



Original article

Mitigation in the Quran: A Pragmatic Study of Prophets' Language Addressing their People by the words "O My People"

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ABSTRACT

This pragmatic study investigates mitigation strategies in prophetic discourse within the Quran, specifically examining the communicative function of the address term "O My People" (يَا قَوْم). The research adopts an analytical-descriptive methodology grounded in pragmatics and politeness theory, utilizing Ali and Salih's (2020) taxonomy of mitigation devices. Through qualitative content analysis and semantic interpretation supported by classical Tafsir to the 49 Quranic verses across multiple surah's sources, the study identifies the linguistic and pragmatic objectives underlying this recurring rhetorical pattern. Findings reveal that the phrase "O My People" functions as a strategic mitigation device that softens illocutionary force, enhances interpersonal rapport, and facilitates receptive engagement with divine guidance. The analysis demonstrates that prophets consistently prioritized compassion, politeness, and persuasive dialogue over authoritative assertion, thereby modelling ethical communication aligned with Maqasid al-Sharia. The study concludes that mitigation in prophetic addressing serves both linguistic and theological purposes: it reflects divine mercy, promotes social harmony, and optimizes the reception of religious messages.

Keywords: Addressing terms, Mitigation, Politeness, Pragmatics

اللين في القرآن الكريم: دراسة براغماتية للغة الأنبياء عند مخاطبة أقوامهم بـ " يا قوم "

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المُستخلص

تبحث هذه الدراسة البراغماتية في استراتيجيات الترفيق في الخطاب النبوي ضمن القرآن الكريم، مع التركيز على الوظيفة التواصلية لأسلوب المخاطبة "يا قوم". اعتمدت الدراسة منهجاً تحليلياً وصفيّاً يستند إلى البراغماتية ونظرية التأدب، مستخدمةً تصنيف علي وصالح (2020) لأدوات الترفيق. وتتكون عينة البحث من 49 آية قرآنية في سور متعددة استخدم فيها الأنبياء هذا الأسلوب عند مخاطبة أقوامهم. ومن خلال التحليل النوعي للمحتوى والتفسير الدلالي المدعوم بمصادر التفسير الكلاسيكية، حددت الدراسة الأهداف اللغوية والبراغماتية الكامنة وراء هذا النمط الخطابى المتكرر. وكشفت النتائج أن عبارة "يا قوم" تؤدي وظيفة أداة ترفيق استراتيجية تُخفف القوة الإنجازية للكلام، وتعزز الانسجام بين المتخاطبين، وتيسر تقبل الهداية الإلهية. وأظهر التحليل أن الأنبياء أعطوا أولوية مستمرة للرحمة والتأدب والحوار الإقناعي على فرض السلطة، مُجسدين بذلك نموذجاً للتواصل الأخلاقي المتوافق مع مقاصد الشريعة. وتخلص الدراسة إلى أن الترفيق في الخطاب النبوي يخدم أغراضاً لغوية ولاهوتية معاً: فهو يعكس الرحمة الإلهية، ويُعزز الانسجام الاجتماعي، ويُحسن استقبال الرسائل الدينية. وتُسهم هذه الرؤى في فهم الاستراتيجيات التواصلية القرآنية، وتقدم دلالات تطبيقية للخطاب الإسلامي المعاصر والحوار بين الأديان.

الكلمات المفتاحية: البراغماتية، الترفيق، عبارات المخاطبة، التأدب

Introduction

An important element of pragmatic communication, mitigation implies the use of linguistic means to minimize the possible effect of a statement, usually to preserve or improve interpersonal relationships (Bates, 2021). Such a process is especially applicable to the analysis of religious texts, including the Quran, because the words that are used by prophets in their utterances have a strong impact and require a subtle interpretation of intended consequences (Al-Ameedi and Abood, 2021; Roza, 2017). Understanding the concept of mitigation in the Quran will provide useful information about the communicative approach used by the prophets of the Quran, thus creating fresh vistas on how they interacted with God and their subjects. Analyzing linguistic indices and instruments implemented in the discourse of prophecy allows analyzing the pragmatic aspects of the Quran even more profoundly, and it has a considerable effect on the interpretation of religious communication within the context. Being a divinely revealed text, the Quran has language characteristics portraying both religious and linguistic aspects (Yusoff and Damit, 2014).

Deeply revered by Muslims as the guided word of God directly revealed by prophets and subsequently the prophetic discourse, the Quran in which the prophets wear the language between/ between divine and human beings (Ratnasari, 2022). Through the pragmatic prism, when looking at such cases, especially in terms of mitigation, it becomes a reflection of more in-depth understanding of the communicative intentions, as well as the dynamics of these interactions. As a branch of linguistics, pragmatics explores the nature of meaning when it comes to language use, and how people perceive it in context, taking into account such factors as social context, intentions of a speaker, shared

knowledge of two communicators, etc. (An Investigation into the Pragmatic Processes Conveyed in Arabic: A Case Study of the Reported Qur'anic Conversational Patterns, 20 Examining the approaches to mitigation used by prophets in the Quran might help highlight the intricacies of divine communication and human response and how language can be used as a means of guidance, persuasion, and social harmony preservation (Felsenthal and Agbaria, 2023). Thus, one needs to know how these Qur'anic Conversational Patterns are employed to be interpreted in a way that assists the prophetic message and the divine goal of Allah. The reason behind repeating the words, O My people, 49 times is some sort of a secret holy objective to attain the ultimate holy Allah objectives.

