

## **Silence in Arabic Cross-Cultural Interaction**

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### **Abstract**

This study investigates silence as a nonverbal manner of communication cross-culturally in Arabic to expose if it is as powerful as the verbal communication. It concentrates on the distinct types, forms and functions of silence in different contexts and the way it is perceived by the communicators. The study concluded that silence has a great value cross-culturally in Arabic, and is as effective as speech in transmitting messages and serving the goal of the interaction. Speech and silence are closely related and exist almost in every interaction. Each way has an important function and that they come to have greater effect when used together. Silence has many exceptional functions aside from accepting a matter or refusing it such as preserving other's dignity and making them avoid behaving impolitely. Silence acts as a face-saving such as dumb founded and as a face-threatening technique such as cunning.

### **Key words**

Arabic interaction, cross-cultural, silence

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## INTRODUCTION

This research is devoted to exploring what silence means in the Arabic culture and whether it differs from that of other cultures. The basic definition by different linguists, thinkers and socialists are laid out and the importance of silence in the Islamic culture is also touched upon. It also aims at assigning the functions of each type of silence in the analyzed interviews and showing the most frequently used type and the culture of its users.

Jabir (2001) suggests that nonverbal communication might not be avoided and escaped from because when someone stops talking, communication does not stop. Our social relationships do not depend on verbal communication alone but rather on what expressions we notice on people's faces and the different hand and head gestures. Another opinion proposed by Mousa (2012) that nonverbal communication has many uses in politics, education, economy, business, drama, art, medicine, tourism and space. Nonverbal is used as a way of communication among dumb and deaf people, being an effective way of communication with one's self and strangers, maintaining friendship and marriage. Nonverbal communication includes all the communicative messages even those which intervene with the verbal language. These nonverbal communication messages are represented by eye-contact, facial expressions, body movement and posture of the body, smell, touch, taste, distance, appearance, sound, time and even in the arrangement of the natural and artificial environment.

All these ways of communication are used together when people communicate. The verbal communication is commonly used to convey content information while the non-verbal communication is commonly used to convey inner feelings such as hatred, love, confidence, care, surprise, and so on. That silence is one of the most important ways of nonverbal communication.

## LITERATURE REVIEW

### 1. Silence in the Arabic culture

In Arabic dictionaries, silence has more than a dozen of meanings, some relate silence to language as the absence of speech (Bin Faris, 1979). Others relate it to metals such as silent is money, silver and gold (Ma'luf, 1997), or even to shields, which have not been used for a long time, when they are not scratched or rusted and do not have a sound when poured in their ingot, they are silent shields (Ridha & Miftin, 2015).

Linguistically speaking, many verbal bases represent silence in Arabic. First of all is the verbal triadic base (ص م ت) [samata]. It denotes ending or closing speech (Bin Faris, 1979), while the verbal root (tasmutu) ت ص م ت is the act of someone who resorts to silence (Ibn Mandhur, 2003). In the Dictionary (2016), silence has been referred to by the verbal roots: 'hamada' همد and 'mawt' موت.

Jabir (2001) proclaims that silence as a verb is represented by the verbal roots 'bakama' بكم , 'bakima' بكم , 'takattama' تكتتم , 'kharasa' خرس , 'sakata' سكت , 'kadhama' كظم , 'wajama' وجم , and 'wajima' وجم . While silence as a noun is represented by 'ighdaaq' إغداق , 'itrak' إتراك , 'sukut' سكوت , 'sukun' سکون and 'wujum' وجوم.

In general, 'samt' صمت refers to 'no talk' and it differs in its usage and meanings from the other nouns used to refer to it in the sense 'ighdaaq', it is the body language of a certain body organ specifically, as mentioned by Al-Sihah, is the 'eye'. It refers to turning a blind eye. Actually, it refers to silence that is accompanied by the movement of the eye. 'Itrak' refers to silence with lowering one's head; it is a non-verbal behaviour rather than a verbal one. 'Wujum' refers to 'keeping silent with grief' that occurs when there is a 'with- holding speech' expressed by some sad and annoyed face expressions. What is shared by all these terms with silence is the 'absence of talk'.

