

تحليل الديناميكيات الحوارية في الأحاديث النبوية:

دراسة مقارنة للمعايير الاجتماعية والثقافية

Analyzing Conversational Dynamics in Prophetic Hadeeths: A Comparative Study of Sociocultural Norms

Siddeeq Abdul

Hameed Tawfeeq

Omar Ali Ilyas

Assistant professor

University of Mosul-

College of Education

for Human Sciences

Department of English

صديق عبد الحميد توفيق

د. عمر علي إلياس

أستاذ مساعد

جامعة الموصل

كلية التربية للعلوم الإنسانية

قسم اللغة الانكليزية

Siddeeq.22ehp28@student.uomosul.edu.iq

omarillyass@uomosul.edu.iq

تاريخ القبول

٢٠٢٤/٧/٩

تاريخ الاستلام

٢٠٢٤/٦/٩

الكلمات المفتاحية: تحليل المحادثة، المعايير الاجتماعية والثقافية، الأحاديث

النبوية، تبادل الأدوار، التنظيم التسلسلي للعبارات، المجتمع الإسلامي

Keywords: Conversation Analysis, Sociocultural Norms, Prophetic

Hadeeth, Turn-taking, Sequential Organization of Utterances,

Islamic Society.

المستخلص

تستقصي هذه الدراسة الأعراف الاجتماعية والثقافية للتفاعل في الأحاديث النبوية، مع التركيز على تحليل استراتيجية المحادثة لفهم كيفية اختلاف هذه المعايير عن المعايير الحوار العامة في المجتمعات الغربية. باستخدام نموذج مستند إلى منهجية آن ماري باراجا-روهان لعام ٢٠١١، تفحص الدراسة آليات تداول الأدوار والتنظيم التسلسلي في أحاديث مختارة. يبرز التحليل أنماطاً حوارية تمتاز عن المعايير العامة ببعض الخصائص كالاستجابات الموجهة والإرشاد المرجعي من النبي محمد (صلى الله عليه وسلم)، مما يؤكد على نهج تعليمي وتحويلي. تكشف هذه التفاعلات انحرافات عن الأعراف الحوارية المتساوية وتبادل المعلومات النموذجية في الخطاب الغربي، مما يبرز الديناميات التواصلية والاجتماعية والثقافية الفريدة للمجتمع الإسلامي في عصر صدر الاسلام. وقد أمدتنا النتائج التي توصل إليها البحث برؤى قيمة حول استخدام اللغة كأداة للتفاعل الاجتماعي والتعليم الديني في سياق الأحاديث النبوية.

Abstract

This study investigates the sociocultural norms of interaction in Prophetic Hadeeths, focusing on conversation analysis strategies to understand how these norms differ from general conversational practices in Western societies. Using a model based on Anne-Marie Barraja-Rohan's (2011) methodology, the research examines turn-taking mechanisms and sequential organization in selected Hadeeths. The analysis highlights distinct conversational patterns characterized by guided responses and authoritative guidance from the Prophet Muhammad (PBUH), emphasizing an educational and transformative approach. These interactions reveal divergences from the egalitarian conversational norms and typical information exchange practices in Western discourse, underscoring the unique communicative, social, and cultural dynamics of early Islamic society. The findings provide valuable insights into the use of language as a tool for social interaction and religious instruction in the context of Prophetic Hadeeths.

1. Introduction

Conversation Analysis (henceforth CA) is the study of how people use language and communication in natural conversations. It focuses on the patterns, structures, and rules that govern interactions, such as how turns are taken, how topics are introduced and shifted, and how social actions are performed through talk. More specifically, it is the systematic analysis of the talk created in everyday situations of human interaction: talk-in-interaction (Hutchby & Wooffitt, 1998, p.13). It is a linguistic field mainly concerned with examining coherence and sequential organization of elements in discourse, including opening and closing sequences (Levinson, 1983, p. 286).