The interpretation of Quranic communication involves paying close attention to its rhetoric, syntactic, semantic, phonetic, and pragmatic aspects (Hassanein, 2022). Prophetic address words like O My people, are not only rhetorical devices serving as opening of the address, but also communicative strategies that aim at informing, teaching, convincing and encouraging the targeted communities to think critically. These utterances use mitigation strategies that are achieved by use of linguistic features like hedging, politeness markers, indirect speech acts and rhetoric questions (Solihin et al., 2013). A study of these trends is of significant theoretical and practical value. Theoretically, the research paper is a contribution to the Quranic pragmatics because it organizes the mapping of how the terms of mitigated address influence prophetic speech and help to establish ethical communication between the divine and human. In practice, by introducing such an analysis in English, the study helps to eliminate the linguistic and cultural divide, allowing non-Arabic speaking researchers, students and practitioners of interfaith dialogue to obtain subtle interpretations of the Quranic rhetoric. Finally, this paper highlights how correct use of language in the Quran contributes to social unity, intercultural awareness and easy access to religious knowledge.

The Research Objectives

- 1- Explain the prophets' use of these words and in what Ayahs
- 2- Disassemble the words linguistically and pragmatically
- 3- Discuss the deep purpose behind the use of "O My People" and whether or not they have mitigation.

The Research Questions

- 1- Which prophets implemented the words "O My People" and in what Ayahs?
- 2- Why do they use that collection of words "O My People"?
- 3- Do the words "O My People" have a mitigation Purpose?

Section One: Research Methodology and Literature Review

1.1 The Research Methodology

To achieve the primary objective of identifying and analyzing the pragmatic functions of the address term "O My People" (يَا قَوْمِ) in prophetic discourse, this study adopts a qualitative analytical methodology grounded in pragmatics and mitigation theory. This method allows a systematic investigation of the mechanisms of the language structures that follow the address term helping to weaken the illocutionary force and support the receptive communication (Rodríguez-Vergara, 2018). The research process is based on this purpose and follows three steps: first, all 49 verses of the Quran

containing the exact expression of O My People are compiled; second, the contextual and syntactic analysis of all these expressions is performed to identify the actual mitigation strategies used in each case; and thirdly, five different pragmatic occurrences of the use of the address term are chosen in different verses of the Quran as the This systematic order makes sure that all the analytical processes are empirically oriented and strictly focused on the fundamental purpose of the study.

Following the analytical framework outlined above, the research procedure was executed in three systematic stages to ensure methodological rigor and reproducibility. First, a comprehensive corpus was compiled by identifying all Quranic verses containing the exact Arabic phrase يَا قَوْمِ. The digital search was cross-referenced with the classical exegetical sources to ensure the accuracy of the context, and a total of 49 occurred. Second, every verse was syntactically and semantically examined to determine the particular device of mitigation that was used right after the address term and using the operational definition of mitigation as a linguistic device to decrease interpersonal responsibilities and lessen the directive force. This conceptualization is based on a lineage of discourse-analytic studies on institutional and therapeutic interaction (Meyer-Hermann and Weingarten, 1982; Langner, 1994) but modified to Quranic prophetic discourse to explore the use of address terms to express politeness, reduce imposition, and encourage receptive interaction (Ali and Salih, 202 Third, there were seven representative verses purposely chosen as case studies to represent the variety of mitigation functions of different prophetic contexts. All the data is given in Table 1, where every occurrence is recorded with its surah, verse number, speaker, audience, and standard English translation. Such a systematic order helps to make sure that all the analytical processes are empirically based and directly focused on the practical goals of the study.

1.2 Literature Review

This flow of the words O My People is echoed in the uniformity of the communication patterns that are evident all over the Quran and serve to encourage positive community interaction and prevent misunderstandings (Sumarlan, Firmansyah, and Darmawan, 2021). These trends depict the central status of ethical leadership to promote harmony in society and the best example of this is the prophetic models that focus on the importance of compassion and social responsibility (Idrus and Ghani, 2023). Moreover, there are recurrent calls to O My people, which emphasize the universal appeal to the spiritual and social well-being, and which is in line with the larger objectives of Maqasid al-Sharia, which emphasize the welfare of humanity (Zakiyah, 2022). This research will rely on the existing approaches to Quranic Tafsir and linguistic analysis to analyze the semantic scope and pragmatic roles of this important phrase (Al-Ameedi and Mehdi, 2018) (El-Desouky, 2013). It also seeks to illustrate how an appreciation of such subtleties can enhance modern interpretations and uses of Quranic teachings. This research will help to better understand the communicative genius of the Quran, and how it has remained relevant to communities of Muslims across the world even to date (Bashir et al., 2022). It also involves a critical analysis of how these particular forms of addresses have been interpreted in various classical and contemporary Tafsir works with an understanding that a comprehensive reading of all the facets of the Quran is crucial to understanding (Zakiyah, 2022). This detailed method will reveal the nuanced yet strong methods of how the phrase of O My People delivers layers of meanings, creating a sense of communal

identity and establishing a sense of common destiny (Sumarlan et al., 2021). Also, this discussion will shed light on the necessity to foster interfaith dialogue as Quranic focus on communication can be extended to other religious communities to prevent misunderstandings and encourage peace (Solihin et al., 2013). The ethical theory behind such a communication is based on the principles of Islam and focuses on the honesty of speech and the ability to communicate effectively to create positive social realities (Burhanudin & Rojali, 2022). This research project will thus critically examine the pragmatic roles and socio-linguistic implications of these address types in their respective surahs with reference to the current theories of politeness and speech acts analysis to unravel their persuasive and didactic intents (Al-Khatib, 2012). This will entail looking at the explicit and implicit meanings of the expression of the use of "O My People," and how the meanings can be identified as contributing to the overall coherence and effectiveness of the Quranic message (Hammouri, Jarrah, and Khawaldeh, 2013) ("An Investigation into the Pragmatic Processes Conveyed in Arabic: A Case Study of the Reported Q This form of analysis gives a subtle insight into the rhetorical techniques utilized in the Quran, showing how language decisions are used to contribute to the rich theological and moral teachings within the text (Al-Khawaldeh et al., 2023) (Muhajarah and Fitri, 2022).

