

**Pragma-Discoursal Study of Turn-Taking in Arabic Conversations  
with Special Reference to the Glorious Quran**

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## Abstract

This paper focuses on the strategies of turn-taking in Arabic with reference to the Quranic Sura of Maryam . Generally, any conversation should be skillfully modeled by observing the patterns of opening and closing an exchange. A speaker who has poor management of turn-taking rules will lead to incoherent communication. If he doesn't contribute to a conversation rightfully, the conversation may end abruptly.

The study investigates the proper exchanges by pointing out who, when and how a speaker may hold the floor. The Glorious Quran adopts a strategy of starting a conversation with an opening sentence, developing exchanges between partners (two or three exchangers) and ending with a closing sentence. It has a unique technique of selecting three or more partners who exchange a turn interchangeably. Also, it manipulates all grammatical, lexical and rhetorical features in order to maintain the intended unity of conversation. Commentators of the Glorious Quran may resort to these techniques in giving their judgments.

The study is to answer the following questions; what are the possible patterns of turn-taking in the Glorious Quran? Are there any unique linguistic features of the Glorious Quran in this respect? It is hypothesized that the Glorious Quran, looking for eloquence, tends to adopt a procedure of involving three or more partners, which rarely exists in everyday speech. The study assumes a number of factors which may affect turn-taking in the Quranic conversation such as age, sex, psychology and the social rank of interlocutors.

## المستخلص

تركز الدراسة الحالية حول ستراتيجيات الحوار في اللغة العربية بالاشارة الى بعض الايات القرانية في سورة مريم . لابد من ترتيب المحادثة من خلال معرفة بداية ونهاية الحديث. اي متحدث لايوجد ادارة الحديث سوف يودي الى غياب التناسق ما يجعل المحادثة سيئه و متقطعه.

توضح الدراسه الاساليب الصحيحة في المحادثة من خلال معرفة من هو؟ و متى؟ وكيف يقوم المتحدث بدوره؟ يحتوي القران الكريم اساليب صحيحة في هذا المجال مثل بدء المحادثة بجملة افتتاحية ومن ثم ديمومة الخطاب وبالتالي نهايته بجملة ختامية. ان الانتقال بين متحدث و اخر يتطلب اعطاء بعض الاشارات النحوية و الدلالية و الصوتية. فاسلوب القران الكريم فريد من نوعه كونه يختار ثلاثة او اكثر من المتحدثين في ان واحد. كما انه يستخدم كل المميزات النحوية والدلالية والصوتية من اجل ديمومة المحادثة وبالتالي قد يلجا اليها المفسرون للنصوص القرانية.

تقدم الدراسه تساؤلات عدة منها : ما الصيغ المقبولة لتبادل الحديث في القران الكريم؟ هل توجد هناك مميزات لغوية خاصة بالقران الكريم؟ تفترض الدراسة ان القران الكريم يستخدم اسلوب الخطاب الجماعي بصفته اسلوبا بلاغيا وهذا غير موجود في الحديث المتداول. كما تفترض الدراسة مجموعة عوامل تؤثر في اخذ الدور في القران الكريم منها العمر و جنس المتحدث و نفسيته و حاله الاجتماعيه.

## 1. Conversation: Definition and Procedures

A conversation refers to a set of “exchanges which are initiated and interpreted according to intuitively understood and socially acquired rules and norms of conversational cooperation” (Richards and Richard, 1983:122). It is a dynamic process of interaction where people communicate their thoughts, behaviours , etc. Successful communication requires a mutual response between participants who take the floor in a certain context of situation.

Conversational analysts regard a conversation as an art or a skill that can be polished and refined so that some native speakers are better in this respect than others (ibid: 42). Each community has its own conventions of speech and patterns of turn-taking which vary from one community into another. These patterns are binding conditions and must be respected during speech. So, participants are not allowed to speak in a haphazard way neglecting the normal procedures of turn-taking.

