***Al-Taqāwul (The Inter-Speaking) between Noah and his people in The Qur’an***

In my work I am focusing now, on the events that brought together Noah and his people in the Qur’an, in relation to “***Al-Taqāwul***”**[[1]](#footnote-1)**between them. The origin of “***Al-Taqāwul****”* is the Arabic linguistic root (QWL) which refers to movement. The first root meaning of (Q W L*)* is: speaking *«which refers to the speed and movement. That is to say, that the mouth and the tongue are implementing a rapid movement in the use of speaking* » according to Ibn Jinni. From that point of view, we can notice the dynamic aspect within the act "*to speak*". Also according to Sibawayh, the meaning of the speech does not apply to the word itself but the whole statement. We refer here to the theme (as a topic of verbal exchange) and the rheme (as comments on the theme). The rheme must be related to the theme and follows and complements it. The exchange of the subject’s words (the theme) requires the appearance of the rheme, which responds to the statements posed (That serves to specify how and why elaborate the theme). For instance we see in the verbal exchange between Noah and his people a common theme (Allah) but different rhemes between two parties (*Monotheism* vs *Polytheism*). Furthermore, in our corpus of texts related to Noah in the Qur’an we isolate the passages that refer to the act of Inter-Speaking. Therefore, the concept of "***Al-Taqāwul***" appears here (that is the exchange of speaking) when the activity of speaking is carried out by Noah and his people -an exchange between two parties, who are antagonists. The speech of Noah to his people requires from them -an answer- to the demand that they worship Allah alone. In response, the speech of the people to Noah expresses their resistance to him (since they come back to their Gods).

التقاول بين نوح وقومه في القرآن

**يتمحور بحثنا الآن حول الأحداث التي جمعت نوح وقومه في القرآن. من هنا أشرنا إلى مفهوم التقاول الذي نحتناه انطلاقا من النص القرآني، حيث الإحالة إلى نشاط القول الذي تحقّق من نوح تجاه قومه ومن هذا الطرف تجاه ذاك. من جهة أخرى مفهوم التقاول هو على وزن تفاعل، أي تأثِير وتَأَثُّر من خلال قول متبادل بين طرفين أو خصمين. أما دلالة الجذر اللغوي (ق و ل) فتحيل إلى الخفوف والحركة. وقد سمّي ما يَتَلَفَّظ به الإنسان قولا لأن الفم واللسان يخِفَّان له (أنظر: ابن جنّي "الخصائص" ج 1، ص.ص. 5-19). من هنا نلتمس البعد الحركي والنَّشِط والدينامي لفعل القول. فأصل القول هو كل لفظ مَذِل به اللسان (أي قلق به) (أنظر: ابن جنّي؛ ص.ص. 5-19). كما أن دلالة القول لا تطلق على اللفظ المفرد بل على الجملة (أنظر سيبويه في ابن منظور، ج11، ص.572). نحيل هنا إلى المخبر عنه وإلى المخبر به باعتباره تابع ومرتبط ومُكَمِّل لذاك. فظهور موضوع التبادل الكلامي [المخبر عنه] يستدعي بروز المخبر به، مجيبا عن الموضوع المطروح، أي كيف ولماذا يكون المخبر عنه. ففي متننا هناك إحالة إلى نشاط أو فعل القول لهذا نتكلّم عن التَقَاوُل، على اعتبار أن نشاط القول قد تحقق من نوح ومن قومه فأشرنا إلى مفهوم التقاول.** إن هذا النشاط التفاعلي، ذو الصياغة اللفظية، يمثّل الرهان المركزي الذي جمع بين نوح وقومه (وملئهم) في القرآن. **إن قول نوح لقومه [إضافة إلى الخصائص المذكورة] يتطلّب فعل استجابتهم لله وحده؛ أما قول قومه له فيحيل إلى الاستجابة لآلهتهم.**

1. As a translation of this concept, I chose INTER-SPEAKING: I translate it from French language where I found an interesting meaning: In French INTERPARLER: “interparler quelque chose à quelqu'un "Objecter quelque chose à quelqu'un" (See : DMF : *Dictionnaire du Moyen Français*, version 2010. ATILF - CNRS & Université de Lorraine. Site internet : <http://www.atilf.fr/dmf>). In English this becomes: Interspeak something to someone "To object something to someone". This is the main purpose when Noah started to speak to his people. Having said that, I transformed the word a little because I put INTER-SPEAKING; firstly it’s an activity, where we find two common points (partial common belief and common language) but the source and the purpose of speaking, among interlocutors, are different. In this context I put a hyphen between INTER and SPEAKING: because INTER means between and/or among people: here we are in front of a mutual influence (Noah & his people, etc.). SPEAKING means this interaction is through language. Finally the symbol (-) hyphen means there is a difference between what is common and the speech act, because we are in front of a gap. It is from there that we understand the meaning of the implementation of speech among interlocutors: speech quoted goes beyond what is common (it focuses mainly on the issue of difference and ends by this same issue). [↑](#footnote-ref-1)