The study of mitigation in the Quranic text provides a framework for understanding how language is used to navigate complex social interactions, convey sensitive information, and maintain positive relationships, since the Quran is the primary source for recognition of religious teachings, jurisprudence decrees and social and personal relationships and at the same time, it is the perfect source (Bigonah & Shafaemehr, 2016).

Section Two: Analysis, Discussion and Results

2.1 Analysis

The Quran is a divinely inspired text, which has many verses that act as guiding and reminders to the human beings (Halbertal, 1997). These include verses that refer to particular groups as O My People, which has deep meanings and various meanings (Al-Ameedi and Abood, 2021). It is believed that every Muslim has a duty to understand the Quran and people frequently need a scholar to interpret the verses and their deep meaning (Heryani, 2019). As it is very important to look deep into the interpretation of each Ayah and discuss how this interpretation change the meaning and the context of the purpose behind God's sayings (Sabit,2022), the verses of the Quran are not always understood or interpreted explicitly; sometimes, the implied meaning is more substantive than the explicit meaning (Hozaini & Sari, 2023). These verses are not just historical accounts, but they are full of eternal lessons that can be used in different situations and times. So, what the words "O My People" probably mean can have many implied meanings:

- ❖ Exploring the "O My People" verses unveils layers of meaning that extend beyond their literal translations (Heryani, 2019). For Being understood as "يا قومي او يا امتي"
- ❖ It encourages the reflection on the relationships between the prophets and their communities, the nature of divine guidance, and the responsibilities of individuals within a collective. These verses,

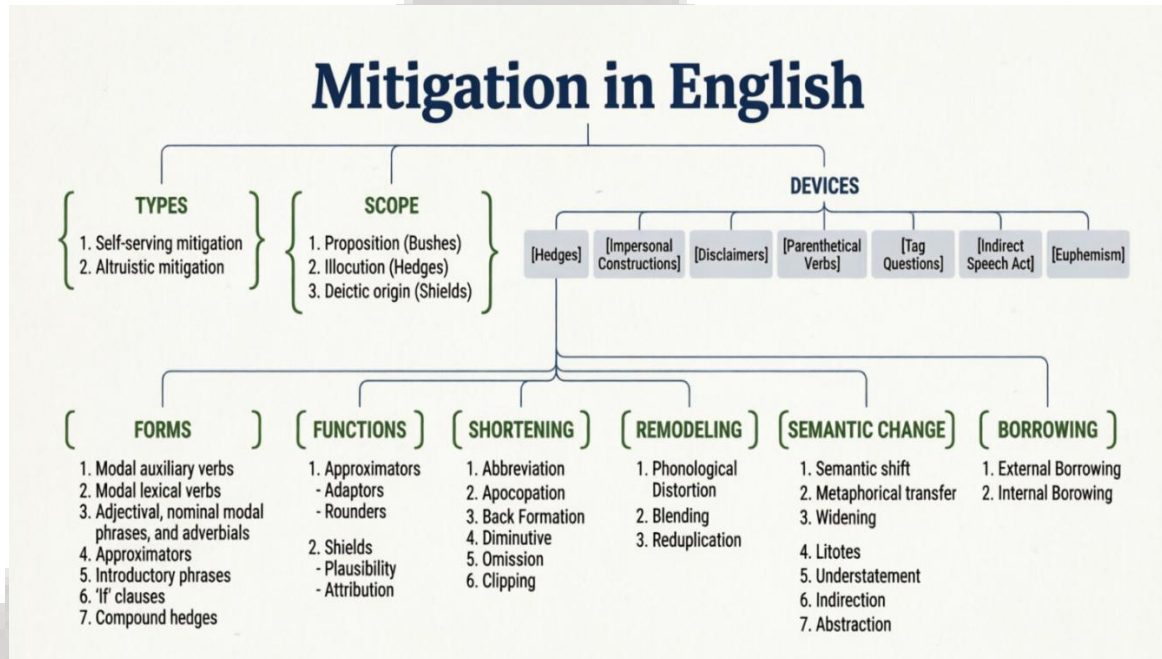
therefore, act as a mirror reflecting the human condition and the eternal struggle between truth and falsehood, justice and oppression (Quṭb, 1991).

- ❖ These verses are not isolated incidents, but are interconnected threads woven into the larger tapestry of the Quranic narrative (Islam & Gilani, 2021).
- ❖ By examining these verses, one can gain insights into the dynamics of leadership, the challenges of conveying divine messages, and the importance of adhering to moral and ethical principles.
- ❖ Some scholars emphasize the importance of understanding the cultural, historical, and linguistic context in which the Quran was revealed to derive accurate interpretations. The verses that contain "O My People" are not exceptions; they are embedded within specific narratives that require careful consideration of the circumstances surrounding their revelation (Saeed, 2005).

