

تحليل لغوي اجتماعي لبعض الحوارات في القرآن الكريم

Sociolinguistic Analysis of Some Conversations In Holy Quran

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ABSTRACT

This sociolinguistic study investigates conversation analysis techniques and politeness strategies in selected conversations from Surat Yusuf (a chapter from the Quran). While a sociolinguistic study normally examines the cultural and social dimensions of language use in a certain context, analyzing conversations in Surat Yusuf in depth involves understanding of the text's linguistic and narrative characteristics. This study examines the sociocultural and linguistic aspects of communication in the selected conversations which didn't investigate in any previous study. The study aims to investigate: 1) the techniques of turn-taking which are identified in the conversations; 2) politeness strategies which are used by the characters to navigate social interactions. The study concludes that: conversations in Holy Quran do not have the same techniques in openings, closings, and sharing the floor as those in everyday conversations and they are affected by power and age dynamics. Politeness strategies are mostly used in Holy

Quran and reflect the societal and cultural norms of the society as well as affect by social factors such as age, gender, power, social class and status.

Key words: Surat Yusuf, Sociolinguistics, conversation analysis, politeness, turn taking

المستخلص

تتناول هذه الدراسة اللغوية الاجتماعية تقنيات تحليل المحادثة، و استراتيجيات التأدب في احاديث مختارة من سورة يوسف (احدى سور القرآن). في حين ان الدراسة اللغوية الاجتماعية تدرس عادة الابعاد الثقافية والاجتماعية لاستخدام اللغة في سياق معين، فان تحليل المحادثات في سورة يوسف بعمق ينطوي على فهم الخصائص اللغوية والسردية للنص. تبحث هذه الدراسة الجوانب الاجتماعية والثقافية للتواصل في المحادثات المختارة. وتهدف الدراسة الى التحقق من تقنيات تبادل الادوار في المحادثات المختارة اضافة الى كيفية استخدام استراتيجيات التأدب من قبل المشاركين في المحادثات. تبحث هذه الدراسة في هذه العوامل للقاء نظرة ثاقبة على المعايير الثقافية والاجتماعية والسلطوية، والعمرية من خلال اللغة المستخدمة في سورة يوسف. وخلصت الدراسة الى ان المحادثات في القرآن الكريم تختلف عن المحادثات اليومية من حيث المشاركة والافتتاح والختام وانها تتأثر بدائناميكيات السلطة والعمر وان استراتيجيات التأدب تستخدم في الغالب في القرآن الكريم وتعكس الاعراف الاجتماعية والثقافية للمجتمع اليومية من حيث المشاركة والافتتاح والختام تتأثر بعوامل القوة والعمر ونوع الجنس والحالة الاجتماعية؟

الكلمات المفتاحية: سورة يوسف، علم اللغة الاجتماعي، تحليل المحادثة، التأدب، تقنيات تبادل الادوار

1. Introduction

Surat Yusuf is a unique *surah* in the Holy Quran, and a one-of-a-type of *surah*. First, it is the only place in the Holy Quran where the Prophet Yusuf's story (peace be upon him) is mentioned.

No other *surah* mentions the story of the Prophet Yusuf . If you compare it with other Prophets' stories such as our father Adam (peace be upon him), Isa (peace be upon him), Prophet Musa (peace upon him), etc., we find that the story of Yusuf (peace be upon him) only occurs in this particular *surah*.

Secondly, It is the only *Surah* in the Holy Quran that has a unified, a thematic, and a chronological story from the beginning to the end. The whole *surah* is nothing but a story. Not like *Surat Al-Baqarah*, *Surat Ale-Imran*, and *Surat Hud* where we find lots of people in one paragraph, a page or even pages. This is not just very unique but also rare.

There are many conversations in this *Surah* which is started with a short dialogue between Prophet Yusuf and his father Prophet Jacob (peace be upon them). Then, Yusuf's brothers are plotting a trap against Yusuf. Then they starting a dialogue with their father Prophet Jacob to persuade him letting them to take Yusuf with them, then acquitting themselves of killing Yusuf. Later Yusuf is found by a group and is sold to Aziz Egypt.

