

HONORIFIC TERMS USED BY PROPHET MUHAMMAD IN ṢAḤĪḤ
AL-BUKHĀRĪ: AN OPTIMALITY-THEORETIC ACCOUNT

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AN ABSTRACT

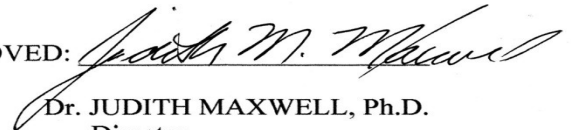
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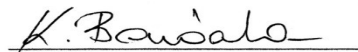


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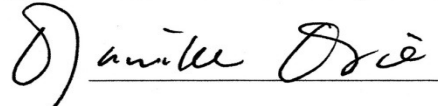
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ABSTRACT

Honorifics have been the focus of several theories and studies. Brown and Levinson

(1987) view the use of honorifics as a strategy of negative politeness, while honorifics for some other scholars (e.g. Hill et al., 1986; Ide, 1989; Ide & Yoshida, 1999) are related to social etiquette. For other scholars (e.g. Agha, 1993; Duranti, 1992; Cook, 2011) honorifics are indexes. Although this debate about honorifics is not new, there is a lack of research that applies these theories together and examines which meaning of an honorific is more appropriate in a certain situation. Assuming a possibility of a mix of these theories, the present study implements Optimality Theory (OT) that is developed by Prince and Smolensky (2004) to identify the ranking of constraints that accounts for the optimal honorific in a certain situation. Since Prophet Muhammad (PBUH) presents a *modus operandi* for most Arabs (Hamid & Mydin, 2009), data of this study is obtained from Ṣaḥīḥ Al-Bukhārī, the most valid and beneficial collection of the Prophet's reports. Although a huge number of studies have been conducted to analyze Ṣaḥīḥ Al-Bukhārī, covering a wide range of topics in different disciplines, there is a lack of research investigating how the Prophet (PBUH) used honorifics in general, and in Ṣaḥīḥ Al-Bukhārī in particular. This analysis shows that the use of honorifics can be captured more accurately within the framework of OT than using each of Brown and Levinson's Politeness Theory, social etiquette and Ide's notion of *wakimae*, and Cook's indexes alone. In doing so, the study expands the use of OT to discourse analysis.

HONORIFIC TERMS USED BY PROPHET MUHAMMAD IN ṢAḤĪḤ AL-
BUKHĀRĪ: AN OPTIMALITY-THEORETIC ACCOUNT

A DISSERTATION

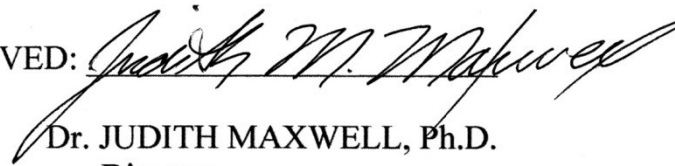
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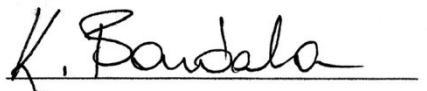
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CHAPTER I

AN OVERVIEW OF THE THEORETICAL LITERATURE

Introduction

Honorifics and their meanings and purposes might differ from one culture to another. Arabs use honorifics extensively for different purposes, such as reflecting linguistic and cultural competence. Different types can convey these meanings in Arabic, such as teknonyms, denotational and connotational kin terms, and affectionate honorifics as *yā ‘ayni* “O’ my eye” and *yā ‘asal* “O’ honey.

Arab culture “is strongly marked by its religious character” (Bouchara, 2015, p. 75) and Arabs’ basement on Quran and Sunnah. Religion is a strong factor in people’s interactions and their politeness strategies. With this being said, it is expected that the way Prophet Muhammad (PBUH) interacted with different people would serve as model for Arabs in their social interactions because he presents a *modus operandi* (Hamid & Mydin, 2009). Prophet Muhammad’s (PBUH) life and his sayings and deeds are described in *Sunnah*, the second source of Islamic jurisprudence after the Quran, that was mainly saved through oral transmission and later through authentic books, such as *ṣaḥīḥs*. *Ṣaḥīḥ* Al-Bukhārī is considered by most *Sunni* scholars the best authentic book (Al-‘Asqalānī, 1997). This book consists of ninety-seven chapters, each of which is divided into several subchapters with 9,082 *aḥādīth* with around 4000 repetitions.

A huge number of studies have been conducted to analyze *Ṣaḥīḥ* Al-Bukhārī, for different purposes, such as the study of the life of Prophet Muhammad (PBUH) (e.g. Al-Buḥārī, & Matraji, 1997), and linguistic and syntactic characteristics of the

Prophet's (PBUH) speech (e.g. Salim, 2004; Al-Ruhaili, 2005; Al-Musai, 2006). Although there are studies that focus on analyzing how Prophet Muhammad (PBUH) communicated effectively with others (e.g. Rizqi, 2014), there is a lack of research investigating how the Prophet (PBUH) used honorifics in general, and in *Ṣaḥīḥ Al-Bukhārī* in particular. Many Muslims want to see how he used honorifics as a mitigating device that keeps social harmony. They want to see how he dealt with people with different ideologies and opinions and how that was reflected in his use of honorifics.

The literature of honorifics has several theories dealing with this phenomenon. Brown and Levinson (1987) view the use of honorifics as a strategy of negative politeness as they reflect a higher social status of the addressee. For some other scholars (e.g. Hill, Ide, Ikuta, Kawasaki & Ogino, 1986; Ide, 1989; Ide & Yoshida, 1999) honorifics are related to social etiquette, while they are indexes with unspecific meaning for another group of scholars (e.g. Agha, 1993; Duranti, 1992; Cook, 2011). Even though each of these theories and opinions has its own explanation of the use of honorifics, it is possible that they can all be mixed together to evaluate the appropriateness of a certain honorific in a certain context. Assuming a possibility of a mix of these theories, the present study implements Optimality Theory (OT) that is developed by Prince and Smolensky (2004).

Research Purpose and Questions

Purpose of the study. This study was conducted to analyze the honorifics that Prophet Muhammad (PBUH) used in *Ṣaḥīḥ Al-Bukhārī* to fill this gap in literature. It is also designed to combine and mix theories that analyze honorifics to reveal the intended meaning of an honorific in a certain situation. It aims at identifying the ranking of constraints that accounts for Prophet Muhammad's (PBUH) use of

honorifics when addressing people from different tribes, classes, and religions.

Research questions. The study is designed to answer the following questions:

1. What types of honorifics are used by Prophet Muhammad (PBUH) in *Ṣaḥīḥ Al-Bukhārī*?
2. What are the constraints that accounts for Prophet Muhammad's (PBUH) use of honorifics in *Ṣaḥīḥ Al-Bukhārī*?
3. How are these constraints ranked to account for the optimal honorific used by Prophet Muhammad (PBUH) in a certain situation to address a certain person in *Ṣaḥīḥ Al-Bukhārī*?

Methodology and Research Design

An electronic corpus of complete non-repeated *matn* of *aḥādīth* in *Ṣaḥīḥ Al-Bukhārī* is created through removing *isnād* and repeated *aḥādīth*. The corpus is analyzed through a full automatic tagging system, called Stanford Log-linear Part-Of-Speech Tagger. Lists of words organized based on parts of speech are extracted from the tagger. Honorifics in these lists of nouns are extracted and analyzed within the framework of OT based on a set of constraints taken mainly from previous research and theories in honorifics, such as Brown and Levinson's Politeness Theory, social etiquette and Ide's notion of *wakimae*, and Cook's indexes.

Results and Limitations

The goal of this study is to show that the use of honorifics can be captured well within the framework of OT. In doing so, the study expands the use of OT to discourse analysis. Analysis of data in this study reveals the types of honorifics that Prophet Muhammad (PBUH) used in *Ṣaḥīḥ Al-Bukhārī* and provides an example of how a certain type of honorifics is derived from multiple constraints. Because Prophet Muhammad (PBUH) represents a model for Muslims in his interaction with people, the study helps in understanding the rules that govern his use of honorifics. As a

model, his usage of honorifics should be based on a set of specific rules that are revealed in this study. However, the study is limited to *Ṣaḥīḥ Al-Bukhārī* and different honorifics may emerge in other *ṣiḥāḥ*.

CHAPTER II

HONORIFICS AND THEORIES

Introduction

Certain cultures, such as Japanese and Arab cultures, have developed honorifics to be used in their interactions. Brown and Levinson (1987) stated that honorifics are markers of politeness, seen as cues used to mitigate a Face Threatening Act (FTA), through the use of positive politeness strategies (e.g., friendly acts) or negative politeness strategies (e.g., deferential acts). However, some linguists (Ide & Yoshida, 1999; Cook, 2011) challenged this assumption. On one hand, Ide and Yoshida (1999) argued that the use of honorifics is not related to politeness; rather it exemplifies social convention and etiquette, or “*wakimae*” in Japanese (Ide & Yoshida, 1999).

On the other hand, Cook (2011) argued that honorifics are linguistic means for constructing social identities. These arguments are explored in this section. This discussion is followed by an exploration of the need for a theory that would integrate all these assumptions so as to create a more universal explanation for the use of honorifics and non-honorifics to index social identities; adhere to and (re)construct social norms; and to the intended message of an utterance.

Brown and Levinson’s Universal Politeness Theory

Brown and Levinson's theory has three main concepts: face, face threatening acts (FFAs), and politeness strategies. Mainly, the theory is based on the notion of “face” offered by Goffman (1967). Brown and Levinson (1987) argued that every

individual in a society has a face (a public self-image) that "is emotionally invested, and can be lost, maintained, or enhanced, and must be constantly attended to in interaction" (p. 61). All participants have an interest in maintaining both types of face: positive face and negative face. The positive face is related to the desire to be accepted, liked, appreciated, or approved by other members of a society, while the negative one is related to the desire for independence, freedom of action, and freedom from imposition.

In normal situations, people cooperate to save and maintain one another's face, but some acts that intrinsically threaten face may occur occasionally. These are acts that in some way create conflict between the needs of the speaker's face or that of the hearer. Brown and Levinson (1987) defined face-threatening acts (FTAs) according to two basic parameters: (1) Which type of face is being threatened (e.g., the positive or negative face), and (2) whose face is being threatened (e.g., the speaker's or the hearer's face).

Brown and Levinson (1987) argued that when interacting, participants tend to cooperate to maintain face in their interaction. They avoid engaging in FTA, or use some strategies to minimize the threat. However, when a participant wants to do an FTA, one of four possible strategies is utilized: (1) off record, (2) baldly, without politeness and redressive action, (3) by positive politeness, and (4) negative politeness (ibid.). When doing an FTA off record, a speaker uses indirect language that has more than one unambiguous meaning to be free from being committed to one particular intention. This indirect politeness strategy includes using irony, rhetorical questions, metaphors, etc. When doing an FTA baldly, a speaker uses direct, unambiguous language (e.g., "Give me the salt!" for an order).

In some situations, a speaker feels the act he is about to commit involves potential damage of face; nonetheless he feels he must perform the speech act. Assuming he does not wish to offend or is not in a position of relative power, he may commit FTA, but with redressive action through using positive or negative politeness strategies to minimize the force of the action. Positive politeness is oriented toward the positive face. Positive politeness and positive face-work are achieved through showing solidarity, emphasizing shared needs, avoiding disagreement, and joking.

Negative politeness is oriented mainly toward the negative face and involves such actions as: showing deference, minimizing imposition, emphasizing the importance of the other's concerns, apologizing, and using plural pronouns. Using honorifics in this regard is classified as a negative politeness strategy because these terms reflect the higher social status of the addressee and the formality of the situation. Honorifics are "direct grammatical encodings of relative social status between participants, or between participants and persons or things referred to in the communicative event" (Brown & Levinson, 1987, p. 276). Honorifics are both direct grammatical encodings of social status and a negative politeness strategy.

Implementing the appropriate politeness strategy in this theory depends upon the social circumstance in which the conversation is carried, the relationship between the participants, and the sensitivity of the topic. In terms of Brown and Levinson (1987), the weight of an FTA (X) and its seriousness is calculated in terms of the social distance (D) of the speaker (S) and the hearer (H); their relative power (P); and, the absolute ranking (R) of imposition in the particular culture. This is expressed by the following formula:

$$\text{Weightiness (X)} = D(S, H) + P(S, H) + RX$$

A speaker evaluates FTA according to the sum of these three factors. She determines the appropriate level of politeness and the negative politeness strategy according to the degree of the weight of the FTA. The more challenging a speaker thinks an FTA will be, the higher the number of strategies she needs to use to achieve her intended meaning without damage to face.

Brown and Levinson (1987) stated, "politeness is implicated by the semantic structure of the whole utterance, not communicated by 'markers' or 'mitigators' in a simple signaling fashion which can be quantified" (p. 22). They held that the content of face could differ from one culture to another, asserting, "in any particular society we would expect [face] to be the subject of much cultural elaboration" (p. 13). However, they argued that the notion of face is universal. Since Brown and Levinson (1987) argued that politeness is a universal phenomenon that can be observed in all languages and cultures, the use of honorifics should be universal even though different cultures exhibit it in different ways. Fukada and Asato (2004) provided further support for this claim.

Several scholars have challenged Politeness Theory (e.g. Gu, 1990, Holtgraves & Yang, 1990, 1992; Hamza, 2013; Ide, 1989; Locher, 2006; Matsumoto, 1988, 1989; Meier, 1995; Watts, 1992, 2003; Wierzbicka, 1985). Some of these scholars criticized the assumption of the universality of the theory, arguing that Brown and Levinson had built their hypothesis on the basis of European Anglo-Saxon culture without assuming any variability in other cultures (Gu, 1990; Wierzbicka, 1985). What is considered polite in European Anglo-Saxon culture can be seen as over-polite, under-polite, impolite, or simply strange in another.

Bouchara (2015) criticized the notion of face as asserted in the theory. Bouchara (2015) analyzed a set of conversations between native speakers of German

and advanced Arab learners of German to demonstrate the relationship between the speaker's pragmatic intentions and politeness. He found that Brown and Levinson's (1987) claim about the universality of politeness is valid, but the notion of face needs to be revised, especially in collectivist cultures. Brown and Levinson (1987) did not distinguish between individualist and collectivist values of politeness and the notion of face (Bouchara, 2015). He further argued that religion should be added to the factors that might influence the face's threat. Religion can influence people's interactions, and their use of religious expressions may signify politeness in social contexts.

Meier (1995) stated that Brown and Levinson's theory involved both strategies of politeness and markers of different status. For instance, they mixed linguistic strategies (e.g., nominalization) with behavioral strategies (e.g., exhibiting deference). They included: gradable strategies (e.g., nominalization); countable ones (e.g., intensifiers); and, contained strategies that "can transform a negative into a positive strategy (e.g., contraction and ellipsis). Moreover, some politeness markers may occur within others (e.g., address forms)" (p. 383).

Meier (1995) criticized Brown and Levinson's theory for failing to make a clear differentiation between positive and negative politeness and between politeness strategies and FTAs. It is hard sometimes to pinpoint whether an act is an FTA or a politeness strategy. Similarly, if it is a politeness strategy, it is not easy to state whether it is a negative or positive strategy and to state whose face has been threatened, especially with "the virtual absence of S's face from such considerations" (Meier, 1995, p. 385).

If the use of honorifics is interpreted as a negative politeness strategy, individuals from cultures that use honorifics more than others would be labeled as

inherently polite and individuals from other cultures would be labeled as inherently impolite. However, "each speech community has means to communicate deference, mitigation, directness, and indirectness" (Meier, 1995, p. 388). Therefore, it is not appropriate to "equate politeness with particular speech acts, prosodic, pragmatic, syntactic, or lexical markers" (ibid.). Social contexts in which honorifics are used contribute their own effects. Locher (2006) stated, "Politeness itself can never be conclusively defined with respect to specific linguistic devices, nor can it be universally predicted in a theoretical way" (p. 264).

Ide's *Wakimae* and Social Etiquette

Ide (1992) observed that honorifics could be seen as one of Brown and Levinson's strategies of positive politeness and negative politeness. Honorifics create a sense of psychological distance and formality between participants. This makes honorifics operate under Brown and Levinson's first strategy of negative politeness: "Be conventionally indirect" (p. 302). At the same time, the use of honorifics indicates matching the social norms and creates a sense of sharing between participants and therefore it is related to Brown and Levinson's positive politeness strategy, "Claim common ground" (Ide, 1992, p. 303).

This lack of differentiation between strategy types and between negative and positive politeness strategies led Ide (1989) to propose another type of linguistic politeness when she claimed that there is volitional and discernment politeness, or what she called *wakimae*. The former is related to an act of expressing the speaker's intention, oriented to the hearer's face, and is realized by verbal strategies; the latter is oriented to socially expected norms and is expressed by linguistic forms (Ide, 1992). She argued that Western linguists (e.g. Brown & Levinson, 1987; Lakoff, 1973; Leech, 1983) neglected discernment politeness in their perspectives of linguistic

politeness and tried to interpret various politeness phenomena only as volitional politeness when, according to Ide's examinations, *wakimae* is the basis for using honorifics, address terms, pronouns, and the like.

Ide (1992) defined *wakimae* as "social norms according to which people are expected to behave in order to be appropriate in the society in which they live" (p. 298). *Wakimae* is the "choice of linguistic forms or expressions in which the distinction between the ranks or the roles of the speaker, the referent and the addressee are systematically encoded" (Ide, 1998, p. 230). Linguistic forms and expressions under this concept have socially obligatory roles that reflect the speaker's acknowledgment of the social relationships.

To be viewed as a polite individual, a speaker has to behave according to the socially expected norms in a certain situation at a certain time and for the given type of culture. The notion refers to the "almost automatic observation of socially-agreed-upon rules and applied to both verbal and non-verbal behavior. A capsule definition would be 'conforming to the expected norm'" (Hill et al., 1986, p. 348). Ide (1992) noted an English example of *wakimae* would be saying: "How do you do?" when you are introduced to someone because this is an expected verbal behavior norm in English. However, this is not considered obligatory as in the case of honorifics in the Japanese system. Another English example would be using a title plus last name when addressing someone with high social status in a formal setting. Ide's concept of *wakimae* gained acceptance among scholars (Kasper, 1990; Koutlaki, 2002), and a set of studies have been published supporting the assumption that honorifics are related to social etiquette and *wakimae* (Hill et al., 1986; Ide, 1989; Ide & Yoshida, 1999).

Ide and Yoshida (1999) defined honorifics under *wakimae* as linguistic forms that “index the speaker’s acknowledgment” of the social etiquette of a place in relation to the speaker and the addressee (p. 448). This social deixis does not save face since it can be used in non-FTA situations. Rather social deictics express the recognition of the relationship between the participants and the acknowledgement of their relative statuses. In this regard, honorifics are “the socio-pragmatic equivalent of grammatical concord” (Ide, 1989, p. 227). They are similar to grammatical categories that are attended to by English language speakers.