According to Ali and Saleh's research in 2020, they explained a taxonomy of mitigation devices in the English Language. They designed a diagram that summarized the types, devices and scopes of mitigation that may help to determine each kind of mitigation in each Ayahs' clearly. As for mitigation devices, there are seven major devices: Indirect Speech Acts, Tag Questions, Parenthetical Verbs, Disclaimers, Impersonal Constructions, Hedges, and Euphemism, though this last type is not referred to as a main type in previous studies. The latter two types (Hedges and Euphemism) are the backbone of mitigation devices as they subsume a variety of forms and functions. Semantic procedures are the most effective ones as they result in less direct or understated meanings (Ali & Salih, 2020). Caffi (2007, p.49) based on Lakoff's work (1973), she (1999, p.883) adopted the terms bushes, hedges and shields to refer to the three aforementioned domains respectively. She further maintains that "mitigating devices of all types may be employed simultaneously and, conversely, a specific mitigating device (e.g. the use of a past tense or an impersonal construction) may affect more than just one scope of the speech act" (repeate the same reference; no ibid is used)

Hedges operate on the illocutionary force of an utterance and affect its relational and emotive dimensions (Caffi, 1999, p. 890). Furthermore, Qianbo (2016) defines hedges as "illocutionary force indicators with which speakers intend to mitigate for the sake of other-orientation on speech acts such as making an order, a request, giving advice, refusal, showing complaint, disagreement, and warning" (as cited in Ali & Salih, 2020, p. 76). The three classes of mitigators are heterogeneous in nature. Bushes and hedges function as lexical expressions that are often de-semanticized and poly-functional. Because these markers are typically not syntactically integrated into the sentence, assigning them a single pragmatic scope proves challenging. Shields on the other hand do not have explicit mitigating devices; the downgrading operation is rather done on a more abstract level, be it syntax (e.g., passive transformation) or morphology (e.g., changing first-person singular to other pronouns). In shields, the I of the speaker is replaced by an impersonal source or another agent. As a result, shields point to a non-committal to the speech act in general (cognitive and emotive) (Caffi, 2007, p. 50).

Table 1. Ali's and Salah's Taxonomy of Mitigation (2020, p.39)



The researcher chose seven different Ayahs to discuss the implicit and explicit meaning of mitigation.

Table 2.

Quranic Verses Containing the Address Term "O My People" (قَوْمِ يَا)

No.	Surah	Verse	Expression	Speaker/Prophet	Audience
1	Al-Baqarah	54	O My People	Moses	Children of Israel
2	Al-Ma'idah	20	O My People	Moses	Children of Israel
3	Al-Ma'idah	21	O My People	Moses	Children of Israel
4	Al-An'am	78	O My People	Abraham	His people
5	Al-An'am	135	O My People	Muhammad	Unbelievers of Quraysh
6	Al-A'raf	59	O My People	Noah	His people
7	Al-A'raf	61	O My People	Noah	His people
8	Al-A'raf	65	O My People	Hud	'Ad

No.	Surah	Verse	Expression	Speaker/Prophet	Audience
9	Al-A'raf	67	O My People	Hud	'Ad
10	Al-A'raf	73	O My People	Salih	Thamud
11	Al-A'raf	79	O My People	Salih	Thamud
12	Al-A'raf	85	O My People	Shu'ayb	People of Midian
13	Al-A'raf	93	O My People	Shu'ayb	People of Midian
14	Yunus	71	O My People	Noah	His people
15	Yunus	84	O My People	Moses	Children of Israel
16	Hud	28	O My People	Noah	His people
17	Hud	29	O My People	Noah	His people
18	Hud	30	O My People	Noah	His people
19	Hud	50	O My People	Hud	'Ad
20	Hud	51	O My People	Hud	'Ad
21	Hud	52	O My People	Hud	'Ad
22	Hud	61	O My People	Salih	Thamud
23	Hud	63	O My People	Salih	Thamud
24	Hud	64	O My People	Salih	Thamud
25	Hud	78	O My People	Lot	His people
26	Hud	84	O My People	Shu'ayb	People of Midian
27	Hud	85	O My People	Shu'ayb	People of Midian
28	Hud	88	O My People	Shu'ayb	People of Midian
29	Hud	89	O My People	Shu'ayb	People of Midian
30	Hud	92	O My People	Shu'ayb	People of Midian

No.	Surah	Verse	Expression	Speaker/Prophet	Audience
31	Hud	93	O My People	Shu'ayb	People of Midian
32	Ta-Ha	86	O My People	Moses	Children of Israel
33	Ta-Ha	90	O My People	Aaron	Children of Israel
34	Al-Mu'minun	23	O My People	Noah	His people
35	An-Naml	46	O My People	Salih	Thamud
36	Al-'Ankabut	36	O My People	Shu'ayb	People of Midian
37	Ya-Sin	20	O My People	Believing Man	People of the City
38	Az-Zumar	39	O My People	Muhammad	Unbelievers of Quraysh
39	Ghafir	29	O My People	Believing Man	Pharaoh and his followers
40	Ghafir	30	O My People	Believing Man	Pharaoh and his followers
41	Ghafir	32	O My People	Believing Man	Pharaoh and his followers
42	Ghafir	38	O My People	Believing Man	Pharaoh and his followers
43	Ghafir	39	O My People	Believing Man	Pharaoh and his followers
44	Ghafir	41	O My People	Believing Man	Pharaoh and his followers
45	Az-Zukhruf	51	O My People	Pharaoh	Egyptians (Copts)
46	Al-Ahqaf	30	O Our People	Believing Jinn	Jinn community
47	Al-Ahqaf	31	O Our People	Believing Jinn	Jinn community
48	As-Saff	5	O My People	Moses	Children of Israel

No.	Surah	Verse	Expression	Speaker/Prophet	Audience
49	Nuh	2	O My People	Noah	His people

Note. The phrase قَوْمِ يَا appears 47 times as "O My People" and 2 times as "O Our People" (verses 46-47). English translations adapted from Sahih International (1997). Full verse texts are provided in Appendix A.