The problem of this study is that there is not any previous study that analyzed the conversations from a sociolinguistic perspective. These conversations offer a rare opportunity to analyze the linguistic and social elements ingrained in the text. The purpose of this study is to perform an analysis of turn taking and politeness techniques that are used in *Surat Yusuf's* conversations. Analyzing these conversations through the lens of sociolinguistic, it is possible to examine the complex interplay between language and society in the setting of a holy text. So the study will answer the following research questions:

1) Do conversations in Holy Quran have the same techniques in openings, closings, and sharing the floor as those in everyday conversations and are they affected by power and age factors?

2) Do politeness strategies, which are used by the interlocutors in the conversations, reflect the societal and cultural norms of the society and are they affected by social factors such as power, age, gender, and social class and status?

2. Sociolinguistics and its factors

One principal of language use is that language is used to develop and sustain social relationships, as well as to express meaning (Spolsky, 1998). According to (Archer, Aijmer, & Wichmann, 2012), Leech (1983) introduces a distinction between 'socio-pragmatics' and 'pragma- linguistics', in which pragma- linguistics focuses on linguistic resources employed for a certain function, whereas socio- pragmatics is "the sociological interface of pragmatics". For instance, it deals with the effect of sociolinguistic factors like speaker's gender, age, class, etc. on the language use. So there is an overlap between pragmatics and different disciplines like sociolinguistics (ibid.).

According to (Crystal, 2008), sociolinguistics studies the relationship between society and language, as well as how individuals utilize language in various social contexts. Sociolinguistics studies how all factors of society such as cultural norms, context, age, gender, power, class, etc. influence language and how they are used. The focus of this study is on how the cultural norms, social status, gender, age and power factors have effects on analyzing turn taking techniques and politeness strategies in the selected conversations. These factors will be illustrated in coming sections.

3. Conversation Analysis (CA)

A group of sociologists referring to themselves as 'ethnomethodologists' including Sack, Schegloff, and Jefferson, interest in analyzing discourse and how people organize their speech. They examine the structure of telephone call in order to show when a new speaker enters, overlap, gaps in the conversation, repetition and repair. This approach is known as Conversation Analysis (CA).

(Crystal, 2008, p. 400) definition of conversation analysis as follows "a term is used to refer to a method of studying the sequential structure and coherence of conversation".

According to (Paltridge, 2012, p. 90)," Conversation analysis is an approach to the analysis of spoken discourse that looks at the way in which people manage their

conversation interaction". Conversation analysis examines aspects of spoken discourse like adjacency pairs, conversational openings and closing, turn taking, etc.

The organizations of conversation vary across cultures and from a society to another. For instance, there is a tradition in Arab societies is that the elder individuals and those in authority have the right to lead conversations without requesting permission from others who participate in the conversation (especially young interlocutors). Thus, a young person cannot take his role in the presence of the older one without having a permission. According to the principles of Quran, people were not allowed to start speaking in front of the Prophet or other elders or those in authority. So this study will show the effect of power and age factors on holding the floor by the participants in the selected conversations.

3.1 Sequences and techniques in conversation

There are some techniques in conversational interactions. In the following pages the researcher will explain each technique and apply it on some conversations in Surat Yusuf.

3.1.1 Openings and closings Conversations

Each conversation must have ways of getting started. In an ordinary conversation, the beginning of conversation will involve an exchange of greetings (Wardhaugh & Fuller, 2015). Once a conversation has been open, it is necessary to introduce topic(s) to talk about. Then each speaker contributes to the conversation in terms of the existing topic or his personal topic. A conversation must also be brought to a close in stepwise manner involving a negotiation between the interlocutors to close the conversation (ibid.).

3.1.2 Turn - taking

Additionally, conversation analysis is examined how individuals manage and take turns in speaking exchanges. The main rule is that one speaker takes the floor and then selects next one, or next speaker may take the turn without being selected in sequences such as A-B-A-B (Sacks , Schegloff, & Jefferson, A simplest systematics for the organization of turn-taking for conversation, 1974), and (Sacks, An initial characterization of the organization of speaker turn-taking in conversation", In Conversation analysis: Studies from the First Generation, 2004).

The basic idea of turn- taking is that each interlocutor in a conversation is expected to express his/her utterance (phrases, sentences) during his/her turn. According to (Sacks , Schegloff, & Jefferson, A simplest systematics for the organization of turn-taking for conversation, 1974, p. 712)," *turn-taking favours, by virtue of its design, smaller numbers of participants.*" (Wardhaugh & Fuller, 2015), Turn-taking can occur with a

small group or a large group, over the phone or in face to face interactions, regardless of the duration of the speech or the number of participants.