Speakers of languages with honorifics “pay attention to interpersonal categories of social superiority/equality/inferiority and formality, together with situational formality to achieve pragmatic concord of honorifics” (Ide, 1992, p. 300). Grammaticality and social acceptability are the two main principles that determine the use of honorifics. Choosing which honorific is more appropriate in a certain situation to address a certain person is related to “grammatical and socio-pragmatic obligation” in the society in which the interaction takes place to encode grammatically the level of intimacy between participants and their social position (Cho, 2008, p. 5). Therefore, honorifics are used according to *wakimae*.

Wakimae can be observed on two levels: the micro level and the macro level. The micro level is “a kind of ‘register’ determined according to situational factors,” and the macro-level is based on how the speaker “index his/her own place in each situation in the society,” which can be seen as a social dialect (Ide, 1992, p. 299). Looking at honorifics in the Japanese language, the speaker’s obligation to use an honorific when addressing someone in a higher position, as in the case of a student to a professor in a class, is related to the micro level of *wakimae*.

In the situation of a student and a professor, the student is expected to observe *wakimae* to decide what to say and how. As noted by Ide (1992), “the greater the status difference, the greater the constraint on what is allowed to be said” (p. 300). There is less freedom of speech for the student than the professor; and, the obligated student is obligated to select an honorific to use with the professor, as an addressee or bystander. The student’s use of an honorific here indexes “sense of place in the situational context through expression of a formal attitude to the setting and a deferential attitude toward the professor” (Ide, 1992, p. 300). In addition, the professor is also expected to use an honorific for the student to index “sense of place in the formal setting” which in this case would be the classroom, although the professor can opt out of using honorifics when speaking to the student out of the class (Ide, 1992, p. 300). However, the student is both not expected and not societally permitted to opt out of using honorifics when speaking to the professor even in informal settings.

On the macro level of *wakimae*, a speaker reflects identity according to the expected norms of his place in society through the linguistic forms that he uses (Ide, 1992). This is clarified by looking at the different honorifics that reflect the same status but manifest different social classes and the good manners of the speaker. An example of this would be Japanese women’s use of the “honorific prefixes *o-* or *go-*, which are called beautification honorifics and have no relevance to deference,” but that indicate the speaker’s dialect (Ide, 1992, p. 301-2). Similarly, a speaker from a high social class uses an honorific that reflects adherence to the sense of place in relation to situational context, (i.e. the micro level of *wakimae*) and the sense of place in relation to society and social status (i.e., the macro level). There are also examples in which a speaker from a high social status uses an honorific to manifest his noble

status, not just to reflect self-respect, as in the case of the early Japanese emperors and samurais who “used honorific forms, e.g., *tamau* (polite form of ‘do’) to refer to themselves” (Ide, 1992, p. 302).

The use of honorifics under the notion of *wakimae* makes it possible to understand the difference between participants and to stabilize “conventional social order by placing participants in their own places in terms of social status, age, role, gender, and power” (Ide, 1992, p. 300). Selecting the appropriate honorific is intrinsically an obligation and is highly affected by the situation. This selection is the most sophisticated level of expected norms to be observed. Speech formulas generally are affected by situational contexts and honorifics are specifically affected by *wakimae* (Ide, 1992).

However, the concept of *wakimae* and the assumption of using it as a framework to analyze honorifics have been criticized (e.g. Cook, 2011; Fukada, 1987; Fukada & Asato, 2004). An example would be Fukada and Asato (2004) who provided five arguments against recognizing discernment politeness as a separate phenomenon. *Wakimae* has been criticized as an inadequate framework for the analysis of honorifics. First, Ide’s claim that the use of honorifics is not face-saving is challenged by the fact that when an individual opts out of using appropriate honorifics, he is regarded as “presumptuous and rude” and as threatening the hearer’s face (p. 1997). Second, Ide’s claim that using honorifics is socio-pragmatically obligatory is invalidated by situations that involve dishonorable acts. The use of honorifics in such cases sounds strange, as in the following examples:

1. Sensee [sic] ga ginkoogootoo o hatarai-ta.

teacher NOM bank robbery ACC commit-PAST

‘My teacher committed a bank robbery.’

2. *Sensee [sic] ga ginkoogootoo o o-hataraki-ninat-ta

commit-HONO-PAST (Fukada & Asato, 2004, p. 1998)

Third, Ide's argument of *wakimae* does not state a rule for the use of honorifics by superiors when speaking to subordinates, thus making it difficult to predict the appropriate honorific in these situations. In Japanese society, superiors do use honorifics with their subordinates, such as when asking for a favor, but this usage does not indicate the social ranking between them. In addition, even in more formal situations, Japanese interaction involves irregular situations of switching from plain to honorific and vice versa. Superiors use honorifics with their subordinates, but again this is not indicative of or related to social ranking. Fukada and Asato (2004) stated that Ide's analysis "would have to stipulate another social rule to account" for these irregular situations (p. 1999).

Finally, Ide's (1989) *wakimae* rule of "Be polite to a person of a higher social position" (p. 230) does not account accurately for the preference of women and subordinates to be reserved and refrain from speaking too much. "Being polite and not speaking are not exactly the same thing" (Fukada & Asato, 2004, p. 2000). This rule led Ide to predict that subordinates can speak more or "too much" in front of their superiors as long as they use honorifics appropriately. However, this prediction is false because power and distance are the two dimensions that are responsible for the behavior of women and subordinates in this area and to choose Brown and Levinson's strategy of "Don't do the FTA." Their reserve is perceived as an indication of good upbringing and sophistication (Fukada & Asato, 2004).

Cook's Social Constructionist Perspective

Recent research in linguistics on various languages has broadened the interpretation of honorifics further. Some linguists (e.g. Agha, 1993; Cook, 2011;

Duranti, 1992) argue that the use of honorifics is neither a negative politeness strategy (e.g., Brown and Levinson's politeness theory) nor a manifestation of discernment and social etiquette (e.g., Ide's notion of *wakimae*). They view honorifics as indices that present a public self, claiming that "the meaning of an index is underspecified, and its social meaning is enriched by the context of use" (Cook, 2011). According to this point of view, honorifics are used strategically.

Taking a social constructionist perspective, Cook (2011) criticized Brown and Levinson's politeness theory and its assignment of a single social meaning to a linguistic form out of context, as in the case of linking an honorific form to the meaning of politeness. Politeness should not be defined with respect to specific linguistic devices. She also criticized Ide's notion of *wakimae* because it does not reflect politeness as associated with individual volition, but with social etiquette. Violations of *wakimae* create a "normative" meaning of honorifics. This view of honorifics is not enough to explain how and why violations can occur in natural speech (Cook, 2011). She also argued that the distinction between discernment and volition is unnecessary because it is irrelevant (Cook, 2006).

In Cook's point of view, social identities and social relationships are constructed and negotiated during the moment of social interaction. Cook (2006) viewed politeness as "an active co-construction and interactional achievement in which the grammatical structures and the sequential organization of talk serve as resources for the participants to construct their identities in the moment-by-moment unfolding of interaction" (p. 269). The speaker participates actively in building his social identity and relationships. He is not a passive participant who just observes social conventions. Social identities are universally fluid, not determined *a priori* based on *wakimae*, as Ide (1982) argued. Cook (2006) argued that people have

freedom in their choice of linguistic forms, including honorifics. Japanese addressee honorifics are multifunctional. They index different social identities and social activities (Cook, 1998).

Honorifics are directly tied to deference entitlement (Agha, 1993) and are used to display affect (Besnier, 1990). They convey a wide range of social-cultural meanings, not just a strategy of negative politeness, an action expressing deference, or a means of respecting social etiquette. As Agha (1998) noted, “[h]onorific speech is not used only for paying respect or conferring honor; it serves many other interactional agendas, such as control and domination, irony, innuendo, and masked aggression, as well as other types of socially meaningful behaviors ...” (p. 153). They are used to allow the hearer to defer to the speaker and to “trigger a certain set of expectations, attitudes, and inferential processes associated with the kind of referent or activity they index” (Duranti, 1992, p. 88).

Agyekum (2003) mentioned more meanings and functions of honorifics. He stated that using honorifics signals the speaker’s desire to be seen as “communicatively competent and aware of the social-contract view of politeness, presenting himself/herself as a cultivated and cultured person” (p. 6). A speaker uses honorifics to reflect recognition of the hearer’s power, achievements and personal integrity. Therefore, honorifics are means of politeness, persuasion, and formality; and, they present a scale with which to assess the speaker’s communicative competence (Agyekum, 2003). The determination of which reading is more appropriate is based on the context itself.

There are several empirical studies that validate Cook's assumption that honorifics and plain forms are used to indicate the nature of interpersonal relationships, as well as many other indexical meanings, such as speech acts, setting

and discourse structure (Geyer, 2008; Okamoto, 2010; Shibamoto-Smith, 2011; Usami, 2002). However, reanalyzing Cook's data on Japanese politeness and speech style shifts in professor-student consultations in Japanese universities, Hasegawa (2012) disputed Cook's argument that speakers use honorifics to construct their social worlds and identities, instead of adhering to the social norms. Hasegawa stated that students did not shift to plain forms in their dialogues with their advisors during their academic consultation sessions.

Students' incomplete sentences did not indicate ambiguity between the plain-form interpretations and a *masu*, the morpheme that is used to conjugate verbs to polite forms. Completing them, they would be understood to have a *masu* ending form. Students ended their utterances with only the plain form when they were not talking directly to their advisors. Hasegawa argued that the reanalysis of Cook's data reflected student "awareness that an appropriate attitude in such a setting is to show deference to the advisor, and that this deference cannot be expressed without the use of honorifics," rather than an exhibition of their freedom expressed by selecting non-honorific forms as Cook claimed (p. 245). Hasegawa's findings support Ide's theory of *wakimae*.

Although this debate about honorifics is not new, there is a lack of research that applies these theories in concert and examines which meaning of an honorific is more appropriate in a given situation. Assuming a possibility of a mix of these theories, the present study implements Optimality Theory (OT), as developed by Prince and Smolensky (2004), to identify the rankings of constraint that would best indicate the speaker's use of the optimal honorific in a certain situation. Although OT helps in gaining an understanding of how an output is accounted for, it is not often used in the domain of discourse analysis.

Optimality Theory

Optimality Theory (OT) is a general model on how grammars are structured. It is a formal framework developed in 1993 by Prince and Smolensky. This theory appeared originally as an alternative to phonological rules in phonology, especially those with emphasis on the use of constraints that were developed beginning in the late 1980s. It explains how constraints on the output of grammar are satisfied, the “relationship between constraints on output structures and the operations that transform inputs into outputs,” and differences in the interaction of constraints from language to language (McCarthy, 2007a, p. 4). All constraints in OT are violable and ranked in a domination hierarchy (e.g. Constraint 1 >> Constraint 2). Similarities between languages result from the universality of constraints and diversity results from constraints ranking, where different ranking results in different grammars. Interactions of ranked constraints are shown in a tableau. Depending on which constraint dominates, a different preferred output is arrived at.

Optimality Theory in linguistics domains. The theory was originally developed as an analytical framework for phonological processes (e.g. Bermúdez-Otero, 2006; Katayama, 1998; Lombardi, 1999; McCarthy, 2007b; Ringen & Vago, 1998). However, it has been gradually expanded to morphology (e.g. Crosswhite, 2001; De Jong & Zawaydeh, 1999; Kiparsky, 2003; Legendre, 2001; McCarthy & Prince, 1994, 1995, 1999; Moon, 1997; Müller, 1997; Müller, 1999; Pesetsky, 1997; Russell, 1997; Samek-Lodovici, 1996) and acquisition and learnability (e.g. Dekkers, van der Leeuw, & van de Weijer, 2000; Hayes, 2004; Tesar & Smolensky, 1998). Recently, OT has also been used as a framework in semantics (e.g. Beaver, 2004; Blutner, De Hoop, & Hendriks, 2006; Bouma, 2003; Hendriks &

De Hoop, 2001) and pragmatics (e.g. Blutner, Zeevat, & Bach, 2004; Gärtner, 2004). However, there is still a lack of research that applies OT to discourse analysis. This lack will be ameliorated by this study.

Optimality Theory in discourse analysis. The application of OT in discourse analysis addresses the idea that the intended purpose of using a word -- in this study an honorific -- is an optimal solution to a conflicting set of constraints from different perspectives. In the case of honorifics, having different types of honorifics and different linguistic perspectives is required for the interpretation of the intended meaning of an honorific. Optimization with the use of a set of ranked violable constraints is the only way to achieve the accurate, intended meaning. Opting out of using honorifics or choosing a certain one is not just a matter of considering the meaning of the honorific, there are different factors that may interact to affect the choices the speaker makes.

CHAPTER III

ARAB USE OF HONORIFICS

Introduction

Honorifics are culturally sensitive. What might be an honorific in one culture may not carry the same value in another. For instance, the choice between the use of a first name versus a family name is viewed in terms of power and solidarity in some cultures; in Saudi Arabian culture, the determination of which to use is related to gender. Although in many Arab cultures, addressing someone by their surname is a mark of deference to a high status individual, for Saudis, it is usually not appropriate to address a female by her family name -- even if she is of a higher social rank (Abalkheel, forthcoming).

On the other hand, Saudi male speakers are not expected to use family names when speaking with each other, unless the speaker wants to show that he is in a higher position -- as in the case of a teacher addressing his student (Abalkheel, forthcoming). However, there are other nuances to these methods of address, which were explored by this study. The following themes are discussed in this chapter: 1) the effects of Arabic language ideology on Arab use of honorifics; types of Arabic honorifics; and, how the Prophet's (PBUH) speech served as a model for Arab use of honorifics.

Effects of Arabic Language Ideology on Arab Use of Honorifics

The effect of language ideologies on the use of honorifics has been the focus of a number of studies (e.g. Irvine, 1992; Irvine & Gal, 2000; Kroskrity, 2000). Language ideology is seen as a "mediating link between social structures and forms of talk" (Woolard, 1992, p. 235). It affects how people produce language and linguistic

structures as well as how they perceive language structure and use. One of these affected structures would be how honorifics are used. It has been said that both Arab and Japanese cultures are governed by social conventions and rituals (Kádár & Mills, 2013). These dimensions affect the interactions between people in these cultures and drive their cultural discernment.

Arab culture “is strongly marked by its religious character” (Bouchara, 2015, p. 75). Arabs tend to use religious references, particularly from the Qur’an and the *Sunnah* in their speech; these include the ways in which the Prophet Muhammad (PBUH) lived, his acts, and sayings. For example, Bouchara (2015) found that in the case of Moroccans, religious language works as a politeness strategy that protects the self-image of both the speaker and the hearer. The Prophet Muhammad’s (PBUH) speech patterns and life ways are *modus operandi* for most Arabs (Hamid & Mydin, 2009).

One of the key principles the Prophet Muhammad (PBUH) explored and established is that of *al-‘adl* or “justice.” This is defined as “the placing of someone or something at his or her or its proper position as determined by the import, needs, and obligations of the object or the subject in question, conceived in line with commandments of Allah” (Hamid & Mydin, 2009, p. 158). One aspect of *al-‘adl* involves the use of honorifics but such words are also part of the idea of peace and justice that “forms the foundation of a truly Islamic natural, social and moral order, transcending all conceivable considerations of ‘color, gender, ethnicity and creed’” (Hamid & Mydin, 2009, p. 159).

Types of Arabic Honorifics

Levinson (1983) identified two types of honorifics: absolute and relational. Absolute honorifics are reserved for people of authority and express the relationship

between participants through levels of formality. Absolute honorifics refer to the relationship between a speaker and the setting or social activity in which the speaker is involved. These can be subdivided into "authorized speakers" and "authorized recipients" according to the perspectives of the speakers and the recipients. Relational honorifics depend upon the social relationship between the participants and can be subdivided into three types, depending on the axes on which the systems are built: speaker-addressee honorifics; speaker-referent honorifics; and, speaker-bystander honorifics. Speaker-addressee honorifics refer to the relationship between the speaker and the hearer (Comrie, 1976), whereas speaker-referent honorifics signal the speaker's respect for the persons or things referred to (Sifianou, 1992). Finally, speaker-bystander honorifics refer to the titles and expressions that the speaker utilizes in the presence of an individual who does not take part in the interaction (Levinson, 1983).

Arabs use both types of honorifics Levinson (1983) identified, absolute and relational (Farghal & Shakir, 1994). These honorifics are used extensively and for different purposes, such as: reflecting linguistic and cultural competence; expressing respect for elders; and/or, indicating affectionate feelings. These words are developed "either morphologically (by pronouns, nouns, and verbs) or lexically (by conventionalized honorific titles)" (Matti, 2011, p. 113).

Morphological honorifics. An example of a morphologically developed honorific in Arabic would be when the second person masculine plural pronoun is used as an honorific singular pronoun. An example of this would be the use of *'antum* ("you," *masc. pl.*) when addressing a single person (normally addressed as *'anta*, "you," *masc. sing.*) of authority such as a king or queen, a minister, or a principle of some sort. As Matti (2011) stated, this is a "context-bound honorific"

pronoun that is not "gender-bound;" although Arabic is a language with a gender-specific phonological and morphological pronoun system, this pronoun is not gender-based because it "can be used interchangeably when addressing kings or queens, male-ministers or female-ministers."

In this case, the second person singular pronoun *'anti* ("you," *fem. sing.*) is not replaced by the female plural pronoun *'antunna* for the honorific, but rather by *'antum*, the masculine male form of "you." The first person plural *nahnu* ("we," *neut. pl.*), which is not gender-specific, is used for honorific purposes instead of the first person not gender-specific singular pronoun *'ana* ("I," *sing.*) (Matti, 2011, p.113). Generally speaking, affixation does not play a significant role in honorification in Arabic, except for the fact that these plural pronouns were originally derived from their singular forms.

Honorification is also achieved by pluralizing verbs in certain situations such as when addressing people in positions of authority through "adding the plural morpheme /u/ to indicate present tense and the morpheme /m/ to indicate past tense" (Matti, 2011, p. 114). For example, the verb *'amartum* ("you ordered," *masc. pl.*) is used when addressing a king rather than *'amarta* ("you ordered," *masc. sing.*). Honorific plural verbs may also be used for questions and requests (Matti, 2011), as shown in the following examples:

a) *hal tashrabōn qahwah?*

Do drink (present tense) you (neuter plural) coffee

"Do you drink coffee?"

b) *halla qaraʾtum maqālatī?*

Would (indirect directive) read (past tense)-you (*masc. pl.*) article-my

"Would you read my article?"

Were the speaker engaging in the plain form, without use of any honorific, the statement would be:

a) *hal tashrab qahwah?*

Do drink(present)-you (*masc. sing.*) coffee

“Do you drink coffee?”

b) *halla qara't maqālatī?*

Would (indirect directive) read(past)-you (*masc. sing.*) article-my

“Would you read my article?”