Table 3.
Selected Verses for Detailed Mitigation Analysis

No.	Surah	Verse	Prophet/Speaker	Mitigation Device	Key Phrase from Text	Function
1	Al-An'am	135	Muhammad	Hedges (Bushes)	"work according to your position"	Reducing precision
2	Al-A'raf	61	Noah	Disclaimers	"there is not error in me"	Denying error/mistake
3	Al-A'raf	79	Salih	Shields	"I had conveyed...but you do not like"	Shifting responsibility
4	Hud	78	Lot	Plausibility Shields	"these are my daughters; they are purer"	Offering alternatives
5	Hud	89	Shu'ayb	Indirect Speech Act	"let not your dissension cause you..."	Warning through history
6	Az-Zukhruf	51	Pharaoh	Rhetorical Question	"does not the kingdom belong to me?"	Asserting authority
7	Al-Ahqaf	30	Believing Jinn	Understatement	"we have heard a Book...which guides"	Gentle invitation

Note. These seven verses were purposively selected to represent the diversity of mitigation functions across distinct prophetic and communicative contexts. Full texts in Appendix A.

To explain deeply two of the Ayahs and show the type of mitigation in them

1- Say, "O my people, work according to your position; [for] indeed, I am working. And you are going to know who will have succession in the home. Indeed, the wrongdoers will not succeed." Al An'am 135.

The Tafseer here shows that the Prophet Mohammed (PBUH) is asking/ordering a group of the unbelievers of his people, telling them to work as they want, warning them of their inevitable destiny. (Tafsir Al Qurthubi, vol. 8, p. 216), we have ‘bushes’ type of mitigation used to reduce ‘precision’ and minimize the seriousness of the problem. The Prophet starts by asking in a low tone that can be interpreted by the words and the occasion of the Surah, then He tries to warn them, we have first (asking then warning) and not vice versa. Holmes (1984, p. 351)

2- [Noah] said, "O my people, there is not error in me, but I am a messenger from the Lord of the worlds." Al Araf 61.

Classical exegesis indicates that this utterance functions as a clarifying statement in which the prophet explicitly affirms his divinely commissioned role. According to traditional commentary, the declaration serves to communicate that prophetic guidance was instituted to promote communal welfare and prevent spiritual harm. By explicitly disavowing any association with misguidance, the speaker establishes theological and moral authority, thereby reinforcing message credibility while maintaining a respectful, non-confrontational stance toward the audience (Khan, 1307 AH/1889 CE). According to Tang (2013), plausibility shields refer to the speakers’ direct speculation of a certain subject or attitudes; they express speakers’ doubtful attitude or uncertainty of the truth value of propositions (p.156). In this case, plausibility shields usually include the first-person pronouns (singular and plural), which indicate that the speakers are willing to show that their statement is not absolutely right or true since it is just their own opinion. This Ayah could be explained as ‘a Disclaimer kind of mitigation, which refers to ‘the possibility that the speaker is mistaken or inaccurate’, and this explanation may give the hearer a chance to listen or follow the words of the speaker. To say ‘there are no errors in me’ is perfectly better than saying ‘you are wrong or you are filled with errors’ to his people. Noah disclaimed being in error, to implicitly accuse them of being in error. So the use of mitigating devices here is to soften the illocutionary force of speech acts which are unwelcome to the addressees.

Section Three: Conclusions

This study was guided by three research questions concerning the prophetic address term “O My People” (يَا قَوْمِ) in the Quran. The analytical findings provide direct responses to each:

1. Which prophets employ the phrase, and in which contexts does it appear?

The corpus analysis confirms that the expression occurs 49 times across 27 surahs, uttered by eight prophets (Noah, Hud, Salih, Shu‘ayb, Moses, Aaron, Lot, and Muhammad), alongside two believing jinn and a believing man from Pharaoh’s city. Each occurrence is strategically positioned within moments of theological correction, moral exhortation, or communal guidance, consistently aligning the speaker’s authority with a call to collective reflection.

2. What linguistic and pragmatic functions does the address term serve?

Rather than functioning as a neutral vocative, “O My People” operates as a relational anchor that establishes communal identity, signals ethical responsibility, and prepares the audience for subsequent speech acts. By invoking shared lineage or faith, the phrase lowers psychological

resistance and creates a receptive pragmatic environment for directives, warnings, or doctrinal reminders.

3. To what extent does the phrase operate as a mitigation strategy, and what deeper communicative purposes does it fulfill?

The analysis demonstrates that the address term consistently functions as a mitigator that softens illocutionary force, particularly in face-threatening contexts such as reprimands, commands, or eschatological warnings. Prophets systematically pair it with hedges, disclaimers, politeness markers, and indirect speech acts to reduce imposition, preserve audience dignity, and facilitate voluntary compliance. Ultimately, the recurrence of this phrase transcends rhetorical convention; it embodies a theologically grounded communication ethic that prioritizes compassion, persuasive clarity, and moral accountability over coercive authority. Collectively, these findings indicate that mitigation in Quranic prophetic discourse is not a peripheral linguistic feature but a deliberate communicative strategy designed to optimize message reception, uphold interpersonal harmony, and fulfill the Quran's overarching pedagogical and ethical objectives. The phrase "O My People" thus serves as a pragmatic gateway that conditions audience receptivity, aligns human interaction with divine mercy, and models ethical leadership across diverse historical and communal contexts'.

