تحليل حواري للمتعاقبات في الأحاديث النبوية

A Conversational Analysis of Adjacency Pairs in Prophetic Hadiths

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الملخص

المتعاقبات هي انماط تظهر تلقائيا في كلام متحاورين اثنين بشكل متتالٍ او قد يفصـــل بينهما ازواج اخرى تدعى بالمتتابعات الضـــمنية، وهي متعاقبات اخرى تتوســـط المتعاقبات الرئيسية. وتهدف الدراسة الى تقصي امكانية تطبيق خصائص المتعاقبات على الأحاديث النبوية كونها الانموذج المدون للتفاعل الاجتماعي بين الرسول (صلى الله عليه وسلم) او احدى زوجاته او صـــحابتهِ. وتسـعى ايضا لتقصي الاستعمالات المحتملة والممارسـات والاغراض الاجتماعية للمتتابعات الضـــمنية في الأحاديث النبوية، ولمعرفة ما إذا كانت البنية التفضـــيلية مشـــروطة بوجودها. تم اختيار بيانات الدراسة الوصفية على نحوٍ هادف من صحيحي البخاري ومسلم تحت إطار نظرية جورج يول (1996). وتشـير نتائج الدراسـة الى ان المتعاقبات والمتتابعات الضـمنية هي جزء لا يتجزأ عن التواصل الاجتماعي في الأحاديث النبوية.

Abstract

Adjacency pairs are patterns generated automatically from the speech of the speakers. That is two utterances produced by distinct speakers in succession. However, not all first parts have their second parts right away. An insertion sequence emerges when other adjacent pairs mediate the main adjacency pair. One adjacency pair is contained within another. The data is brought from Prophetic Hadiths as they are the written forms of social interactions between two or more people, typically Prophet Mohammad (peace be upon him) and one of his wives or companions. Hence, the study's goal is to determine how adjacency pair categories are applied to Prophetic Hadiths, to investigate the various social acts and potential uses of the Prophetic Hadith's insertion sequences, to find out the social purposes behind using them, and to figure out whether the preference organization is contingent on the insertion sequences or not. The study has a qualitative description as the data has been purposefully selected from Al-Bukhari and Muslim books and drawn upon Yule (1996). It focuses on the insertion sequence as related to the first part of the adjacency pair. The study findings point out that adjacency pairs and insertion sequences are natural occurrences in Prophetic Hadiths and an integral aspect of social communication.

1- Conversational Analysis

In any society, communication is the act of conveying information to others by speaking in a language that is understandable to them. According to Paltridge (2006: 86), conversation is the primary means by which individuals get together, share information, negotiate, and uphold social bonds. There are several metaphors that describe conversation structure. Some people compare discussion to dancing, where the participants effortlessly coordinate their motions. Others compare it to traffic crossing a crossroads since there is a lot of alternating movements but no accidents. Nevertheless, the most popular analytical strategy is not based on dancing because there is no music or traffic flow as there are no traffic signals (Yule: 1996, 71). Conversational Analysis (CA) examines how a statement interacts with earlier statements and what implications there are for what comes afterwards. Participants cooperate to reach decisions as well as the opening and closing of conversations, storytelling and interviews. Determining what is said, how it is stated, and why it is said involves studying the dialogue (Holmes: 2013, 387). CA for Crystal (2008: 114) is a term used in linguistics and related fields to describe a method of examining the sequential organization and coherence of dialogues. The method looks at recordings of real conversations to figure out which features are used in a consistent way when people talk. Sociolinguists like Sacks, Schegoff, and Jefferson concentrated on conversation analysis because they see it as a first step toward developing a naturalistic observational discipline to deal with social interactional details in a rigorous, empirical, and formal manner rather than because they are interested in language (Coulthard: 1985, 59).

Turn-taking is a term used in conversation analysis to describe how an orderly discussion often proceeds. From the term alone, one can get the gist of it. It's the idea that each person in a conversation speaks for a certain amount of time. The analysis, however, digs deeper, including issues like how individuals recognize when it is their turn to talk, how much overlap there is between speakers, when it is acceptable to have overlap, and how to take regional or gender differences into account (Butler,1990:75). Turn-taking norms vary by culture and group, but the structure is largely universal—overlapping discourse is typically avoided and quiet between turns is minimized. There are several ways in which conventions differ, including the distribution of turns, the signaling of transitions, and the average turn spacing (Bucholtz, 2002:15) Adjacency pairs and preference structures are just two examples of the interactional elements that CA examines. The term "adjacency pair" refers to a two-part exchange in CA where the second utterance is functionally dependent on the first, as in common greetings, invites, and requests. It is also known as the concept of nextness. Each pair is spoken by a different people (Cameron, 2003:17).