Although silence has a negative reflection which is 'absence', it has its positive impact, meaning and effect. Silence is not 'Ay', (inability to talk due to a sickness condition), 'hubsa' (aphasia) or 'kharas' (dumbness). These are the negative names of silence, while the positive name of silence is known as 'samtunnatikun' that has a communicative function carrying nonverbal messages whose power exceeds that of talk. Silence is an art that is not easy to be mastered except by eloquent and wise people (Jabir, 2001). This is confirmed by Anas Bin Malik and others cited in Abu Al-Ma'ti (2016) who reported many utterances of the prophet Mohammed (PBUH) as will be shown later on.

## 2. Silence in the Islamic culture

Muslims in the Arab world tend to take rules that guide them in life from the speech of Allah 'the Holly Quran', Prophet Mohammed (Peace Be Upon Him and his companions). Therefore, silence is mainly dealt with within this scope. Silence in the Islamic philosophy is the lack of speech and isolation which is preferable in most situations. Prophet Mohammed (PBUH) stated that:

الحكمة عشرة أجزاء: فتسعة منها في الصمت، والعاشرة عزلة الناس

“Wisdom consists of ten parts; nine are in silence and one in isolating people”.

Reported in another hadith, Prophet Mohammed (PBUH) uttered:

من كان يؤمن بالله واليوم الآخر فليقل خيرا أو ليصمت

“If you believe in God and the hereafter, speak the righteous or remain silent”.

(<https://www.alukah.net/sharia/0/82789/#ixzz69f4tUKFE>)

Imam Al Shafiee cited in Tajil-Deen (2007) explained that even when we say the righteousness, we should think about it before uttering it since some righteousness may arouse negative ideas and therefore should be stopped. Silence in the Islamic culture is a way of contemplation and a path to know Allah and thank Him. Since knowing Allah lies in contemplation and deep thinking of His creation and both basically rely on keeping silent. Imam Ali (PBUH) confirmed this by saying:

فإذا صمت المكلف عن الخلق تمكن من النظر... وبه تمكن من المعرفة

“If the person in charge is silent about creation, he will be able to see...and via this silence, he will be able to know”.

(<https://www.alukah.net/sharia/0/82789/#ixzz69f4tUKFE>)

Keeping silent helps humans to concentrate, indulge them in a long type of thinking which lead them to explore the world and realize the Glory of the Creator of this universe. Without the existence of silence, humans will live in chaos, sounds, and mess that affect our thinking and realization (Ridha & Miftin, 2015).

Silence in the Holly Qura'n has been represented by three basic verbal roots: (س ك ت), (ن ص ت), and (ص م ت). It is also represented by the lexical words 'hilm' or 'judiciousness'. Silence in the Arabic Islamic culture is a virtue in the believer and an important ethical value in Islam. In this culture, silence has an element of abstention. It was reported in a hadith:

عَنْ سِمَاكِ قَالَ: قُلْتُ لِجَابِرِ بْنِ سَمُرَةَ: أَكُنْتُ تُجَالِسُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: نَعَمْ، وَكَانَ طَوِيلَ الصَّمْتِ، قَلِيلَ الضَّحِكِ، وَكَانَ أَصْحَابُهُ يَذْكُرُونَ عِنْدَهُ الشَّعْرَ، وَأَشْيَاءَ مِنْ أُمُورِهِمْ، فَيَضْحَكُونَ، وَرَبَّمَا تَبَسَّمَ.

(<https://www.alukah.net/sharia/0/82789/#ixzz69f4tUKFE>)

Silence is also related to passivity and stillness and at the same time it has a cognitive element related to listening to others and learning from them. In Islam, the silent person is praised as the tradition says: He who shows compassion is forgiven and he who keeps silent (yasmut) will be safe and sound'. Although in other respects such as in commanding right and forbidding wrong, silence is a bad trait and the silent person is described as a dumb devil for not telling the truth known as the mute devil 'Shaytanunakhrasun' (Zilio-Grandi, 2016).

