at least with that in mind I've really acknowledged Islam as a learning institution

P: Maa shaa Allah (.) you're a Muslim and I pray to Allah subhaanahu wa ta-aalaa to guide you and through you may He let more non-Muslims enter peace

M: Do we have (.) on any of the other mics whether it be from the brothers or sisters any non-Muslims who would like to ask a question

-yes we have one from the brothers

-go ahead

Q: First of all thanks for given this opportunity for me my name is () basically from Hindu religion

-my question is (0.2) if I'm going temple (.) if for example if I am suffering something problem (.) if I am going temple if I pray for me God will accept or not (0.2) this my question (.) could you explain

P: Does that answer your question brother

Q: Okay (.) thank you

P: I love you brother

Q: Thanks

P: What I request you brother (.) today when you go back home (.) type () and try and read the translation and tomorrow come again we're having a question and answer session nine o'clock and then I will give you the first opportunity

Q: Okay thanks

M: Do we have any other non-Muslims on the mike on this side

- Yes we do (.) go ahead brother

Q: Yes please (.) my name is () I'm from India () I'm working as assistant manager () I will like to ask two questions

- number one is you say Islam is a way of life as per the Quran (.) okay (.) what do mean by way of life (0.2) what are the explanation for that

P: The brother has asked a question that in my earlier answer I said that Islam is a way of life (.) what do you mean by a way of life

- like when you appear for an examination brother (.) in science (.) what will you do (0.2) you read the textbook you memorize it and you and you appear for the paper

P: I hope that answers your question brother

Q: Sorry for interrupting (0.2) one more question

-suppose as you said that it is the way of life but following the way of life as you said we come across a lot of hurdles (.) literally how to come across in [each and]

P: [In life] there are bound to be hurdles (0.2) when go to an examination room (.) there are bound to be difficult questions but that does mean you should run away from the exam

Q: But there is one more question from my side

P: Yes brother (.) most welcome (.) what is the question

- So brother (.) do you believe that there is one God

Q: Yes sir (.) hundred percent

P: Do you believe prophet Muhammad is the [messenger of God]

Q: [Yes sure]

P: Hundred [percent]

Q: [Hundred] and one percent

P: Maa shaa Allah

-these two are sufficient brother (.) for you to enter the fold of Islam

- and after that you read the message and guidance of the messenger and what was revealed to this messenger that is the Quran and Sahih Hadith

Q: Sir I have another one small thought errh may I question

P: Sure

Q: [Thank you]

P: [You can ask] your question brother

-do you want to enter into the fold of Islam

Q: Yes please

P: Maa shaa Allah you're a Muslim

-May Allah subhaanahu wa ta-alaa guide you more and give you the best in this world and the Akhira.

M: Do we have any non-Muslims on any of the sides of the sisters

-ok we have one in the right-hand side

-go ahead sister

Q: Salaam alaikum (speaks Hindi) I am a Hindu (speaks Hindi) I am diploma engineering

-sorry to asking this question

P: Sister if I understood your question correctly (.) you want to know why when Hindus meet Muslims they don't try to convert them to Hindu [but when] Muslims meet Hindus they try to convert them to Muslims

Q: [Yeah]

P: Sister it is like giving an example that is a student who goes to school (.) maybe in the seventh standard or eight standard that and other student who goes to post graduate college (.) maybe doing his masters (0.2) now when they meet (.) will the school student try and teach the post graduate or the post graduate will teach the school student

-sister I've asked you a simple question not a difficult one

-are you going to answer my question

Q: Yeah (.) post graduate only

P: Correct

-Have you read the Vedas sister

-Q: No

P: When will you read it

Q: (hhhhh) I don't know but I'll try

P: I request you sister (.) read the Vedas [tonight]

Q: [No but]

P: No but why↑ (0.2) my request to you sister is to go home and type all the references I gave

Q: Thank you

M: Do we have a non-Muslim on the other mike of the sisters
-if we have a non-Muslim on this mike at the rear just mention and you can go ahead with the question

Q: Good evening I'm () I work in private company as administration manager and I wish to take up Islam

- I met one man and he's very religious (0.2) the second person will be Mr. Zakir (0.2) that is because I'm watching his speeches and it is very informative

P: Yes sister (.) most welcome

Q: I'm coming from two different cultures (0.2) so I'm half Philipino and half Indian (0.2) now my good friend she brought me here (.) I believe everything about Islam (.) I have no other doubt but I just want you to help me out (0.2) how I mean I'm not really sure what really stopping me (.) so like I just want ask you if you can help me out