3.1.3 Adjacency- pair

A two-part exchange where the second utterance is functionally dependent on the first is known as an adjacency pair. For instance, in conventional greeting/ return greeting, questions/ answers, invitations / acceptance or refusal, and so on (ibid.). According to Sack and his colleagues, adjacency pair is a sequence of two utterances that are: adjacent, produced by different speakers, arranged as a first part and a second part, and typed, so that a particular 1st pair part (FPP) requires a particular 2nd pair part (SPP), for example an offer requires either an acceptance or a rejection (ibid.). According to (Schegloff, 2007), 1st pair part is types of utterance like request, question, offer, etc. while the 2nd pair part is types of utterance like answer, accept. reject, agree or disagree, etc.

3.1.4 Sequence expansion

Sequence expansion enables the construction and understanding of discourse composed of several adjacency pairs as accomplishing the same basic action. The basic action in progress is carried out in a first pair part (FPP) and a second pair part (SPP) basis sequence, upon which the sequence expansion is developed. In order to clarify the turn, both speaker and hearer may tend to expansion. There are three types of expansion in conversational analysis:

3.1.4.1 Pre-expansion:

It includes an expansion of a sequence which is preceding the occurrence of a base FPP (Schegloff, 2007). Pre-expansions are arranged as prefaces to subsequent acts, building upon basic sequences (Liddicoat, 2007).

3.1.4.2 Insert expansion:

It is an adjacency pair that arises between the 1st pair (FPP) and the 2nd pair (SPP) of the base adjacency pair (Schegloff, 2007). The activity is interrupted by the insert expansion, but it remains pertinent to the action.

3.1.4.3 Post-expansion:

It is an adjacency pair or a sequence that is connected to the base adjacency pair but can be expanded after the base (SPP) (ibid.).

4. Politeness

Goffman's early work on face (1955, 1967) heavily influenced the idea of politeness in sociolinguistics. During social interactions, we display our faces to others as well as their faces. We are obligated to guard our own and others' faces (Wardhaugh & Fuller, 2015).

The core of (Brown & Levinson, 1987) theory of politeness is the development of Goffman's (1967) concept of the face. "*A public self-image that every member claims for himself*" is how they define the face. They suggest that throughout a conversation, one can lose face, become emotionally invested, enhance face, and direct face. As a result, being polite in an interaction is a way to demonstrate that you are aware of their faces (ibid.).

Brown and Levinson distinguished two aspects of face: the negative face is the need for an individual to be free and independent from external pressure, and the positive face is the desire of a person to be appreciated and liked by others in an interaction and enhance his/her positive self-image (ibid). According to B&L, four politeness techniques are designed to save the hearer's face image. They are negative politeness, positive politeness, bald on-record, and off-record. In this study the focus will be on analyzing negative and positive politeness strategies used by the interlocutors who participate in the conversations.

In positive politeness, the speaker seeks to preserve the positive image of the hearer by showing intimacy, making the hearer feel good, and fostering a friendship instead of feeling the need to do the face-threatening act (FTA). Negative politeness, on the other hand, aims to minimize the threat to the hearer's face and satiate his negative self-image and his/ her need to be unhindered, as described by B & L (Cutting, 2002). Positive and negative politeness can be generated using a number of language means (Wardhaugh & Fuller, 2015). The table below includes the selected negative and positive sub- strategies that will be applied in this study according to (Brown & Levinson, 1987)'s model.

| Positive politeness strategies | Negative politeness strategies |
|---|---|
| 1- Notice, attend to H (his interests, wants, needs, goods). 2- seek agreement. 3- offer and promise. 4- Avoid disagreement. | 1- Give deference. 2- Apologize. 3- Minimize the imposition 4- Go on record as incurring debt or as not indebting H. |

5- The effect of social factors on politeness

(Brown & Levinson, 1987) identify characteristics that impact politeness, including power, distance, and rank of imposition. Thus, power dynamics are vital in politeness. Brown and Levinson define power as the capacity to force one's will on others, whereas (Holmes, 1995) defines power as the participants' ability to affect one another's circumstances.

Age differences are one of the elements that influence power differentials. Conversations between persons of different ages sometimes demonstrate varying levels of politeness. According to (Mizutani & Mizutani, 1987), age differences impact speakers' formality and politeness. In Japan societies, it is customary for elderly individuals to speak familiarly to younger ones and the younger ones talk politely to elders. In contrast, persons of the same age tend to utilize familiar speaking styles in discussion.