The American sociologist Harvey Sacks, who founded (CA) in 1973, was heavily influenced by ethnomethodology. In the 1960s, Sacks recorded talk from various settings and analyzed the conversational patterns. He initially communicated his findings and techniques through lectures (Malmkjaer, 2010, p.101).

According to CA, language is considered a tool for social interaction. CA views language as a dynamic, context-dependent resource that participants use to accomplish various social actions within

conversations (Schegloff & Jefferson, 1974, p. 700). So, in this study, the researcher will focus on certain Sociocultural norms (henceforth SCNs) of the interaction of certain Prophetic Hadeeths since the Prophetic Hadeeths represent a significant corpus of religious texts that offer insights into the sociocultural and communicative practices in early Islamic society. This is one of the reasons behind selecting the data. The study aims to examine Prophetic Hadeeths that process conversation between the Prophet (Peace be Upon Him) henceforth (P.B.U.H) and his companions to reveal how the sociocultural norms of interaction differ from the general ones used in Western societies and cultures. To achieve such an aim, the researcher adopts a model based on the methodology proposed by Anne-Marie Barraja-Rohan in 2011, which is utilized to evaluate specific SCNs.

2. Problem of the Study

The patterns of conversation have been significantly influenced by Islamic culture, initiating a profound cultural transformation rooted in the revelation of the Quran and the Sunna. As noted by Haryono (2018), the unique traditions and cultural aspects of Islamic teaching affect communication patterns among kiais. Furthermore, Abdel Razeq (1995) discusses how Islamic cultural norms shape the sociolinguistic behaviors of Arabic native speakers, emphasizing the significant role of the Quran and the Sunna in guiding interpersonal communication within Islamic societies. The Sunna, as conveyed through Hadeeths, provides a foundation for this transformation. Analyzing these conversational patterns from a CA perspective can elucidate the impact of Islam on Arabic culture and illustrate how it has been transformed to achieve perfection.

The area of CA is so huge that the application might expand to encompass different domains within the same approach. So, SCNs of interaction in the Prophetic Hadeeths have not been studied yet, viz, the divergence from the familiar sociocultural norms of interactions clearly seen by the examined Hadeeths which is the gap of this study.

3. Questions of the Study:

This study tries to answer the following questions:

1. What are the SCNs of interaction in the Prophetic Hadeeths?
2. How do these SCNs of interaction differ from the general ones used in Western societies and cultures?
3. How do the embedded senses in the Hadeeths impact the interaction?

4. Aims of the Study

The current study has the following aims:

1. To examine the SCNs of interaction in the Prophetic Hadeeths.
2. To reveal how the SCNs of interaction differ from the general norms used in Western societies and cultures.
3. To analyze the conversation between the Prophet (PBUH) and his companions to provide insights into the sociocultural and communicative practices in early Islamic society.

5. The Adopted Model

This study is based on the model of Anne-Marie Barraja-Rohan's model (2011). The model will be the scale for analyzing the data. The SCNs have been described through several mechanisms and divergences from the general conversational norms of interaction. The model consists of seven criteria, but this study tackles only two criteria, they are: Turn-taking and sequential organization of utterances. By concentrating on Turn-taking and Sequential Organization of Utterances, the study can provide a more in-depth and detailed analysis of these specific aspects of conversation. These two criteria are foundational elements of conversational interaction, and understanding their dynamics can reveal significant insights into the structure and flow of communication. This focused approach allows for a thorough exploration of how conversational norms are maintained or differ from, which might be less feasible if all seven criteria were examined simultaneously due to constraints such as time, resources, and the complexity of data analysis.

6. Methodology:

This section outlines the selection and analysis of Prophetic Hadeeths to examine the SCNs within these interactions. These norms will be compared with those in Western cultures to highlight the differences.

6.1. Data Collection:

In this study, the selection is based on several Prophetic Hadeeths, which involve a conversation between the Prophet (PBUH) and his companions. The chosen Hadeeths are selected based on their relevance to the SCNs of interaction. The Hadeeths are analyzed to reveal how the SCNs differ from the general conversational norms used in Western cultures and societies.