P: So sister (.) you can go ahead with the question (0.2) what is the doubt

Q: And that's that that's the doubt (.) I don't know what's really stopping me

-So sister (.) you forget about that and take step forward

Q: Okay please

P: Since when someone is entering a school he need not be a graduate
- if you believe that there is no god but Allah and you believe that idol worshippers prohibited (.) you believe prophet Muhammad is the messenger (.) you go ahead and In shaa Allah God will guide you further

P: Maa shaa Allah you have become Muslim (0.2) and I pray to Allah guide

you more

-and if you have any queries don't hesitate to send me an email and In shaa Allah I will reply In shaa Allah

Q: Thank you

M: Well go to the front mike for the brothers on the right-hand side (0.2) I believe we have a non-Muslim brother

- Go ahead

Q: Greetings to you Dr. Zakir Naik (.) and all my brothers and sisters here in the name of our lord creator

-Well it's an honor to meet you sir (.) Dr. Zakir Naik

-Well my name is () and I work as a customer service officer in Dubai (.) and I'm a born again Christian

-My questions sir today is (0.2) how confident is Islam that it is not deceived by Satan or Dajjal that Jesus was crucified for all our sins

P: Brother (.) Islam means peace acquired by submitting your will to God

-I will show you from your Bible that Jesus Christ peace be upon him was not crucified so that you will come know that it is not Muslims who are deceived but it is THE SO-CALLED CHRISTIANS that Jesus was crucified (.) peace be upon him

P: I'm asking you a question brother that when Jonah was thrown into the sea was he dead or alive

Q: ((silence))

-Brother I'm asking a question (.) was Jonah [dead or alive]

Q: [Yeah (.) I got your question but]

P: [you got my question] but you haven't given me an answer

-when Jonah was thrown overboard was he dead or alive

Q: Well:: it is out of my question [so if you can]

P: [I'm giving you] an answer to your question (.) I'm answering your question

Q: Well I'm pretty not sure with [that]

P: [I've not] come across a single Christian who does not know the book of

Jonah (.) he may not know the other parts of the Bible (.) because this you

even learn in Sunday school(.) even a small child knows the story of Jonah (.)

how come you don't know

Q: Sir (.) I appreciate your effort in [answering but]

P: [I'm asking] you the question if you have not read the Bible (.) if you don't

know your Bible what is the use me talking from your Bible

-a simple question like $2+2=$ how much (.) and you cannot reply (.) it means

you're afraid of the truth

Q: No sir

- No (.) I cannot guess but if you're sure with the Bible please go ahead

P: Okay (.) so you don't know or you don't want to answer

Q: I don't want to answer

P: I feel the devil is deceiving you now

Q: No (.) the devil cannot deceive me

P: The devil is deceiving YOU so I wanted to take the devil away from YOU

-You are not confident (.) that is after knowing the truth you are not

answering IT IS DEVILISH

-And I know you know the answer and I know that if you answer you will get

EXPOSED

Q: Let me be honest (0.3) I really don't know the answer but would look

forward to have your explanation sir

P: Do you know that he was thrown overboard

Q: Yes

P: When he was thrown (.) was he dead or alive

Q: I can guess maybe (.) he was dead

P: I challenge you (.) you show me any verse in the Bible which says when

Jonah was thrown he was dead and I'll accept Christianity

P: Your devil is not even allowing you to answer the truth

-I challenge you open the book of Jonah it says that Jonah was alive

-why are you following the devil's footsteps

- three days and three nights (.) don't you know English

Q: Okay (.) three days and three nights [yes]

P: [very good]

Q: But Dr. Zakir Naik

P: Is three days and three nights equal to one day two nights

Q: Technically no sir

P: So technically you're calling Jesus Christ A LIAR (.) NA-UZU BILLAH

-do you understand English

Q: yes (.) so do I

P: so why are you definitely trying to make Jesus Christ a liar

Q: No sir

P: So (.) please go back home (.) read (.) stop having pork (.) believe in one

God and that will take the devil out of you In shaa Allah

-I hope that answers your question

Q: God bless you sir

M: Do we have a non-Muslim brother's mike on this side

-Yes go ahead

Q: Good evening doctor (.) I'm a Hindu and I've been watching your video on

You tube for time now

P: The brother has asked a very good question that ...

