

Interactional Metadiscourse Markers for the Chapter of Maryam in the Holy Qur'an: A Field Study



Salih Mahdi Adai¹, Abdullah Abbas Alwan²

¹Department of English Language/ Faculty of Education for Human Sciences/ University of Babylon;

²Department of English/ Faculty of Education for Girls/ University of Kufa;

ABSTRACT: The present study seeks to provide explanations for the interactional metadiscourse markers in the Chapter of Maryam in Qur'an. It investigates how these interactional markers are distributed all along the verses in this Chapter and how the Quranic discourse implements these markers in order to create particular hints and remarks for the reader. It divides these markers into two categories of stance and engagement markers upon which some key conclusions and insights are built. A mixed-method approach is used in order to authentically gather, analyze, and evaluate the interactional markers that are included within the Chapter of Maryam. The data collection method is a corpus-based one, where computational procedures are utilized so as to point out the linguistic forms that count as interactional markers. The data analysis method is a discourse-based one due to the discursive nature of the selected data and its contextual and multidimensional reflections that affect understanding the role of interactional markers. Some key conclusions to draw are: **first**, engagement markers which particularly include instructions, reader pronouns, and rhetorical questions, are identified in (11) samples out of the overall (21), which constitutes the majority of the presented data; **second**, the data demonstrates a remarkable covering of interactional metadiscourse markers, which elevates the profoundness and participation of the divine messages it conveys; **third** interactional markers bring attention to the function of Qur'an as a living literature that is intended to instruct, motivate, and guide.

KEYWORDS: metadiscourse, interactional markers, stance markers, engagement markers, the Chapter of Maryam

1. INTRODUCTION

An explanation of metadiscourse and how it differs and matches discourse in certain respects are rendered in this study by making some references to some previous studied made by Harris (1959), Kopple (1985), Crismore (1989), and Williams (1981). Furthermore, the difference between interactive and interactional metadiscourse is demonstrated by Hyland (2001) and Thompson (2001), as well as making an extensive explanation of Hyland's (2005) model of analysis which is adopted in this study to identify and analyze the distribution of interactional markers in the Chapter of Maryam in Quran. This study focuses specifically on the core question of how the interactional markers play significant roles in the course of understanding the points of stance and engagement by the readers. In particular, it deals with linguistic explanations for such wonderings using the metadiscourse that surrounds the Quranic discourse. The fact that such metadiscourse markings draw the interactional aspect between the reader/hearer and the written divine text, is something that should be brought to attention here. It is hypothesized that the Chapter of Maryam includes and covers the majority of interactional metadiscourse markers, and the majority of these markers in the chosen data are the engagement markers rather than the stance markers. One of the reasons that count for the reliability of the selected data is the precise and accurate method of data collection that is computationally supported. It is important here to mention that the current study, in terms of its analysis and results, is limited to the translations of Shakir (1996) in his 'The Qur'an: Arabic Text and English Translation'.

2. METADISOURSE

The core premise is that language is about more than just communicating with other people and the outside world; it's also about communicating with itself and the resources that allow us to make sense of what we read. In this light, scholarly concepts like "metaphenomena" (defined as "categories of the language, not of the real world") and "metalinguistic function" (as described by Jacobson, 1980) of language are related to metadiscourse.

Despite its differences, metadiscourse is associated with and frequently mistaken for concepts like metalanguage and metapragmatics. Teachers, students, and analysts all use the terminology "metalanguage" when making claims about a "object" language because it primarily deals with people's understanding of and approaches to language. It is an indispensable tool for discussions and reflections on language and is thus a cornerstone of fields like folk linguistics, language attitudes, language teaching,

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and stylistics. An ideological component allows comments about what language ought to be made possible by metalanguage, which allows us to analyse and transmit ideas about language (e.g. Jaworski, Coupland & Galasinski, 2004). In contrast, metapragmatics looks at how speakers evaluate the appropriateness of their own and other people's communicative actions. Thus, the metapragmatic aspect of language enables the proficient user to not only observe but also discuss his or her continuous interaction (Caffi, 2006). The second idea is more in line with metadiscourse than the first since it deals with the speaker's proper use of language devices to control their self-image and keep their relationships in harmony.

Despite sharing similar discourse monitoring and interactive characteristics with metapragmatics, the two fields are distinct. Notably, unlike ethnographic research, interactional sociolinguistics, or conversational analysis, its advocates favour corpus methodologies and concentrate on written texts (e.g. Bublitz & Hübler, 2007). In addition, metadiscourse analysis has mostly ignored general conversational competences in favour of studying specific linguistic varieties; this neglects the persuasive structuring of discourse, which examines the contribution of cohesive features to writer-reader understandings, and the expansion of analyses beyond the negotiation of participant role relationships. Metadiscourse studies largely ignore indirect signals in favour of more direct ones, which means that pragmatic ideas like presupposition and violations of cooperative maxims go unanalysed. This is perhaps the most noticeable distinction.