Lexical morphemes. Lexically, Arabic honorifics can be affectionate or distant in nature within a specific set of interactional moves. The use of titles changes depending on the perceptions of the alignment at the moment of speech. Both the speaker and hearer can interpret the use of honorifics as affectionate or distant in nature. Lexical honorifics may consist of a single lexeme, such as *malik* “king,” or a phrase to provide additional honorification, such as *jalālat al-malik* “majesty of the king”. Absolute honorifics -- or what Agyekum (2003) called occupational titles -- provide another example of lexical honorifics, as in the case of *ṭabīb* “doctor” to refer to a professional who practices medicine.

Religious honorifics. Since Arab culture is a religious one, religious honorifics are common. Arabs prefer to use honorifics when talking with or about religious figures, such as using the word *shaykh* “leader in a Muslim community or organization, or a leader of a tribe”; or, *’imām* “the person who leads people, especially in prayers in a mosque,” although some religious figures request people opt out of the use of honorifics. Religious honorifics are always used if religious figures are bystanders or absent. The honorific *shaykh* is usually combined with another title, such as: *faḍīlat* “his virtue” or *samāḥat* “his eminence” to create the phrasal

honorifics *faḍīlat al-shaykh* and *samāḥat al-shaykh*. The two honorifics *faḍīlat* and *samāḥat* are not used alone. Other examples of phrasal honorifics include *al-shaykh al-fāḍil* “the virtuous leader” and *al-‘ālim al-jalīl* “the venerable scholar”.

Arabs use the honorifics *al-ḥājjī* (“pilgrim,” *masc. sing.*) as an absolute honorific for anyone “who has gone on pilgrimage to Mecca in Saudi Arabia, while it is used relationally as a social honorific in addressing any old man, whether he be a pilgrim or not” (Farghal & Shakir, 1994, p. 247). Similarly, *al-ḥājjah* (“pilgrim,” *fem. sing.*) is used as an absolute honorific for a woman who has travelled to Mecca for pilgrimage or as a social honorific when addressing any older woman. The use of these two honorifics relationally is attributed to the fact that it is assumed that most elderly Muslims have already gone to Mecca while young Muslims may not yet have made the pilgrimage. In fact, of course, the honorific usage does not necessarily mean that it is proven that the older person has actually already performed the pilgrimage – it is merely an expression of respect for an older person who is assumed to at least have a greater experience and is therefore worthy of greater respect.

Statesmen honorifics. Use of statesmen honorifics among Arabs is commonplace. Examples of this type include addressing and refereeing to a prince with *saḥīb as-sumō* (“highness,” *masc. sing.*); for a princess, the honorific is *saḥībat as-sumō* (“highness,” *fem. sing.*). Other examples are *malik* “king,” *ra’īs* “president,” and *wazīr* “minister”. Arabs use either *siyādat* “his lordship” or *fakhāmat* “his excellency” with presidents, ambassadors, governors, and officials of either gender (Matti, 2001). When addressing a king or talking about one, an Arab is expected to use *jalālat* “majesty,” unless the individual in question is the Saudi King. In 1986, King Fahd bin Abdul Aziz stopped using this honorific and asked people to replace it with *khādim al-haramayn ash-sharīfayn* “custodian of the two Holy Mosques” or

“servant of the two Noble Sanctuaries”; the new honorific refers to the responsibility of the Saudi King to guard and maintain the two holiest shrines of Islam: the Sacred Mosque in Mecca and the Sacred Mosque in Madinah (Bawabat al-Ḥaramayn ash-Sharīfayn, n.d.). This chosen honorific reflects the Arab tendency to incorporate religion into interactions and speech.

Arabs use the honorific *ḥaḍrat* in conjunction with absolute, religious, and statesmen honorifics to form phrasal titles, such as *ḥaḍrat al-mudīr* "Mr. Manager" and *ḥaḍrat al-ṭabīb* "Mr. Doctor". As Matti (2011) noted, this word originally meant closeness, yard (as in an area outside of a building or home), or presence. However, the word has passed through phases of semantic change to evolve into an honorific title that invokes the hearer's eminence and generosity (Ar-Rāzī, 1981). This honorific has no English counterpart and is culture-specific (Matti, 2011).

Historically, this title has been used differently depending upon whether the individual addressed was a Christian king or a Muslim caliph. When used with Christian kings there are different terms utilized to indicate different, increasing degrees of honorification. These are: a) *al-ḥaḍrah al-'āliyah* “the high”; b) *al-ḥaḍrah as-sāmiyah* “the sublime”; c) *al-ḥaḍrah al mukarramah* “the venerated”; and, d) *al-ḥaḍrah al-muwaqqarah* “the revered”. When this title is used in reference to Muslim caliphs, there are no such degrees and all these terms may be used interchangeably (Matti, 2011).

Similar to the use of *ḥaḍrat*, Arabs use the title *janāb* honorifically. This word also originally meant “the yard” (Ar-Rāzī, 1981). The degree of honorification of these two terms can be increased through the use of the pluralization morpheme /m/ -- despite the fact that the hearer is singular and so would typically call for the first

person singular pronoun /k/ (Matti, 2011). For instance, the plural *janābakum* is more honorific than the singular *janābak*.

Teknonyms as honorifics. Teknonyms are used honorifically in Arab culture through the use of one of two formulas: *Abu* “father of” + [name] – so for example, *Abu-Ali* is “father of Ali;” or, *Um* “mother of” + [name] an example of which would be *Um-Ali* for “mother of Ali.” These formulas are widely used as titles of address in Arabic, whether as an absolute social honorific or a relational honorific (Farghal & Shakir, 1994). An absolute social teknonym is used to address married people, whereas a relational social teknonym is used to address single males. An example of the latter would be *Abu* + [hearer’s father’s name or a name that he chooses].

However, teknonyms are not usually used to address single females or females who are married but do not have children; an exception to this would be if the woman is older in which case the speaker would use *um* + [the hearer’s father’s name or a name that she chooses]. For instance, if the name of an older, single female is Mai Muhammad Ibrahim, Muhammad is her father’s name and the speaker could use *um* Muhammad “mother of Muhammad” to address her. However, she might choose any other name to follow “mother of,” such as *um* Jabir “mother of Jabir” or *um* Fahad “mother of Fahad”.

The other practice of address for such older women is to use *um* + one of the two names that the Prophet (PBUH) stated were best names: ‘Abdullah or ‘Abduraḥmān (Siddiqui, 2008). This practice derives from the following religious source: ‘A’ishah, the Prophet’s (PBUH) youngest wife who did not have any children, noted to the Prophet (PBUH) that she was the only one among her friends who did not have a teknonym. The Prophet (PBUH) responded that she could use *um* ‘Abdullah as her title. Some narrators of the *ḥadīth* stated that the Prophet (PBUH) was referring

to ‘Abdullah Ibn Az-Zubair, ‘A’ishah’s sister’s son who regularly visited his aunt (An-Nawawī, 1994).

Another example of a relational social teknonym is to highlight a positive characteristic of the hearer, such as with the title *Abu-Al-Ma’rifah* “father of knowledge” to evoke the hearer’s great knowledge (Farghal & Shakir, 1994). In contrast to using a relational social teknonym for honorification, one can be used for pejoratification in order to highlight a negative characteristic of the hearer. An example of this would be using *Abu-Jahl* “father of inanity” to reference the hearer’s lack of intelligence.

Kin terms as honorifics. Kin terms are also widely used in Arab culture as relational social honorifics that have two functions: (a) denotational, where a kin term is used to show family relations among relatives; or, (b) connotational where a kin term is used “to maintain and enrich social interaction among both related and unrelated participants” (Farghal & Shakir, 1994, p. 242). When using an honorific denotationally or connotationally, an Arab speaker may assign to the hearer a higher relative status, using a kin term such as *‘amm* “paternal uncle” or *khāl* “maternal uncle”. Similarly, terms may be used that indicate the hearer has a lower relative status, such as the use of the word *‘ibn* “son”. Arabs pluralize some kin terms when giving a public speech even in formal settings, these include: *‘abā’ī* “my fathers,” *‘umahātī* “my mothers,” *‘abnā’ī* “my sons,” and, *banātī* “my daughters”.

Arabs also sometimes reverse kin terms. It is common for adult relatives, such as parents, grandparents, uncles, or aunts to use their own absolute honorifics to address their descendants (Farghal & Shakir, 1994). Kin term honorifics involve age and gender restrictions (Farghal & Shakir, 1994). Examples of this would be *‘amm* “paternal uncle” or *khāl* “maternal uncle” that are used to address an older adult male

stranger or a distant male relative. When addressing an older adult female stranger or a distant female relative, a child or young speaker is supposed to use *'ammah* "paternal aunt" or *khālah* "maternal aunt". The two terms, *'ammah* "paternal aunt" or *khālah* "maternal aunt" may be used interchangeably when addressing strangers. However, young males are not to use either of these terms when addressing young female strangers (Farghal & Shakir, 1994).

Age restriction is applied in the use of reverse kin honorifics. Although adults can use their own absolute honorifics when addressing their descendants, descendants are not expected to do the same with their respective elders. Absolute kin terms are not symmetrical solidarity honorifics like certain honorifics in Akan where a speaker can use an honorific for the hearer, and the hearer is expected to respond utilizing the same term (Agyekum, 2003). However, Arabs sometimes replace kin terms with other honorifics. For example, they tend to replace *zawjat* "wife" with *'aqīlat* "intelligent spouse," *ibnat* "daughter" with *karīmat* "noble daughter," and *ibn* "son" with *najl* "offspring" to refer to bystanders or absent referents in formal settings, especially when speaking with people of authority (Kaye, 2001).

Affectionate honorifics. Affectionate intimate honorifics, such as *yā 'aīnī* "O my eye," *yā nōr 'aīnī* "my eye's light," *qurrata 'aīnī* "my eye's delight," *yā 'asal* "O honey," *yā ḥabībī* "O my love," are also used by Arabs to address intimates. Although such honorifics may signal solidarity or intimacy, they are also sometimes used during public exchanges and formal speeches. It is common for a male Arab to address an audience in a formal setting with *'aḥbabī* ("my beloved ones," *masc.*), *'aḥbabī al-kirām* ("my honorable beloved ones," *masc.*), *'a'iza'ī* ("my dear ones," *masc.*), and, *'a'iza'ī alkirām* ("my dear honorable ones," *masc.*), regardless of age or social/religious rank. The same is true when women use the feminine versions of

these honorifics, which are: *ḥabībatī* (“my beloved ones,” *fem.*), *ḥabībātī al-karīmāt* (“my honorable beloved ones,” *fem.*), *‘azīzātī* (“my dear ones,” *fem.*), and, *‘azīzātī al-karīmāt* (“my dear honorable ones,” *fem.*).

However, these honorifics are used with gender restrictions (Farghal & Shakir, 1994). Due to religious and cultural conditions, these honorifics are considered most appropriately used between speakers of the same sex, (e.g., an adult female addressing another adult female), unless the two speakers have a very intimate relationship (e.g., a mother addressing her adult son or a husband addressing his wife). And, violations of gender restrictions are also tolerated in the case of adult-child interaction (Farghal & Shakir, 1994).

Other types of honorifics. Besides using kin terms and affectionate intimate honorifics to address audiences in public speech or in the media, Arabs use *sayīdātī wa sādātī* “ladies and gentlemen” or the generalized honorific *‘ummah* “nation,” although the latter is usually used in more complex situations requiring diplomacy, such as speeches about wars, conflicts and political situations. Arabs use the honorifics *fulān* (“so-and-so,” *masc.*), *fulānah* (“so-and-so,” *fem.*), *waḥīd* (“one,” *masc.*) or *waḥīdah* (“one,” *fem.*) in public speech as well as everyday conversation to refer to any unknown person (Farghal & Shakir, 1994). However, the age cohort and social rank information of the unknown person can usually be derived from the context of the entire statement.

Arabs use the honorifics *yā rajul* “O man,” *yā walad* “O boy,” and *yā bint* “O girl,” in everyday conversations. They also use diminutives of these honorifics, usually for solidarity purposes, such as *yā bunayah* (“O daughter” *dim.*). In contrast to using Arabic titles for honorific purposes, Arabs sometimes also use them ironically and to indicate sarcasm, flouting Grice’s (1975) maxim of quality (Farghal & Shakir,

1995). For example, an Arab speaker may use the honorific *'ostāth* “teacher” when addressing his friend who has done or said something wrong.

Besides the aforementioned honorifics, there are numerous other Arabic honorifics that have not been examined here, particularly those used only in individual Arabic dialects. A full listing of dialectal honorifics is beyond of the scope of this study. However, it promises to be a rich area for future research.

Borrowing in Honorifics

Languages, especially those that exist in proximity to one another, tend to borrow from each other. Arabic includes several examples of lexical honorifics borrowed from other languages; many of these come from Turkish. For example, *bīk* is a Turkish word meaning “lord” (Moin, 2003) that is used by Arabs as an honorific for “king” or “prince” (Matti, 2001). However, it is now also used as sarcastically among Arab friends. Another example of borrowing would be the word *khātōn*. The original Turkish meaning was “princess” but it is used nowadays sarcastically among Arab friends to mean “lazy girl.” The word *Hānim*, another borrowed from Turkish, is used to address a woman of high social rank, a lady. *Bāshā* “ruler” came from the Turkish word *Pasha* and was used by Arab rulers in Ottoman-influenced areas. However, it is used now sarcastically and to address males of a higher social rank.

The Prophet Muhammad’s (PBUH) Speech as a Model of Arab Use of Honorifics

The Prophet Muhammad (PBUH) used a variety of honorifics including absolute honorifics with a denotation parameter and relational honorifics with a connotational parameter. For instance, ‘Utbah Ibn Rabi’ah came to Prophet Muhammad (PBUH) as a messenger from Quraish, the Prophet’s tribe, to induce the Prophet (PBUH) to discontinue teachings of the new religion. The Prophet (PBUH) replied to ‘Utbah using his teknonym, *Abu Al-Walīd* “father of Al-Walīd” as an

absolute honorific -- since the oldest son of ‘Utbah was Al-Walīd. The Prophet (PBUH) also used teknonyms, as well as other types of honorifics, relationally. An example of such would be his addressing ‘Abduraḥmān ibn Ṣakhr as *Abu Hurayrah* "father of the kitten," because as a child he was always seen carrying his cat. The use of such relational honorifics reflected solidarity.

The Prophet (PBUH) also used several absolute and relational honorifics to indicate formality. For instance, one day Prophet Muhammad (PBUH) felt that his Uncle ‘Imran, the one who had raised the Prophet (PBUH) as a child and who was known as Abu Ṭālib, might let him down and would no longer support him when Abu Ṭālib asked him to spare him and himself. The Prophet (PBUH) talked to Abu Ṭālib, saying: "Oh uncle! By God Almighty I swear, even if they should put the sun in my right hand and the moon in my left that I abjure this cause, I shall not do so until God has vindicated it or caused me to perish in the process" (Haykal, 1976, p. 89). If the Prophet (PBUH) would not put a distance between himself and his uncle and show respect to his uncle, he would not use an honorific. Instead, the Prophet (PBUH) would use his uncle's name, ‘Imran.

An example of a relational honorific to reflect formality would be when the Prophet (PBUH) called ‘Umar bin Al-khaṭṭāb *Al-Farōq* "the one who distinguishes the truth from falsehood" so as to elevate him to a high social status in Islamic society following his conversion to Islam. The Prophet's (PBUH) speech was replete with honorific usage and, his example serves as a model for the speech of all devout Muslims. However, Prophet Muhammad's (PBUH) use of honorifics in his *Sunnah* and *aḥādīth*, especially in the most authentic collection of his *aḥādīth*, Ṣaḥīḥ Al-Bukhārī has not been investigated linguistically within modern theoretical frameworks. This dissertation proposes to begin to fill this gap in the research.

CHAPTER IV

PROPHET MUHAMMAD (PBUH) AND HIS SUNNAH

Introduction

Prophet Muhammad (PBUH) represents a model for Muslims in his interaction with people. People know about his life through his *Sunnah* and *aḥādīth*. The collection and analysis of Prophet Muhammad's (PBUH) *Sunnah* and *aḥādīth* are reviewed in this section through exploring some of the intensity and richness of the sciences that study *aḥādīth* and work on examining their authenticity. An explanation of how Ṣaḥīḥ Al-Bukhārī developed and why it is considered the most valid and beneficial book of authentic *aḥādīth* is provided. That is followed by an exploration of some studies that are conducted to analyze Ṣaḥīḥ Al-Bukhārī. A gap in literature of Ṣaḥīḥ Al-Bukhārī is highlighted: there is a lack of research investigating how Prophet Muhammad (PBUH), the model for Muslims, used honorifics as a means to facilitating communication and achieving the intended meaning of his interaction.

Who is Muhammad?

Prophet Muhammad (PBUH) was born in Mecca around the year 570, descending through the male line of Ishmael, Abraham's eldest son. Having no sisters or brothers, Prophet Muhammad's (PBUH) father, Abdullah, died before he was born. His mother, Aminah, died while he was only six years old. His paternal grandfather brought him up in the beginning, but died two years later. His paternal uncle, Abu Ṭālib, raised him to manhood. The Prophet (PBUH) grew up as an illiterate penniless orphan, but was much beloved in Mecca. The Meccans called him *Al-'Amīn* "the trustworthy" (Ibn Hishām, 1990).

Prophet Muhammad (PBUH) began to receive wondrous Revelations and visions from Allah with the presence of the angel Jibrīl (Gabriel) at the age of 40 in 610. In the first revelation, the angel said to the Prophet (PBUH): “In the name of your Lord, who created the entire human race from a single cell, recite! Your Lord is the Most Generous One- He who has shown the Pen, He who reveals directly things from beyond human knowledge” (The Quran 96:1-5, King Fahd Glorious Quran Printing Complex).

The Prophet (PBUH) called people to worship the One-and-Only God, Allah. The Meccan chiefs who were not convinced of the truth of his calling tried to stop him through offering him all that he might like; money, kingship or cure if he is possessed by some evil spirit, but he refused all of that and continued calling for Islam (Ibn Hishām, 1990). The Prophet (PBUH) and his followers were treated badly in Mecca. After about twelve years of being abused, humiliated, and boycotted, in the year 622 the Prophet (PBUH) left Mecca for Madinah, a city located in what is now called Saudi Arabia, where he built his Islamic State.

Several years later, the Prophet (PBUH) became the most powerful leader spiritually in Arabia and went to free Mecca. Although he and his followers were abused seriously by some Meccans, he refused to reproach them and said: “No reproach upon you today” (Al-Waqidi, 1966). In his last pilgrimage to Mecca, the Prophet said in his final speech to Muslims: “By Him in whose Hand is my life, none of you believes until he [or she] loves for their

neighbor what they love for themselves". He continued: "Verily Allah does not look to your faces and your wealth but He looks to your heart and to your deeds" (Siddiqui, 2008). A few months after his return from Mecca, the Prophet (PBUH) died in 632 at the age of 63 after thirteen days of sickness.