As part of turn-taking, adjacency pairs relate to a coordinated activity between the speaker and the listener in a personal setting. Also, they work well as exchanges in conversations where the first speaker is the one who starts the conversation and the second speaker responds to what the first speaker does. As their name suggests, they are two utterances that are made sequentially by different speakers. The first pair component frequently chooses the next speaker and always chooses the next action in the two utterances. Consequently, it established the relevance of the transition and the expectation that the next speaker will meet. In other words, the occurrence of the second part is predicted by the first part of a pair. Adjacency pairs are different types of identical (hello-hello), and different second pairs - part (congratulations-thanks). The most tangible evidence for adjacency pairs are thanking-response, request acceptance, and question-answer sequences (Chaika, 1982:390). One of their advantages is that they allow speakers to allocate and give up turns. To comprehend adjacency pairs, consider the following: (Summons--Answer, Complaint--Refusal, Request--Apology, Request--Grant, Offer--Accept, and Offer--Reject).

The term "preferred" refers to a potential response said by the second speaker as a reaction to the first speaker's utterance in a preference organization. It is based on adjacency pairs in which there are first and second speakers engaging in a discussion with a defined aim. Pragmatically, preference organization is classified into two types: preferred and dispreferred acts. Moreover, the preferred is the next action that is expected while the dis-preferred is the next action that is not expected (Kulick, 1999: 207). According to Holms, a first part may be followed by one of two different sorts of answers, such as an invitation that is accepted or declined, a complaint that is followed by an apology or a denial of an apology, and so forth. In these situations, it is frequently easy to distinguish between the preferred and the dis-preferred responses (Holms, 2014: 386). In contrast to dis-preferred acts, which are indicated by various types of structural complexity, preferred acts are unmarked and occur as structurally simpler turns (Coulthard, 1985 : 70). However, not all first parts are promptly followed by their second parts. A question-answer sequence will frequently be delayed while another question-answer sequence intervenes. The sequence will then be Q1-Q2-A2-A1, with Q2-A2 serving as the middle pair and being referred to as an insertion sequence. The assumption is that once the second part (A2) of the insertion sequence is given, the second part (A1) of the original question (Q1) will follow, even though it looks like there is a question (Q2) in answer to a question (Q1). The following provides an illustration of this pattern, agent:
- Do you prefer the first flight? (=Q1)
- Client: at which time does it arrive? (=Q2.)

- Agent: Nine thirty. (=A2)
- Client: ok—it's great. (=A1) (Yule, 1996:78)

An insertion sequence is one adjacency pair within another. Other types of social action are carried out within this pattern, even though the expressions may be question-answer sequences. According to the following example there is a pair of asking for something and getting it (Q1-A1), along with an insertion sequence of a question-answer pair (Q2-A2) that seems to be a condition for the acceptance (A1) being provided.

- Ann: Could you please mail this letter? (Q1 = Request)
- Jack: Does it have a stamp on it? (Q2)
- Ann: Yeah. (A2.)
- Jack: Okay. (A1 = Acceptance) (Parker,1992:3-22)

One type of evidence that not all first parts necessarily receive the type of second parts the speaker might expect is the delay in acceptance in the example caused by the insertion sequence. A delay in response is a symbol for the potential absence of the expected, automatic, and immediate response. Delay is the difference between what is anticipated and what is actually delivered (Yule, 1996:77).

In the middle of a conversation, a participant is urged to greet, order, ask a question, or request information that is typically related to the topic of the exchange. These urges, in turn, initiate the appearance of an insertion sequence. For instance:

- Man: You know the new movie that's on in the Odeon?
- Woman: Yes?
- Man : Do you want to go and watch it tonight ?
- Woman : What time does it start?
- Man : Eight thirty – five
- Woman: Yeah, why not? (Cutting, 2002:80).