- Brother (.) if your friends start robbing will you also rob

Q: I don't see the point in robbing others

Q: Do I have to be a Muslim to follow prophet Muhammad

P: No no you have to be a good Hindu also

-Do you want me to go through the references again

Q: I did listen to them

P: Okay go today (.) google and check

-At least I gave more than hundred references today

Q: Thank you very much doctor

M: Do we have another non-Muslim sister on either of the mikes

-yes (.) we have one on the right-hand side

- Go ahead sister

-Just a small note to those who want to ask questions but are not able to

-We will In shaa Allah tomorrow have Dr. Zakir who will In shaa Allah will again be answering your questions

- So remain seated everybody

- Our dear Dr. Zakir (.) may Allah reward him (0.4) he is coming to continue for a while more In shaa Allah

-I believe that we have a question from the brothers' mic on the left-hand side

-Go ahead

Q: Hello Dr. Zakir Naik (0.2) my name is () I am from Arizona in the United States

- Of all the scholars I've ever watched on you tube (.) you're the most rational (.) logical and easy to understand scholar that I've ever come across in my life

-How can God be so sadistic that he'll actually go ahead with a plan which he knows it is gonna end up in that manner

P: The brother has asked a very good question (.) a very intellectual question (0.3) it is a very good question

-Now coming to your question (0.2) I started school (.) and you may have heard Islam international school (0.2) if a teacher takes an examination (.) if she's just (.) while she's giving the examination she writes on the Maths paper $2+2=\text{how much}$ (.) the student in front of her or him (.) the teacher writes 5 (.) she can very well tell the student (.) change 5 to 4 would it be just on the teacher during the test and examination correct a student who writes a correct or wrong answer what would the other students think

Q: Unjust (.) he can completely change the situation

P: Among God's creation it was only the human beings who were FOOLS to have said they want be human beings

-you and I were FOOLS now cannot back tract

Q: even for [argument sake]

P: [Please let me complete] you asked the question

Q: Alright go ahead (.) sorry (.)sure go ahead

P: Almighty God said we were fools who opted for that (0.2) you and I both WERE FOOLS

Q: If Bill Gates gives me a hundred dollars (.) should I be amazed that he

gives me such money

M: I believe that the question has been answered and unfortunately we are very constricted for time (.) you're welcome to come back tomorrow (.) [In shaa Allah]

P: I will just give him his last (.) if Bill Gates gives hundred dollars will you get amazed

-brother (.) the question is why should Bill Gates give you hundred dollars

-If you tell me a Tom Dick and Harry gives you hundred dollars (.) I will not be amazed

-BILL GATES GAVE ME HUNDRED DOLLAR (0.3) it is something that he gave you why will he give you and not somebody else (.) why

-The question is why

Q: Okay yeah I got it that is the answer

-So I should not be amazed as he giving me the money but why he gave me the money

P: ALHAMDULIL LAH (.) it was worth our time extending Alhamdulillah Lah

M: May Allah reward our dear sheikh (.) a big thank you to Dr Zakir

- May Allah reward you and keep you safe

- Assalaamu alaikum

TRANSCRIPT B

M: We would like to thank our audience (.) Jazaakumul Laah khairan for being such a wonderful audience

- With so much patience you have getting on sitting

- I would just request you if there are elderly people or ladies who might not be getting proper seats (.) kindly I would require the youngsters to kindly make allowances for them

-Now we have the more interesting (0.2) the open question answer session (0.3) but before we start (.) may I remind you we're going to have rules (.) and to get more out of the session and the limited time available (.) I would request you to kindly follow the rules very very strictly

-Your question should be on the topic (.) what is the purpose of our life only

- For non-Muslims (.) we may allow questions which are away from the topic but on Islam and comparative religion (.) as some of them may not have had adequate time yesterday during the open session

-Second point (0.2) your question should be brief and to the point (.) you may ask only one question at a time (0.3) three mics have been provided in this vast ground (0.2) one in the front on my left for the gents (.) mic number two for the gents in the rear section

-And one my for the ladies in front of the lady section you may kindly queue at the mikes to put forward your questions

- Non-Muslims will be given first preference to ask questions volunteers at the mikes are requested to kindly ensure the same

-Kindly state your name and profession before you put forward your question

(.) we start with the ladies' section

-Can we have a first question from the ladies' mic please

Q: Salaamu alaikum ((speaks Hindi))