Discourse producers can improve the ease and effectiveness of message transmission through the strategic use of metadiscourse markers. On top of that, they can hint at the breadth and purpose of their work to the people reading it. With the use of metadiscourse markers, authors can more easily connect with their audience. Hyland and Jiang (2016:19) state that producers' interpretations of their own speech or writing constitute metadiscourse. This method of simulating interaction is highly effective because it demonstrates the writer's rhetorical awareness of the reader as an active participant in the discourse. A book that is both understandable and persuasive can engage, direct, and sway the reader through the use of metadiscourse markers. Overall, writers can't help but become acquainted with their readers through metadiscourse, which identifies patterns of interaction that are unique to many languages and genres, primarily based on academic field (Hyland and Jiang, 2016:20).

According to Bax et al. (2019:80), metadiscourse indicators have a dual purpose: first, in the textual context, and second, in the context of interpersonal communication. The former helps to bring the text together and shows the reader the structural linkages (conjunctive and/or additive, adversarial, causal, and temporal) that are there to persuade them. The author's perspective, stance, goal, and intention towards the work or its subject matter are revealed in the later. Writers engage with and persuade readers through the use of a particular language, according to Capar and Turan (2020:325). Furthermore, they state that academic writers primarily employ metadiscourse for two purposes: first, to facilitate readers' understanding of the text by making it more appropriate and realistic; and second, to attract readers' attention and encourage interaction with the article. They go on to say that writers are free to use whatever rhetorical conventions are considered appropriate in their own culture, regardless of the language they are writing in. Citation: Capar and Turan (2020:350).

2. 1. Interactive vs Interactional Metadiscourse

To demonstrate how authors establish their authority and place in a given community by the use of community-specific language, Hyland proposes a model of academic discourse resources (2005:190). Organisational (Hyland, 2001), engagement (Hyland, 2005), interactive resources (Thompson, 2001), and evaluative (Hyland, 2001), stance (Hyland, 2005), and interactional resources (Thompson, 2001) are two ways that people can bring this interpersonal intrusion into their work. In this article, the words "interactive resources" and "interactional resources" will be used interchangeably.

Speakers manage the flow of information and the fluency of their texts with the use of interactive resources, often known as textual markers. According to Hyland (2004), speakers can gauge their readers' understanding and reflect their evaluation to either guide or limit their work by using interactive tools to structure discourse. The interactive resources serve as useful tools for the discussion as a whole. They accomplish their tasks by means of Evidentials, Code glosses, Transitions, Frame markers, Endophoric markers, and so on. Interactional resources, also known as interpersonal markers, are the means by which writers demonstrate their position, presence, and attitude in an interaction; they also reveal how well the writers' and readers' norms align and how close the writers and readers are to one another.

In this approach, text is organised by the interactive resources, which also allow the writer to remark on the intended message and direct the social aspects of the assignment (Bax et al., 2019). Even though both groups are shown in the table, the boosters under the "interactional resources" heading are the ones that are the subject of this research. According to Capar and Turan (2020), writers can use interactional resources as a "textual voice" to convey their emotions, thoughts, and ideas while also connecting with their audience. With the help of these markers, writers can steer their readers through their discourse. Hyland and Jiang (2018) state that interactional indicators help readers understand the writers' intentions and interpretations by tailoring the discourse to their requirements. Even while Thompson wasn't interested in metadiscourse, he did employ the terms "interactive" and "interactional" to describe the ways in which writers lead readers through texts and remark on material, respectively. A diverse range of characteristics are employed to accomplish these overarching goals (According to Thomson, 2001).

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2. 2. Interactional Markers

Hyland (2005) provides a model to justify the interaction between writers and readers. He states that writing aims not only to produce some texts or explain an external reality but also to construct social relations with the readers. Within this model, the interaction in academic writing occurs within two elements, namely, stance and engagement. Stance markers include attitude markers, boosters, hedges, and self-mentions and engagement includes personal asides, reader pronouns, appeal to shared knowledge, and appeals to directives and questions.

2. 2. 1. Stance Markers

a. Hedges: Hyland (2010) states that the writer is hesitant to express propositional material in a categorical fashion. In order to demonstrate their dedication to the proposition while also presenting opposing opinions, writers often utilize hedging statements. The use of phrases like "may," "maybe," and "then" lends the writer's opinion, rather than hard evidence, more weight within a hedge.