As mentioned above, the strategies of conversation vary from one culture into another and from one society into another. For example, the elderly people have the freedom to manage and lead a conversation without taking any loyal permission from other partners (mainly young partners). This idea is part of religious and social Arab traditions. Young people cannot start their role in front of elder people unless taking prior permission. According to the Quranic principles , Muslims are not allowed to start speech in the presence of the Prophet (PBUH) or elder people as shown in the following Aya' ;

قَالَ تَعَالَى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۗ وَأَنْقُوا لِلَّهِ ۗ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾

( الحجرات : الایه 1 )

O you who believe! Do not put (yourselves) forward before Allah and His Messenger (SAW), and fear Allah. Verily! Allah is All-Hearing, All-Knowing. ( Al-Hilali and Khan , Al-Hujraat : 1 )

Ibn Katheer (1999, vol.7: 340) comments on this point by saying that Allah Almighty teaches Muslims the proper behaviour. They should not start anything in the presence of the Prophet Muhammad (PBUH) without taking permission. This strategy applies also for elderly people as part of Arab traditions.

## **2. Turn-Taking and Adjacency Pairs**

Coates and Spence (2001: 510) define turn-taking as “A model to explain the orderly sequencing patterns found in many conversations whereby one speaker speaks at a time and speaker change recurs...”. Turn-taking is a very significant procedure in conversational analysis since it accounts for the proper way of communication. It mainly accounts for the social patterns which allow people to communicate successfully avoiding any sense of embarrassment. Generally, it is a social action which operates in accord with the social conventions of a particular society (local management system). Turn-taking is socially constructed and may cause problems for non-native speakers attempting to engage in a conversation (Richards and Richard, 1983:142).

Sometimes, speakers may use some expressions as terminal clues at the end of a turn. Terminal clues are short turns which have a grammatical form of tag-question and positioned as address terms of endearment (ibid: 268). English people use words such as "okay", "alright" and "right" to serve this function. Arabs may use the short expressions "وبعدين ؟", and "ثم ماذا ؟" (what else ?) as terminal clues.

## **3. Models of Turn Taking Construction**

According to Sacks et al. (1974: 702-703), there are two separate, but interrelated components: a turn constructional component and a turn allocation component. In any turn, there are turn constructional units (henceforth: TCU) which can be either words, phrases, clauses or sentences. In everyday conversation, there is only one person who speaks at a time and transition from one speaker into another occurs smoothly with few gaps and little overlap (ibid: 701).

Sacks et al. (1974: 722-23) propose a number of possible completions: grammatical completion, when there is a syntactically complete unit, and intonational completion, when there is an intonation contour which indicates the end of speech. Thirdly and most importantly, the TCU needs to be complete as an action (pragmatic completion) which accounts for things that need to be done in a conversation. For example, having asked a question requires an answer or to issue an invitation, etc.

Coates and Spence (2001: 511) recognize two models of language exchange one at a time and the collaborative model. The former refers to the state where a single speaker takes the floor with no interruption from other partners. The collaborative model takes place when the floor is potentially open to all participants. However, the application of these models differs from one culture to another. Arabs usually adopt one at a time model which implies respect and reverence to both interlocutors. Thus, people are not allowed to interrupt speech as this may bring threat to their positive face. However, the Glorious Quran relies on the collaborative model by involving three or more partners in one exchange.

#### **4. Factors Affecting Turn Taking**

Turn-taking is a socio-pragmatic phenomenon which has an important role in everyday communication. It is not a random process but a systematic one which encompasses patterns of successful interaction. Communication is not only uttering meaningful sentences but how to rule these sentences, how to participate in interaction and how to share the floor in a real context of situation. A speaker may not have the choice to enroll the turn because of some psychological and social factors.

#### 4.1. The Rank of Interlocutor

In sociolinguistics, the term rank designates the social status of the interlocutor. Mehrabian (1974: 89) comments on this point by saying there is mutual relation between the rank of the speaker and turn- taking. The high-rank person has more commitment in speech. Thus, he often interrupts the speech and creates long silences. (ibid: 90)

Just like the English People, Arabs have the same attitude of speaker- hearer relation. The following conversation holds between two partners: the Prophet Zakariya (the first pair part: 1<sup>st</sup> PP) and Allah Almighty (the second pair part: 2<sup>nd</sup> PP). The Glorious Quran has two important features of holding a conversation; a partner cannot start without an introductory statement (opening sentence). Secondly, the conversation has a closing sentence which initiates the next turn. Everyday conversations may not have the same techniques of sharing the floor. The Prophet Zakariya , in this exchange, pleads Allah for a boy to inherit him.