P: The sister has said that she's a Hindu but she wants to accept Islam

-((code switches to Hindi))

-Maa shaa Allah (.) I've asked the sister if she wants to accept Islam out her free will and she said yes

-((code switches to Hindi))

- Ma shaa ((code switches to Hindi))

-I prayed to Almighty Allah to grant her Jannah (.) In shaa Allah In shaa Allah

M: Can we have the next question from mike number two in the rear section of the ladies please

Q: Hello (.) ahhh good evening sir

-My name is () and I'm a dress designer (.) this is a question on behalf of my friend (.) she's a Muslim and she's married to a Hindu (())

-The man has been followed the Hindu religion and she and her family are not comfortable regarding she married to a Hindu (0.2) now can you put some light on this because she is very confused

P: If I understood your question (.) the sister (.) you said that she's a Muslim girl who's married to a Hindu boy

P: Is it the question a sister

Q: Yes (.) right

P: The reason is that if you have a vehicle (.) one tire of a vehicle is a cycle (.) of bicycle and the other tire is of a truck but naturally the vehicle will not run

-How can you have a life partner whose purpose of life is different that means

maybe you are selfish (.) you want to go to Jannah but you don't want your life partner to go to Jannah

M: Yes brother (.) mic number one in the front

Q: My name () I'm a non-Muslim and my question with you sir is (.) I want to accept Islam but question is errrh what is a true Muslim guy

P: Brother (.) if I heard your question correctly you said you want accept Islam and you want to know what is a true Muslim

Q: Yes (.) how to become a true Muslim

P: Brother (.) to become a true Muslim (0.2) Muslims means a person who submits his will to God

Q: And errh one more (0.3) errh (0.2) sir (.) does I have to change my total identity

P: No (.) it is not compulsory to change your name (.) unless your name involves shirk ((name of a lesser god or its like))

P: So my question to you now is (.) are you ready to accept Islam

Q: Yes sir

P: Maa shaa Allah (.) you're a Muslim brother

Q: Thanks a lot

P: I will request that you can come on the stage and take a copy of the Quran so that you can become a better practicing Muslim

P: I'll like to give a translation of the copy of the Quran (0.3) I request the volunteers if they can get me some copies of the Quran

P: Jazaakal Lah and I pray to Allah (.) may He accept your effort (0.2) may He grant you Jannah (.) In shaa Allah

M: The next question from mic two in the middle of the gent section

M: Yes brother

Q: ((speaks Hindi))

P: ((code switches to Hindi))

M: Next question from mic number three in the rear section (.) gents

Q: Good evening sir

Q: Thank you for the word on purpose of life

P: Brother (.)what is your name

Q: I'm () I'm a student (0.2) I'm studying on the (())

P: Brother (()) has asked a very good question

Q: [(()]

P: [Please brother] (.) do you want to listen to the answer or not

Q: Sorry

-Please go ahea

-actually [I just wanted to]

M: [Brother brother brother]

Q: Please [go ahead sir]

P: [This is] not a debate [time]

Q: [No sir]

P: It's the question and answer time (.) you finished your question (.) the question is over

-Now listen to my answer

Q: Now you're telling something I have to [add]

P: [Go behind] the line and [add]

Q: [It was] it was

P: [I'm helping you]

Q: Sorry sir

-Please go ahead

P: I hope that answers your question

M: Thank you

-May I make a point clear (0.2) we cannot allow one question to dominate the whole session (0.2) anyone was interested in a long discussion this is not the time because we have just and fifteen minutes left for the question answer session

- I would request your too kindly frame your question briefly (.) if it goes beyond four to five sentences we'll disallow that question and allow the next question

-Yes sister (.) mike number four

Q: Good evening sir

- My name is () I'm a student

-you gave an example about how we students the youngsters shoot an arrow () now (.) if anybody does not aim where you have aimed before they are wrong (.) that I think is inconsiderate and inhuman

P: The sister has asked a very important question

-Sister tell me where I shot the arrow (.) give me an example in my lecture

-Now (.) you sister (.) give an example in my lecture where I shot arrow in the air (0.2) if not I will tell YOU that YOU are shooting in [the air]

Q: [but you] already said it

P: I give you a chance (.) which part of my lecture

Q: Your part of the lecture was not shooting [in the air]

P: [Maa shaa] Allah (0.2) thank you

Q: The whole aim is why judging people by defining them in terms of Islamic and what the purpose in life is only in [terms of Islam]