6.2. Data Analysis:

The Prophetic Hadeeths will be analyzed according to the proposed model.

A. Turn-taking Mechanism and Divergence.

The analysis examines the turn-taking mechanisms within the Prophetic Hadeeths, identifying any divergences from Western conversational norms. The focus is on the structured order of speaker changes and how these reflect unique SCNs.

B. Sequential Organization of Utterances Mechanism and Divergence.

This section explores the sequential organization of utterances in the Hadeeths, noting any divergences from Western patterns. The analysis highlights the distinctive ways in which responses and exchanges are structured within the sociocultural context.

١. عن سعد ابن أبي وقاص أن رسول الله صَلَّى الله عليه وسلم أعطى رهطاً وسعدٌ جالسٌ فيهم، قال سعدٌ: فترك رسول الله صَلَّى الله عليه وسلم رجلاً، وهو أعجبهم إليّ، فقلت: يا رسول الله، ما لك عن فلان؟ فوالله إني لأراه مؤمناً، فقال رسول الله صَلَّى الله عليه وسلم: أو مُسلمًا، فسكتُ قليلاً ثم غلبني ما أعلمُ منه، فعدت لمقالي فقلت: ما لك عن فلان؟ فوالله إني لأراه مؤمناً، فقال رسول الله صَلَّى الله عليه وسلم: أو مُسلمًا، قال: فسكتُ قليلاً ثم غلبني ما أعلمُ منه، فعدت لمقالي وعاد رسول الله صلى الله عليه وسلم ثم قال: يا سعد، إني لأُعطي الرجلَ وغيره أحب إليّ منه، خشية أن يكبه الله في النار.

1. Allah's Messenger (ﷺ) distributed (Zakat) amongst (a group of) people while he was sitting there but Allah's Messenger (ﷺ) left a man whom I thought the best of the lot. I asked, "O Allah's Messenger (ﷺ)! Why have you left that person? By Allah I regard him as a faithful believer." The Prophet (ﷺ) commented: "Or merely a Muslim." I remained quiet for a while, but could not help repeating my question because of what I knew about him. And then asked Allah's Messenger (ﷺ), "Why have you left so and so? By Allah! He is a faithful believer." The Prophet (ﷺ) again said, "Or merely a Muslim." And I could not help repeating my question because of what I knew about him. Then the Prophet (ﷺ) said, "O Sa'd! I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allah."

Analysis:

Mechanism of Turn-taking in the Hadeeth

- **Initiation by the Saad:** Saad (the Prophet's maternal uncle) initiates the turn-taking system by asking the Prophet (ﷺ) and seeking a specific answer.
- **Response by the Prophet (ﷺ):** The Prophet (ﷺ) responds, subtly emphasizing Saad's assumption by distinguishing between a believer and a Muslim, "أو مسلمًا" (Or [he is] a Muslim?).
- **Intervention by Saad:** Saad takes his turn to speak, questioning the Prophet's decision not to give to a particular man, "ما لك عن فلان؟" (Why not that person?), expressing his belief in the man's faith.
- **Repeated Exchange:** This sequence of questioning and responding repeats, showing a back-and-forth exchange where Saad reasserts his statement, and the Prophet (ﷺ) consistently responds with a clarification, culminating in an explanation of his actions based on spiritual concern, "خشية أن يكبه الله في النار" (Fearing that Allah might cast him into the Fire).

Divergent from General Norms:

- **Authority and Respect:** The exchange differs from general conversational norms due to the inherent respect and deference Saad shows to the Prophet (ﷺ). Saad's repeated the same questioning and silence reflect a balance between seeking clarification and maintaining respect. Although Saad is the

Prophet's maternal uncle he couldn't ask more because of his respect and deference to the Prophet.