The notion of status is another aspect of power. (Turner, 1988) defines status as a person's place in society that confers rights and duties as a citizen within a political community. Such power dynamics affect whether talks are at a low or high level. According to Brown and Levinson, a person's power level correlates with their influence in talks. His level of politeness may decline, leading to less courteous discourse.

Gender is another issue that influences communication patterns, since men and women speak differently. One of the distinctions is that women are perceived to be more polite than males. (Speer, 2002) found that women tend to utilize more politeness methods in communication, including praises, apologies, and gratitude.

Aside from the criteria mentioned above, familiarity between the interlocutors will impact how politely they communicate. According to (Brown & Levinson, 1987), social

distance refers to the degree of proximity based on stable social qualities. Speakers' level of familiarity with one another influences their polite behavior. The closer they are, the less polite they must be. The current study will investigate the effect of these social factors on politeness strategies.

6- The Selected Data

The data selected in this study are some conversations in Surat Yusuf from the Holy Quran. Three sequence conversations (which summarize the main story of Prophet Yusuf with his brothers) have been chosen as instances for analyzing conversation techniques. The first conversation is occurred between Prophet Yusuf and his father. While the second is held among Yusuf's brother, and the third is occurred between the brothers and their father in a sequence manner. Other conversations are selected for analyzing politeness techniques. The conversation techniques will be analyzed first, then followed by analyzing politeness strategies (both positive and negative politeness).

It is worth mentioning that the selected data are written in both Arabic and English depending on the translation of Holy Quran by (Ali, 1975).

7- The Model

The selected data will be analyzed according to (Schegloff, 2007) conversation analysis techniques and (Brown & Levinson, 1987)'s politeness strategies.

8- The analysis of conversations in Surat Yusuf

8.1. Conversational analysis techniques

First conversation

“الرَّحْمَنُ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ”

Opening sentence

“A.L.R. These are the symbols (or Verses) of the perspicuous Book.” (1)

Pre-expansion 1(turn1)

“إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ”

“We have sent it down as an Arabic Qur'an, in order that ye may learn wisdom.”

(2)

Pre-expansion 2 (Turn 1)

“نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ”

“We do relate unto thee the most beautiful of stories, in that We reveal to thee this (portion of the) Qur'an: before this, thou too was among those who knew it not. ”
(3)

1st PP (turn 1)

” “Behold, إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ”
Joseph said To his father : “ O my father ! I did see eleven stars And the sun and the moon: I saw them prostrate themselves To me ! ” (4)

2nd PP(turn 1)

” “Said (the father): “My (dear) little son! Relate not thy vision To thy brothers, lest they Concoct a plot against thee: For Satan is to man An avowed enemy ! (5)

Close sentence

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُنِمْ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ”
“إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ”

"Thus will thy Lord choose thee and teach thee the interpretation of stories (and events) and perfect His favour to thee and to the posterity of Jacob - even as He perfected it to thy fathers Abraham and Isaac aforetime! for Allah is full of knowledge and wisdom." (6)

The first conversation is between two interlocutors; the FPP is Prophet Yusuf, and SPP is his father Prophet Jacob. This is the first dialogue in Surat Yusuf, in which Prophet Yusuf tells his father (Prophet Jacob) about his dream. This scene shows a futuristic scene, and appears to be the prophet Jacob Knows its interpretation, he warned Yusuf of telling his brothers what he saw because they will cheat and hurt him, reassuring Yusuf that Allah Almighty will save his future. In this exchange, Allah Almighty starts with an opening sentence, and with generic pre- sequence to narrate Prophet Yusuf's story, and Prophet Jacob closes the conversation. Here, the turn taking pattern indicates its power dynamics. Yusuf begins the conversation and taking a longer turn when describing his dream, while Prophet Ya'qub answers in a shorter turn as the father figure, offering guidance and advise. The turns-taking highlights the respect of the son (the younger) for his father's authority, as well as the role of the father (Ya'qub) as a protective and knowledgeable parent (the elder).