P: [You give] a better purpose of life

Q: [()]

P: See (.) we are having an open question and answer session (.) anyone can [differ with me]

Q: [()]

P: You have the right to differ (0.2) when you differ you have to give a reason

-for example (.) if I say $2+2=4$ and you say no $2+2=5$ (.) I'll ask you why

-so if I say something wrong (.) you proof me wrong just by saying $2+2=4$

- You are educated sister (.) correct

-so you if you say I've done something I'll agree with you (.) [proof me]

Q: [()]

P: Produce your proof if you're truthful

-Which part of my lecture (.) or you tell me (.) is there any better purpose of life than to thank your creator↑

-Yes sister

-Please put her on the microphone sister (.) she wants to educate [us]

Q: [I'm] not trying to educate [anyone]

P: [I'm a student] sister (.) I love being [educated]

Q: [You don't] let people speak

P: Sorry↑

Q: You just go on [and on]

P: [I've given] you the chance to speak

-SISTER SPEAK

Q: They are differences and you cannot just convert everyone (.) convert not in the center of converting to Islam (.) converting people's viewpoints (.) [you know the differences]

P: [Sister you're not] answering my questions

- you're beating around the bush

Q: I'm not beating around the bush

-You're presuming I will answer what you want me to answer (.) I'm answering my way

P: So your way is beating around the bush

Q: I heard this answer ((turns away))

P: Thank you sister (.) thank you for your comments and we leave the audience to be the judge (0.2) how many people will follow you how many people [follow me]

Q: [I don't want] followers

P: You'll come to know later on the next time when you give a lecture (.) I hope you get audience which is big so then they listen to your answer on the purpose of creation sister

M: Yes the next question from the sister in the rear

Q: Assalaama alaikum sir

-my name () ((speaks Hindi))

P: Do you understand English sister

Q: Yes

P: Do you believe there is one God

Q: Yes

P: Do you believe that idol worship is wrong

Q: Yes

P: I pray to Allah subhanahu wa ta-aalaa (.) may He give you more hidaaya ((guidance)) and may He grant you Jannah ((paradise))

Q: So I want to ask you one question ((code switches to Hindi))

P: My request to you is whatever your parents command you to do (.) even if you don't like it follow them

-I'll request you to give my DVD on similarities between Hinduism and Islam to your parents and In shaa Allah it will soften their hearts

-P: I pray to Allah sub haanahu wa ta-aalaa (.) may He grant hidaaya to your parents also and to your family members

Q: Thank you sir

M: Yes brother (.) mike number one in the front

Q: Dr. Zakir Naik sir ((speaks Hindi))

P: The brother has asked the question that how many women can I man marry according to the Quran

M: We'll not allow further questions but we'll allow the shahada and carry on with the other programmes (.) In shaa Allah

P: Brother do believe there is one God

Q: ((speaks Hindi))

P: ((code switches to Hindi))

M: Jazaakal Laahu khair (0.2) it was a wonderful session

-In shaa Allah (.) we'll have the du'a session

TRANSCRIPT C

Q: Assalaamu alaikum to all the audience (.) and especially to my beloved (.) respected brother Zakir Naik (.) Dr. Zakir Naik

-It's been a long time since I see you (0.2) I come personally with my whole family (.) they want to see you live (0.2) I'm from Benin we want to see you live (.) Maa shaa Allah (.) always watching you on TV

-Okay (.) Alhamdulillah Lah

-My question is (.) Maa shaa Allah (.) the subject today is (.) Islam is a solution for humanity (0.2) but it is very unpleasant that we're seeing in this world today (0.2) what is happening in Syria (.) Muslims killing Muslims (0.2) what is happening in Yemen (.) Muslim killing Muslims (.) what is happening ↑

-So please (.) give us solution (0.2) that what we're supposed to do (0.3) we Muslims apart from me making du'a ((suplications))

-Please my dear brother (.) give a solution

P: The brother has asked a very important question (.) a very relevant question that today (.) we find that in many of the Muslim countries (.) we find that there are wars and Muslims have been killed

M: Can we move on to the mike behind for the ladies

- Yes (.) kindly state your name (.) your profession and your question briefly

Q: Assalaamu alaikum Dr. Zakir Naik

-My name has to be keep secret for a few reasons and I hope my face is not recorded