- **Spiritual Guidance Over Conversation:** The interaction is not merely conversational but carries spiritual guidance and teaching. The Prophet's responses serve to instruct Saad and the listeners about the nuances of faith and the intentions behind actions, which is divergent from typical conversational exchanges focused on information or social connection.
- **Repetition for Emphasis:** The repeated cycle of questioning and correction is a method used by the Prophet (ﷺ) to reinforce a spiritual lesson, differing from general conversations where repetition might indicate a communication breakdown or misunderstanding.

Mechanism of Sequential Organization:

- **First Adjacency Pair:** Saad's inquiry, "ما لك عن فلان؟" (Why not that person?), and the Prophet's clarification, "أو مسلمًا" (Or [he is] a Muslim), forms the first adjacency pair. Saad expresses surprise or concern, and the Prophet (ﷺ) provides a clarifying question that subtly corrects or reframes Saad's statement.
- **Repetition as Reinforcement:** The sequence repeats, with Saad reiterating his belief in the man's faith, "إني لأراه مؤمنًا" (Indeed, I see him as a believer), and the Prophet (ﷺ) again subtly teaching with, "أو مسلمًا" (Or [he is] a Muslim). This repetition highlights a preference for understanding the distinction between being a 'believer' and being 'Muslim' in the context of the Prophet's actions.
- **Resolution and Explanation:** The sequence culminates in the Prophet (ﷺ) providing a reasoning for his actions, "إني لأعطي الرجل وغيره أحب إلي منه، خشية" (I give to a man while another is more beloved to me, fearing that Allah might cast him into the Fire). This offers closure to the inquiry-response sequence by addressing the underlying concern about the criteria for receiving gifts.

Divergent from General Norms:

- **Spiritual and Ethical Considerations Over Social Norms:** Unlike typical conversational exchanges that might revolve around social norms or preferences, this sequence is deeply rooted in spiritual wisdom and ethical considerations. The Prophet's responses aim not just to answer Saad's question but to impart a deeper understanding of faith and divine caution.

- **Authority and Pedagogy:** The Prophet (ﷺ) uses the conversation as a teaching moment, which differs from general exchanges where both parties might have equal standing. Here, the Prophet's role as a messenger and guide influences the nature of the exchange, turning it into a pedagogical interaction.
- **Respectful Persistence in Inquiry:** Saad's respectful yet persistent inquiries, driven by genuine concern or confusion, shows a divergence from casual conversations where repeated questioning might be perceived differently. The respectful tone and context underscore a desire for understanding rather than challenge.

٢. عن طلحة بن عبيد الله رضي الله عنه قال: جاء رجلٌ من أهل نجدٍ ثائرُ الرأسِ إلى رسولِ الله صَلَّى الله عليه وسلَّم، نَسَمَعُ دَوِيَّ صَوْتِهِ، ولا نَفْقَهُ ما يَقُولُ حَتَّى دَنَا، فإذا هو يَسْأَلُ عَنِ الإسلامِ، فقال رسولُ الله صَلَّى الله عليه وسلَّم: خَمْسُ صَلَوَاتٍ في اليَوْمِ، وَاللَّيْلَةِ فقال: هل عَلَيَّ غَيْرُهَا؟ قال: لا، إِلَّا أَنْ تَطَوَّعَ، وصِيَامُ شَهْرِ رَمَضَانَ، فقال: هل عَلَيَّ غَيْرُهُ؟ فقال: لا، إِلَّا أَنْ تَطَوَّعَ، وَذَكَرَ لَهُ رسولُ الله صَلَّى الله عليه وسلَّم الزَّكَاةَ، فقال: هل عَلَيَّ غَيْرُهَا؟ قال: لا، إِلَّا أَنْ تَطَوَّعَ، قال: فَأَذْبَرَ الرَّجُلُ، وهو يَقُولُ: والله لا أَزِيدُ عَلَى هذا، ولا أَنْقُصُ قال رسولُ الله صَلَّى الله عليه وسلَّم: أَفْلَحَ إِنْ صَدَقَ.