2nd conversation

“لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِّلسَّائِلِينَ”

Opening sentence

“Verily in Joseph and his brethren are signs (or symbols) for seekers (after Truth)” (7)

1st PP (his brothers) (turn 1)

“إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰ أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ“

They said: "Truly Joseph and his brother are loved more by our father than we: But we are a goodly body! Really our father is obviously wandering (in his mind)! (8)

2nd PP (a brother) (turn1)

“اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِن بَعْدِهِ قَوْمًا صَالِحِينَ“

"Slay ye Joseph or cast him out to some (unknown) land, that so the favour of your father may be given to you alone: (there will be time enough) for you to be righteous after that!" (9)

3rd PP (another brother) (turn 1)

“قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيَابَتِ الْجُبِّ يَلْتَقِطْهُ بَعْضُ السَّيَّارَةِ إِن كُنْتُمْ فَاعِلِينَ“

Said one of them: "Slay not Joseph, but if ye must do something, throw him down to the bottom of the well: he will be picked up by some caravan of travelers." (10)

The second conversation in this Surah holds among Yusuf's brothers when they are met in order to decide what will they do with Yusuf. However, because Prophet Ya'qub loves Prophet Yūsuf and his little brother, Yūsuf's older brothers feel jealous. They want to get rid of Yūsuf, so their father could love them instead of Yūsuf. First their primary plan is to kill Yūsuf, but then they decide to throw him in a well. It is a method of irritation and inflammatory feelings, where the plot begins by Yusuf's brothers, so that the speaker is persuasive and influential in his brothers, the discourse needs a special kind of influence, so the interlocutors are his brothers, how can the speaker convinces them? When they (1st PP) said, "Joseph and his brother are more beloved to our father than us, while we are a clan. Indeed, our father is in clear error".

Then a second methodology emerges, namely to prevent thinking about alternatives and options, by proposing solutions by the interlocutor in order to prevent the other from expressing his opinion when the (2nd PP) said "Kill Joseph or cast him out to another land; the countenance of your father will [then] be only for you, and you will be after that a righteous people."

This methodology has had a significant impact on sympathetic brothers. They tried to lower the ceiling of that proposal - not necessarily in their calculations - to something they think they would be compassionate to their brother. The best of them is an opinion which a speaker (3rd PP) among them says, "Do not kill Joseph but throw him into the bottom of the well; some travelers will pick him up - if you would do something".

In other words, Yusuf's brothers plan against him out of jealousy and a desire to control him and show their power (as older) upon him (as younger). This power dynamic is reflected in their turn-taking habits during plotting. They have covert discussions and take turns detailing their plot to damage Yusuf.

3rd conversation:

1st PP (turn 2)

“قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ

They said: "O our father! why dost thou not trust us with Joseph, seeing we are indeed his sincere well-wishers?" (11)

Post – Expansion 1st PP (turn 2)

“أَرْسَلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ

"Send him with us tomorrow to enjoy himself and play, and we shall take every care of him." (12)

2th PP (the father) (turn 2)

“قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ

(Jacob) said:” Really it saddens me that ye should take him away: I fear lest the wolf should devour him while ye attend not to him.” (13)

1st PP (turn 2)

“قالوا لَنَ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذَا لَّخَّاسِرُونَ“

They said: “If the wolf were to devour him while we are (so large) a party, then should we indeed (first) have perished ourselves!” (14)

The third conversation holds between Yusuf's brothers and their father Prophet Jacob in order to perused him to send Yusuf with them tomorrow. Yusuf's brothers (1st PP) come to their father and ask him "O our father, why do you not entrust us with Yusuf while indeed, we are to him sincere counselors?" "Send him with us tomorrow that he may eat well and play. And indeed, we will be his guardians". Jacob (2th PP) said, "Indeed, it saddens me that you should take him, and I fear that a wolf would eat him while you are of him unaware." They (1st PP) said, "If a wolf should eat him while we are a [strong] clan, indeed, we would then be losers."

The brothers' turn-taking patterns reflect their efforts to convince and influence others, stressing their own power when they refer to themselves as a group or clan. This turn-taking reveals their desire to get their father's approval and create their own authority in their family dynamic.

On the other hand, Ya'qub's answer to their request demonstrates power dynamics. He exhibits worry for his son's (Yusuf) safety, taking a longer turn to demonstrate his authority and obligation as a caring parent. Ya'qub's warning words represent his status as father, exerting decision-making power and claiming responsibility for his sons.