The example portrays an offer acceptance or refusal pair. The second speaker does not immediately accept the offer, as illustrated in the example above. Instead, she answers, "What time does it start?" feeling the need to inquire. We observe that the insertion sequence has no effect on how turns are taken during conversation after the obstacle has been removed. The offer acceptance or refusal pair continues after the first speaker provides the details that the second speaker needs, just like in the example above (Cameron, 2005:69). By highlighting the patterned nature of adjacency pairs, CA also offers a foundation for accounting, for example, when individuals deviate from these patterns. People might add a side sequence to an adjacency pair, for example. When further examined, side sequences reveal that they are just another regular pattern within what CA scholars

regard as the "systematics" of the arrangement of turn-taking in daily conversation. At first glance, side sequences seem to challenge the fact that an invitation is followed by an acceptance (preferred response) or a refusal (dis-preferred response). Even if it is more intricate, the pattern is still noticeable. The side sequence is followed by the second component of the initial adjacency pair (Holmes, 2013:386).

2- Method of Analysis

The Prophetic Hadiths are the source of the analyzed data, they are chosen because they have conversational style rather than narrative one. They are taken from Sahih Al-Bukhari and Muslim and their translations are from https://sunnah.com/. The explanations of the selected Hadiths are taken from https://www.dorar.net/hadith. The site is regarded as one of the most reliable and authentic sources. The study is qualitative and descriptive. It focuses on adjacency pairs and insertion sequences as part of a CA adopting Yule (1996) as a model. The major goal of the present study is to analyze the various social actions, preference organization, and the functions of insertion sequences with their social purposes.

3- Data Analysis

Hadith (1)

اتى رجل الى رسـول الله فقال: "إنِّي أعْطَيْتُ ابْنِي مِن عَمْرَةَ بْنتِ رَوَاحَةَ عَطِيَّةً، فأمَرَتْنِي أنْ أُشْـهِدَكَ يا رَسولَ اللَّهِ، قـالَ: أعْطَيْتَ سَـــائِرَ ولَدِكَ مِثْـلَ هـذا؟ قـالَ: لَا، قـالَ: فـاتَّقُوا اللَّهَ واعْدِلُوا بيْنَ أوْلادِكُمْ" (صـــحيح البخاري:2587).

A man went to Prophet Muhammad (ﷺ) and said, "I have given a gift to my son from `Amra bint Rawaha, but she ordered me to make you as a witness to it, O Allah's Messenger (ﷺ)!' Prophet Muhammad (ﷺ) asked, 'Have you given (the like of it) to everyone of your sons?' He replied in the negative. Prophet Muhammad (ﷺ) said, 'Be afraid of Allah, and be just to your children." (Sahih al-Bukhari: 2587).

(request-question-answer-refusal)		
The first part of the main adjacency pair (request)	"إنِّي أعْطَيْتُ ابْنِي مِن عَمْرَةَ بْنتِ رَوَاحَةَ عَطِيَّةً، فأمَرَتْنِي أنْ أُشْهِدَكَ يا رَسولَ اللَّهِ"	"I have given a gift to my ' son from `Amra bint Rawaha, but she ordered me to make you as a witness to it, O Allah's Messenger"
Insertion sequence	question	"أعْطَيْتَ سَائِرَ ولَدِكَ مِثْلَ هذا؟"	"Have you given (the like of ' it) to everyone of your sons?"
	answer	"لَا"	"no"
The second part of the main adjacency pair (refusal)	"فـاتَّقُوا اللَّهَ واعْدِلُوا بيْنَ أوْلادِكُمْ"	"Be afraid of Allah, and be just to your children."
Preference organization		Dispreffered action

Table (1)

A man comes to Prophet Muhammad (pbuh) and wants him to assure his deed of giving his son some of his fortunes. He says that he has given his son, whose mother is Amra bintu Rawaha. Prophet Muhammad (pbuh) has an indication or a hint that this man has other sons from another woman. Consequently, the Prophet (pbuh) asks whether he gave all his sons the same. The man says "no", the Prophet (pbuh) refuses his deed and tells him to fear Allah and be fair with his sons.

The social action is *(request-question-answer-refusal)*. The man asks about granting money or possession to one of his sons. Prophet Muhammad (pbuh) delays the answer by inserting a question. The insertion sequence *(question-answer)*, 'Have you given (the like of it) to every one of your sons?' is positioned between the adjacency pair as Prophet Mohammad (pbuh) has adequate evidence of having other sons depending on the question. With its first part, the second part of the insertion sequence functions as a condition for acceptance or refusal of the delayed answer. This is dispreferred action. Prophet (pbuh) does not ask about the purpose or the quantity, but he asked about his other sons emphasizing equality and justice between sons and keeping a good relationship between them.