### 3. Silence as a face-saving strategy in the Arabic culture

Mohammed Al-Sukkari as cited in Ibn Abi al-Duniya (1990) pointed out that silence guarantees two things to the human, namely the integrity of his religion and the comprehension of what has been said by others. This aphorism echoes the meaning of silence as listening. Holding one's tongue and keeping silent whenever needed builds favourable relations with others and is pleasing to our Creator 'Allah'. In Islam, this has been emphasized especially among Muslims. It is not only keeping silence but also controlling one's tongue is very important, safeguarding and protection. Prophet Mohammed (PBUH) said that the believer is the one whom people trust and the Muslim is the one who keeps his tongue and hand away from other Muslims.

Silence is compared to a precious diamond when Ibn Abi al-Duniya (1990) gave Solmon this attribute by saying "if speech is of silver, silence is of gold". Here, silence is referred to as 'samt', on other occasions it is referred to as 'sukut' by Al-Jahidh. Imam Ali-Ibn Abi Talib (PBUH) said:

اللسان قوام البدن، فإذا استقام اللسان استقامت الجوارح وإذا اضطرب اللسان لم تقم له  
جارحة

“Tongue heads the body and if it keeps the right path, the parts of the body too will follow the right path, but if the tongue bolts off, no other parts of the body can rein it”. (Ibn Abi al-Duniya, 1990).

This confirms that one must pay too much attention to what he says even more than to where he places his feet in order to be away from the possible danger. Keeping silent is one way of avoiding sins when speaking as always been confirmed as a lesson by Anas Ibn Malik cited in (Abu Al-Ma'ti, 2016) who teaches people to keep silent whenever possible by saying:

رَحِمَ اللَّهُ امْرَأًا تَكَلَّمَتْ فَغَنِمَ ، أَوْ سَكَتَتْ فَسَلِمَ

“Mercy of Allah be upon who speaks and wins or keeps silent and becomes safe”. (The translation is mine). This point is confirmed by a conversation between Al-Hasanul-Basri and Abu Bahrul-Ahnaf:

الحسن البصري: ما لك لا تتكلم يا أبا بحر؟

قال: أخشى الله ان كذبت ، و أخشاكم ان صدقت

Al-Hasanul-Basri: Why are you silent Abu Bahr?

Abu Baharul-Ahnaf: If I speak falsely I fear God and if I tell the truth I fear you.

(Ibn Abi al-Duniya, 1990).

According to Ibn Abul-Ward cited in Ibn Wahab (1995), silence could be paired with intelligence and wisdom. He states that wisdom consists of ten parts, nine of which lie in silence and the last part lies in one's seclusion from others. Once, a man asked the prophet Solomon to recommend him what to do. Solomon answered: Don't speak. The man said and how a man could be patient not to speak. He answered if you are unable to resist silence then say something good or keep dumb (Ibn Abi al-Duniya, 1990).

## RESEARCH METHOD

The present study adopts two models. The first is the model of Nakane (2007) concerning the forms of silence consisting of intra-turn pauses, inter-turn pauses, turn silences, temporary silence of an individual, total withdrawal of an individual, group silence, and discourse silence. The second one is the model of Saville-Troike (1985) concerning types and functions of silence, consisting of wise or virtuous, modest, cunning or calculating, eloquent, dumbfounded, culpable, strong, weak, ceremonial, satisfied, idle, and dead.

After reviewing these models and for the purpose of achieving the most reliable findings in the analysis process, the study conducts an amalgamation of the above mentioned models with a modification by the researcher via adding two types of silence. Firstly, the initiative silence which occurs at the beginning of the interview after welcoming the guest, allowing him to be ready for the coming questions and allowing the audience to express their love through the applause. Secondly, the closure silence which announces the end of the interview and the whole interaction. The amalgamation

of the two models consists of identifying the form of silence and its type and duration at the same time, e.g., inter-turn gap and intra-turn pause.

The study confines itself to the analysis of silence in Arabic by analysing 15 video-recorded conversations in TV interviews following the adopted models of Saville-Troike (1985) and Nakane (2007). Each interview was analysed according to the duration it takes into: a pause, a gap, inter-turn, intra-turn, temporary or total withdrawal from the interaction. After this step, the researchers distinguished what type each silence has and its function in the interaction.