Opening Sentence

قَالَ تَعَالَى: ﴿ذَكَرْ رَحْمَتِ رَبِّكَ عَبْدَهُ، زَكَرِيَّا ۝٢﴾

Pre-expansion 1 (Turn 1)

إِذْ نَادَى رَبَّهُ، نِدَاءً خَفِيًّا ۝٣﴾

Pre-expansion 2 (Turn 1)

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَأَشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ۝٤﴾

1<sup>st</sup> PP (Turn 1)

وَإِنِّي خِفْتُ الْمَوْلَىٰ مِن وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِن لَّدُنكَ وَلِيًّا ۝٥﴾

Expansion 1

يَرْثِي وَيَرْثُ مِنْ آلِ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّ رَضِيًّا ۝٦﴾

2<sup>nd</sup> PP (Turn 1)

تَزَكَّرْنَا إِنَّا نُنشِرُكَ بِعُلَمِ أَسْمُهُمْ يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ۝٧﴾

Post-Expansion 1 (1<sup>st</sup> PP)

رَبِّ أَنِّي يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ۝٨﴾

Post-Expansion 2 ( 2<sup>nd</sup> PP )

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ﴿٩﴾

1<sup>st</sup> PP (Turn 2)

قَالَ رَبِّ اجْعَلْ لِي آيَةً ﴿٤﴾

2<sup>nd</sup> PP (Turn 2)

قَالَ إِنِّي أَتُكِّمُ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ﴿١٠﴾

Closing Sentence

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا ﴿١١﴾

( سورة مريم : الآيات 2-11 )

In (turn 1), Allah Almighty starts with an opening sentence narrating the story of Zakariya. The Prophet Zakariya manipulates all forms of politeness through opting for some pre-sequences of reverence. He observes the politeness strategies through private request to Allah. Ibn Katheer (1999: 187) comments on this point by saying that Allah loves pious hearts and listens to secret call. This idea is revealed when Zakariya says; "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, And I have never been unblest in my invocation to You, O my Lord! (Al-Hilali and Khan, Maryam: 4). He uses exaggerated sense of request as reflected in the two expansions of piety. Ibn Katheer (1999 : 189) shows that Allah (2<sup>nd</sup> PP) accepts his pleading through implicit statements.

In (turn 2), Zakariya (1<sup>st</sup> PP) adopts two post-expansions which show astonishment for having a child. He could not realize the situation because his wife was barren. For this reason, he asks Allah (2<sup>nd</sup> PP) to give him clear evidence. Allah replies that "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect." (Al-Hilali and Khan, Maryam: 10). Ibn Abbas says that his tongue was twisted from speech so he was able to praise Allah silently ( Ibn Katheer, 1999 : 191).

## 4.2. The Sex of Interlocutor

Giles et al (1979: 351) state that "it is evident that social categories of age, sex, ethnicity, social class, and situation can be clearly marked on the basis of speech". Arabs give male persons much dominance than females in holding the floor. There is some social and religious prejudice to forbid women from taking the floor in the presence of males. According to Sacks et al (1974: 709), this priority is systematically and culturally recognized and is involved under local monitoring of hearing and understanding. Generally, women are dispreferred to take the role in the presence of men as this degrades their modesty. Ibn Katheer (1999, vol. 6: 363) states that Muslim women should not talk freely with strangers as they do with their husbands because this may lead to obscene desire by others. This stems from the Glorious Quran when Allah Almighty says;

قَالَ تَعَالَى: ﴿يٰۤاَيُّهَا النِّسَاءُ الَّذِي لَسْتُنَّ كَاٰحِدٍ مِّنَ النِّسَاءِ ۚ اِنَّ اَتَّقِيْنَ ۙ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي

(الأحزاب : الايه 32)

قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٣﴾

"O wives of the Prophet! You are not like any other women. If you keep your duty (to Allah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery, etc.) should be moved with desire, but speak in an honourable manner."