The Prophet's (PBUH) 23 years of mission represented a life of continuous prayer, practical charity and help for others. His life was filled with nobility, generosity, honesty, justice, compassion, humility and tenderness (Maqsōd, 2008). He was devoted and kind to people, especially his family. He said: "The best of you is the best to his family" (Al-Jawziyyah, 1998). He hated social withdrawal, extremism and turning backs on social responsibilities and commitments "in order to retreat into a world of excessive devotions and asceticism" (Maqsōd, 2008).

Allah Himself praised the character of Prophet Muhammad (PBUH) as an "exalted standard" (The Quran 68: 4, king Fahd Glorious Quran Printing Complex). Allah also highlighted the care and concern of Prophet Muhammad (PBUH) for his people "He (Muhammad PBUH) is anxious over you (to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he PBUH is) full of pity, kind, and merciful" (The Quran 9:128, king Fahd Glorious Quran Printing Complex). For all these characteristics, Prophet Muhammad

(PBUH) represents a *modus operandi* and comes out as perpetual guidance for Muslims. His life and practices reflect the true spirit of Islamic teachings (Hamid & Mydin, 2009). While talking about Prophet Muhammed (PBUH), Mohandas Karamchand Gandhi (1869-1948) stated the following:

The *Sunnah* of Prophet Muhammad (PBUH)

The way Prophet Muhammad (PBUH) lived is described in *Sunnah*, the second source of Islamic jurisprudence after the Quran. Literally, *Sunnah* is a method, a mode, a manner of acting, or a conduct of life (Ibn Mandōr, 1994). It refers to "the standard practices of Prophet (PBUH), including his sayings, deeds and tacit approvals" (Ramadan, 2006, p.58) "guided by the revelation (*waḥī*)

in v "I wanted to know the best of the life of one who holds today an
 prac undisputed sway over the hearts of millions of mankind... I became more
 from than ever convinced that it was not the sword that won a place for Islam in
 those days in the scheme of life. It was the rigid simplicity, the utter
 self-effacement of the Prophet, the scrupulous regard for pledges, his intense
 devotion to his friends and followers. his intreniditv. his fearlessness. his
 (PBL a Prophetic utterances (*al-sunnah al-qawliyyah*) are textual in nature in so far
 c as they are words. Prophetic deeds (*al-sunnah al-fi'liyyah*) and tacit
 follo c approvals (*al-sunnah al-taqirriyyah*) are not primarily textual in nature;
 r they are, however, known through verbal reports of witnesses and these do
 constitute texts. These verbal reports (*aḥādīth*) or (*akhbār*) are textual
 records of the Prophetic *Sunnah*. By their nature they are witness reports
 rather than personal opinions or inferences (p. 205).

Muslims saved the *Sunnah* and *aḥādīth* (Sing. *ḥadīth*), narrations of Prophet Muhammad (PBUH), mainly through oral transmission, although some narrations were maintained in *ṣuhuf*

“written records”. Muslims then wrote Prophet Muhammad’s *aḥādīth* with great care (Karcic, 2006), especially after the death of many of the Prophet Muhammad’s (PBUH) Companions who preserved his *Sunnah* and practices in their memories.

However, not all narrations that Prophet Muhammad’s (PBUH) Companions narrated are *aḥādīth*. There are *akhbār* (Sing. *khbar*) which are narrations that can be related to the Prophet (PBUH) as well as others. *Aḥādīth* are just those narrations that are

Some narrations are called *aḥādīth qudsiyyah* (Sing. *ḥadīth qudsiy*). These are the narrations that are reported on the authority of Allah by the Prophet (PBUH). *Aḥādīth qudsiyyah* are not part of the Quran. Their meanings are from Allah, but the texts themselves are from the Prophet (PBUH), whereas the meanings and the texts of the Quran are from Allah. Another difference between *aḥādīth qudsiyyah* and the Quran is that they cannot be recited as an act of worship, as in the case of the Quran (Al-‘Uthaymīn, 2010, p. 4).

Authenticity of *Aḥādīth*

To differentiate between authentic transmitted *aḥādīth* that are truly connected to Prophet Muhammad (PBUH) and those that have been falsely attributed to him, Muslim scholars developed an approach of *isnād* (Sing. *sanad*), i.e., the chain of transmitters and the names of the narrators who have narrated the narration, and the study of the background and authenticity of narrations. They compiled rules and principles regarding the study of Prophetic texts and interpreting them (Al-Dasōqī, 1984; Al-‘Uthaymīn, 2010; Karcic,

2006). The intense study of the *Sunnah* and *aḥādīth* led to the emergence of different types of sciences, such as *‘ulōm al-ḥadīth* “the science of *ḥadīth*,” *muṣtalaḥ al-ḥadīth* “the science of narrations,” *dirasat al-nuṣōṣ* “the study of texts”. These sciences appeared and flourished to represent the approach predominant in the Islamic scholarly tradition (Karcic, 2006). The main purpose of developing the approach of *isnād* was to maintain authenticity in the collected texts and narrations. One has to cite the chain of transmitters who transmitted the *ḥadīth* to help others determine if the narration is accepted or rejected.

To make it easier for Muslims to get authentic *aḥādīth* and to preserve the *Sunnah* from lies, different Muslim scholars started compiling collections of authentic *aḥādīth*. According to Al-‘Uthaymīn (2010), processes of collecting *aḥādīth* and establishing authenticity based on two main classification methods: classification upon principles, and classification upon branches. Classification upon principles can be further subdivided into three types: classification in parts, classification by chapters and classification by companion.

When classifying in parts, *aḥādīth* that are related to a particular subject are put together in a single book or part. For instance, the book of *ṣalāt* "prayer" in a collection would just include *aḥādīth* that are related to *ṣalāt*. A famous collector of this type is Imām Az-Zurī who died in 742. When classifying by chapter, all *aḥādīth* that are related to a particular topic or an Islamic jurist are

out together. Ṣaḥīḥ Al-Bukhārī, Ṣaḥīḥ Muslim and Sunan Al-Nasa'i are example of collections that are classified by chapters. When classifying by companion, *aḥādīth* are grouped together according the companion who narrated them. Imām Aḥmad bin Ḥanbal used this classification in his collection.

When classifying upon branches, a collector would bring *aḥādīth* from one of the principle books, such as Ṣaḥīḥ Al-Bukhārī, and remove the *isnād* of these *aḥādīth*. However, the collector should reference the source of these *aḥādīth*. This type of classification can be done by topics as in Bulōgh Al-Marām of Ibn Ḥajar Al- 'Asqalānī, or by letter as in Al-Jami' Al-Saghīr of As-Soyōtī (Al-'Uthaymīn, 2010). Besides being classified by chapters, *aḥādīth* in *ṣiḥāḥ* (Pl. of *ṣaḥīḥ*) are arranged according to the degree of authenticity (Abd Al-Rauf, 1983; Karcic, 2006; Brown, 2007). *Ṣiḥāḥ* were followed by extensive work and engagement of Muslim scholars with compiled written materials (Karcic, 2006).

A *ḥadīth* consists of two forms of texts: *sanad* and *matn*. The *sanad* of a *ḥadīth* is the set of narrators, men and women, who have transmitted a *ḥadīth*. This *sanad* is followed by the actual text and the actual words that have been narrated, called *matn*. A *sanad* of a *ḥadīth* can be translated as follows: "It has been related to me by A on the authority of B on the authority of C on the authority of D (usually a Companion of the Prophet) that Muhammad said...." (Isnād, 2016). A translated example from Ṣaḥīḥ Al-Bukhārī is "Yaḥya ibn Bukayr narrated to us from Al-Layth from 'Uqayl from ibn Shihāb

from ‘Urwah from ‘A’ishah who said, ‘Whenever the Prophet was given an option between two things, he used to select the easier of the two as long as it was not sinful; but if it was sinful, he would remain far from it.’” In this example, “Yaḥya ibn Bukayr narrated to us from Al-Layth from ‘Uqayl from ibn Shihāb from ‘Urwah from ‘A’ishah” is the *sanad* of this *ḥadīth* and the rest is the *matn*.

Authenticity is accounted for in both *sanad* and *matn*. To examine the authenticity of a *sanad* of a narration, Muslim scholars studied its continuity and “the character of narrators, namely, their personal integrity and their capacity to reproduce a report with accuracy” (Karcic, 2006, p. 206). Having an authentic *sanad* does not necessarily result in an authentic *matn*. Therefore, Muslim scholars worked on analyzing and studying both *sanad* and *matn* of narrations before classifying a text as an authentic one (Karcic, 2006).

Authenticity of *isnād*. Al-‘Uthaymīn (2010) summarized the types of *aḥādīth* based on their *isnād*. A *ḥadīth* can be *mutawātir* “widely transmitted and so it has multiple narrators” in which the narration is related from four people or more, or can be an *‘aḥād* “singular narration” in which the narration is not *mutawātir* for the lack of the appropriate number of narrators in the chain of transmitters, or the level of authenticity. The number of narrators in the chain of transmitters can be subdivided into three types; *al-ḥadīth al-mashhūr*, *al-ḥadīth al-‘azīz*, and *al-ḥadīth al-gharīb*. First, *al-ḥadīth al-mashhūr* “the well-known narration” is the *ḥadīth*

that is "narrated by three or more people at any stage of the *isnād*, i.e. chain of narrators, but did not reach the rank of the *mutawātir* narration" (p. 6). Second, *al-ḥadīth al-‘azīz* "the strong narration" is narrated by two people at one of the stages of its *isnād*. Third, *al-ḥadīth al-gharīb* "the rare narration" is narrated by only one person at any stage of its *isnād* (See Al-‘Uthaymīn, 2010).

Regarding the level of authenticity of *aḥād*, a *ḥadīth* can be *ṣaḥīḥ lithāteh* "an authentic narration by itself," *ṣaḥīḥ lighayrih* "an authentic narration due to others," *ḥasan lithāteh* "a good narration by itself," *ḥasan lighayrih* "a good narration due to others," or *ḍa‘if* "a weak narration". A *ḥadīth ṣaḥīḥ lithāteh* "an authentic narration by itself" is narrated by persons who are "trustworthy, complete and precise in their memory/recollection, having a continuous and connected chain or narrators, free from any irregularities and free from any clear or obvious defects" (Al-‘Uthaymīn, 2010, p. 7). A *ḥadīth ṣaḥīḥ lighayrih* "an authentic narration due to others" is similar to a *ḥadīth ṣaḥīḥ lithāteh* "an authentic narration by itself" but it is transmitted by more than one route.

A *ḥadīth ḥasan lithāteh* "a good narration by itself" is similar to *ḥadīth ṣaḥīḥ lithāteh* "an authentic narration by itself," but one of the narrators is not precise in his/her memory as he makes mistakes occasionally. A *ḥadīth ḥasan lighayrih* "a good narration due to others" is regarded as a weak *ḥadīth*, but it is better than the regular weak one because it has more than one route of transmission" (Al-‘Uthaymīn, 2010, p. 7). A *ḥadīth* is regarded *ḍa‘if*

“weak” if the chain of its transmitters is discontinued or *mudallas* “concealed/ masked,” its *sanad* or *matn* is ambiguous, or if one of its transmitters has a disparaged character.

Discontinuity of a *sanad* is known if “the person from whom the narrator is narrating had died before the narrator reached an age of understanding,” i.e., seven years old, or if the narrator himself states that he had never met the person from whom he/she is narrating (Al-‘Uthaymīn, 2010, p. 10). Discontinuity can be of four types: *mursal* “loose,” *mu‘allaq* “hanging,” *mu‘dal* “perplexing,” and *munqaṭa‘* “cut/discontinuity”. If there is cut between a successor and the Prophet (PBUH) or if a Companion narrator skips another Companion narrator who narrates the *ḥadīth*, it becomes *mursal* “loose”. If a *muḥadith*, i.e., an interpreter or collector of *aḥādīth*, omits his immediate authority “whom he narrated from” or if he “misses out the whole *isnād* and quotes directly from” the Prophet (PBUH), the *ḥadīth* becomes *mu‘allaq* “hanging”. If “two or more narrators consecutively [are] missing” anywhere in the *sanad* of a *aḥādīth*, it becomes *mu‘dal* “perplexing”. If one or more narrators in the *sanad* are missing non-consecutively, the *ḥadīth* becomes *munqaṭa‘* “cut/discontinuity” (Al-‘Uthaymīn, 2010, p. 12).

Tadllīs “concealing/masking” occurs if a narrator in a *sanad* of a *ḥadīth* makes the *sanad* appear to be shorter and closer to the Prophet (PBUH) although it is in fact longer. The identity of one or more of the transmitters of the *ḥadīth* is concealed. A *ḥadīth* of this type is rejected unless the *mudallīs*, i.e., the one who conceals one

or more of the transmitters of the *ḥadīth*, is trustworthy and reliable, and heard the *ḥadīth* directly from his immediate authority (Al-'Uthaymīn, 2010).

Authenticity of *matn*. Authenticity of the text can also be achieved through examining the *matn* itself. *Al-idrāj fī al- ḥadīth* “interpolation in the text of a narration” is one of the cases that are looked at when examining the authenticity of a *ḥadīth*. In this case, a narrator inserts a statement or a word from himself without the intention that his/her words are taken as part of the *ḥadīth*. This usually happens when a narrator explains the meaning of a word or a statement in the *ḥadīth*. Another case is *az-ziyadah fī al-ḥadīth* “addition in the narration” in which a narrator adds a statement or a word to the text of the *ḥadīth*, believing that it is part of the speech of Prophet Muhammad (PBUH). The difference between this case and the preceding one is that these added parts are attributed to the Prophet (PBUH) (Al-'Uthaymīn, 2010).

A third case is *ikhtiṣār al-ḥadīth* “summarization of the narration” where a narrator removes a part or more from a *ḥadīth*. Summarization is not accepted unless it fulfills five conditions: a) it does not affect the meaning of the *ḥadīth*, b) the removed part is not the main reason for which the Prophet (PBUH) stated the *ḥadīth*, c) it does “not affect a statement or an action meant for worship,” d) the summarization is done by a *muḥadith* who knows exactly the meaning of the *ḥadīth*, e) there should be no doubts surrounding the capabilities of the narrator or *muḥadith* to

summarize a *ḥadīth* (Al-'Uthaymīn, 2010, p. 21).

A fourth case is *riwāyat al-ḥadīth bi al-ma'na* "the quotation of a narration by its meaning" in which the narrator narrates the meaning of a *ḥadīth* without using the exact words that the Prophet (PBUH) used. A *ḥadīth* in this case is not accepted as authentic unless the narrator knows exactly the meaning of the *ḥadīth* and has a good reason to present the meaning in paraphrase rather than in direct citation; moreover, the *ḥadīth* should not deal with the actions or saying of worship (Al-'Uthaymīn, 2010).

A fifth case is *al-ḥadīth al-mawḍū'* "the fabricated narration" in which a narrator attributes a false *ḥadīth* or part of it to the Prophet (PBUH) intentionally. The narrator is lying about the Prophet (PBUH) in this case. Muslim scholars listed a set of rules to identify any of these cases. They use these sets to establish the level of the authenticity of the *matn* of *ḥadīth*. Several books and articles have been published to increase common people's awareness of fabricated narrations and to protect the *Sunnah*, such as *Al-Fawā'id Al-Majmō'ah Fī Al-Aḥādīth Al-Mawḍū'ah* by Ash-Shawkānī (1995).

Results of examining authenticity of *aḥādīth*. Working on examining authenticity of *aḥādīth* resulted in several famous collections of *aḥādīth*, six of which were collected in the eighth and ninth centuries and are known by *Sunni* Muslim scholars as *Al-Kutub Al-Sitt* "the Six Books," *Al-Ṣiḥah Al-Sitt* "The Six Authentic Books" and *Ummahat Al-Kuttub Al-Sitt* "The Six Mother Books". These books are: *Ṣaḥīḥ Al-Bukhārī* by Imām Muhammad Al-Bukhārī, *Ṣaḥīḥ*

Muslim by Muslim Bin Al-Hajjāj Alnaysābori, Sunan Abu Dawōd by Suliman Al-Sijistani (known as Abu Dawōd), Jami‘ Al-Tirmithī by Muhammad Al-Tirmithī, Sunan Al-Nasa’i by Ahmad Al-Nasa’i, and Sunan Ibn Mājah by Muhammad Ibn Majah Al-Qazwini (Fadel, 1995; Brown, 2007).

Ṣaḥīḥ Al-Bukhārī and Ṣaḥīḥ Muslim were the first *ṣaḥīḥaīn* (Du. of *ṣaḥīḥ*) to be collected (Abd Al-Rauf, 1983). Scholars who compiled the other four *ṣiḥāḥ* (Pl. of *ṣaḥīḥ*) tried to follow the guidelines and principles that Al-Bukhārī and Muslim used in their *ṣiḥaḥ*. They implemented “the notion of legal and ritual utility” in their *ṣiḥāḥ* in the same way Al-Bukhārī and Muslim did, however, their collections included some *aḥādīth* that they acknowledged to be *ḍa‘if* “weak”. They included them because “either they are widely used among jurists” or because they could not find a *ṣaḥīḥ ḥadīth* that address the topic they are discussing (Brown, 2007, p. 55).

Besides being the first two *ṣaḥīḥaīn*, Ṣaḥīḥ Al-Bukhārī and Ṣaḥīḥ Muslim are the most authentic books of *aḥādīth* (Al-‘Uthaymīn, 2010). However, they did not include all authentic *aḥādīth*. There are some other authentic *aḥādīth* that reach up to the Prophet (PBUH), but neither Al-Bukhārī nor Muslim included them in his *ṣaḥīḥ*. There are also some authentic *aḥādīth* that Al-Bukhārī included, but Muslim did not and vice versa. Al-‘Uthaymīn (2010) attributed this to several reasons: it is possible that they included a similar *ḥadīth* and felt that other *aḥādīth* that are

mentioned for that topic were not needed to present the point of view; they did not want to expand their *ṣaḥīḥaīn* any further; they found a fault in the *ḥadīth* “that caused them to abandon it”; or “they forgot to place it in their books” (op. cit., p. 48).

Ṣaḥīḥ Al-Bukhārī

The collector of Ṣaḥīḥ Al-Bukhārī, Abu Abdullah Muhammad Bin Isma‘il Bin Al-Mughira Bin Bardizbeh Al-Ju‘fi Al-Bukhārī, was born in Bukhara in 810 (Brown, 2007). He grew up as an orphan with his mother (Al-‘Uthaymīn, 2010). Al-Bukhārī lived a couple of centuries after the Prophet's (PBUH) death and worked extremely hard to collect his narrations. He started studying *aḥādīth* at a young age. However, his pilgrimage to Mecca when he was sixteen years old was the real beginning of his travels to collect *aḥādīth* and contact with *ḥadīth* scholars at that time.