The data of this study drew on 15 Arabic TV interviews of talk-shows and TV programs broadcasted on the Arabic TV channels MBC1, CBC, Bein Drama, TLC and Al-Sharqiyah. These interviews presented political, social, ethical, and artistic issues. Male and female interlocutors were the interviewers and the interviewees who represented different ages, education and social ranks, represented some cultures of the Arabic language, namely Iraqis, United Arab Emirates, Lebanese, Saudi Arabians, Egyptians, and Jordanians.

Video-recorded interviews vary in their length ranging from 3 minutes up to 30 minutes each, forming the total duration of 135,38 minutes (8122 seconds). Each interview is downloaded from the internet channel 'YouTube', including the time of each interview and each turn.

Silence occurring in the interactions between the active interlocutors; speaker and hearer, in addition to group silence are examined. In some interviews when silence involves more than two participants, the time of silence of the active participants, i.e. the interlocutors that are involved in the interaction is calculated, ignoring those who are inactive. Since silence depends on the context of situation in its interpretation; therefore, this phenomenon is tackled from a pragmatic perspective and specifically in relation to the turn-taking system of conversation (normal breathing pauses are not analysed), concentrating on the different forms of silence including pauses, gaps and lapses (the duration of each form is measured) and showing the function of each type according to its occurrence in the interaction.

Silence was analysed in terms of its duration, type, and function depending on the amalgamation of the two adopted and modified models. Time of each silence was measured by using Praat Software in order to be accurate in indicating the time that silence took which enables the researchers to decide which form of silence is whether a pause, a gap or a lapse. These procedures were applied to both English and Arabic.

For more reliability and precision, qualitative and quantitative methods were used in the analyses of data. Calculations were conducted after completing the analyses concerning the occurrence of each type and form of silence by measuring the duration of each type of silence, frequency of occurrences, and the percentages of the total occurrence of silence. The results were also indicated in a form of tables and diagrams, showing the most frequent used types of silence in language and culture, in order to show the percentages of differences of silence cross-culturally.

## **FINDINGS AND DISCUSSION**

After conducting the analysis of the collected data, the researchers concluded that silence fulfils an immense amount of time in communication as speech due to its significance. The results show that keeping silent does not indicate that the person is a passive member in the interaction, but is an active and affective participant as the speaker. In most of the contexts of situation, silence is used effectively by the interlocutor as face-saving and face-threatening strategies.

Such as in overcoming unwanted matter in the discussion, avoid an issue, feel unaccustomed with or there is something vague. In such manners, silence is used as a face-saving strategy that helps the interlocutor to get out of the situation without giving the ideathat s/he is ineffective participant. In other situations, speakers use silence as face-threatening act to attack others, trick them or make them feel discomfort by making them respond unwillingly to this silence.

Through analyzing the data, it seems that interlocutors within one culture agree on a specific time of silence whether a pause, a gap or a lapse. What is acceptable or what is unacceptable. When any interlocutor takes more than the agreed upon time of silence, there is a lack of communication. Silence of 2-3 seconds is permitted within turns that enables the interlocutor to remember something while speaking, otherwise it indicates that there is nothing to say and there is a withdrawal.

Silence occurs according to a certain system and set of rules and the norms of the culture, but there are certain factors such as gender, the age of the interlocutor, his personality education experience and style of communication that affect silence. For instance when an old interlocutor pauses for a pretty long time especially at the beginning of their turns. This initiative pause allows the speaker to prepare himself for the coming questions, think in a better way and arrange his ideas so that he will not say what he is not convinced with.

Intra-turn pauses are more frequently found than inter-turn gaps in the interaction, (415) times while inter-turn gaps recorded 334. This indicates that the Arabic speakers tend to make use of silence while keeping on their turns; therefore temporary silence occurs more than total withdrawal.

The results showed that Jordanian interlocutors are at the top of interlocutors of other cultures who tend to keep silent, then the Iraqi, the Lebanese, the Saudi Arabian, the Egyptian and lastly the United Arab Emirates interlocutors. In spite of these results, there are individual differences among the same culture in the use of silence according to the subject discussed, being an interviewer or an interviewee, age, personality, education and social rank. These percentages are shown in the following table.