- I am a student (0.2) and to Dr. Zakir Naik that (0.3) first of all I'm sorry

-Because you are the person I hated the most a few years back

-Before I became a Muslim (.) I really don't like you (.) I really hate you and when any of my friends try to praise you I will make sure I downgrade you

-My question to you today is (.) despite of all this kind of hatred I did

towards you (.) how do you continue doing this da'awah (preaching) to the

entire nation (.) people and everyone (0.3) and one more thing (0.2) Dr. Zakir

(.) I would like to sincerely say I'm sorry for all the hatred in the past

P: The sister has asked a very good question

- First of all (.) I'll say thank you for giving me all the hatred (.) because if a person truly hates someone and truly believes in it (0.2) but if it is logical (.)

In shaa Allah (.) they'll come to the true path

-I pray to Allah subhaanahu wa ta-aalaa to make you like Hadrat Umar Radia

Allah anhu who was one of the staunchest enemies of Islam against da' ees

((preachers)) (.) In shaa Allah (.) you'll be one of THE STAUNCHEST

supporters of Islam (.) In shaa Allah

- Our beloved Muhammad solla Laahu alaihi wa sallam said that (.) once a

person accepts Islam (.) his previous sins are washed away (.) In shaa Allah

Q: Thank you Dr. Zakir for everything and I hope you forgive me

P: Sister (.) I've already forgiven you and I pray for and pray that Allah

make people like you come towards Islam (.) In shaa Allah

M: Can we have the brother on the mike behind

- Kindy state your name (.) your profession and your question straight to the point

P: Salaamu alaikum warahmatul Lah wa barakaatuh (0.2) my name is () my

profession is a student from this university in the (())

- From the past (.) Dr. Zakir talked about (0.2) you say that some of the Christian rules are pretty much like we the our Islamic Sharia which is contained in the Bible...

-Thank you

P: The brother has asked the question that in my talk I said some of the teaching of Christianity are same as Islam (.) for example (.) cutting of the hand ---I never said that brother

M: Is that brother in the white in the queue

-Please go ahead

-Kindly state your name and profession and your question to the brother

Q: Salaamu alaikum warahmatul Lah (.) My name is () I'm a student and (()) (.) Dr. Zakir (.) I want to ask you a question...

- the brother has asked two question ((speaker repeats questions))

Q: Jazaakal Laahu khair

-Thank you

M: Because we don't have much time (.) if they're sisters (.) you can kindly stand to the mike (0.2) we probably will have one or two more questions after this

-So if they're sisters you can kindly stand in queue in the mike

-for the meantime I will proceed with the brother in the front mike

- Kindly state your name (.) your profession before asking a question brother

Q: Salaamu alaikum (0.2) my name is () I'm a digital student business

-Just my question is about Salat (.) you've mentioned and give us

knowledge about Zakat and how benefits society want us to say (0.2) so

what about Salat (.) why we should gather in the mosque

-Thank you

M: Unfortunately (.) we have come to the last question of the day (0.2)

last two is there (.) okay

-Okay (.) so can we have brother on the mike behind (.) yes please go

ahead (.) state your name (.) your profession and ask your question

Q: Salaamu alaikum Dr. Zakir (.) my name is () I just recently graduated from medical college

-So my question is a regarding the haram about touching the dog (.) so when I listened to your answer (.) the saliva is haram (.) probably due to the rabies (0.2) that you say about hydrophobia (.) so of now recently we know there is vaccine...

P: Brother (.) when you jump from the second floor what will happen (.) you'll fracture your leg (.) and you go to the hospital you have treatment for the fracture (.) will you jump from the second floor

Q: No

P: Why (.) you're a doctor↑

-Maybe you can go to the prostitute (.) maybe you're going to get STD (0.3) STD is a sexually transmitted disease like gonorrhoea (.) treatment is there (.) not AIDS (0.3) will you go

Q: No

P: If you have diabetes (.) okay we'll give your insulin will you go for extra sugar

Q: No

P: Prevention is better than cure

- I hope that answers your question

Q: Thank you doctor

M: Unfortunately this will be the last question of the day

-Brother (.) can you keep your question as short as possible for us (.)

thank you

Q: My name is () and my profession is I'm just a postman...

-My question is brother (.) my respected brother Zakir...

P: The brother asked a very good question...

-When you're sick (.) do you go a barber or a cobbler

Q: Doctor

P: Doctor

-So when you don't know you go to a scholar