(Al-Hilali and Khan, Al-Ahزاب: 32)

Thus, women are recommended to lower their voice and have an observing role if compared to the involving role of men. The following extract is an exchange between five partners: Maryam (1<sup>st</sup> PP), Gabriel (2<sup>nd</sup> PP), Jesus (3<sup>rd</sup> PP), the People (4<sup>th</sup> PP) and Allah Almighty (5<sup>th</sup> PP). As an ordinary procedure, the Glorious Quran starts with an introductory statement about the story of Maryam;

Opening Sentence

قَالَ تَعَالَى: وَأذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾

Pre –Expansion (Turn 1)

فَأَخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾

1<sup>st</sup> PP ( Maryam ) (Turn 1)

قَالَتْ إِنَّيَأَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتُ تَقِيًّا ﴿١٨﴾

2<sup>nd</sup> PP ( the Angel ) (Turn 1)

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿١٩﴾

1<sup>st</sup> PP (Turn 2)

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾

2<sup>nd</sup> PP (Turn 2)

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَى هَيْئٍ وَلِنَجْعَلُهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا ﴿٢١﴾

Pre-Expansion ( 1<sup>st</sup> PP)(Turn 3)

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ﴿٢٢﴾

Pre –Expansion (Turn 3)

فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ

1<sup>st</sup> PP (Turn 3)

قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا ﴿٢٣﴾

2<sup>nd</sup> PP ( the Angel ) or 3<sup>rd</sup> PP ( Jesus ) (Turn 3)

فَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾

Post –Expansion 1 ( 2<sup>nd</sup> PP or 3<sup>rd</sup> PP : Turn 3)

وَهَرَىٰ إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسَاقُ عَلَيْكَ رُطْبًا جَنِيًّا ﴿٢٥﴾

Post –Expansion 2 ( 2<sup>nd</sup> PP or 3<sup>rd</sup> PP : Turn 3)

فَكُلِي وَأَشْرَبِي وَفَرِي عَيْنًا فِيمَا تَرِينَ مِنْ الْبَشَرِ أَحَدًا

Post –Expansion 3 (2<sup>nd</sup> PP or 3<sup>rd</sup> PP : Turn 3)

فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿٢٦﴾

Pre –Expansion (Turn 4)( Non-Verbal Action)

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ

4<sup>th</sup> PP ( her people ) (Turn 4)

قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ﴿٢٧﴾

Post –Expansion ( 4<sup>th</sup> PP Turn 4)

يَتَأَخَذَتِ هُنَّ مَمَّا كَانَ أَبُوكِ أَمْرًا سَوْءًا وَمَا كَانَتْ أُمُّكِ بَغِيًّا ﴿٢٨﴾

1<sup>st</sup> PP (Turn 4) ( Non-Verbal Action by Signing )

فَأَشَارَتْ إِلَيْهِ

4<sup>th</sup> PP (Turn 4)

قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا

3<sup>rd</sup> PP ( Jesus ) (Turn 4)

قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا

Expansion 1 ( 3<sup>rd</sup> PP : Turn 4)

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ

Expansion 2 ( 3<sup>rd</sup> PP 1: Turn 4)

وَأَوْصَنِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

Expansion 3 ( 3<sup>rd</sup> PP : Turn 4)

وَبِرًّا بِوَالِدَيْهِ وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا

Expansion 4 ( 3<sup>rd</sup> PP : Turn 4)

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا

5<sup>th</sup> PP (Allah Almighty) (Turn 4)

ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ

Post –Expansion ( 5<sup>th</sup> PP : Turn 4 )

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحٰنَهُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

Post –Expansion ( 3<sup>rd</sup> PP : Turn 4 )

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هٰذَا صِرَاطٌ مُسْتَقِيمٌ

( سورة مريم : الآيات 16-36 )

Generally, the preceding exchange has five partners talking about the creation of Jesus (PBUH). According to Sacks et al. (1974:712), turn-taking "favours, by virtue of its design, smaller numbers of participants." In the Glorious Quran, the rule seems to be unworkable because the normal procedure involves more than two partners. All partners talk interchangeably without interruption.