2. It was related that Talha Ibn Ubaidallah said that a man from Najd approached The Prophet (Prayers & peace be upon him) raving and shouting but nobody could understand what he was saying until he came near, then they heard him asking The Prophet (Prayers & peace be upon him) about Islam, The Prophet (Prayers & peace be upon him) replied: "You have to establish prayer five times over the course of a day and night." The man asked: "Are there any other prayers due?" The Prophet (Prayers & peace be upon him) replied: "No, but you may offer voluntary prayers if you wish." The Messenger of God then said to him: "You have to establish fasting in the month of Ramadan." The man asked: "Is there any other fasting due?" The Prophet (Prayers & peace be upon him) replied: "No, but you may offer voluntary fasting if you wish." The Messenger of God then said to him: "You have to establish the giving of obligatory charity." The man asked: "Is there any other charity due? The Prophet (Prayers & peace be upon him) replied: "No, but you give voluntary charity if wish. " Then, the man replied: "By God! I will never neither more nor less than that!" The messenger of God said: If he does as he says, then he will be successful."

Analysis:**Mechanism of Turn-Taking in the Hadeeth:**

In the context of the hadeeth mentioned, the turn-taking system is evident and follows a structured pattern, involving a primary speaker the Prophet Muhammad (ﷺ) and a secondary speaker (the man from Najd).

1. **Primary Speaker:** The Prophet Muhammad (ﷺ).
 - **Role:** Provide comprehensive and authoritative responses to the questions asked.
 - **Turns-at-Talk:** The Prophet (ﷺ) takes longer turns to provide detailed explanations.
2. **Secondary Speaker:** The Man from Najd
 - **Role:** Asks questions and listens to the responses.
 - **Turns-at-Talk:** Takes shorter turns, mainly consisting of questions and brief affirmations.

Divergence from General Turn-Taking Norms:

In typical conversational settings, turn-taking is more fluid and less structured, with participants frequently interjecting and overlapping. However, in this hadeeth:

1. **Extended Turns by the Primary Speaker:**
 - The Prophet (ﷺ) takes extended turns to provide thorough answers, which is a divergence from the usual shorter exchanges in everyday conversation.
2. **Minimal Overlapping:**
 - There is a noticeable lack of overlapping. The secondary speaker waits for the Prophet (ﷺ) to complete his turn before asking the next question.

3. Structured and Predictable Turns:

- The conversation follows a predictable pattern: question (by the man), detailed response (by the Prophet (ﷺ)), confirmation (by the man).

The Mechanism of Sequential Organization of Utterances:

Adjacency Pairs:

1. First Pair Part (Question by the Man):

- The man asks about the obligations of Islam:
- "هَلْ عَلَيَّ غَيْرُهَا؟" (Is there anything else I must do?)

2. Second Pair Part (Response by the Prophet (ﷺ)):

- The Prophet (ﷺ) responds with what is required:
- "خَمْسُ صَلَّاتٍ فِي الْيَوْمِ، وَاللَّيْلَةِ" (Five daily prayers)
- "لا، إِلَّا أَنْ تَطَوَّعَ" (No, unless you volunteer) signifying that volunteering has a lot of benefits.

Sequential Utterance Flow:

• Question and Answer Sequence:

- **Question:** The man asks about a specific obligation.
- Example: "هَلْ عَلَيَّ غَيْرُهَا؟" (Is there anything else I must do?)
- **Answer:** The Prophet (ﷺ) provides a clear response.
- Example: "خَمْسُ صَلَّاتٍ فِي الْيَوْمِ، وَاللَّيْلَةِ" (Five daily prayers)

• Confirmation and Repetition:

- **Follow-Up Question:** The man asks for further confirmation or about another obligation.
- Example: "هَلْ عَلَيَّ غَيْرُهُ؟" (Is there anything else?)
- **Reaffirmation:** The Prophet (ﷺ) reiterates the response or mentions a new obligation.
- Example: "صِيَامُ شَهْرِ رَمَضَانَ" (Fasting in the month of Ramadan)