Post - Expansion 4th PP

“فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَابَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ“

“So they did take him away, and they all agreed to throw him down to the bottom of the well: and We put into his heart [this Message]: 'Of a surety thou shalt [one day] tell them the truth of this their affair while they know [thee] not” (15)

Pre- Expansion (Turn 3)

“وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ“

“Then they came to their father in the early part of the night, weeping.”(16)

1st PP (turn 3)

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ ۖ

They said:" O our father! We went racing with one another, and left Joseph with our things; and the wolf devoured him ... But thou wilt never believe us even though we tell the truth."(17)

Close sentence

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ

They stained his shirt with false blood. He said: "Nay, but your minds have made up a tale [that may pass] with you, [for me] patience is most fitting: Against that which ye assert, it is Allah [alone] Whose help can be sought".(18)

In this turn, Allah Almighty (4th PP) adopts post- expansion and says:

" So when they took him out and agreed to put him into the bottom of the well... But We (4th PP) inspired to him, "You will surely inform them someday about this affair of theirs while they do not perceive your identity."

In the pre-sequence; at night, Yusuf's brothers (1st PP) came to their father weeping. They said, "O our father, indeed we went racing each other and left Joseph with our possessions, and a wolf ate him. But you would not believe us, even if we were truthful".

And they (1st PP) brought his shirt with false blood upon it to support their fabricated narrative. Jacob (2nd PP) said, "Rather, your souls have enticed you to something, so patience is most fitting. And Allah is the one sought for help against that which you describe." Here he closes the conversation.

In this turn, the power dynamic is marked by Yusuf and his father's tenacity and dependence on a higher power (Allah Almighty) who is the only one who can reveal the truth, while his brothers try to gain control by manipulating the circumstance and ruining Yusuf's image.

8.2. Positive politeness analysis

- **Positive politeness (Notice and attend to hearer(interests, needs, wants, goods))**

“قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ”

“اذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ”

He said: "This day let no reproach be (cast) on you: Allah will forgive you, and He is the Most Merciful of those who show mercy!" (92)

"Go with this my shirt, and cast it over the face of my father: he will come to see (clearly). Then come ye (here) to me together with all your family." (93)

Here prophet Yusuf used positive politeness strategy to redress FTA (face threatening act) of his brothers when he disclosed his identity and told them: *"No blame will there be upon you today"*. This gesture of understanding and forgiveness is consistent with the cultural norm of prioritizing reconciliation and harmony in relationships. It follows the sociolinguistic tradition of using forgiving and kind words in order to sustain good social interactions. The conversation shows the effect of Yusuf's power upon his brothers even though he is younger than them.

- **Positive politeness (seeking agreement)**

“قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ الْآنَ حَصْحَصَ الْحَقُّ أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ”

“(The king) said (to the ladies): What was your affair when ye did seek to seduce Joseph from his (true) self?” The ladies said: "(Allah) preserve us! no evil know we against him!" Said the 'Aziz's wife: "Now is the truth manifest (to all): it was I who sought to seduce him from his (true) self: He is indeed of those who are (ever) true (and virtuous)” (51)

In this conversation, Aziz's wife used positive politeness when she agreed with the king of Egypt's speech when he asked the ladies: “what's the matter with you when you solicited Yusuf?” She said:” At last the fact revealed, I requested him, he is one of the honest.” The King of Egypt's conversations with ladies were most likely formal and respectful. The women may have addressed the king with courteous and respectful language, demonstrating deference to his power and position.

- **Positive politeness (avoiding disagreement)**

لَ الْمَلِكُ انْتُونِي بِهِ ۖ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَّ ۚ إِنَّ رَبِّي وَفَّاءٌ ۚ بِكِدِّيهِنَّ عَلَيْهِمْ ۖ

“ So the king said: "Bring ye him unto me." But when the messenger came to him, (Joseph) said: "Go thou back to thy lord, and ask him, 'What is the state of mind of the ladies who cut their hands?' For my Lord is certainly well aware of their snare." (50)

By using hedge of opinion strategy, Prophet Yusuf performed positive politeness to avoid refusing the king's order when he told the messenger of the king (who came to bring Yusuf to the king): "Return to your king and inquire, 'What is the mental condition of the women who cut themselves? Since my Lord is undoubtedly aware of their trap". The cultural conventions that affected Yusuf's discourse with the messenger, reflect the significance of using courteous language, requesting clarification, indirect communication, confidence in authority, and obtaining information before any decision.