**Table 1. Statistics of Occurrence of Silence in Arabic Interviews**

Serial Number of interview	Duration of the interview /Second	Interlocutor	Gender	Culture	Form of Silence	Type of Silence	Frequency	Duration of Silence / Second	Total Silence Duration of each interlocutor	Percentage							
<b>4.5.1</b>	222	Interviewer	female	Egyptian	Intra-turn	Dumbfounded	1	2	66	29.7%							
					Inter-turn	Cunning and Wise	6	64			75	33.7%					
		interviewee	male	Egyptian	Inter-turn	Cunning and Wise	4	29	256	64%							
					Intra-turn	Dumbfounded	1	4									
					Intra-turn	Cunning	1	2									
					Intra-turn	Eloquent	2	9									
					Intra-turn	Eloquent and Dead	2	7									
					Intra-turn	Dumbfounded and Eloquent	1	7									
					Intra-turn	Modest and Weak	3	17									
					Intra-turn	Group	Satisfied and Cunning	1			76						
<b>4.5.2</b>	400	Interviewer	female	Egyptian	Intra-turn	Modest and Eloquent	1	15	256	64%							
					Intra-turn	Eloquent and Wise	1	6									
					Inter-turn	Cunning and Wise	1	38									
					Intra-turn	Modest and Strong	1	3									
					Intra-turn	Dumbfounded	2	7									
					Intra-turn	Modest	4	56									
					Inter-turn	Cunning	1	4									
					Intra-turn	Cunning	2	51									
					Interviewee	male	Lebanese	Inter-turn			Modest	1	6	66	16.5%		
		Inter-turn	Cunning	1				27									
		Intra-turn	Modest and Eloquent	1				3									
		Intra-turn	Wise and Dumbfounded	3				6									
		Intra-turn	Wise	2				10									
		Intra-turn	Modest	1				8									
		Intra-turn	Weak and Culpable	1				6									
		<b>4.5.3</b>	605	Interviewer				male	Saudi Arabian	Inter-turn	Cunning and Eloquent	4	125			133	21.9%
										Intra-turn	Dumbfounded	1	3				
					Intra-turn	Cunning	1			5							
Interviewee	female			Lebanese	Intra-turn	Modest	5	10	147	24.2%							
					Intra-turn	Dumbfounded	3	6									
					Inter-turn	Cunning	5	22									
<b>4.5.4</b>	323	Interviewer	male	Saudi Arabian	Intra-turn	Eloquent	2	5	295	91.3%							
					Intra-turn	Cunning	3	79									
					Inter-turn	Satisfied and Eloquent	1	25									
		Interviewee	female	Lebanese	Intra-turn	Cunning	7	290	295	91.3%							
					Intra-turn	Dumbfounded	1	2									
					Intra-turn	Cunning	1	3									
Interviewee	female	Lebanese	Intra-turn	Modest	1	7	58	17.9%									
			Intra-turn	Dumbfounded	3	7											
			Intra-turn	Cunning	3	7											