Al-Bukhārī stayed in Ḥijjaz (i.e., the region of Mecca, Jeddah and Madinah in Saudi Arabia) for 6 years, then he traveled to Ash-Sham (i.e., the region of Jordan, Syria and Palestine), Egypt, Iraq and different cities in what is known now as Gulf countries (Al-‘Uthaymīn, 2010). Before writing his Ṣaḥīḥ, he completed a collection of musings on the sayings of Prophet Muhammad's Companions and Successors, *Al-Tārikh Al-Kabīr* “The Big History,” *Khalq Af‘āl Al-‘Ibad* “On the Createdness of Men's Actions,” *Kitab Raf‘ Al-Yadayn Fī Al- Ṣalāt* “Book of Raising One's Hands in Prayer” among others (Brown, 2007). He died in 870 in Khartak, near Samarqand (i.e., the capital city of Uzbekistan).

Ṣaḥīḥ Al-Bukhārī is originally named as *Al-Jami‘ Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Min ‘umūr Rasōl Allah Wa Sunanih Wa Ayyāmih* “The Bridged Authentic Compilation of the Affairs of the Messenger of God, His *Sunnah* and Campaigns” (Abu Ghuddah, 1993). It consists of ninety-seven chapters, each of which is divided into several subchapters. Each title of these subchapters indicates a legal implication and all the chapters are arranged in the book by their legal topics (Fadel, 1995; Al-‘Asqalānī, 1997; Brown, 2007).

Advantages of Ṣaḥīḥ Al-Bukhārī. Purposes of Al-Bukhārī’s of compiling his *ṣaḥīḥ* were to collect authentic *aḥādīth* and separate them from those that are less valid and less reliable, and to “cite these texts in a manner that would reveal their legal ramifications” (Fadel, 1995, p. 164). *Ṣaḥīḥ* Al-Bukhārī took him sixteen years to complete it and then he showed it to famous Muslim scholars at his time, such as Aḥmad bin Ḥanbal and Yaḥya bin Ma‘yn to testify its authenticity (Al-‘Uthaymīn, 2010). Those scholars, as well as most scholars of the following eras, accepted Ṣaḥīḥ Al-Bukhārī, approved it and preferred it to others.

Ṣaḥīḥ Al-Bukhārī has 7, 397 *aḥādīth*, with around 4795 repetitions. It comes to 2.602 unrepeated *aḥādīth* (Al-‘Uthaymīn, 2010; Al-‘Asqalānī, 1997). Repetitions occurred because some *aḥādīth* can go under different topics and some of them have more than one authentic way of transmission. Having a *ḥadīth* with more than one version could raise the question of which version of a narration is more authentic than the other. Generally speaking,

Al-Shāfi'ī (d. 820) stated that the principle in this case is that these narrations should not be contradicted because the Sunnah is consistent, but if two narrations “seem to clash, then either one abrogated the other, or, if there was no indication of abrogation, the jurist should choose the more reliable” version (as cited in Brown, 2009, p. 276). In the case of Ṣaḥīḥ Al-Bukhārī, all versions of a narration are argued to be authentic. Al-'Uthaymīn (2010) stated that Al-Bukhārī included in his Ṣaḥīḥ just those *aḥādīth* that have “a continuous chain of narrators right up” to the Prophet (PBUH)” and that all narrators in each chain “were known to be persons of integrity and precise in their memory” (p. 46).

When it comes to comparing Ṣaḥīḥ Al-Bukhārī and Ṣaḥīḥ Muslim, Al-'Asqalānī (1997) stated that most Muslim scholars agree that Ṣaḥīḥ Al-Bukhārī is more valid and beneficial than Ṣaḥīḥ Muslim. One of the reasons for Ṣaḥīḥ Al-Bukhārī to be more valid is that he required a proof that two transmitters of a *ḥadīth* had actually met to narrate a *ḥadīth*. Muslim just required a proof that the two transmitters are contemporaries (Brown, 2007). Although there is an overlap between these two *ṣaḥīḥaīn*, Ṣaḥīḥ Muslim has fewer chapters than Ṣaḥīḥ Al-Bukhārī even though it has more *aḥādīth*. It has only fifty-four chapters, while Ṣaḥīḥ Al-Bukhārī has ninety-seven chapters.

Criticism of Ṣaḥīḥ Al-Bukhārī. The collection of Ṣaḥīḥ Al-Bukhārī received some criticism. For instance, there are chapters in which some *aḥādīth* seem to be unrelated to the topic of the

chapter (Fadel, 1995). Al- ‘Asqalānī (1997) attributes that to the incorrect insertions of some *ṣaḥīḥ aḥādīth* by some copyists. Ṣaḥīḥ Al-Bukhārī is also criticized for being confusing because of Al-Bukhārī’s repetition and abbreviation of *aḥādīth* (Fadel, 1995). However, he used these two techniques if a *ḥadīth* is composed of several ideas and can be listed under different chapters. For economy purposes, Al-Bukhārī reported a *ḥadīth* and cited it completely only once. “In all subsequent instances, he would cite only that part of the text which was relevant to the new chapter” (Fadel, 1995, P.165). In cases where a *ḥadīth* is narrated by a different chain of transmitters (i.e., has a different *sanad*), Al-Bukhārī would repeat the *ḥadīth* completely (Al- ‘Asqalānī, 1997).

A group of Muslim scholar also criticize both Ṣaḥīḥ Al-Bukhārī and Ṣaḥīḥ Muslim for containing 210 *aḥādīth* that have a lower level of authenticity that Al-Bukhārī and Muslim claimed to have; 32 of them are included in both *ṣaḥīḥaīn*, 100 are only in Ṣaḥīḥ Muslim and 78 are only in Ṣaḥīḥ Al-Bukhārī. However, the Islamic Scholar Ibn-Taīmīyyah (d. 1328) responded to this criticism saying that looking at the argument from both sides revealed that Al-Bukhārī’s argument of these *aḥādīth* to be authentic is stronger than the argument of those who criticized him (Al-‘Uthaymīn, 2010).

Al-‘Asqalānī (1997) responded extensively to all criticism levied at every *ḥadīth* in Ṣaḥīḥ Al-Bukhārī. He quoted Al-‘Aqailī, a famous Islamic Scholar, saying that when Al-Bukhārī showed his book to Muslim Scholars, some of them told him that all the *aḥādīth*

that he included are authentic except four of them. If their opinion is right, the percentage of authenticity would be still very high as the inauthentic exemplars would just form 0.0005% of the total.

The Scholar Al-Iraqī (d. 1404) wrote a book in the form of a lengthy poem titled “*Alfiyyat Al- Ḥadīth*” (1995) responding to all criticisms levied at all *aḥādīth* in Ṣaḥīḥ Al-Bukhārī and Ṣaḥīḥ Muslim that have been said to be weak. He provided sufficient answers for all the attacks and criticisms that *ṣaḥīḥaīn* have received. Al-‘Uthaymīn (2010) advises anyone who doubts the authenticity of any *ḥadīth* in *ṣaḥīḥaīn* to read the book, stating: “whoever wants a detailed exposition of this topic, then let him read this book, for indeed, it contains a lot of benefit” (Al-‘Uthaymīn, 2010, p. 49).

Contemporary, Jamal Al-Banna (2008) publishes a book arguing that 653 *aḥādīth* in Ṣaḥīḥ Al-Bukhārī and Ṣaḥīḥ Muslim are incorrect and should be rejected. He calls for cleansing of *ṣaḥīḥaīn* from useless *aḥādīth*. Most of these *aḥādīth* that he believes to be incorrect explain meanings of the Quran, deal with the rights of women in Islam, forbid the freedom of religion, and describe the Prophet’s (PBUH) miracles. Several scholars (e.g. Mabrōk, 2011; Ali, 2012) have defended *ṣaḥīḥaīn* from Al-Banna’s attack. For instance, Al-Banna attacked a *ḥadīth* about the age of ‘A’ishah when she got married to the Prophet Muhammad (PBUH), saying that it is a *ḍa‘if* one because of two reasons: a) its *isnād* includes Hishām ibn ‘Urwah narrating a *ḥadīth* while he was in Iraq and this makes the *ḥadīth*

ḍaʿīf as he assumed using some history books, and b) the comparison between the age of ʿAʿishah and her older sister Asmaʿa indicates that the age of ʿAʿishah was not accurate in this *ḥadīth*. The *ḥādīth* is narrated by ʿAʿishah and is provided in the following lines:

The Prophet (PBUH) engaged me when I was a girl of six (years). We went to Medina and stayed at the home of Bani-al-Harith bin Khazraj. Then I got ill and my hair fell down. Later on my hair grew (again) and my mother, Um Ruman, came to me while I was playing in a swing with some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became Allright, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some Ansari women who said, "Best wishes and Allah's Blessing and a good luck." Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly Allah's Apostle

Ali (2012) analyzed the *sanad* of the *ḥadīth* and explored seven different authentic *asanīd* (Pl. of *sanad*) of the *ḥadīth*. He showed that none of the *ḥadīth* scholars and *muḥadithīn* assumed that this *ḥadīth* could be at a lower authentic level than other authentic *aḥādīth*. He went further to criticize the methodology that Al-Banna used in his book to find out the age of ʿAʿishah when she got married to the Prophet (PBUH), stating that Al-Banna's did not use an accurate and appropriate methodology. Al-Banna argued that Asmaʿa is ten years older than her sister ʿAʿishah based on a narration narrated from Ibn ʿAbi Az-Zannad from ʿAʿishah. Ali stated that there is a discontinuity in the *sanad* of this narration because ʿAʿishah died in 678 while Ibn ʿAbi Az-Zannad was born in 719.

Therefore, Al-Banna's criticism of Ṣaḥīḥ Al-Bukhārī is weak and does not affect the validity and authenticity of the collection.

Analysis of Ṣaḥīḥ Al-Bukhārī. A huge number of studies have been conducted to analyze Ṣaḥīḥ Al-Bukhārī, covering a wide range of topics in different disciplines. Examples include the study the life of Prophet Muhammad (PBUH) (e.g. Al-Buḥārī, & Matraji, 1997), and linguistics and syntactic characteristics of *aḥādīth* (e.g. Salīm, 2004; Al-Ruhaili, 2005; Al-Musai, 2006; Al-Sabban, 2006). Taking Salīm (2004) as an example, he found that Ṣaḥīḥ Al-Bukhārī involves some linguistic phenomena that have not be highlighted by linguists, such as the separation between the name or title of the person being addressed in the vocative case and the speech act

wit' cas "I was riding behind the Prophet, may Allah bless him and grant him peace, and he called out, 'Mu'adh!' 'At your service!' I replied. Then the Prophet said the same thing three times and went on, 'Do you know what is Allah's right on His slaves? That they should worship Him and not associate anything with

Salīm (2004) also found evidence for other linguistic phenomena that have been noted by some linguists, such as using *'ara'aīt* "have you seen" to mean *'akhbirnī* "tell me" instead of *'a'abṣarta* "catch sight of" or *'a'alimta* "have you known". Besides these phenomena, Salim found evidence of some of linguistic phenomena that linguists agreed upon, such as the use of a declarative statement for prohibition and command. He also found that the speech of the Prophet (PBUH) has unique characteristic, including his use of interrogation for approval, denial, wonderment or affirmation purposes, the use of swearing for warning, etc.

Analysis of Ṣaḥīḥ Al-Bukhārī also covered politics (e.g. Blecher, 2013), and medicine (e.g. Deuraseh, 2006). There are also some studies focusing on analyzing how Prophet Muhammad (PBUH) communicated effectively with others. Rizqi (2014), for instance, examined the application of Grice's Cooperative Principle in Prophet Muhammad's (PBUH) *aḥādīth* in Ṣaḥīḥ Al-Bukhārī to see if there are any differences between Prophet Muhammad's *aḥādīth* and speech of common people. She also focused on analyzing how Prophet Muhammad (PBUH) delivered his messages through linguistic methods, namely repetition, dialogues, and exemplification, and non-linguistic methods, namely body movements, shapes and lines drawing. However, there is a lack of research investigating how the Prophet used honorifics in general, and in Ṣaḥīḥ Al-Bukhārī in particular. There is a need for a study analyzing how the Prophet (PBUH) used honorifics to deliver his message and achieve his intended meanings.

CHAPTER V

METHODOLOGY AND ANALYSIS

Research Design and Data Analysis

Data collection. *Matn* of *aḥādīth* in Ṣaḥīḥ Al-Bukhārī was collected in an electronic document, while their *isnād* (i.e., the chain of narrators) were removed because they are out of the scope of this study. Repeated and abbreviated *aḥādīth* texts were removed and only the complete version of each *ḥadīth* was kept because legal implications are not looked at. However, in the case of *aḥādīth* that are narrated more than once by different narrators with some differences, both versions of each *ḥadīth* were kept. If a *ḥadīth* contains a dialogue between Prophet Muhammad (PBUH) and someone else, the speech of the other person was removed to avoid being distracted by honorifics that are used by people other than Prophet Muhammad (PBUH). The document was then analyzed electronically. The output was looked at to identify honorifics and then to look at their *aḥādīth* to make sure that they were used as honorifics and to identify the characteristics of its discourse (Appendices A & B).

Instrument. Data was analyzed through a full automatic tagging system, called Stanford Log-linear Part-Of-Speech Tagger. Using a tagging system helps in recognizing names, verbs, particles, and proper names to get a tagged corpus that can be used for further analysis. Knowing the part-of-speech of a word through a tagger helps in using it as an index term (Kanaan, 2003). Stanford Log-linear Part-Of-Speech Tagger is chosen specifically because it reads an input text and assigns parts of speech to each word. It does not just support Arabic, but also has a trained Arabic tagger model. In addition to that, accuracy of this tagger (i.e., correctly assigning

tags in a text) for Stanford Log-linear Part-Of-Speech Tagger “on the Penn Treebank is 96.86% overall, and 86.91% on previously unseen words” (Toutanova et al., 2003, p. 1).

The target accuracy was 95% to 100%. Accuracy was assured through having an appropriate size of the training model because “the bigger the tag-set, the less correct the result will be if the size of the training corpus doesn’t increase accordingly” (Kanaan, 2003, p. 258). Accuracy was also increased through correcting detected errors manually where *aḥādīth* of each honorific was looked to make sure that the word was used by Prophet Muhammed (PBUH) as an honorific.

Analysis. Lists of words organized based on parts of speech were extracted from the tagger. Honorifics in the resulted lists of nouns were analyzed within the framework of OT. Possible meanings of each honorific were identified and a set of constraints were proposed based on previous theories of honorifics.

Constraints and Their Interactions

Constraints in the Optimality Theory are universal. However, because there is a lack of an Optimality-Theoretic analysis of honorifics, the following set of constraints was proposed based on the previous theories that analysed honorifics:

- (1) Positive Politeness: The honorific is used to minimize the threat to the interlocutor’s positive face and is used to make the interlocutor feel good about himself; it builds solidarity
- (2) Negative Politeness: The honorific is oriented towards the interlocutor’s negative face and emphasizes avoidance of imposition on the interlocutor; it builds formality
- (3) Religious Index: The honorific reflects the speaker’s recognition of the religion of the interlocutor
- (4) Relative Index: The honorific reflects the speaker’s recognition of the kinship or the gentile of the interlocutor

Before showing the interaction of these constraints, it is important to note that the honorifics and titles that Prophet Muhammad (PBUH) used are interchangeable, depending on which element and status he was willing to focus on. Interactions of

these constraints are provided below to show how they account for the optimal candidate in each case of Prophet Muhammad's (PBUH) communication with people.

Prophet Muhammad (PBUH) with groups. Analyzing Ṣaḥīḥ Al-Bukhārī revealed that there are sixteen *aḥādīth* of dialogues between Prophet Muhammad (PBUH) and groups of people in which the Prophet (PBUH) used titles. Two of these dialogues were with people from Jewish tribes in Madinah, three with people from his tribe (i.e., Quraysh), nine with specific groups of Muslims, and two with all generations of Muslims

Prophet Muhammad (PBUH) with Jews. Looking at the set of *aḥādīth* containing a dialogue of Prophet Muhammad (PBUH) with groups of Jews revealed that he tended to index the groups' religion, unless he shared their Arabism. For instance, when addressing people of any Jewish tribe who lived near Madinah, Prophet Muhammad (PBUH) used the term *Ya Yahōd* "O' Jews" or *Ya Ma'shar Al-Yahōd* "O' (the group of) Jews" even though he referred to them in some other *aḥādīth* with other titles, such as *Banu Naḍir* "Sons of Naḍir" or *Banu Qurayḍah* "Sons of Qurayḍah". He indexed their religion when addressing them, and their kinship when referring to them. An instance of this use is found in the following *ḥadīth* that is narrated by Anas bin Malik:

Allah's Messenger (PBUH) arrived at Medina with Abu Bakr. ... Allah's Messenger (PBUH) said to them, "O (the group of) Jews! Woe to you: be afraid of Allah. By Allah except Whom none has the right to be worshipped, you people know for certain, that I am Apostle of Allah and that I have come to you with the Truth, so embrace Islam." The Jews replied, "We do not know this." So they said this to the Prophet and

However, when he referred to them, he used the name of their tribe, *Bani Qurayḍah*, as in the following example that is narrated by Ibn ‘Umar:

When the Prophet (PBUH) returned from the battle of Al-Ahzab (the confederates), he said to us, "None should offer the 'Asr prayer but at Bani Qurayḍah." The 'Asr prayer became due for some of them on the way. Some of them decided not to offer the Salat but at Bani Qurayḍah while others decided to offer the Salat on the spot and said that the intention of the Prophet (PBUH) was not what the former party had understood. And when that was told to the Prophet

In the *ḥadīth* that is narrated by Anas bin Malik, the Prophet (PBUH) did not show that those Jews are in-group members and did not reflect his recognition of their kinship. However, he showed that they are a united group with their own religion that has a formal relationship with him and so he reduced the threat to their negative face through reducing the imposition. This use of the religious title, or *Ya Ma’shar Al-Yahūd* “O’ (the group of) Jews,” can be accounted for in the interaction of the previously proposed constraints where Negative Politeness, and Religious Index are ranked higher than Positive Politeness and Relative Index, as spelled out in (5) and reflected in Tableau (6).