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Appendix A

Complete Texts of Quranic Verses Containing "O My People" (يَا قَوْمِ يَا)

Verse 1: Al-Baqarah 2:54

Speaker: Moses to the Children of Israel

Arabic:

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَى بَارِئِكُمْ فَاقْتُلُوا أَنْفُسَكُمْ...

English: And [recall] when Moses said to his people, "O my people, indeed you have wronged yourselves by your taking of the calf [for worship]. So repent to your Creator and kill yourselves..."

Verse 2: Al-Ma'idah 5:20

Speaker: Moses to the Children of Israel

Arabic:

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا...

English: And [recall] when Moses said to his people, "O my people, remember the favor of Allah upon you when He appointed among you prophets and made you possessors..."

Verse 3: Al-Ma'idah 5:21

Speaker: Moses to the Children of Israel

Arabic:

يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَى أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ

English: O my people, enter the Holy Land which Allah has assigned to you and do not turn back [from fighting in Allah's cause] and [thus] become losers.

Verse 4: Al-An'am 6:78

Speaker: Abraham to his people

Arabic:

فَلَمَّا رَأَى الشَّمْسُ بَازِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ ۖ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ

English: And when he saw the sun rising, he said, "This is my lord; this is greater." But when it set, he said, "O my people, indeed I am free from what you associate with Allah."

Verse 5: Al-An'am 6:135

Speaker: Muhammad to the unbelievers

Arabic:

قُلْ يَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ۚ فَسَوْفَ تَعْلَمُونَ مَن تَكُونُ لَهُ عَاقِبَةُ الدَّارِ ۚ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

English: Say, "O my people, work according to your position; [for] indeed, I am working. And you are going to know who will have succession in the home. Indeed, the wrongdoers will not succeed."

Verse 6: Al-A'raf 7:59

Speaker: Noah to his people

Arabic:

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهِ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ

English: We had certainly sent Noah to his people, and he said, "O my people, worship Allah; you have no deity other than Him. Indeed, I fear for you the punishment of a tremendous Day."

Verse 7: Al-A'raf 7:61

Speaker: Noah to his people

Arabic:

قَالَ يَا قَوْمِ أَلَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ

English: [Noah] said, "O my people, there is not error in me, but I am a messenger from the Lord of the worlds."

Verse 8: Al-A'raf 7:65

Speaker: Hud to the people of 'Ad

Arabic:

وَأِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهِ غَيْرُهُ ۚ أَفَلَا تَتَّقُونَ

English: And to the 'Ad [We sent] their brother Hud. He said, "O my people, worship Allah; you have no deity other than Him. Then will you not fear Him?"

Verse 9: Al-A'raf 7:67

Speaker: Hud to the people of 'Ad

Arabic:

قَالَ يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ

English: [Hud] said, "O my people, there is not foolishness in me, but I am a messenger from the Lord of the worlds."

Verse 10: Al-A'raf 7:73

Speaker: Salih to the people of Thamud

Arabic:

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا ۖ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهٍ غَيْرُهُ ۖ قَدْ جَاءتُكُم بَيِّنَةٌ مِّن رَّبِّكُمْ

English: And to the Thamud [We sent] their brother Salih. He said, "O my people, worship Allah; you have no deity other than Him. There has come to you clear evidence from your Lord."

Verse 11: Al-A'raf 7:79

Speaker: Salih to the people of Thamud

Arabic:

فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِن لَّا تُحِبُّونَ النَّاصِحِينَ

English: And he turned away from them and said, "O my people, I had certainly conveyed to you the message of my Lord and advised you, but you do not like advisors."

Verse 12: Al-A'raf 7:85

Speaker: Shu'ayb to the people of Midian

Arabic:

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۖ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهٍ غَيْرُهُ ۖ قَدْ جَاءتُكُم بَيِّنَةٌ مِّن رَّبِّكُمْ

English: And to [the people of] Madyan [We sent] their brother Shu'ayb. He said, "O my people, worship Allah; you have no deity other than Him. There has come to you clear evidence from your Lord."

Verse 13: Al-A'raf 7:93

Speaker: Shu'ayb to the people of Midian

Arabic:

فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولَاتِ رَبِّي وَنَصَحْتُ لَكُمْ ۖ فَكَيْفَ آسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ

English: And he turned away from them and said, "O my people, I had certainly conveyed to you the messages of my Lord and advised you, so how could I grieve for a disbelieving people?"

Verse 14: Yunus 10:71

Speaker: Noah to his people

Arabic:

وَائْتِلْ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَا قَوْمِ إِن كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذْكَيرِي بِآيَاتِ اللَّهِ...

English: And recite to them the news of Noah, when he said to his people, "O my people, if my residence and my reminding of the signs of Allah has become burdensome upon you..."

Verse 15: Yunus 10:84

Speaker: Moses to the Children of Israel

Arabic:

وَقَالَ مُوسَىٰ يَا قَوْمِ إِن كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنْتُمْ مُسْلِمِينَ

English: And Moses said, "O my people, if you have believed in Allah, then rely upon Him, if you should be Muslims."