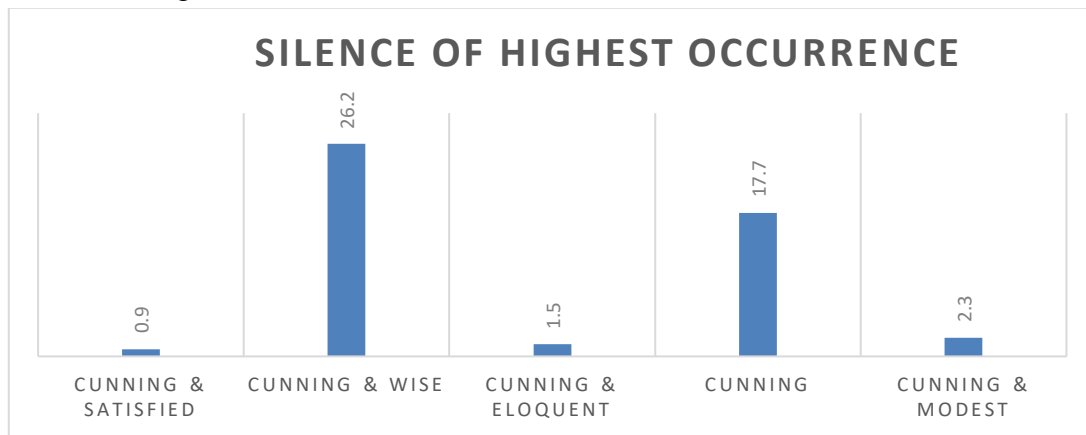
					Intra-turn	Eloquent	1	3		
					Inter-turn	Modest	2	4		
					Intra-turn	Wise	1	3		
					Intra-turn	Cunning and Eloquent	1	2		
					Intra-turn	Dumbfounded and Eloquent	2	25		
4.5.5	637	Interviewer	female	Jordanian	Inter-turn	Wise and Modest	1	2	477	74.8%
					Intra-turn	Weak and Modest	2	69		
					Intra-turn	Dumbfounded	4	24		
					Inter-turn	Cunning	2	292		
					Intra-turn	Weak	1	90		
		Interviewee	female	Jordanian	Inter-turn	Cunning and Modest	1	12	123	19.3%
					Intra-turn	Dumbfounded	6	12		
					Inter-turn	Wise and cunning	2	43		
					Intra-turn	Cunning	1	2		
					Intra-turn	Modest	1	2		
					Intra-turn	dumbfounded and Eloquent	3	7		
					Inter-turn	Cunning	2	18		
					Intra-turn	Cunning and Eloquent	1	27		
4.5.6	405	Interviewer	female	Iraqi	Intra-turn	Dumbfounded	1	2	136	33.5%
					Intra-turn	Modest	2	5		
					Inter-turn	Cunning and Eloquent	8	127		
					Intra-turn	Dumbstruck	1	2		
		Interviewee	female	Saudi Arabian	Intra-turn	Dumbfounded	3	6	40	9.8%
					Intra-turn	Modest and weak	5	23		
					Intra-turn	Cunning	2	5		
					Intra-turn	Cunning and Eloquent	3	6		
4.5.7	705	Interviewer	female	Iraqi	Inter-turn	Cunning and Wise	1	34	376	53.3%
					Intra-turn	Dumbfounded	6	12		
					Inter-turn	Cunning	5	153		
					Intra-turn	Cunning	1	35		
					Intra-turn	Dumbfounded and Weak	1	7		
					Inter-turn	Cunning and Modest	4	136		
					Interviewee	male	Iraqi	Inter-turn		
		Intra-turn	Dumbfounded	7				14		
		Inter-turn	Cunning	2				11		
		Intra-turn	Eloquent	1				3		
		Intra-turn	Weak and Culpable	5				44		
		Intra-turn	Cunning	1				2		
		Intra-turn	Dumbfounded	1				2		
4.5.8	899	Interviewer	male	Iraqi	Inter-turn	Cunning and Wise	34	431	437	48.6%
					Intra-turn	Cunning	2	4		
					Intra-turn	Dumbfounded	1	2		
		Interviewee	male	Iraqi	Intra-turn	Cunning	5	55	157	17.4%
					Intra-turn	Dumbfounded	7	16		
					Intra-turn	Eloquent	5	12		
					Intra-turn	Cunning and	12	37		