(5) Negative Politeness, Religious Index » Positive Politeness, Relative Index

Following OT practice, the optimal candidate is indicated by the pointing finger “☞,” and fatal violations of constraints are indicated by “*!”. Higher-ranking constraints appear to the left, and a solid line between the constraints is used to indicate a dominance relation between them. Each candidate in the tableaux presented in this research is given under a general term to represent all similar titles in all the *aḥādīth* in *Ṣaḥīḥ Al-Bukhārī*. For instance, while analyzing the Prophet’s (PBUH) use of *Aba Turab* “the father of dust” to address Ali, his son in law, candidates are given as Religious title, Relative title, Absolute teknonym and Relational teknonym,

instead of *Shaikh* (i.e., religious title), son in law (i.e., relative title), *Abu Al-Ḥasan* (i.e., Absolute teknonym), and *Aba Turab* (i.e., relational teknonym). Presenting candidates in this way makes it easier to apply the analysis to all similar cases. Hence, it is more generalizable. Religious titles include any title that implies the religion of the speaker, relative titles cover any kinship or gentilic term, teknonyms cover any title begins with *Abu/ Aba* “father” or *Um* “mother,” and generic titles include any title that Arabs use for any person because it does not refer to a specific person.

(5) The Use of a Religious Title When Addressing a Jewish Tribe

A group of a Jewish tribe	Negative Politeness	Religious Index	Positive Politeness	Relative Index
a. ☞ Religious title			*	*
b. Relative title		*!		
c. Teknonym	*!	*		

In this tableau, Candidate (b) (i.e.,

relative title) obeys Negative Politeness because it is a deferent act that expresses respect and consideration, but it violates Religious Index constraint that is ranked highly, as it does not reflect any consideration of the group’s religion. Candidate (c) is the worst candidate with its violation of the two highly ranked constraints Negative Politeness and Religious Index. It does not reflect formality, but solidarity of the relationship between Prophet Muhammad (PBUH) and his interlocutors. It expresses group reciprocity, and it does not reflect any recognition of the group’s religion. Although candidate (a) violates both Positive Politeness and Relative Index, it is the optimal output in this case because it is the only candidate that does not incur any fatal violation of a highly-ranked constraint

“Religious title” is the optimal candidate when Prophet Muhammad (PBUH) addresses people from one of the divine religions, but not with people who worship

idols, as will be shown later. These groups of people, like in the case of Jewish tribes, are not Arabs and the only link between the Prophet (PBUH) and them is that they both have a divine religion. Therefore, the Prophet (PBUH) showed his respect to them through indexing their religion and showing his recognition of it.

Prophet Muhammad (PBUH) with Non-Muslim Arabs. When the interlocutor is a group of Arabs who worship idols, the Prophet (PBUH) would not index idolatry or show any recognition of idols. The only way to show his respect for them is to index their kinship, especially because Arabs, with their constructivist culture, value family relationships. In all the *aḥādīth* in Ṣaḥīḥ Al-Bukhārī that contain dialogues between the Prophet (PBUH) and Arabs who worship idols, the Prophet (PBUH) indexed their kinship or gentile relationship. In the following *ḥadīth* that is narrated by Ibn ‘Abbas, for example, the Prophet (PBUH) used *Bani Fihr* “the sons of Fihr” and *Bani ‘Adi* “the sons of ‘Adi”:

In ter When the Verse: 'And warn your tribe of near kindred.' (Qur'an, 26.214) was revealed, the Prophet (PBUH) started calling (the Arab tribes), "O Bani Fihr, O Bani `Adi" mentioning first the (PBU various branch tribes of Quraish.... (Ṣaḥīḥ Al-Bukhārī, 3525)

still ranked high because formality is preserved while using this title. This is spelled out in (7) and the interaction is shown in Tableau (8).

(7) Negative Politeness, Relative Index, Positive Politeness » Religious Index

(8) The Use of a Relative Title When Addressing Non-Muslim Arabs

A group of Arabs who worship idols	Negative Politeness	Relative Index	Positive Politenes	Religious Index
a. Religious title		*!	s *	
b.☞ Relative title				*
c. Teknonym	*!			*

candidate (a) loses for violating Relative Index constraint and candidate (c) loses for

violating Negative Politeness constraint. Therefore, both of them are ruled out, leaving candidate (b) to be the optimal candidate for obeying all the highly-ranked constraints. Using a kin term is the optimal title when the Prophet (PBUH) addressed a group of Arabs who worship idols.

Prophet Muhammad (PBUH) with Muslim Arabs. Similarly, when the Prophet (PBUH) addressed a group of Muslim Arabs, he used kinship or gentile titles. He neglected the fact that all of the interactants share the same religion, and indexed their kinship or gentile relationship. An instance of this case is the Prophet's (PBUH) use of the kinship title *Bani Tamim* "the sons of Tamim" in a *ḥadīth* narrated by 'Imran bin Ḥusain:

Even though the interlocutor here is a group of Muslims, the Prophet (PBUH) did not index some people of Bani Tamim came to the Prophet (PBUH) and he said (to them), "O Bani Tamim! rejoice with glad tidings." They said, "You have given us glad tidings, now give us something." On hearing that the color of the s his face changed...." (Ṣaḥīḥ Al-Bukhārī, 3190)

constraints in (7) on this case is shown in Tableau (9).

(9) The Use of a Relative Title When Addressing Muslim Arabs

A group of Muslim Arabs	Negative Politeness	Relative Index	Positive Politeness	Religious Index
a. Religious title		*!	*	
b. ☞ Relative title				*
c. Teknonym	*!			*

Similar to Tableau (8), both candidates (a) and (c) in Tableau (9) are ruled out for violating highly ranked constraints; Relative Index and Positive Politeness and Negative Politeness, respectively. The optimal candidate is (b) because it reflects the

Prophet's (PBUH) respect of this group of people and shows his desire to have a formal communication on one hand and his acknowledgement of the Arab tendency to value family relationships.

Another example of a dialogue between the Prophet (PBUH) and a group of Muslim Arabs is found in a *ḥadīth* narrated by Jabir bin 'Abdullah. The Prophet (PBUH) used the gentilic title 'Ahl Al-Khandaq "the people of the Trench"¹ in the following *ḥadīth* to address those who were attending the battle of Al-Khandaq:

I said, "O Allah's Messenger (PBUH) We have slaughtered a young sheep of ours and have ground one Sa of barley. So, I invite you along with some persons." So, the Prophet (PBUH) said in a loud voice, "O the people of the (10) Trench! Jabir had prepared "Sur" so come along." (Ṣaḥīḥ Al-Bukhārī,

A group of Muslim Arabs	Negative Politeness	Relative Index	Positive Politeness	Religious Index
a. Religious title		*!	*	
b. ☞ Relative title				*
c. Teknonym	*!			*

The winning candidate (b) (i.e., Relative title) in Tableau (10) has indexed the gentilic relationship of the interlocutor. Although it violates Religious Index, it satisfies the high-ranking constraints Negative Politeness, Relative Index and Positive Politeness. Tableau (10) supports the argument for ranking.

Prophet Muhammad (PBUH) with all Muslim generations. Prophet Muhammad (PBUH) used the title *Ummat* Muhammad, which can be translated as "the nation of Muhammad" or "followers of Muhammad" while delivering a speech when an eclipse took place. In the following *ḥadīth* that is narrated by 'A'ishah, the

1 The primary meaning of the Arabic word 'Ahl is "family" and hence it is a kin term. However, it cannot be translated in these contexts as "the family of," but as "the people of."

Prophet (PBUH) used *Ummat* Muhammad to address all Muslims, including those who will hear his *ḥadīth* later. He did not direct his speech just to those who were there at that time, but to all Muslims.

In the lifetime of Allah's Messenger (PBUH) the sun eclipsed, so he led the people in prayer... then finished the prayer; by then the sun (eclipse) had cleared. He delivered the Khutba (sermon)...The Prophet then said, "O followers of Muhammad! By Allah! There is none who has more *ghairah* (self-respect) than Allah as He has forbidden that His slaves, male or female commit adultery (illegal sexual intercourse). O followers of Muhammad! By Allah! If you knew that which I know you would laugh little and weep much." (Sahih Muslim generations with *Muslimeen* "Muslims" or *Ummati* "my nation." The later title, *Ummati* "my nation," implies less formality than *Ummat* Muhammad because of the possessive pronoun. This use of the title leads Negative Politeness to dominate Relative Index and Positive Politeness. Religious Index is also ranked low because the Prophet (PBUH) did not specifically state the religion of his people. This is shown in (11) and tested in Tableau (12).

(11) Negative Politeness » Relative Index, Positive Politeness, Religious Index
 (12) The Use of a Generic Title When Addressing Muslim Generations

A group of Muslim	Negative	Relative	Religious	Positive
Arabs	Politeness	Index	Index	Politeness
a. ☞ Religious title		*		*
b. ☞ Relative title			*	
c. Teknonym	*!		*	
d. ☞ Generic title		*	*	*

Unfortunately, the only losing candidate in the above tableau is candidate (c) because of its violation of Negative Politeness. Candidate (d) cannot win in this case since it is in an equal position with candidates (a) and (b) and hence there is more than one winning candidate in this tableau. All three winners tie on all constraints; none

violating the higher constraints and all violating the lower constraints. A possible solution to this problem is to propose two more constraints: *Relative Index and *Religious Index. These constraints are defined in (13) and (14).

(13) *Religious Index: The title is used to prevent reflecting the speaker's recognition of the religious position of the interlocutor

(14) *Relative Index: The title is used to prevent reflecting the speaker's recognition of kinship or gentile relationship of the interlocutor

The ranking of constrains is shown in (15) and is applied in (16).

(15) Negative Politeness, *Relative Index, *Religious Index » Positive Politeness, Relative Index, Religious Index

(16) The Accurate Use of a Generic Title When Addressing Muslim Generations

A group of Muslims	Negative Politeness	*Relative Index	*Religious Index	Positive Politeness	Relative Index	Religious Index
a. Religious title			*!	*	*	
b. Relative title		*!				*
c. Teknonym	*!					*
d. ﷺ Generic Title				*	*	*

The optimal candidate in this tableau is (d) because it is the only candidate that does not incur any fatal violation. The other two candidates that were competing, candidates (a) and (b), lose now for violating the two new constraints: *Relative Index and *Religious Index. With such interactions of the proposed constraints, it is possible to conclude from all of these cases of the Prophet's (PBUH) communication with groups that he tended to index the groups' religion, unless he shared their religion or their Arabism.

Prophet Muhammad (PBUH) with Individuals. Ṣaḥīḥ Al-Bukhārī contained several dialogues between the Prophet (PBUH) and individuals, varying from being Muslims and non-Muslims, kin and non-kin, Arabs and non-Arabs.

Prophet Muhammad (PBUH) with Muslim kin. Four dialogues between the Prophet (PBUH) and Muslim kin have been found in Ṣaḥīḥ Al-Bukhārī. These dialogues contain the following titles: two teknonyms, a vague title for invoking a person's lack of experience, and a kinship term. Each of these titles will be analyzed in this section.

The Prophet (PBUH) used the absolute teknonym *Um Salamah* “mother of Salamah” while addressing his wife Hind bint Abi Umayyah, as narrated by ‘Abdullah bin Ka‘ab:

Eve I heard Ka‘ab bin Malik who was one of the three who were forgiven, saying ...
 wife But Allah revealed His Forgiveness for us to the Prophet (PBUH) in the last
 third of the night while Allah's Messenger (PBUH) was with Um Salamah. Um
 Salamah sympathized with me and helped me in my disaster. Allah's Messenger
 “mc (PBUH) said, 'O Um Salamah! Ka‘ab has been forgiven!' She said, 'Shall I send
 someone to him to give him the good tidings?' He said, 'If you did so, the people
 abs would not let you sleep the rest of the night.' So when the Prophet (PBUH) had
 offered the Fajr prayer, he announced Allah's Forgiveness for us....” (Ṣaḥīḥ
 Poli Al-Bukhārī, 4677)


The constraints *Relative Index and *Religious Index are not relevant here because all religious titles are used to build formality and that is eliminated by highly ranking the solidarity constraint, Positive Politeness. *Relative Index is used to eliminate indexing any kinship or gentilic relationship which is not the appropriate case here.

This is given in (17) and shown in (18).

(17) Positive Politeness, Relative Index » Negative Politeness, Religious Index

(18) The Use of a Teknonym When Addressing Muslim Kin

Muslim Kin	Positive Politeness	Relative Index	Negative Politeness	Religious Index
a. Religious title	*!	*		
b. ☞ Relative title				*

c.  Teknonym			*	*
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The only losing candidate in Tableau (18) is candidate (a) for its violation of the two higher-ranked constraints Positive Politeness and Relative Index. The other two options, candidates (b) and (c) constitute the winning candidates. If Negative Politeness is ranked high, candidate (b) will be better than (a), which is not the optimal case of the title *Um Salamah* “mother of Salamah”. A possible solution for this problem is to propose a constraint that eliminates relative titles, such as the following constraint:


(19) *Negative Politeness: The honorific is not oriented towards the interlocutor’s negative face and does not build formality

This constraint should be ranked high with Positive Politeness and Relative Index, as shown in (20) and Tableau (21).

(20) Positive Politeness, Relative Index, *Negative Politeness » Negative Politeness, Religious Index

The optimal candidate in Tableau (21), candidate (c), is accounted for well with this ranking of constraints with the newly proposed constraints *Negative Politeness. It would be impossible to eliminate any kinship or gentilic title without this constraint, especially because it could be argued that a teknonym is a type of kinship term. This constraint supports the argument that teknonyms are not necessarily kinship terms, especially in Arab culture where a person can choose a teknonym for himself even if he has no children.

(21) The Use of an Absolute Teknonym When Addressing Muslim Kin

Muslim Kin	Positive Politeness	Relative Index	*Negative Politeness	Negative Politeness	Religious Index
a. Religious title	s *!	*	*		
b. Relative title			*!		*
c.  Teknonym				*	*

The other teknonym in the dialogues between Prophet Muhammad (PBUH) and Muslim kin is *Aba Turab* “father of dust”. The Prophet (PBUH) used this title to address his cousin and son-in-law, ‘Ali when he did not find him at his house, as shown in a *ḥadīth* narrated by Sahl bin Sa‘ad:

‘A] Allah's Messenger (PBUH) went to Fatima's house but did not find ‘Ali there. So he asked, "Where is your cousin?" She replied, "There was something between us and he got angry with me and went out. He did not sleep (midday nap) in the house." Allah's Messenger (PBUH) asked a person to look for him. (PB That person came and said, "O Allah's Messenger (PBUH) He (Ali) is sleeping in the mosque." Allah's Messenger (PBUH) went there and ‘Ali was lying. His redt upper body cover had fallen down to one side of his body and he was covered with dust. Allah's Messenger (PBUH) started cleaning the dust from him info saying: "Get up! O Aba Turab. Get up! O Aba Turab (literally means: O father of dust). (Ṣaḥīḥ Al-Bukhārī, 441) kins

Prophet (PBUH) used this teknonym to minimize this threat. To account well for a relational social teknonym, the constraint Relative Index should be outranked by a constraint indexing the Prophet’s (PBUH) willingness to change the mood of his interlocutor. This constraint can be called Change Index and can be defined as follows in (22):

(22) Change Index: The honorific is used to teach the interlocutor and change his/her mood through indexing his/ her temporal current situation

This relationship between this constraint and other constraints is given in (23).

(23) Positive Politeness, *Negative Politeness, Change Index » Relative Index »

Negative Politeness, Religious Index

Without proposing the constraint Change Index, any absolute teknonym will be an optimal candidate even if Relative Index is ranked higher than Negative Politeness and Religious Index, as in (24). Interactions of constraints in (23) and (24) are given in (25) and (26), respectively.

(24) Positive Politeness, *Negative Politeness » Relative Index » Negative Politeness,

Religious Index

(25) Using a Relational Teknonym to Address Muslim Kin

Muslim Kin	Positive Politeness	*Negative Politeness	Change Index	Relative Index	Negative Politeness	Religious Index
a. Religious title	*!	*	*	*		
b. Relative title		*!	*			*
c. Absolute teknonym			*!		*	*
d. ☞ Relational teknonym				*	*	*

All of the three candidates (a), (b), (c) in Tableau (25) violated one higher-ranked constraint or more and so they are ruled out. Candidate (d), Relational teknonym, was the only candidate that satisfies all of these higher-ranked constraints, including Change Index. In the *ḥadīth* narrated by Sahl bin Sa'ad, the Prophet (PBUH) used the relational teknonym, *Aba Turab*, through describing 'Ali's situation to change his mood and current anger. However, this candidate could not win in Tableau (26) where the constraint Change Index is not present. Instead, candidate (c), Absolute Teknonym, would win and therefore it would be supposed that the Prophet (PBUH) used *Aba Al-Ḥasan* to address 'Ali.

(26) Inaccurate use of a Teknonym to Address Muslim Kin

Muslim Kin	Positive Politeness	*Negative Politeness	Relative Index	Negative Politeness	Religious Index
a. Religious title	*!	*	*		
b. Relative title		*!			*
c. ☞ Absolute teknonym				*	*
d. ☞ Relational teknonym			*	*	*

The third title that the Prophet (PBUH) used to address an individual Muslim Kin is *Hantah* “you unknown female” to address his wife ‘A’ishah, as shown in the following *ḥadīth* that is narrated by Al-Qasim bin Muhammad:

Among the different meanings and purposes for the title *Hantah* “you unknown female” [‘A’ishah] said, "We set out with Allah's Messenger (PBUH) in the months of Hajj, and (in) the nights of Hajj, and at the time and places of Hajj and in a state of Hajj.. [‘A’ishah] added, "Allah's Messenger (PBUH) came to me and saw me weeping and said, "What makes you weep, O Hantah?" I replied, "I have heard your conversation with your companions and I cannot perform the Umra." He asked, "What is wrong with you?" I replied, 'I do not offer the prayers (i.e. I have my menses).' He said, 'It will not harm you for you are one of the daughters of Adam, and Allah has written for you (this state) as He has written it for them. Keep on with your intentions for Hajj while and Allah may reward you that." ... (Ṣaḥīḥ Al-Bukhārī, 1560)

praying and not perform the ‘Umra in the Holy Mosque in Mecca when they have their menses. She was weeping until the Prophet (PBUH) saw her and he guessed that there was something wrong with her. He wanted to change her mood and change her situation. She [i.e., ‘A’ishah] prepared a lady for a man from the Anṣar as his bride and the Prophet said, "O [‘A’ishah]! Haven't you got any amusement (during the marriage ceremony) as the Anṣar like amusement?" (Ṣaḥīḥ Al-Bukhārī, 5162)

her name as he did in several *aḥādīth*, such as the following one that is narrated by ‘A’ishah:

The Prophet’s (PBUH) use of *Hantah* “you unknown female” is a similar situation to the case of using *Aba Turab* “father of dust” in the sense that they both involve a change of situation and mood. However, *Hantah* “you unknown female” implies formality rather than solidarity because referring to ‘A’ishah as unknown addressee gives a sense of distance between the Prophet (PBUH) and his wife. In terms of OT, both Negative Politeness and Change Index outrank Positive Politeness, Relative Index and Religious Index. The ranking of these constraints is given in (27) and their interaction is shown in (28).