In conversational analysis, there are three types of expansion (pre-expansion, expansion and post-expansion). Both speaker and hearer may resort to expansion in order to clarify the turn. For example, pre-expansions are designed to elaborate on base sequences and are treated as preludes to some other actions (Liddicoat,

2007: 136). Pre-sequences come in the form of generic pre-sequences or type-specific pre-sequences. Allah Almighty starts this exchange with a generic pre-sequence about the story of Maryam. The following extract (turn 3) has two interpretations because Maryam (1<sup>st</sup> PP) was unmarried and people accused her of adultery after Jesus' birth. For this reason, she says "Would that I had died before this, and had been forgotten and out of sight!" (Al-Hilali and Khan, Maryam : 23). The second interlocutor could be either the Gabriel (2<sup>nd</sup> PP) or Jesus (3<sup>rd</sup> PP) who replied to her by saying:

فَنَادَتْهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾

Then (the babe Iesa (Jesus) or Jibrael (Gabriel)) cried unto her from below her, saying: "Grieve not! Your Lord has provided a water stream under you;

(Al-Hilali and Khan, Maryam : 24 )

The statement ' فنادها من تحتها ' (cried unto her from below her) could be either an adverbial expression referring to Gabriel or a nominal sentence indicating Jesus. Both interpretations are accepted in terms of linguistic and religious texts. Ibn Katheer (1999, Vol. 5:198) comments on this Aya' by saying that ' من تحتها ' (from underneath) refers either to Jesus or Gabriel.

In (turn 4), there are four partners (Allah Almighty , Maryam , the People , and Jesus) who emphasize the idea of worshiping Allah. Maryam (1<sup>st</sup> PP) uses signs instead of speech according to the order of Allah (5<sup>th</sup> PP) because Jesus will defend her against disbelievers in a marvelous and miraculous way. Generally, both linguistic and extra-linguistic factors are important in turn-taking and a speaker may express his intention through non-linguistic acts as facial expressions, intonation patterns and gestures. Mehrabian (1974: 88) states that “non-verbal behavior is ...used to communicate feelings, likings and preferences and it customarily reinforces...the feelings that are communicated verbally”.

Though (turn 4) has five interlocutors, the transition relevance point has no interruption because all speakers share exchange without interruption. The preceding text reflects a female exchange because Maryam does not share speech continuously. She uses only four turns if compared to her son ' Jesus ' who uses nine turns and expansions. This emphasizes the idea of male dominance in Islam. Also, Maryam retains to sign language in her speech by asking her people (4<sup>th</sup> PP) to talk with the early born child. Jesus (3<sup>rd</sup> PP) starts his speech by saying "Verily! I am a slave of Allah...." (Al-Hilali and Khan , Maryam: 30). In return, Allah Almighty (5<sup>th</sup> PP) ends this exchange ascertaining the idea of creation of Jesus.

### **4.3. The Age of Interlocutor**

There is mutual correspondence between the age of the person and turn-taking because elder people have more freedom to take the floor. Arab elderly people have the legibility to break down the rules of turn-taking. Moreover, they can interfere in a conversation without any prerequisite permission. They also run the floor through altering turns in a conversation. Moreover, they are allowed to manipulate their roles by adding, changing, starting or closing their turns. This is highly emphasized in the Glorious Quran and prophetic traditions as part of politeness strategy.

In non-verbal communication, Arabs usually resort to eye-avoidance as part of social respect to mature people. It is more frequent among people of approximately the same age to maintain eye-contact. However, it is not acceptable when dealing with elders or young women, in which case polite deference is required ( Nydell , 2006 : 99). In the West, the point is different because there is a common tradition to observe speakers during speech. Indirect observation of a speaker may be interpreted as disrespect. The following exchange has two partners; the Prophet Ibrahim (1<sup>st</sup> PP) and his father (2<sup>nd</sup> PP). In this context of situation, the Prophet Ibrahim requests his father to accept faith in Allah Almighty;

Opening sentence قَالَ تَعَالَى: اَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ﴿٤١﴾ وَادْكُرْ فِي الْكِتٰبِ اِبْرٰهِيْمَ اِنَّهٗ كَانَ صٰدِقًا نَّبِيًّا ﴿٤١﴾

1st PP ( Turn 1 ) اِذْ قَالَ لِاٰبِيهِ يٰٓاَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٢﴾

Expansion 1 (Turn 1 ) يٰٓاَبَتِ اِنِّيْ قَدْ جِئْتُ مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِيْ اَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾

Expansion 2 ( Turn 1 ) يٰٓاَبَتِ لَا تَعْبُدِ الشَّيْطٰنَ اِنَّ الشَّيْطٰنَ كَانَ لِلرَّحْمٰنِ عَصِيًّا ﴿٤٤﴾

Expansion 3 (Turn 1 ) اِنِّيْۤ اَخَافُ اَنْ يَمْسَكَ عَذَابٌ مِّنَ الرَّحْمٰنِ فَتَكُوْنَ لِلشَّيْطٰنِ وٰلِيًّا ﴿٤٥﴾

2<sup>nd</sup> PP ( Turn 1 ) قَالَ اَرَاغِبُ اَنْتَ عَنِ الْهٰٓهِنِ يٰٓاِبْرٰهِيْمُ لِمَ تَنْتَهٰى لِاَرْحٰمِنَا وَاَهْمَجْرِنِيْ مِلًّا ﴿٤٦﴾

Post-Expansion 1 (Turn 1 ) قَالَ سَلٰمٌ عَلَيْكَ سَاَسْتَغْفِرُ لَكَ رَبِّيْ اِنَّهٗ كَانَ بِيْ حَفِيًّا ﴿٤٧﴾

Post-Expansion 2 (Turn 1 ) وَاعْتَرٰلَكُمْ وَمَا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ وَاَدْعُوْا رَبِّيْ عَسٰى اَلَّا اَكُوْنَ بِدَعَاۤءِ رَبِّيْ شَقِيًّا ﴿٤٨﴾

( سورة مريم : الآيات 41-48 )

This exchange has a basic sequence (turn1) and other three expansions made by Ibrahim. He reminds his father of rewarding and punishment of Allah. These expansions occupy a common position after the first pair part and supply an underlying structure to the coherence of a text. A sequence operates either retrospectively on the first pair part or prospectively on the second pair part (Schegloff, 2007: 114).

The preceding turn expresses the typical son-father relation. Ibrahim was completely polite in his speech by using well-chosen lexical and grammatical structures. He said, "O my father! Verily! I fear lest a torment from the Most Beneficent (Allah) overtake you, so that you become a companion of Shaitan (Satan) (in the Hell-fire)" (Al-Hilali and Khan, Maryam: 45). However, his father was arrogant and disobedient to Allah's teachings because he wanted to punish

Ibrahim "If you stop not (this), I will indeed stone you. So get away from me safely before I punish you" (ibid; 46). Though, this speech is a threat to Ibrahim (1<sup>st</sup> PP) , it corresponds to the principles of father's respect. Allah Almighty orders sons to highly respect their parents even when sons are mistreated. Moreover, they should use the utmost respectable expressions when talking to their parents as mentioned in the following Aya' ;

قَالَ تَعَالَى: وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِذَا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ

كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٍ وَلَا نَهْرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

(سورة الإسراء : الآية 23)

And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.

( Al-Hilali and Khan , Al-Isra : 23 )

Ibrahim replies to his father's warning with two respectable post-expansions by saying, " Peace be upon you and I will ask Allah's forgiveness to you being my father." This exchange expresses the real son-father relation which presumably is based on respect. Ibn Katheer (1999, Vol. 5 : 209) states that the statement (peace be upon you) means that " I have no hatred against you for the sake of the mercy of paternity."

## Conclusions

The present study is a pragma-discoursal analysis of turn-taking in the Glorious Qur'an with reference to Maryam Sura. It has come out with crucial understanding about the language of Glorious Quran;

1. The Glorious Quran resorts to some techniques of eloquence in taking the floor and exchanging turns between speakers. This concerns the involvement of two or more partners in a conversation. However, an ordinary conversation may not exceed two partners.

3. It adopts non-verbal communication to express the intention of the speaker when Maryam signs to Jesus meaning "You can talk to him." Though, this technique is adopted only in spoken language, the Glorious Quran has manipulated this idea appropriately.

4. It highly respects the norms of politeness especially in terms of son-father relation. This idea is observed by Ibrahim (PBUH) in talking with his father very politely.

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الكلمات المفتاحيه: المزدوجات المتجاوره ، تحليل الخطاب ، ستراتيجيات تبادل الحوار

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