						Modest									
					Intra-turn	Weak and Modest	1	33							
					Intra-turn	Dumbfounded and Eloquent	2	4							
					Intra-turn	Eloquent and satisfied	1	2							
					Intra-turn	Wise and Modest	20	98							
					Intra-turn	Modest and Culpable	3	6							
4.5.9	416	Interviewer	male	Lebanese	Inter-turn	Cunning and Wise	19	145	175	42%					
					Intra-turn	Modest	5	19							
					Intra-turn	Cunning	4	8							
					Intra-turn	Eloquent	1	3							
		Interviewee	female	United Arab Emirates	Intra-turn	Dumbfounded	5	11	137	32.9%					
					Intra-turn	Dumbstruck	2	4							
					Intra-turn	Cunning	4	8							
					Intra-turn	Satisfied and Eloquent	1	2							
					Inter-turn	Cunning and Modest	11	62							
					Intra-turn	Cunning and Eloquent	1	2							
					Intra-turn	Dumbstruck and Eloquent	1	2							
					Intra-turn	Weak and cunning	11	46							
4.5.10	300	Interviewer	female	Jordanian	Intra-turn	Wise and Modest	1	67	154	51.3%					
					Inter-turn	Cunning	3	87							
		Interviewee	female	Lebanese	Intra-turn	Wise and cunning	3	54	82	27.3%					
					Intra-turn	Dumbfounded	9	24							
					Intra-turn	Cunning	1	2							
					Intra-turn	Dumbfounded and Eloquent	1	2							
4.5.11	306	Interviewer 1	female	Jordanian	Inter-turn	Cunning	1	260	206	67.3%					
					Inter-turn	Cunning	9	166							
		Interviewer 2	male	Jordanian	Inter-turn	Wise and Modest	2	5	177	57.8%					
					Intra-turn	Dumbfounded	2	4							
					Inter-turn	Dumbstruck	1	3							
		Interviewee	male	Jordanian	Intra-turn	Dumbfounded	17	4	104	33.9%					
					Inter-turn	Cunning and Modest	5	98							
					Intra-turn	Cunning	1	2							
					Group	Modest and strong	2	10							
		4.5.12	321	Interviewer	male	Lebanese	Intra-turn	Cunning	7	17	220	68.5%			
Intra-turn	Dumbfounded and Eloquent						1	2							
Intra-turn	Dumbfounded						1	2							
Intra-turn	Dumbstruck and cunning						1	2							
Inter-turn	Cunning and Wise						18	187							
Group	Modest and strong						2	10							
Interviewee 1	male						Lebanese	Intra-turn	Cunning and Modest	14			169	238	74.1%
								Intra-turn	Cunning	1			3		
				Intra-turn	Wise	3		33							
				Intra-turn	Dumbfounded	2		4							
				Intra-turn	Modest and Eloquent	1		29							
				Interviewee 2	female	Lebanese		Intra-turn	Cunning	2	6	49	15.2%		
								Intra-turn	Dumbfounded	2	4				
Intra-turn	Dumbstruck						1	2							

					Intra-turn	Modest	3	33					
					Intra-turn	Strong	2	4					
					Intra-turn	Dumbfounded and Eloquent	2	5					
					Inter-turn	Cunning and Modest	21	188					
					Intra-turn	Dumbfounded and weak	2	19					
					Intra-turn	Wise and Modest	4	13					
					Intra-turn	Cunning and Eloquent	1	4					
					Group	Satisfied and Eloquent	1	5					
4.5.13	1175	Interviewer	male	Iraqi	Inter-turn	Dumbfounded and cunning	1	2	699	59.4%			
					Intra-turn	Dumbfounded	3	6					
					Intra-turn	Modest	2	32					
					Inter-turn	Cunning and Wise	45	657					
					Intra-turn	Dumbfounded and cunning	1	2					
		Interviewee 1	male	Iraqi	Intra-turn	Modest and cunning	17	374			517	44%	
					Intra-turn	Dumbfounded	9	29					
					Intra-turn	Eloquent	1	2					
					Intra-turn	Modest and Culpable	10	100					
					Intra-turn	Weak and Culpable	1	9					
	Interviewee 2	female	Iraqi	Intra-turn	Dumbfounded	3	6	267	22.7%				
				Intra-turn	Dumbstruck	1	2						
				Inter-turn	Cunning	24	259						
				Intra-turn	Cunning	1	3						
				Intra-turn	Modest and satisfied	1	32						
				Intra-turn	Weak and Modest	5	211						
	4.5.14	1027	Interviewer		Jordanian	Intra-turn	Eloquent	1	2	837	81.4%		
						Inter-turn	Cunning and Wise	24	834				
			Interviewee		United Arab Emirates	Intra-turn	Dumbfounded	2	8			391	38%
						Intra-turn	Dumbfounded	6	10				
Intra-turn						Eloquent	3	7					
Inter-turn						Cunning and Wise	13	306					
Intra-turn						Dumbfounded and Wise	22	51					
Intra-turn						Modest and weak	1	3					
Intra-turn						Dumbfounded and Eloquent	1	3					
Intra-turn						Dumbfounded and weak	1	3					
4.5.15	557	Interviewer 1	female	Saudi Arabian	Inter-turn	Cunning	8	141	145	26%			
					Intra-turn	Satisfied and cunning	1	2					
					Inter-turn	Wise and Modest	1	2					
		Interviewer 2	male	Saudi Arabian	Intra-turn	Cunning	1	2			385	69.1%	
					Inter-turn	Wise and Modest	1	2					
					Intra-turn	Modest and weak	2	4					