Even though candidate (e) in Tableau (28) incurs three violations, it is the only candidate that satisfies all the higher-ranked constraints. Hence, it is the optimal

candidate, unlike candidates (a) and (b) that violate Change Index since they are fixed titles that do not change temporally in a short time. Teknonyms in candidates (c) and (d) indicate solidarity in the relationship between the speaker and his interlocutor and so they violate Negative Politeness.

(27) Negative Politeness, Change Index » Positive Politeness, Relative Index,

Religious Index

(28) The Use of *Hantah* to Address Muslim Kin

Muslim Kin	Negative Politeness	Change Index	Relative Index	Positive Politeness	Religious Index
a. Religious title		*!	*	*	
b. Relative title		*!			*
c. Absolute teknonym	*!	*			*
d. Relational teknonym	*!		*		*
e. ☞ Vague title			*	*	*

The last type of this group of titles is the kinship term *Bunayah* (“daughter,” *dim.*). This was the only term and the only situation in which the Prophet (PBUH) used a kin term to address an individual from his close family; his daughter, Fatimah. People knew that the Prophet (PBUH) loved ‘A’ishah so much, so whenever they wished to send him a gift, they would wait until he went to ‘A’ishah’s house. That bothered the other wives of the Prophet (PBUH) and some of them talked to him about it, but the Prophet (PBUH) did not reply. Finally, some of his wives asked his daughter Fatimah to ask him to treat them and ‘A’ishah on equal terms. ‘Urwa from ‘A’ishah narrated what happened in the following *ḥadīth*:

When a person uses a kinship title denotatively or connotatively to address his interlocutor, Negative Politeness constraint is ranked higher than Positive Politeness if the speaker designates his interlocutor in a higher kinship status, such as ‘*Ammy* “my uncle.” This is because such a title builds formality. In contrast, when a speaker addresses his interlocutor with a kin term that designates the interlocutor in a lower kinship status, such as *Ibn akhi* “my nephew,” Negative Politeness is ranked lower than Positive Politeness because the title builds solidarity.


In the *ḥadīth* that is narrated by ‘Urwa from ‘A’ishah, the Prophet (PBUH) designated his daughter denotatively in a lower kinship position and he also reduced the distance that would be created by the kinship term *Ibnah* “daughter” through using its diminutive form, *Bunayah* (“daughter,” *dim.*). Among the purposes of using such a diminutive form in Arabic are to express endearment, contempt, intimacy, familiarity and smallness (Aziz, 1985; An-Nailah, 1988). A diminutive form of a kinship title implies more solidarity than any regular kinship title, even if the kinship title designates the interlocutor in a lower kinship status. This should be added as a constraint to account for the accurate title in this case. It can be called the Endearment Index, which is defined in (29):

- (29) Endearment Index: The honorific is used to express endearment, contempt, intimacy, familiarity and smallness

This constraint together with Positive Politeness dominate Negative Politeness, while Relative Index remains a higher-ranked constraint since this title is a kinship one. This is spelled out in (30) and tested in (31).

(30) Relative Index, Positive Politeness, Endearment Index» Negative Politeness,

- 1 ...Then Fatima conveyed the message to him. The Prophet (PBUH) said, "O (31) my daughter [dim.] ! Don't you love whom I love?" She replied in the affirmative and returned and told them of the situation..." (Ṣaḥīḥ Al-Bukhārī, 2581)

Muslim Kin	Relative Index	Positive Politeness	Endearment Index	Negative Politeness	Religious Index
a. Religious title	*!	*	*		
b. Higher kinship term		*!	*		*
c. Lower kinship term			*!	*	*
d.  Diminutive lower kinship term				*	*
e. Absolute teknonym			*!	*	*
f. Relational teknonym	*!		*	*	*
g. Vague title	*!	*	*		*

Candidates (a), (f) and (g) in Tableau (31) are ruled out because they do not express any kinship or gentilic meaning, violating Relative Index. Candidate (b) is also ruled out because it designates the interlocutor in a higher kinship status and violates Positive Politeness. All the three remaining candidates, (c), (d) and (e), would win if Endearment Index was not proposed and ranked highly because they are kinship or gentilic titles that imply solidarity, thus satisfying Relative Index and Positive Politeness. The higher-ranked constraint Endearment Index was the crucial constraint in deciding the optimal candidate among these three candidates. The only candidate that satisfies this constraint is candidate (d) (i.e., the Diminutive lower kinship term), which in the case of the *ḥadīth* that ‘Urwa narrated from ‘A’ishah is *Bunayah* (“daughter,” *dim.*).

Prophet Muhammad (PBUH) with Non-Muslim kin. Just one *ḥadīth* has been found in Ṣaḥīḥ Al-Bukhārī in which the Prophet (PBUH) used a title to address non-Muslim kin. While trying to convert him to Islam, the Prophet (PBUH) used the kinship title ‘*Amm* “paternal uncle” to address his uncle *Abu Ṭālib*, as shown in the

following *ḥadīth* that is narrated by Al-Musaiyab:

The Prophet (PBUH) used the title ‘*Amm* “paternal uncle” to show his affection and respect to his uncle for the purpose of keeping the formality parameter between them and for avoiding imposing on him, especially because asking his uncle to change his

religion is a negative face threat. In the *ḥadīth* (PBUH) said, "O my uncle! Say: None has the right to be worshipped except Allah, an expression I will defend your case with, before Allah." Abu Jahl and ‘Abdullah bin Umayyah said, "O Abu Ṭālib! Will you leave the religion of ‘Abdul Muṭṭalib?" So they kept on saying this to him so that the last statement he said to them (before he died) was: "I am on the religion of ‘Abdul Muṭṭalib." Then the Prophet said, "I will keep on asking for Allah's Forgiveness for you unless I am forbidden to do so...." (Ṣaḥīḥ Al-Bukhārī, 3884)

and Religious Index. The constraint Endearment Index is not related since the title does not express any endearment, contempt, intimacy, familiarity or smallness. The ranking is given in (32) and the interaction is shown in Tableau (33).

(32) Negative Politeness, Relative Index» Positive Politeness, Religious Index

(33) The Use of a Kinship Title to Address Non-Muslim Kin

Non-Muslim Kin	Negative Politeness	Relative Index	Positive Politeness	Religious Index
a. Religious title		*!	*	
b. ☞ Kinship title				*
c. Absolute teknonym	*!			*
d. Relational teknonym	*!	*		*

Neither type of teknonym, candidates (c) and (d), in Tableau (33) could win since they are oriented towards the positive face of the interlocutor, therefore violating Negative Politeness. The religious title, candidate (a), also would lose since it is not a kinship or gentilic title and does not satisfy the higher-ranked constraint Relative Index. The

optimal candidate would be the kinship title, candidate (b), which in this case is ‘*Amm* “paternal uncle”.

Prophet Muhammad (PBUH) with Muslim non-kin. Thirty-eight *aḥādīth* in *Ṣaḥīḥ Al-Bukhārī* contained dialogues of Prophet Muhammad (PBUH) and Muslim non-kin. Twenty-five *aḥādīth* contained absolute teknonyms, three *aḥādīth* contained relational teknonyms, seven *aḥādīth* contained diminutive relational teknonyms, and three contained generic titles. One additional diminutive absolute teknonym was found in *Ṣaḥīḥ Al-Bukhārī*, *Abu ‘Umair* “father of ‘Umair,” but Al-‘Asqalani (1997) stated that there is no evidence that this is a teknonym, but rather it is more likely a real name for that person. Hence, this teknonym was excluded from the analysis.

Beginning with the absolute teknonyms, the Prophet (PBUH) used titles such as *Aba ‘Ubaidah* “father of ‘Ubaidah,” *Um Khalid* “mother of Khalid” to address Muslim non-kin. Taking the latter as an example, *Um Khalid* narrated the following

ḥadīth Lik to a this *Ne The Prophet (PBUH) was given some clothes including a black Khamisah. The Prophet (PBUH) said, "To whom shall we give this to wear?" The people kept silent whereupon the Prophet (PBUH) said, "Fetch Um Khalid for me." I (Um Khalid) was brought carried (as I was small girl at that time). The Prophet (PBUH) took the Khamisah in his hands and made me wear it and said, "May you live so long that your dress will wear out and you will mend it many times." On the Khamisah there were some green or pale designs. [The Prophet (PBUH) saw these designs] and said, "O Um Khalid! This is Sanah." (Sanah is an Ethiopian word meaning beautiful). (*Ṣaḥīḥ Al-Bukhārī*, 5823)

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(34) The Use of an Absolute Teknonym to Address Muslim Non-Kin

Muslim Non-Kin	Positive Politeness	Relative Index	*Negative Politeness	Negative Politeness	Religious Index
----------------	---------------------	----------------	----------------------	---------------------	-----------------

a. Religious title	*!	*	*		
b. Relative title			*!		*
c. Absolute teknonym				*	*
d. Relational teknonym		*!		*	

Being able to account well for the optimal candidate here, candidate (c) Absolute teknonym, support the argument of the constraints and their ranking. All other candidates, (a), (b) and (c), are ruled out neatly without any adjustment of the ranking. This would indicate that the constraints that govern the Prophet's (PBUH) use of absolute teknonyms are the same, whether the interlocutor is kin or not.

The second type of teknonyms in this case, the relational ones, are also similar to *Aba Turab* "father of dust" that the Prophet (PBUH) used to address his son in law 'Ali. For instance, the Prophet (PBUH) addressed 'Abduraḥmān ibn Ṣakhr with *Abu Hirr* "father of cat" in the following *ḥadīth* that 'Abduraḥmān narrated telling about what happened when he was *Junub* "ritually impure because of sexual intercourse or seminal discharge":

'Abduraḥmān was ashamed of coming to the Prophet (PBUH) while he was *Junub*.

To c
relati
Politt
Allah's Messenger (PBUH) came across me and I was *Junub*. He took my hand and I went along with him till he sat down I slipped away, went home and took a bath. When I came back, he was still sitting there. He then said to me, "O Abu [Hirr]! Where have you been?" I told him about it. The Prophet (PBUH) said, "Subhan Allah! O Abu [Hirr]! A believer never becomes impure." (Ṣaḥīḥ Al-Bukhārī, 285)

Negative Politeness and Religious Index are ranked low, exactly as the ranking in (23). This is retested in Tableau (35).

The analysis in Tableau (35) supports the argument of the ranking of constraints in (23) and its ability to account for any relational teknonym that the Prophet (PBUH) used to address any Muslim, regardless of any kinship relationship that might link the two interlocutors. All of the first three candidates, (a), (b) and (c), failed this competition for incurring one violation or more for higher-ranked constraints. Candidate (d) the Relational teknonym, which in this example is *Abu Hirr* "father of cat," is optimal for satisfying all the higher-ranked constraints; Positive

Politeness, *Negative Politeness and Change Index. It is a solidarity title oriented towards the positive face and intended to imply a speaker's intention to change the mood of his interlocutor.

(35) Using a Relational Teknonym to Address Muslim Non-Kin

Muslim Non-Kin	Positive Politeness	*Negative Politeness	Change Index	Relative Index	Negative Politeness	Religious Index
a. Religious title	*!	*	*	*		
b. Relative title		*!	*			*
c. Absolute teknonym			*!		*	*
d. ☞ Relational teknonym				*	*	*

The last type of teknonym in the case of titles for Muslim non-kin individuals is diminutive relational teknonyms. This type of title did not show up in any dialogue between the Prophet (PBUH) and Muslim kin, but it can be regarded as a relational teknonym subtype because all the examples found in *Ṣaḥīḥ Al-Bukhārī* are diminutives of *Abu Hurr* “father of cat.” An example is the teknonym *Abu Hurairah* (“father of cat” *dim.*) that the Prophet used to address ‘Abduraḥmān ibn Ṣakhr in the following *ḥadīth* that the latter narrated:

‘Abduraḥmān ibn Ṣakhr was so hungry and the Prophet (PBUH) noticed that. To
 prot Once while I was in a state of fatigue (because of severe hunger), I met ‘Umar
 bin Al-Khaṭṭāb, so I asked him to recite a verse from Allah's Book to me. He
 solit entered his house and interpreted it to me. (Then I went out and) after walking
 indi for a short distance, I fell on my face because of fatigue and severe hunger.
 Suddenl I saw Allah's Apostle standing by my head. He said, "O Abu
 Sim Hurairah!" I replied, "Labbaik, O Allah's Messenger (PBUH), and Sadaik!"
 dau [meaning ‘I respond to your call; I am obedient to your orders’]. Then he held
 me by the hand, and made me get up. Then he came to know what I was
 suffering from. He took me to his house, and ordered a big bowl of milk for
 me...” (*Ṣaḥīḥ Al-Bukhārī*, 5375)

endearment, intimacy and familiarity. In OT, this makes Endearment Index ranked high with Positive Politeness, *Negative Politeness, Change Index. This is given in (36) and tested in (37).

Without a high constraint Endearment Index ranking in Tableau (37), both candidates (e) and (f) would be the winners. This constraint rules out candidate (e), leaving candidate (f), e.g. *Abu Hurairah* (“father of cat” *dim.*), to be the optimal one. The constraint Change Index also ended the competition between the optimal candidate (f) and the other diminutive candidate (d). Violating Endearment Index, Change Index, and other higher-ranked constraints also led candidate (a), (b) and (c) to lose.

(36) Positive Politeness, *Negative Politeness, Endearment Index, Change Index »

Relative Index » Negative Politeness, Religious Index

(37) The Use of a Diminutive Relational Teknonym to Address Muslim Non-Kin

Muslim Non-Kin	Positive Politeness	*Negative Politeness	Endearment Index	Change Index	Relative Index	Negative Politeness	Religious Index
a. Religious title	*!	*	*	*	*		
b. Relative title		*!	*	*			*
c. Absolute teknonym			*!	*		*	*
d. Diminutive absolute teknonym				*!		*	*
e. Relational teknonym			*!		*	*	*
f. ☞ Diminutive relational teknonym					*	*	*

The Prophet (PBUH) used two more titles to address Muslim non-kin individuals: *Imru'* “you unknown male adult” and *Ghulām* “you unknown young boy”. Both of these two titles do not have any English equivalents. The Prophet

(PBUH) used the former, *Imru'* "you unknown male adult," to address Muslim non-kin just in one *ḥadīth*, and used the latter *Ghulām* "you unknown young boy" in two *aḥādīth*. All of these three *aḥādīth* have one main theme: they all involve teachings of inexperienced individuals, as shown in the following *aḥādīth* that are narrated by Al-Maʿrur and ʿUmar bin Abi Salamah, respectively:

Abu Thar was unaware of how to treat slaves in Islam and so he abused a slave

vert At Ar-Rabadhah I met Abu Thar who was wearing a cloak, and his slave, too,
deal was wearing a similar one. I asked about the reason for it. He replied, "I abused
call a person by calling his mother with bad names." The Prophet said to me, 'O Abu
adu Thar! Did you abuse him by calling his mother with bad names. You [unknown
in t: male adult] still have some characteristics of ignorance. Your slaves are your
boy her
he
and

The Prophet (PBUH) was willing to teach both Abu Thar and ʿUmar bin Abi Salamah in these *aḥādīth* because they were novice. Similar to his use of *Hantah* "you unknown female" to address his wife ʿAʿishah, who was novice, in what to do when she had her menses during Hajj pilgrimage, the Prophet (PBUH) used these terms to address novice persons in these *aḥādīth*. Since all these cases are similar, except in terms of kinship relationship that was ignored in the use of *Hantah* "you unknown female," the ranking of constraints that accounted for *Hantah* "you unknown female"

in (I was a boy under the care of Allah's Messenger (PBUH) and my hand used to
you: go around the dish while I was eating. So Allah's Messenger (PBUH) said to me,
than 'O boy! Mention the Name of Allah and eat with your right hand, and eat of the
dish what is nearer to you." Since then I have applied those instructions when
eating." (Ṣaḥīḥ Al-Bukhārī, 5376)

The optimality of candidate (e), generic title, over all the other candidates in Tableau (38) supports the argument of this ranking. Highly ranking Negative Politeness and Change Index ruled out candidates (a), (b), (c) and (d). A general

observation can be noted here: whether the interlocutor is kin or not, the Prophet (PBUH) tends to use a generic title when willing to change something and to teach the interlocutor.

(38) The Use of a Generic Title to Address Muslim Non-Kin

Muslim Non-Kin	Negative Politeness	Change Index	Relative Index	Positive Politeness	Religious Index
a. Religious title		*!	*	*	
b. Relative title		*!			*
c. Absolute teknonym	*!	*			*
d. Relational teknonym	*!		*		*
e. ☞ Generic title			*	*	*

Prophet Muhammad (PBUH) with Non-Muslim non-kin. There is just one *ḥadīth* in *Ṣaḥīḥ Al-Bukhārī* in which the Prophet (PBUH) addressed non-Muslim non-kin individual with a title. In the letter that the Prophet (PBUH) asked to be written to Caesar, he used the title *Hiragl ‘Adhīm Al-Rōm*, which can be translated literally as “Heraclius, the Greater of the Byzantine,” but it would be better to be translated as “Heraclius, the Ruler of the Byzantine.” ‘Abdullah bin ‘Abbas narrated the following *ḥadīth* from Abu Sufyan who was in attendance at the moment Caesar asked for the letter to be opened:

.....Abu Sufyan added, "Caesar then asked for the letter of Allah's Messenger (PBUH) and it was read. Its contents were: "In the name of Allah, the most Beneficent, the most Merciful (This letter is) from *Hiragl* Muhammad, the slave of Allah, and His Apostle, to [Heraclius], the Ruler of the Byzantine. Peace be upon the followers of guidance. Now then, I invite you to Islam (i.e. surrender to Allah), embrace Islam and you will be safe; embrace Islam and Allah will bestow on you a double reward...." titles (Ṣaḥīḥ Al-Bukhārī, 2941)

change his religion and to convert to Islam, which is a face-threatening act. To

minimize the threat, he used a title that implies respect to Caesar and keeps the formal relationship between them. The Prophet (PBUH) could have sent this letter without using this long title, but he wanted it to be politer and to reduce the anger that it may create. He fulfilled that with this honorific title.

A similar case took place and was analyzed previously when the Prophet (PBUH) invited his non-Muslim uncle *Abu Ṭālib* “father of Ṭālib” to change his religion. Because of the kinship relation between the Prophet (PBUH) and *Abu Ṭālib* “father of Ṭālib,” the Prophet (PBUH) used the title *‘Amm* “paternal uncle” that designates the interlocutor in a higher kinship status and maintains formality and negative politeness. Because there is no such kinship relation between the Prophet (PBUH) and Caesar, the Prophet (PBUH) used a formal, generic title for the ruler of the Byzantine Empire and indexed Caesar’s gentilic relationship. Hence, it is a relative title for its gentilic reference. This requires retesting the ranking of constraints in (32) that accounted for the use of *Abu Ṭālib* “father of Ṭālib,” where Negative Politeness, and Relative Index outrank Positive Politeness and Religious Index. This is shown in (39).