- Positive politeness (offer and promise)

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ

”أَرْسَلَهُ مَعَنَا غَدًا يَرْتَع وَيَلْعَب وَإِنَّا لَهُ لَحَافِظُونَ

They said: "O our father! why dost thou not trust us with Joseph, seeing we are indeed his sincere well-wishers?" (11)

"Send him with us tomorrow to enjoy himself and play, and we shall take every care of him." (12)

In this conversation, Yusuf's brothers used the strategy of promising when they came to their father and asked him to send Yusuf with them next day to enjoy and play and they promised to protect him. They addressed their father with reverence, saying "O our father". This style of approach emphasizes the cultural norm of respecting and honoring one's parents. It highlights the significance of keeping a courteous tone while speaking with elders or people in positions of power.

8.3 Negative politeness analysis

- Negative politeness (giving deference)

”يَا صَاحِبِي السِّجْنِ أَرَأَيْتَ أَزْبَابُ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ

"O my two companions of the prison! (I ask you): are many lords differing among themselves better, or the One Allah, Supreme and Irresistible?(39)

Here prophet Yusuf used negative politeness specifically deference and respect strategy when he called the two prisoners with him “*my two companions of the prison*” despite the fact that they were ,as common men, in lower social position than him as the prophet. This courteous way of approach represents the cultural norm of giving respect to others, even though from a lower social class or position.

- **Negative politeness (apologizing)**

“قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ”

They said: “O our father! ask for us forgiveness for our sins, for we were truly at fault.”(97)

Yusuf’s brothers requested from their father (who was in a higher position as a prophet) to forgive them for their sins towards their brother prophet Yusuf. They used negative politeness of apologizing for doing face threatening act (FTA). By recognizing their previous sins and begging forgiveness, the brothers demonstrated the cultural or societal norm of seeking forgiveness for doing sins. This represents a greater cultural value of regret, repentance, and forgiveness as a method of achieving reconciliation. This also reflects the social distance between the father and his sons.

- **Negative politeness (minimizing the imposition)**

“قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ”

“(Jacob) said: Really It saddens me that ye Should take him away : I fear lest the wolf Should devour him While ye attend not To him.”(13)

Here, Yusuf’s father (Prophet Yaqub) used negative politeness to minimize the imposition upon his sons when he refused to send Prophet Yusuf with his brothers when they asked him to let their brother to go with them to enjoy and play because he was afraid the wolf should eat him while they were not paying attention to him. This represents a societal norm where parents (elder) are concerned about their children's well-being and safety.

- **Negative politeness (go on record as incurring debt or as not indebting hearer)**

“قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ”

“They said : O exalted one ! Behold ! he has a father, Aged and venerable, (who will Grieve for him) ; so take One of us in his place ; For we see that thou art (Gracious) in doing good.”(78)

Yusuf's brothers, here, use negative politeness when they request from prophet Yusuf (without knowing he is their brother) to take one of them instead of their younger brother because his father is an old man and as they see him gracious and doing good, so they express their indebtedness to him. This indicates a cultural norm that suggests solutions or alternatives to an issue. They are prepared to make a sacrifice by volunteering themselves as their brother's substitute because they promised their father to protect him. It also shows respect to their promise to their father.

They also call the Egyptian official (Yusuf) as "Ya ayyuhal-'azeez". This style of speech reflects the societal norm of respect when addressing those in authority position.

9- Conclusions

Sociolinguistics analyzing of the conversations in Surat Yusuf through the lens of conversational analysis techniques and politeness strategies reveals the following:

1- In Holy Quran, it appears that the interaction may involve by more than two partners. All interlocutors exchange the turns without interruption. Turns are associated with one another in organized sequences and there is no haphazard in conversation. Conversations in Holy Quran do not have the same techniques in openings, closings, and sharing the floor as those in everyday conversations. In Holy Quran there are two important elements of holding a conversation: First, the speaker cannot begin without an opening sentence and always is not greeting words as in ordinary interaction. Second, the conversation ends with a closing statement that sets the following turn. In addition, power and age dynamics affect the turn taking techniques in the Holy Quran specially in interactions hold between parents and sons or between those who have power or authority upon others and ordinary people.

2- It highly honors politeness norms particularly in reference to the son-father relationship. This idea is noticed by Yusuf as well as his brothers when conversing with their father in a polite way. Additionally, the exchanges between the characters reveal positive and negative politeness, and the style of speech reflects the societal or cultural norms of respect when addressing those who are elders or in an authority position. So that power, age, gender, social status factors affect the use of polite language by the interlocutors.

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