				Intra-turn	Modest and strong	1	15		
				Inter-turn	Cunning	30	362		
	Interviewee	male	Egyptian	Intra-turn	Cunning	4	7	56	10.1%
				Intra-turn	Modest	7	12		
				Intra-turn	Modest and cunning	2	34		
				Inter-turn	Cunning and Wise	2	3		

The most frequently used types of silence in relation to the total duration of the Arabic interviews are: cunning and satisfied forming 0.9%, cunning and eloquent 1.5%, cunning and modest 2.3%, cunning 17.7% and cunning and wise 26.2%. This is illustrated in figure.



**Figure 1. Silence of Highest Occurrence in Arabic**

At the beginning of almost each interview, initiative silence occurred after welcoming the interview or before the speaker started the interview. On the contrary of the closure silence which occurs at the end of the interview when the presenter desires to announce the end of the interview. Both types take not more than 2-3 seconds.

Cunning silence recorded the highest type in the analyzed data. Sometimes silence occurs with other types to be more effective and fulfil more than one function at the same time. Silence could be used as a face-saving strategy and as a face-threatening strategy.

**CONCLUSION**

Silence as a nonverbal way of communication is as powerful as the verbal manner of communication and they become more powerful when being used together, yet in spite of its importance, silence has the least attention by the researchers. Silence has a universal value cross culturally for the functions. It can come before turns, within turns, or after finishing the turn, in all cases it has a basic and important function. Certain factors such as gender, age, education, social rank, and the topic of the interaction have a great effect on the existence of silence.

Silence is an inseparable part of the effective interaction. Therefore, it is found in each interaction. It arranges turns, because whenever an interlocutor stops talking and keeps silent for a while, the other interlocutor may take his turn. They are categorized as cunning silence pursuing answers or responses on certain topics.

As a face saving strategy, interlocutors use silence especially dumbfounded, modest, and wise. It is an off-record strategy that assists the speaker indirectly to get what he seeks. It permits interlocutors to avoid direct confrontation with others or embarrassment, acting as a face-saving strategy. Keeping silent preserves other's dignity and make them avoid behaving impolitely. It could also be used by the interlocutors as a face threatening strategy, especially cunning silence, which leads to the embarrassment of the next interlocutor.

In relation to the forms and types of silence used, each intra-turn pause is a temporary one, since it occurs in one turn therefore the interlocutor pauses and withdraws for a short time from the interaction then goes back to it while preserving his role. Most inter-turn gaps and lapses occur at the beginning of the interview after presenting the guest and after delivering questions. They are classified as cunning and wise or cunning and modest silence. Certain types of silence such as weak and strong never occur together because they contradict each other in the function. Dumbfounded silence takes less time than other types, allowing the speaker to think of something while keeping his turn. Weak silence is a synonym of culpable silence since both types reflect negative impressions.

Silence in Arabic, especially in the Holly Qur'an, recognized in various forms. 'Samt' refers to the absence of communication, when being related to death. 'Sukut' refers to abstention, renunciation, interruption, quietness and tranquillity. 'Nasata' refers to keeping silent with a careful listening; it involves an intellectual element related to knowledge, intelligence and faith. Islamic culture prefers silence to speech. It relies on the idea that silence is a way to avoidance, a renunciation of potential evil, and it is a way of learning through listening.

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