1. Shield: Included in the shields are all modal verbs that convey the idea of possibility, as well as adverbs of probability like "probably" and their derivatives, and epistemic verbs like "to suggest" that deal with the likelihood of a statement or hypothesis being true.

2. Approximate: Modifiers or alternative interpreters of a proposition include approximators such as approximately, somewhat, somewhat, and sort of.

3. Expressions: words and phrases like "to our knowledge" and "I believe" are used to convey the authors' uncertainty.

b. Boosters: group of metadiscourse markers that allow authors to convey their degree of assurance in their statements. No doubt, words like "clearly" and "absolutely" serve as boosters.

c. Attitude Markers: express the author's "agreement, frustration, and so on, rather than commitment", as stated by Hyland (2008), on page 8. The use of attitude verbs (such as prefer), adverbs in sentences (such as unfortunate), and adjectives (such as exceptional) all demonstrate attitude.

d. Self-Mention: affective and interpersonal information conveyed by self-mention, such as "I," "we," "my," and "our" (Hyland, 2001).

2. 2. 2. Engagement Markers

a. Reader pronouns: such as *you* and *your*, are indicators that bring readers into a conversation. (According to Hyland, 2010).

b. Directives: "As utterances which instruct the reader to perform an action or to see things in a way determined by the writer" (Hyland, 2002a, p.216) is one definition of a directive. Some instances of imperatives include consider and remark.

c. Personal aside: According to Hyland (2005b: 183), people can "address readers directly by briefly interrupting the argument to offer a comment on what has been said" when using personal asides as a reader-oriented tactic.

d. Appeals to shared knowledge: "the presence of explicit markers where readers are asked to recognise something as familiar or accepted" (Hyland, 2005b: 184).

e. Questions: they supply authors with an opportunity "to invoke explicitly the involvement of their readers in the discourse, addressing the perceptions, interests, and needs of a potential audience" (Hyland, 2002b: 529).

Hyland's (2005) model of analysis that focuses on the way interactional metadiscourse markers work within any discourse is mentioned in this study using a diagram to best explain how the model works.

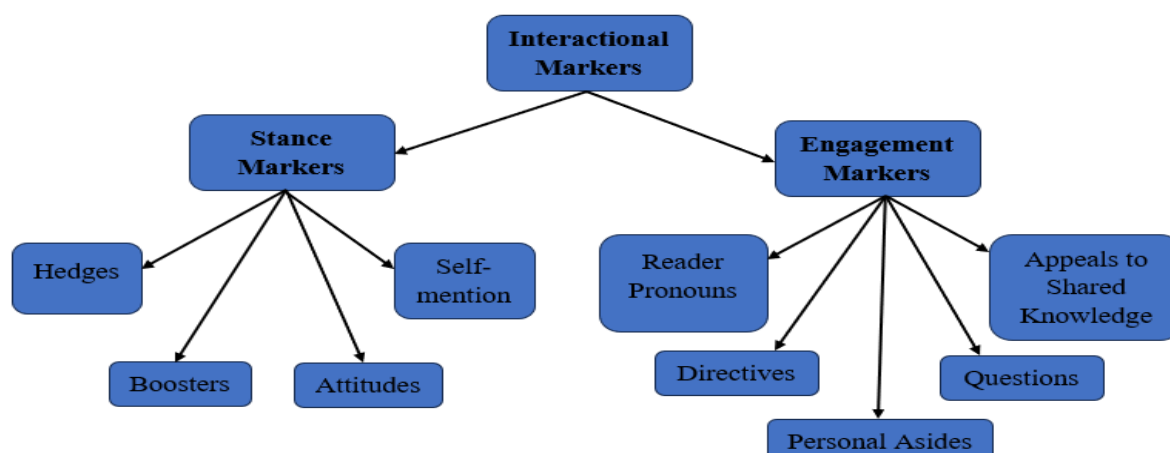


Figure (1): Hyland's (2005) model of analysis for interactional markers

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3. METHODOLOGY

A mixed-method approach is used to gather, analyze, and evaluate the chosen data. It seeks to achieve the goal of providing a richer knowledge of research topics, particularly those that are complex and diverse. Through employing computer-based access to the forms of interactional metadiscourse markers, a corpus method is adopted to acquire the data needed for the analysis. Due to the fact that it is an effective way for illuminating the language patterns of a true celestial discourse, this method is suitable for the investigation that is being conducted. Additionally, it enables the drawing of linguistic conclusions based on the utilization of language in the actual world and the accumulation of huge volumes of data. The analysis is carried out using a discourse-based method. There are many different sorts of interactional metadiscourse markers that are discussed and, accordingly, it sheds light on the practical aspects of data analysis that mirrors these types of markers. It investigates the context of language use in order to gain an understanding of the formation and communication of meaning in a variety of textual and visual modes of expression.