The interaction of constraints in Tableau (39) supports the argument. Candidate (b) is the only winner for satisfying all the higher-ranked constraints, Negative Politeness, and Relative Index even though it violates the lower-ranked constraint, Religious Index. Candidates that involve teknonyms, candidates (c) and (d), lose for violating Negative Politeness with their implied meaning of building solidarity rather than formality. Religious Index and Relative Index each ruled out candidate (a) and candidate (e), respectively. Again, ranking ability to stand well for the optimal candidate proves that kinship does not always govern the Prophet’s (PBUH) use of titles. When intending to build formality

and minimizing the threat of negative face, the same ranking of constraint would

stand well for the optimal title, regardless of being kin or not.

(39) The Use of a Relative Title to Address Non-Muslim Non-Kin

Non-Muslim Non-Kin	Negative	Relative	Positive	Religious
	Politeness	Index	Politeness	Index
a. Religious title		*!	*	
b. ☞ Relative title				*
c. Absolute teknonym	*!			*
d. Relational teknonym	*!	*		*
e. Generic title		*!	*	*

CHAPTER VI CONCLUSION

Analyzing Prophet Muhammad's (PBUH) use of honorifics and titles in Ṣaḥīḥ Al-Bukhārī completed first through enumerating the types of honorifics and classifying them based on types of addressees. Optimality Theory (OT) then was used as a framework to analyze how the Prophet (PBUH) used these honorifics. This analysis provided an explanation for honorifics distribution and gave a set of rules explaining the pragmatics of their usage. It showed that the use of honorifics can be captured more accurately within the framework of OT than using each of Brown and Levinson's Politeness Theory, social etiquette and Ide's notion of *wakimae*, or Cook's indexes alone. In doing so, the study expanded the use of OT to discourse analysis.

The list of types of honorifics found in Ṣaḥīḥ Al-Bukhārī included religious titles, kinship or gentilic terms, absolute and relational teknonyma, vague titles indicating the addressee's lack of experience in relation to the speaker, diminutive terms, and generic titles. Religious titles were used when addressing non-Arab groups who adhered to a divine religion; kinship or gentilic terms were used to address all Arab groups, regardless of religion; and a generic title, such as *Ummat Muhammad* "followers of Muhammad," was used to address all Arab and non-Arab Muslims. When addressing individuals, Prophet Muhammad (PBUH) used a teknonym, a vague title to indicate the addressee's lack of experience in relation to the speaker as *Hantah* "you unknown female" and a diminutive kinship term for Muslim kin, and he used a non-diminutive kinship term for non-Muslim kin. When addressing a Muslim who

was not kin, the Prophet (PBUH) would use an absolute teknonym, a relational teknonym, a diminutive relational teknonym, or with a generic title, such as *Imru'* "you unknown male adult" and *Ghulām* "you unknown young boy". When addressing a non-Muslim who was not kin, the Prophet (PBUH) would use a relative title with a gentilic reference.

Prophet Muhammad's (PBUH) use of these titles in *Ṣaḥīḥ Al-Bukhārī* is structured by a ranked set of constraints, including: Positive Politeness, Negative Politeness, Religious Index, Relative Index, *Religious Index, *Relative Index, *Negative Politeness, Change Index, and, Endearment Index. As this study revealed, the OT analysis of the Prophet Muhammad's (PBUH) use of honorifics and titles in *Ṣaḥīḥ Al-Bukhārī* with groups and individuals had several advantages. First, it showed that the Prophet's (PBUH) use of honorifics was not vague or random, but rule governed, according to the linguistico-cultural norms of the Prophet (PBUH). His classification of peoples into groups and the determination of constraints to govern his use of honorifics with each shows that this use was intentional. The titles and honorifics he used were based on a set of interacting constraints. Second, this metric provides an explanation for why the Prophet (PBUH) needed to use honorifics and titles on certain occasions with certain people even if the title in question was not in common use, such as creating a certain title for a certain person, as in the case of *Aba Turab* "father of dust" and *Aba Hurairah* "father of a cat".

The analysis also revealed that kinship was not a critical factor considered by Prophet Muhammad (PBUH) when addressing individuals, whether Muslim or not. He used kinship terms on just two occasions: '*Amm* "paternal uncle" to address his uncle 'Imran, the one who had raised the Prophet (PBUH) and who was widely known as *Abu Ṭālib*, and *Bunayah* ("daughter," *dim.*) to address his daughter Fatimah. He used these titles for two different reasons. First, he intended to show his

respect to his uncle for the purpose of maintaining the formality parameter between them and to avoid imposing upon him, especially as the Prophet (PBUH) was asking his uncle to change his religion. In contrast, with his use of *Bunayah*, he intended to imply more solidarity with his daughter when she asked him about a matter that he wanted to discourage and so he used a diminutive form of a kinship term. Prophet Muhammad's (PBUH) use of these two titles also demonstrated a case where religion was not a factor that always affected his use of kinship terms. His paternal uncle 'Imran, was not a Muslim, while his daughter was.

Another finding from the study is that Prophet Muhammad (PBUH) used religious titles only when addressing groups. In *Ṣaḥīḥ Al-Bukhārī*, the Prophet (PBUH) never addressed an individual, whether a Muslim or not, with a religious title. This seems to be a unique characteristic of the Prophet's (PBUH) style of speech. Arabs commonly use religious honorifics to address religious figures, such as using *shaykh* "leader in a Muslim community or organization, or a leader of a tribe," *al-shaykh al-fāḍil* "the virtuous leader," *al-ʿālim al-jalīl* "the venerable scholar," *al-ḥājjī* "pilgrim," *masc.*, and *al-ḥājjah* "pilgrim, *fem.*". A possible reason behind Prophet Muhammad's (PBUH) ignoring of religious title use when addressing individuals is that both he and other Muslims' would have recognized him as the highest religious figure of the community.

The analysis also revealed that when Prophet Muhammed (PBUH) wanted to address an individual person or a group of people with an honorific in *Ṣaḥīḥ Al-Bukhārī*, he would use just a single title. There was no case in which he used a string of titles to address the same individual or group. This indicates that Prophet Muhammed (PBUH) is very inclusive. In addition, he never distinguished in *Ṣaḥīḥ Al-Bukhārī* between members of groups.

Instead, he used non-gender unifying titles, such as *Yahōd* “Jews” to build solidarity between members’ of the group and to stress unity rather than separation.

The Prophet Muhammad’s (PBUH) speech patterns provide a model of usage for all Muslims, so that understanding his evaluation of the social categories, norms and hierarchies is of extreme importance and relevance today. This linguistic investigation of the most authentic collection of Prophet Muhammad’s (PBUH) *aḥādīth*, *Ṣaḥīḥ Al-Bukhārī*, within one of the modern theoretical frameworks, OT, revealed how Prophet Muhammad (PBUH)’s speech was replete with honorific usage and explained the cultural rules of that usage. Further study is needed to analyze the use of honorifics in the other *ṣiḥāḥ*, as well as to analyze the use of honorifics by common people from different cultures. Another study is also needed to compare Prophet Muhammad’s (PBUH) usage as shown by this metrics with the usage of modern charismatic leaders of the faith.

APPENDICES

Appendix A

Titles that Prophet Muhammed (PBUH) Used to

Address Groups

Arabic	English	Number of Occurrence
معشر اليهود	(The group of) Jews	2
أمة محمد	Followers of Muhammad, nation of Muhammad	2
بني حارثة	Bani Ḥārithah	1
بني سلمة	Bani Salamah	1
بني تميم	Bani Tamim	1
بني فهر	Bani Fihir	1
بني عدي	Bani `Adi	1
بني عبد مناف	Bani `Abumanāf	1
بني أرفدة	Bani `Arfidah	1
بني إسماعيل	Bani Ismā`īl	1
بني النجار	Bani An-Najjar	1
أهل الخندق	The people of the Trench	1
أهل اليمن	The people of Yemen	1
أهل السقيفة	The people of the Saqīfah	1

Appendix B

Titles that Prophet Muhammed (PBUH) Used to

Address Individuals

Arabic	English	Number of occurrence
هنتاه	You unknown	1
	female	
بنية	Daughter <i>dim.</i>	1
أبا تراب	Father of dust	1
أم سلمة	Mother of	1
	Salamah	
عم	Paternal uncle	1
أبا ذر	Father of Thar	6
أم هانئ	Mother of Hani	2
أبا بكر	Father of Baker	7
أبا طلحة	Father of Ṭalḥah	1
أم حارثة	Mother of	1
	Hārithah	
أبا ميسور	Father of Maysor	2
أبا قتادة	Father of	1
	Qatādah	
أبو عبيدة	Father of	2
	'Ubaydah	
أبا موسى	Father of Mousa	1
أبا أسيد	Father of 'Osayd	1
أم سليم	Mother of Salīm	1
أم خالد	Mother of Khalid	1
أبا هريرة	Father of cat	7
	<i>dim.</i>	
أبا هر	Father of cat	3
Arabic	English	Number of occurrence
امرؤ	You unknown	1
	male adult	
غلام	You unknown	2
	young boy	
هرقل عظيم الروم	Heraclius, the	1

Ruler of the

Byzantine

GLOSSARY

Definitions

Term	Definition
<i>Aḥādīth</i> (Sing. <i>ḥadīth</i>)	Narrations that are directly connected to the Prophet (PBUH) regarding his sayings, actions, manners, and tactic approvals
<i>Aḥādīth Qudsiyyah</i> (Sing. <i>ḥadīth qudsiy</i>)	Narrations that are reported by the Prophet (PBUH) on the authority of Allah (Al-'Uthaymīn, 2010)
<i>Akḥbār</i> (Sing. <i>ḵhabar</i>)	Narrations that can be narrated to the Prophet (PBUH) as well as others (Al-'Uthaymīn, 2010)
<i>Al-Ḥadīth Al-'Aḥād</i>	A singular narration in which the narration is not <i>mutawātir</i> for the lack of the appropriate number of narrators in the chain of transmitters, or the level of authenticity (Al-'Uthaymīn, 2010)
<i>Al-Ḥadīth Al-'Azīz</i>	A strong narration that is narrated by two people at one of the stages of its <i>isnād</i> (Al-'Uthaymīn, 2010)
<i>Al-Ḥadīth</i>	A rare narration is narrated by only one person at any stage of its <i>isnād</i> (Al-'Uthaymīn, 2010)
<i>Al-Gharīb</i> <i>Al-Ḥadīth</i>	A well-known narration is the <i>ḥadīth</i> that is "narrated by three or more people at any stage of the <i>isnād</i> , i.e. chain of narrators, but did not reach the rank of the <i>mutawātir</i> narration" (Al-'Uthaymīn, 2010, p. 6).
<i>Al-Mashḥūr</i>	A fabricated narration in which a narrator attributes a false <i>ḥadīth</i> or part of it to the Prophet (PBUH) intentionally
<i>Al-Ḥādīth</i> <i>Al-Mutawātir</i>	A <i>ḥadīth</i> with multiple narrators in which the narration is related from four people or more (Al-'Uthaymīn, 2010)
<i>Al-Idrāj fī Al-Ḥadīth</i>	Interpolation in the text of a narration in which a narrator inserts a statement or a word from himself without the intention that his/her words are taking as part of the <i>ḥadīth</i> (Al-'Uthaymīn, 2010)
Term	Definition
<i>Al-Sunnah</i>	Prophetic deeds

<p><i>Al-Fi'lyyah</i> <i>Al-Sunnah</i> <i>Al-Taqririyyah</i></p>	<p>Tacit approvals</p>
<p><i>Al-Sunnah</i> <i>Al-Qawliyyah</i></p>	<p>Prophetic utterances</p>
<p><i>Athār</i> (Sing. <i>athar</i>)</p>	<p>Narrations that are connected to the Companions or Successors of the Prophet (PBUH). It is possible to use this terminology when quoting a <i>ḥadīth</i> that is directly connected to the Prophet (PBUH), but the scholar in this case must show that the narration or <i>athar</i> is directly connected to the Prophet (PBUH) (Al- 'Uthaymīn, 2010)</p>
<p><i>Az-Ziyadah fī</i> <i>Al-Ḥadīth</i></p>	<p>Any addition in the narration in which a narrator adds a statement or a word to the text of the <i>ḥadīth</i>, believing that it is part of the speech of Prophet Muhammad (PBUH) (Al-'Uthaymīn, 2010)</p>
<p><i>Dirasat Al-Nuṣūṣ</i> <i>Ḍa'if</i></p>	<p>The study of texts</p> <p>A weak narration is a <i>ḥadīth</i> in which the chain of its transmitters is discontinued or <i>mudallas</i> "concealed/ masked," its <i>sanad</i> or <i>matn</i> is ambiguous, or if one of its transmitters has a disparaged character</p>
<p><i>Ḥadīth Mu'allaq</i></p>	<p>Hanging occurs when a <i>muḥadith</i> misses out his immediate authority "whom he narrated from" or if he "misses out the whole <i>isnād</i> and quotes directly from" the Prophet (PBUH) (Al-'Uthaymīn, 2010, p. 12).</p>
<p><i>Ḥadīth Mu'dal</i></p>	<p>Perplexing occurs when "two or more narrators consecutively missing" anywhere in the <i>sanad</i> of a <i>aḥādīth</i>, (Al-'Uthaymīn, 2010, p. 12).</p>
<p><i>Ḥadīth Munqaṭa'</i></p>	<p>Cut or discontinuity occurs when one or more narrators in the <i>sanad</i> are missing inconsecutively (Al-'Uthaymīn, 2010, p. 12).</p>
<p><i>Ḥadīth Mursal</i></p>	<p>Loose is a <i>ḥadīth</i> in which there is cut between a successor and the Prophet (PBUH) or if a Companion narrator skips another Companion</p>

	narrator who narrates the <i>ḥadīth</i> (Al-'Uthaymīn, 2010).
Term	Definition
<i>Ḥadīth Ṣaḥīḥ</i> <i>Lighayrih</i>	“an authentic narration due to others,” is similar to a <i>ḥadīth ṣaḥīḥ lithāteh</i> “an authentic narration by itself” but it is transmitted by more than one route (Al-'Uthaymīn, 2010, p. 7).
<i>Ḥadīth Ṣaḥīḥ</i> <i>Lithāteh</i>	“An authentic narration by itself” is narrated by persons who are “trustworthy, complete and precise in their memory/recollection, having a continuous and connected chain or narrators, free from any irregularities and free from any clear or obvious defects” (Al-'Uthaymīn, 2010, p. 7).
<i>Ḥasan Lighayrih</i>	“A good narration due to others,” is regarded as a weak <i>ḥadīth</i> , but it is better than the regular weak one because it has more than one route of transmission” (Al-'Uthaymīn, 2010, p. 7).
<i>Ḥasan Lithāteh</i>	“A good narration by itself,” is similar to <i>ḥadīth ṣaḥīḥ lithāteh</i> “an authentic narration by itself,” but one of the narrators is not precise in his/her memory as he makes mistakes occasionally (Al-'Uthaymīn, 2010).
<i>Ikhtisār Al-Ḥadīth</i>	Summarization of the narration where a narrator removes a part or more from a <i>ḥadīth</i> (Al-'Uthaymīn, 2010)
<i>Isnād</i> (Sing. <i>sanad</i> , Pl. <i>asanīd</i>)	The chain of transmitters and the names of narrators who narrated the narration
<i>Matn</i>	The actual text and the actual words that have been narrated
<i>Mudallis</i>	The one who conceals one or more of the transmitters of the <i>ḥadīth</i>
<i>Muḥadith</i>	An interpreter or collector of <i>aḥādīth</i>

<i>Muṣṭalah Al-Ḥadīth</i>	The science of narrations
<i>Riwāyat Al-Ḥadīth bi Al-Ma‘na</i>	The quotation of a narration by its meaning in which the narrator narrates the meaning of a <i>ḥadīth</i> without using the exact words that the Prophet (PBUH) used (Al-‘Uthaymīn, 2010)
<i>Ṣaḥīḥ</i> (Du. <i>ṣaḥīḥaīn</i> , Pl. <i>ṣiḥāḥ</i>)	An authentic collection of <i>aḥādīth</i>
<i>Ṣalāt</i>	Prayer
<i>Ṣuhuf</i>	Written records
Term	Definition
<i>Sunnah</i>	Prophetic utterances (<i>al-sunnah al-qawliyyah</i>) are textual in nature in so far as they are words. Prophetic deeds (<i>al-sunnah al-fi‘liyyah</i>) and tacit approvals (<i>al-sunnah al-taqririyyah</i>) are not primarily textual in nature; they are, however, known through verbal reports of witnesses and these do constitute texts. These verbal reports (<i>aḥādīth</i>) or (<i>akhbār</i>) are textual records of the Prophetic <i>Sunnah</i> . By their nature they are witness reports rather than personal opinions or inferences (Karcic, 2006, p. 205).
<i>Tadllīs</i>	Concealing or masking occurs when a narrator in a <i>sanad</i> of a <i>ḥadīth</i> makes the <i>sanad</i> appear to be shorter and closer to the Prophet (PBUH) although it is in fact longer.
‘ <i>Ulōm Al- Ḥadīth</i>	The science of <i>ḥadīth</i>
<i>Wahī</i>	The revelation
<i>Wakimae</i>	Social etiquette and conversion

Abbreviations

Abbreviation	Word
Dim.	Diminutive
Du.	Dual
Fem.	Feminine
Masc.	Masculine
Neu.	Neutral
OT	Optimality Theory
Pl.	Plural
PBUH	Peace be upon him
Sing.	Singular

Symbols

Symbol	IPA	Arabic Letter
Ā / ā	a:	ا
'	ʔ	ء
Ḥ / ḥ	ħ	ح
Kh	X	خ
Sh	ʃ	ش
Ṣ / ṣ	s ^ʕ	ص
Ḍ / ḍ	ð ^ʕ	ض
Ṭ / ṭ	t ^ʕ	ط
Dh	ð ^ʕ	ظ
‘	ʕ	ع
Gh	ɣ	غ
ō	u:	و
Ī / ī / ya	j	ي

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Albatool Mohammed Abalkheel got her Bachelor's degree in English in 2009 from Qassim University in Saudi Arabia. She was hired as a teaching assistant in Qassim University after graduation where she taught writing and study skills to undergraduates, coordinated with other instructors to ensure integration across course sections in the department of English, and wrote social and educational articles and short stories. Abalkheel then received Qassim University Academic Scholarship in 2011 to get a master's and a doctoral degree. She got her Master's degree in English (TESL/TEFL) in 2014 from Colorado State University in the United States. During that time, she published some articles in some Saudi newspapers and worked as a volunteer tutor for one academic year at the K-12 Tutoring Program at the University Village Center (UV) in Fort Collins, Colorado. She then moved to New Orleans, Louisiana, to get her doctoral degree in Linguistics from Tulane University.

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