Verse 16: Hud 11:28

Speaker: Noah to his people

Arabic:

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَأَتَانِي رَحْمَةٌ مِّنْ عِنْدِهِ فَعَمَّيْتُ عَلَيْكُمْ أَنْلَزْتُ مَكْمُوهَا وَأَنْتُمْ لَهَا كَارِهُونَ

English: He said, "O my people, have you considered: if I should be upon clear evidence from my Lord while He has given me mercy from Himself but it has been made unapparent to you, should we force it upon you while you are averse to it?"

Verse 17: Hud 11:29

Speaker: Noah to his people

Arabic:

وَيَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا ۖ إِنِ اجْرِي إِلَّا عَلَى اللَّهِ ۖ وَمَا أَنَا بِطَارِدِ الَّذِينَ آمَنُوا...

English: And O my people, I ask not of you for it any wealth. My reward is not but from Allah. And I am not one to drive away those who have believed.

Verse 18: Hud 11:30

Speaker: Noah to his people

Arabic:

وَيَا قَوْمِ مَن يَنْصُرُنِي مِنَ اللَّهِ إِن طَرَدْتُهُمْ ۖ أَفَلَا تَذَكَّرُونَ

English: And O my people, who would protect me from Allah if I drove them away? Then will you not be reminded?

Verse 19: Hud 11:50

Speaker: Hud to the people of 'Ad

Arabic:

وَالِي عَادِ أَخَاهُمْ هُودًا ۖ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۚ إِنِ أَنْتُمْ إِلَّا مُفْتَرُونَ

English: And to 'Ad [We sent] their brother Hud. He said, "O my people, worship Allah; you have no deity other than Him. You are not but inventors [of falsehood]."

Verse 20: Hud 11:51

Speaker: Hud to the people of 'Ad

Arabic:

يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۚ إِنِ اجْرِي إِلَّا عَلَى الَّذِي فَطَرَنِي ۚ أَفَلَا تَعْقِلُونَ

English: O my people, I do not ask you for it any reward. My reward is only from the one who created me. Then will you not reason?

Verse 21: Hud 11:52

Speaker: Hud to the people of 'Ad

Arabic:

وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا...

English: And O my people, ask forgiveness of your Lord and then repent to Him.

Verse 22: Hud 11:61

Speaker: Salih to the people of Thamud

Arabic:

وَالِي ثَمُودَ أَخَاهُمْ صَالِحًا ۖ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ...

English: And to Thamud [We sent] their brother Salih. He said, "O my people, worship Allah; you have no deity other than Him."

Verse 23: Hud 11:63

Speaker: Salih to the people of Thamud

Arabic:

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنْتُمْ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَأَتَانِي مِنْهُ رَحْمَةٌ فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِن عَصَيْتُهُ...

English: He said, "O my people, have you considered: if I should be upon clear evidence from my Lord and He has given me mercy from Himself, who would protect me from Allah if I disobeyed Him?"

Verse 24: Hud 11:64

Speaker: Salih to the people of Thamud

Arabic:

وَيَا قَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ ۖ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ ۗ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ

English: And O my people, this is the she-camel of Allah - [she is] to you a sign. So let her feed upon Allah's earth and do not touch her with harm, or you will be taken by an impending punishment.

Verse 25: Hud 11:78

Speaker: Lot to his people

Arabic:

قَالَ يَا قَوْمِ هُوَ لَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ ۖ فَاتَّقُوا اللَّهَ ۗ وَلَا تُخْزُونِ فِي ضَيْفِي...

English: He said, "O my people, these are my daughters; they are purer for you. So fear Allah and do not disgrace me concerning my guests."

Verse 26: Hud 11:84

Speaker: Shu'ayb to the people of Midian

Arabic:

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۗ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۗ وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ...

English: And to Madyan [We sent] their brother Shu'ayb. He said, "O my people, worship Allah; you have no deity other than Him. And do not decrease from the measure and the scale."

Verse 27: Hud 11:85

Speaker: Shu'ayb to the people of Midian

Arabic:

وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ ۗ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ

English: And O my people, give full measure and weight in justice and do not deprive the people of their due and do not commit abuse on the earth, spreading corruption.

Verse 28: Hud 11:88

Speaker: Shu'ayb to the people of Midian

Arabic:

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا...

English: He said, "O my people, have you considered: if I am upon clear evidence from my Lord and He has provided me with a good provision from Him...?"

Verse 29: Hud 11:89

Speaker: Shu'ayb to the people of Midian

Arabic:

وَيَا قَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ ۚ وَمَا قَوْمَ لُوطٍ مِّنكُمْ بِبَعِيدٍ

English: And O my people, let not [your] dissension from me cause you to be struck by that similar to what struck the people of Noah or the people of Hud or the people of Salih. And the people of Lot are not from you far away.

Verse 30: Hud 11:92

Speaker: Shu'ayb to the people of Midian

Arabic:

قَالَ يَا قَوْمِ أَرَهْطِي أَعَزُّ عَلَيْكُمْ مِنَ اللَّهِ وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرِيًّا ۗ إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ

English: He said, "O my people, is my family more respected for power by you than Allah? But you put Him behind your backs [in neglect]. Indeed, my Lord is encompassing of what you do."

Verse 31: Hud 11:93

Speaker: Shu'ayb to the people of Midian

Arabic:

وَيَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ۗ سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ...

English: And O my people, work according to your position; indeed, I am working. You are going to know to whom will come a punishment that will disgrace him and who is a liar.