4. ANALYSIS AND FINDINGS

4.1. The Analysis

According to a discourse-based method of analysis, and based on Hyland's (2005) model of analysis for interactional metadiscourse markers below is the way these markers are analyzed mentioning the verse, the interactional marker, the type of interactional marker and its communicative function.

Verse Number	Verse	Interactional Marker	Type	Communicative Function
2	"[هذا] ذَكَرُ رَحْمَتِ رَبِّكَ عَبْدَهُ ذُكْرًا"	"رَبِّكَ" (Your lord)	Engagement	Engages the listener directly by referencing "your Lord," establishing a personal connection.
4	"قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِثِّي وَاسْتَمَعْتُ الرَّأْسَ سَنِينًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَاقِيًا"	"رَبِّ" (my lord, you)	Engagement	Zechariah converses directly with Allah, immersing the reader in the profound act of prayer.
6	"يُرِثُنِي وَيَرِثُ مِنْ عَالِ يَعْقُوبَ وَأَجْعَلْهُ رَبِّ رَضِيًا"	"رَبِّ" (my lord)	Engagement	Directly engages with Allah, signifying dependence on His response.
9	"قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا"	"قَالَ رَبُّكَ" (your lord says)	Engagement	Invokes heavenly authority to bolster the claim and cultivate the audience's confidence in the sacred message.
16	"وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرِيفًا"	"أَذْكُرْ"	Directive	Instructs the reader to recollect or recount the narrative, prompting engagement with essential stories.
17	"فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا"	"أَرْسَلْنَا" (divine self-reference)	Self-mention	Allah directly involves Himself in the action, making the event personal and immediate.
19	"قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكَ لِيَأْتِيَكَ بِالْبَشَرِ الْمُبِينِ"	"رَبِّكَ" (possessive pronoun)	Engagement	Involves Mary on a personal level by highlighting Allah's individual relationship with her.
21	"قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَلِنَجْعَلَهُ آيَةً لِلْقَوْمِ الْعَادِلِ"	"لِنَجْعَلُهُ" (first-person plural)	Self-mention	The supernatural intervention in the

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	لِلنَّاسِ وَرَحْمَةً مِّنَّا وَكَانَ أَمْرًا مَّقْضِيًّا"			miracle of Jesus' birth is highlighted, captivating the audience with celestial activity.
27	"فَأَنذَرْتُ بِهِ فَرْمَهَا حَمَلَةً فَأَلْوُوا بِمَرْيَمَ لَقَدْ جِئْتَ شَيْئًا فَرِيًّا"	"يَمْرِيْمَ" (direct address)	Engagement	Direct address from the people to Mary, engaging both her and the audience in the narrative.
28	"يَاخْتِ هُرُونَ مَا كَانَ أَبُوكَ أَمْرًا سَوًّا وَمَا كَانَتْ أُمُّكَ بَعِيًّا"	"يَاخْتِ هُرُونَ" (direct address)	Engagement	Personally engages Mary and highlights her ancestry, captivating the audience through interpersonal engagement.
30	"قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا"	"إِنِّي" (certainty marker)	Attitude	Highlights the assurance and significance of Jesus' mission and miracles.
34	"ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ"	"قَوْلَ الْحَقِّ" (enhancing)	Booster	Strengthens the claim about Jesus, underscoring it as the truth.
40	"إِنَّا نَحْنُ نَرُثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِنَّا يُرْجَعُونَ"	"إِنَّا نَحْنُ" (divine self-reference)	Self-mention	Grabs people's attention by proclaiming Allah's omnipotence.
51	"وَأَذْكُرْ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مَخْلُصًا وَكَانَ رَسُولًا نَبِيًّا"	"وَأَذْكُرْ" (imperative) "إِنَّهُ" (certainty)	Directive and Attitude	Directs the reader to recall Moses' story while emphasizing his special status.
54	"وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا"	"وَأَذْكُرْ" (imperative) "إِنَّهُ" (certainty)	Directive and Attitude	Captivates the audience by recalling Ishmael's fidelity and foresight.
58	"أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِن ذُرِّيَّةِ آدَمَ."	"أُولَئِكَ الَّذِينَ" (demonstrative reference)	Engagement	Encourages readers to think on the lives of the prophets by referring to specific personalities.
64	"وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ."	"رَبِّكَ" (possessive pronoun)	Engagement	Pulls the reader in by highlighting Allah's supremacy.
66	"وَيَقُولُ الْإِنْسَانُ إِذَا مَا مِثَّ لَسَوْفَ أَخْرُجُ حَيًّا"	Rhetorical question	Engagement	Prompts contemplation by posing a rhetorical question regarding resurrection to the audience.
71	"وَإِن مِّنكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَّقْضِيًّا"	"وَإِن مِّنكُمْ إِلَّا" (universal address)	Engagement	Full participation by addressing every single person in a future situation when responsibility is required.