Divergence from General Norms:

In general conversational norms, adjacency pairs might not always follow such a structured and predictable pattern. Here's how this hadeeth's organization differs from typical norms:

1. Predictability and Structure:

- **Divergence:** The Prophet's responses are highly predictable and structured, whereas in regular conversations, responses may vary greatly and might not always be as straightforward.
- **Example from Hadeeth:** Every question about an obligation is met with a clear, concise response, and comprehensive speech "لا، إِلَّا أَنْ تَطَّوَعَ" (No, unless you volunteer).

2. Lack of Dis-preferred Responses:

- **Divergence:** There are no refusals or disagreements, which are common in general conversations.
- **Example from Hadeeth:** The Prophet (ﷺ) always provides a clear answer without any form of dis-preferred response.

3. Minimalistic Contribution by the Secondary Speaker:

- **Divergence:** The man from Najd asks very straightforward questions without elaboration or additional commentary.
- **Example from Hadeeth:** "هَلْ عَلَيَّ غَيْرُهَا؟" (Is there anything else I must do?)

٣. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَيُّوبَ بْنِ أَبِي تَمِيمَةَ السَّخْتِيَانِي، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ انْصَرَفَ مِنَ اثْنَتَيْنِ، فَقَالَ لَهُ دُو الْيَدَيْنِ: أَقْصَرْتَ الصَّلَاةَ، أَمْ نَسِيتَ يَا رَسُولَ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: أَصَدَقَ دُو الْيَدَيْنِ؟ فَقَالَ النَّاسُ: نَعَمْ، فَقَامَ رَسُولُ اللَّهِ ﷺ، فَصَلَّى اثْنَتَيْنِ أُخْرَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ كَبَّرَ، فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ.

3. Once Allah's Messenger (ﷺ) prayed two rak`at (instead of four) and finished his prayer. Dhul-Yadain asked him whether the prayer had been reduced or whether he had forgotten. Allah's Messenger (ﷺ) asked the people whether Dhul-Yadain was telling the truth. The people replied in the affirmative. Then Allah's Apostle stood up, offered the remaining two rak`at and then finished his prayer with Taslim and then said, "Allahu Akbar." He followed it with two prostrations like ordinary prostrations or a bit longer.

Analysis:

Mechanism of Turn-taking

- Initiation of Interaction: Dhul-Yadayn initiates the turn-taking by questioning the Prophet ﷺ ("أَفْصُرَتِ الصَّلَاةُ، أَمْ نَسِيتَ يَا رَسُولَ اللَّهِ؟") - "Has the prayer been shortened, or did you forget, O Messenger of Allah?"). This act of asking directly breaks the usual flow of post-prayer reflection or dispersal, signaling a concern that requires immediate attention.
- Verification and Response: The Prophet ﷺ does not directly answer Dhul-Yadayn's question but turns to the congregation for verification ("أَصَدَقَ ذُو الْيَدَيْنِ؟") - "Is Dhul-Yadayn correct?"), demonstrating a collective aspect of turn-taking where the community's input is sought before proceeding.
- Action Following Confirmation: Upon receiving affirmation from the congregation, the Prophet ﷺ resumes the prayer to complete the missed units, followed by a unique act of prostration (سجد سهو - prostration of forgetfulness), which concludes the interaction.

Divergence from General Norms

- Collective Validation: Unlike general instances of turn-taking where a response might be directly provided to the initiator's query, here, the Prophet ﷺ involves the entire assembly for validation. This collective involvement before taking corrective action highlights a communal approach to resolving queries or concerns within a religious gathering.
- Responsive Correction: The immediate correction of oversight through additional prayer actions upon community confirmation differs from more rigid interaction structures. An error might be acknowledged verbally without immediate rectification in a typical setting. Here, the action taken is both a spiritual correction and a physical enactment of responsibility.
- Sacred Context Elevating Turn-taking: The context of a prayer gathering imbues this exchange with a sacred significance, where the roles of speaker and respondents are framed within the pursuit of religious observance and communal harmony, differing from

secular contexts where the exchange might center on mundane clarifications or corrections.