Verse 32: Ta-Ha 20:86

Speaker: Moses to the Children of Israel

Arabic:

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا ۚ قَالَ يَا قَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا ۚ أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِي

English: So Moses returned to his people, angry and grieved. He said, "O my people, did your Lord not make you a good promise? Then, was the time [of its fulfillment] too long for you, or did you wish that wrath from your Lord descend upon you, so you broke your promise [of obedience] to me?"

Verse 33: Ta-Ha 20:90

Speaker: Aaron to the Children of Israel

Arabic:

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِن قَبْلُ يَا قَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ ۗ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي

English: And Aaron had already told them before [the return of Moses], "O my people, you are only being tested by it, and indeed, your Lord is the Most Merciful, so follow me and obey my order."

Verse 34: Al-Mu'minun 23:23

Speaker: Noah to his people

Arabic:

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنِّ إِلَهٍ غَيْرُهُ ۚ أَفَلَا تَتَّقُونَ

English: And We had certainly sent Noah to his people, and he said, "O my people, worship Allah; you have no deity other than Him; then will you not fear Him?"

Verse 35: An-Naml 27:46

Speaker: Salih to the people of Thamud

Arabic:

قَالَ يَا قَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ ۗ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

English: He said, "O my people, why are you impatient for evil instead of good? Why do you not seek forgiveness of Allah that you may receive mercy?"

Verse 36: Al-'Ankabut 29:36

Speaker: Shu'ayb to the people of Midian

Arabic:

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ

English: And to Madyan [We sent] their brother Shu'ayb, and he said, "O my people, worship Allah and expect the Last Day and do not commit abuse on the earth, spreading corruption."

Verse 37: Ya-Sin 36:20

Speaker: A believing man to his people

Arabic:

وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ

English: And there came from the farthest end of the city a man, running. He said, "O my people, follow the messengers."

Verse 38: Az-Zumar 39:39

Speaker: Muhammad to the unbelievers

Arabic:

قُلْ يَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ۚ فَسَوْفَ تَعْلَمُونَ

English: Say, "O my people, work according to your position, [for] indeed, I am working; and you are going to know."

Verse 39: Ghafir 40:29

Speaker: A believing man to Pharaoh and his followers

Arabic:

يَا قَوْمِ لَكُمْ الْمُلْكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَبْصُرْنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا...

English: O my people, sovereignty is yours today, [your being] dominant in the land. But who would protect us from the punishment of Allah if it came to us?

Verse 40: Ghafir 40:30

Speaker: A believing man to Pharaoh and his followers

Arabic:

وَقَالَ الَّذِي آمَنَ يَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ

English: And he who believed said, "O my people, indeed I fear for you [a fate] like the day of the companies."

Verse 41: Ghafir 40:32

Speaker: A believing man to Pharaoh and his followers

Arabic:

وَيَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ

English: And O my people, indeed I fear for you the Day of Calling.

Verse 42: Ghafir 40:38

Speaker: A believing man to Pharaoh and his followers

Arabic:

وَقَالَ الَّذِي آمَنَ يَا قَوْمِ اتَّبِعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادِ

English: And he who believed said, "O my people, follow me, I will guide you to the way of right conduct."

Verse 43: Ghafir 40:39

Speaker: A believing man to Pharaoh and his followers

Arabic:

يَا قَوْمِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْأَجْرَةَ هِيَ دَارُ الْقَرَارِ

English: O my people, this worldly life is only [temporary] enjoyment, and indeed, the Hereafter - that is the home of [permanent] settlement.

Verse 44: Ghafir 40:41

Speaker: A believing man to Pharaoh and his followers

Arabic:

وَيَا قَوْمِ مَا لِي أَدْعُوكُمْ إِلَى النَّجَاةِ وَتَدْعُونَنِي إِلَى النَّارِ

English: And O my people, how is it that I invite you to salvation while you invite me to the Fire?

Verse 45: Az-Zukhruf 43:51

Speaker: Pharaoh to his people

Arabic:

وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي ۗ أَفَلَا تُبْصِرُونَ

English: And Pharaoh called out among his people; he said, "O my people, does not the kingdom of Egypt belong to me, and these rivers flowing beneath me; then do you not see?"

Verse 46: Al-Ahqaf 46:30

Speaker: Two believing Jinn to their people

Arabic:

قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ

English: They said, "O our people, indeed we have heard a [recited] Book revealed after Moses confirming what was before it which guides to the truth and to a straight path."

Verse 47: Al-Ahqaf 46:31

Speaker: Two believing Jinn to their people

Arabic:

يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغُفِّرَ لَكُمْ مِّن ذُنُوبِكُمْ وَيُجِرْكُمْ مِّنْ عَذَابٍ أَلِيمٍ

English: O our people, respond to the Messenger of Allah and believe in him; Allah will forgive for you your sins and protect you from a painful punishment.

Verse 48: As-Saff 61:5

Speaker: Moses to the Children of Israel

Arabic:

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ لِمَ تُؤْذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ...

English: And [mention, O Muhammad], when Moses said to his people, "O my people, why do you harm me while you certainly know that I am the messenger of Allah to you?"

Verse 49: Nuh 71:2

Speaker: Noah to his people

Arabic:

قَالَ يَا قَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ

English: He said, "O my people, indeed I am to you a clear warner."

Note. All Arabic texts from the Quran (Mushaf al-Madinah). English translations adapted from Sahih International (1997). The Qur'an. Jeddah: Abul-Qasim Publishing House.