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85	"يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَقَدًّا"	"نَحْشُرُ" (<i>first-person plural</i>)	Self-mention	Highlighting divine action, Allah Himself becomes involved in the judgement event.
93	"إِن كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا"	"إِن كُلُّ إِلَّا" (<i>universal certainty</i>)	Booster	Leaves no space for debate by strengthening the declaration of universal allegiance to Allah.

4. 2. Findings

Using the translation of Shakir (1996), it is found that:

First, in terms of stance markers, no **hedging** marker has been detected in the chapter of Maryam to indicate softening the level of certainty. On the other hand, **boosters** (certainty markers) are found two times in the chapter; verse (34) "ذَلِكَ عِيسَى ابْنُ مَرْيَمَ" "قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ" which carries an enhancement and strengthening of the claim about Jesus, highlighting it as the truth, and verse (93) "إِن كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا" which indicates universal certainty and leaves no space for debate by strengthening the declaration of universal allegiance to Allah.

Second, another stance marker is identified one time in the chapter which is **attitude marker** in the verse (30) "قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا" which gives an attitude of certainty and underscores the assurance and significance of Jesus' mission and miracles.

Third, **self-mention** is also detected as another type of stance markers in the verses (17) "فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا "إِنَّا نَحْنُ نَرُثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِنَّا "قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّئْ وَلِنَجْعَلَ ءَايَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَّقْضِيًّا", (21), "رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا" and (85) "يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَقَدًّا". They involve stances where Allah directly involves Himself in the action, making the event personal and immediate, or drawing people's attention by proclaiming Allah's omnipotence.

Fourth, **engagement markers** are implemented ten times in the chapter taking different forms. The verses (2), (4), (6), (19), (27), (28), (58), (64), (66) and (71) all reflect cases of engagement markers, and take the shape of personal reader or speaker pronouns, rhetorical question and directives. The contexts in which these engagement markers function are similar to one another with slight differences. They indicate direct address from the people to Mary, engaging both her and the audience in the narrative, personally engaging Mary and highlights her ancestry, captivating the audience through interpersonal engagement, or making prompts contemplation by posing a rhetorical question regarding.

CONCLUSION

The Chapter of Maryam in the Qur'an demonstrates a remarkable covering of interactional metadiscourse markers, which elevates the profoundness and participation of the lessons it conveys. Through the use of boosters, self-mentions, and direct contact indicators, this chapter addresses both its immediate and extended audience in a manner that is both emotionally resonant and intellectually engaging. Boosters such as "Indeed" and "Verily," which emphasize the certainty and importance of divine truths, are utilized in the language in order to produce an authoritative tone. Readers are encouraged to engage in deeper reflection of the profound teachings and astonishing incidents that are being conveyed through the use of rhetorical questions, which provide a platform for contemplation. Self-mentions and direct addresses are utilized in order to establish a personal connection with the reader because they generate a more personal and intimate discussion with the reader. This kind of interaction is created when Allah is depicted as communicating to humanity on a personal level.

Interactional markers bring attention to the function of the Qur'an as a living literature that is intended to instruct, motivate, and guide. The discourse that is accomplished in the Chapter of Maryam is not only educational but also entertaining. It emphasizes the universality of the divine message and encourages active inquiry. Therefore, the rhetorical style of the Chapter of Maryam is improved, and the ultimate purpose of the chapter, which is to encourage readers to acquire faith and spiritual awareness, is accomplished through the utilization of interactional metadiscourse markers.

Interactional engagement cues are included in the majority of the speech that is presented in the Chapter of Maryam. These markers include instructions, reader pronouns, and rhetorical inquiries. The conclusion that can be drawn from this is that the interactional aspect of this chapter is significantly impacted by the degree to which it encourages active reflection, engages readers in the divine words, and emphasizes the universality of faith.

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