Mechanism of Sequential Organization

- Initial Inquiry: Dhul-Yadayn initiates with a question about the prayer's length ("أَقْصُرْتَ الصَّلَاةَ، أَمْ نَسِيتَ يَا رَسُولَ اللَّهِ؟") - "Has the prayer been shortened, or did you forget, O Messenger of Allah?").
- Seeking Confirmation: Instead of directly answering, the Prophet Muhammad seeks verification from the congregation ("أَصَدَّقَ دُو" - "Is Dhul-Yadayn correct?"), creating an extended adjacency pair that involves community participation.
- Community's Affirmation: The congregation confirms Dhul-Yadayn's observation ("نعم" - "Yes"), leading to the Prophet's corrective action of completing the prayer with additional units and prostrations (Sujood).

Divergence from General Norms

- Extended Interaction for Confirmation: Unlike typical adjacency pairs where the second part directly responds to the first, this sequence includes a communal verification step, expanding the interaction beyond the immediate participants.
- Corrective Action as Response: The Prophet's response to the initial inquiry is not verbal but action-based, completing the prayer according to the raised concern. This form of response through corrective action differs from more conventional verbal acknowledgments or clarifications.
- Community Involvement: The involvement of the congregation in validating the query before proceeding with a response differs from one-on-one interaction patterns, highlighting the communal aspect of decision-making and action within the religious context.

٤. عن أبي بكرة رضي الله عنه قال: قَعَدَ عليه السلام عَلَى بَعِيرِهِ، وَأَمْسَكَ إِنْسَانٌ بِخِطَامِهِ - أَوْ بِزِمَامِهِ - قَالَ: أَيُّ يَوْمٍ هَذَا، فَسَكَتْنَا حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ سِوَى اسْمِهِ، قَالَ: أَلَيْسَ يَوْمَ النَّحْرِ قُلْنَا: بَلَى، قَالَ: فَأَيُّ شَهْرٍ هَذَا فَسَكَتْنَا حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، فَقَالَ: أَلَيْسَ بِذِي الْحِجَّةِ قُلْنَا: بَلَى، قَالَ: فَإِنَّ دِمَاءَكُمْ، وَأَمْوَالَكُمْ، وَأَعْرَاضَكُمْ، بَيْنَكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، لِيُبَلِّغَ الشَّاهِدُ الْغَائِبَ، فَإِنَّ الشَّاهِدَ عَسَى أَنْ يُبَلِّغَ مَنْ هُوَ أَوْعَى لَهُ مِنْهُ.

4. Once, the Prophet (ﷺ) was riding his camel, and a man was holding its rein. The Prophet (ﷺ) asked, "What is the day today?" We kept quiet, thinking that he might give that day another name. He said, "Isn't it the day of Nahr (slaughtering of the animals of sacrifice)?" We replied, "Yes." He further asked, "Which month is this?" We again kept quiet, thinking that he might give it another name. Then he said, "Isn't it the month of Dhul-Hijja?" We replied, "Yes." He said, "Verily! Your blood, property, and honor are sacred to one another (i.e., Muslims) like the sanctity of this day of yours, in this month of yours, and in this city of yours. It is incumbent upon those who are present to inform those who are absent because those who are absent might comprehend (what I have said) better than the present audience."

Analysis:

Mechanism of Turn-Taking

- Initiation by the Prophet: The Prophet ﷺ initiates the exchange by asking about the day ("أَيُّ يَوْمٍ هَذَا") and the month ("فَأَيُّ شَهْرٍ هَذَا"), controlling the direction of the conversation.
- Pause and Anticipation: The companions' silence ("فَسَكَتْنَا") following the Prophet's questions, coupled with their anticipation for possibly new names for the day and month, illustrates a deferential waiting for the speaker to continue, highlighting the respect inherent in their interaction.

Divergence from General Norms

- **Anticipatory Silence:** Unlike typical conversations where responses might be more immediate, the companions' prolonged silence, although they know the name of which day and month, indicates a high level of respect for the speaker's intent and an expectation of significant statements, diverging from casual exchanges where such anticipation might not occur.
- **Solemn Declaration:** The content of the Prophet's speech, emphasizing the sanctity of life, property, and honour ("فَإِنَّ دِمَاءَكُمْ، وَأَمْوَالَكُمْ، وَأَعْرَاضَكُمْ، بَيْنَكُمْ حَرَامٌ"), elevates this beyond a mere exchange of information to a solemn declaration, underscoring the gravity and formality of the context

Mechanism of Sequential Organization

- **Questions as First Pair Part:** The Prophet initiates each sequence with a question about the current day ("أَيُّ يَوْمٍ هَذَا") and month ("فَأَيُّ شَهْرٍ هَذَا"), expecting a specific type of response.
- **Anticipated Response and Actual Response:** The companions' silence initially, followed by their eventual affirmative responses when prompted ("قُلْنَا: بَلَى"), align with the structure of adjacency pairs where the second part directly addresses the first.

Divergence from General Norms

- **Anticipation of Unconventional Naming:** The companions' expectation that the Prophet ﷺ might assign a new name to the day or month ("حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ سِوَى اسْمِهِ") differs from typical adjacency pairs where the expected response is usually straightforward without such anticipation of novelty.
- **Moral and Legal Declarations:** Following the questions and confirmations, the Prophet's declaration about the sanctity of life, property, and honour ("فَإِنَّ دِمَاءَكُمْ، وَأَمْوَالَكُمْ، وَأَعْرَاضَكُمْ، بَيْنَكُمْ حَرَامٌ") extends beyond a simple exchange to impart critical moral and legal principles, diverging from everyday conversational sequences that typically resolve around the immediate context of the exchange.

7. Conclusion:

This study used CA methodologies to focus on the SCNs of Interaction in Prophetic Hadeeths. It aimed to identify how these norms differ from general conversational norms in Western societies. The analysis revealed that the turn-taking and sequential organization of utterances in Prophetic Hadeeths exhibit distinct characteristics influenced by early Islamic society's sociocultural and religious context. The Prophetic Hadeeths showed a pattern of guided responses and authoritative guidance from the Prophet (PBUH), highlighting an educational and transformative approach to interactions. This differs significantly from the more egalitarian and information-exchange-focused norms in Western conversations. The study contributes to a deeper understanding of the social, culture and communicative practices in early Islamic society, offering valuable insights into the role of language as a tool for social interaction and religious instruction.

References:

- ❖ Abdel Razeq, A. (1995). *The Sociolinguistic Patterns of English and Arabic Native Speakers*.
- ❖ Barraja-Rohan, A. (2011). *Using conversation analysis in the second language classroom to teach interactional competence*. *Language Teaching Research*, 15(4), 479-507.
- ❖ Haryono, A. (2018). *Communication patterns among kiais of Nahdlatul Ulama in the Madurese ethnic group*. Indonesian Journal of Applied Linguistics
- ❖ Hutchby, I., & Wooffitt, R. (1998). **Conversation analysis: Principles, practices, and applications**. Polity Press in association with Blackwell Publishers Ltd.
- ❖ Levinson, S. C. (1983). *Pragmatics*. Cambridge: Cambridge University Press.
- ❖ Malmkjaer, K. (Ed.). (2010). *The Linguistics Encyclopedia* (3rd ed.). Routledge.
- ❖ Sacks, H., Schegloff, E. A., & Jefferson, G. (1974). *A simplest systematics for the organization of turn-taking for conversation*. *Language*, 50(4), 696-735.
- ❖ Schegloff, E. A., & Sacks, H. (1973). *Opening up closings*. 289-327.