Hadith (2)

عن أم حبيبة اتى الي رسـول الله فقلت له"هلْ لكَ في أُخْتي بنْتِ أَبي سُــفْيانَ؟ فَقالَ: أَفْعَلُ مَاذَا؟ قُلتُ: تَنْكِحُهَا، قالَ: أَوَ تُحِبِّينَ ذَلِكِ؟ قُلتُ: لَسْتُ لكَ بمُخْلِيَةٍ، وَأَحَبُّ مَن شَرِكَني في الخَيْرِ أُخْتي، قالَ: فإنَّهَا لا تَحِلُّ لِي" (صحيح مسلم:1449).

Umm Habiba, the daughter of AbuSufyan, reported:
Prophet Muhammad (ﷺ) came to me and I said to him: "Have you any inclination towards my sister the daughter of Abu Sufyan? He (the Prophet) said: Then what should I do? I said: Marry her. He said: Do you like that? I said: I am not the exclusive (wife) of yours; I, therefore, wish to join my sister in good. He, said: She is not lawful for me" (Sahih Muslim: 1449).

(offer-question-answer-question-answer-refusal)		
The first part of the main adjacency pair (offer)	"هلْ لكَ في أُخْتي بنْتِ أَبي سُفْيانَ؟"	"Have you any inclination towards my sister the daughter of Abu Sufyan?"
Insertion sequences	question	"أَفْعَلُ مَاذَا؟"	"Then what should I do?"
	answer	"تَنْكِحُهَا"	"Marry her."
	question	"أَوَ تُحِبِّينَ ذَلِكِ؟"	"Do you like that?"
	answer	"لَسْتُ لكَ بمُخْلِيَةٍ، وَأَحَبُّ مَن شَرِكَني في الخَيْرِ أُخْتي،"	"I am not the exclusive (wife) of yours; I, therefore, wish to join my sister in good."
The second part of the main adjacency pair(refusal)	"فإنَّهَا لا تَحِلُّ لِي"	"She is not lawful for me"
Preference organization		Dispreferred action

Table (2)

Here, the wife of Prophet Muhammad (pbuh) is offering him her sister. He wonders what to do with her sister. She clarifies that she wants him to marry her. He asks her whether she prefers such deeds. She tells him that she likes to share the good things with her. Prophet (pbuh) refuses her offer because it is not allowed for a Muslim to marry two sisters together.

The social action is *(offer-question-answer-question-answer-refusal)*. Two insertion sequences act as a mediator between the offer and the response. These insertion sequences serve as a means of elucidating the inquirer's intention or the reason for the request, not as a prerequisite for the delayed response. They express some surprise by inquiring as to the justification for such a request. Even though the main adjacent pair has two adjacent pairs inside it, coherence and sequential organization still exist. The conversational stream is not disrupted by these two nearby pairings. The dispreferred action, refusal, comes as this marriage is not allowed in Islam as they are sisters assuring the illegitimacy of such marriage.

Hadith (3)

عن ابي هريرة أنَّ النَّبيَّ صــلَّى اللهُ عليه وســلَّمَ كانَ يَوْمًا يُحَدِّثُ –وعِنْدَهُ رَجُلٌ مِن أهْلِ البَادِيَةِ–: "أنَّ رَجُلًا مِن أهْلِ الجَنَّةِ اسْــتَأْذَنَ رَبَّهُ في الزَّرْعِ، فَقَالَ له: أَلَسْــتَ فِيما شِــئْتَ؟ قَالَ: بَلَى، ولَكِنِّي أُحِبُّ أنْ أزْرَعَ، قَالَ: فَبَذَرَ، فَبَادَرَ الطَّرْفَ نَبَاتُهُ واسْتِوَاؤُهُ واسْــتِحْصَــادُهُ، فَكانَ أمْثَالَ الجِبَالِ، فيَقولُ اللَّهُ: دُونَكَ يا ابْنَ آدَمَ؛ فإنَّه لا يُشْــبِعُكَ شَيءٌ"(صحيح البخاري:7519).

Narrated Abu Huraira: Once the Prophet (ﷺ) was preaching while a bedouin was sitting there. The Prophet (ﷺ) said, "A man from among the people of Paradise will request Allah to allow him to cultivate the land Allah will say to him, 'Haven't you got whatever you desire?' He will reply, 'yes, but I like to cultivate the land (Allah will permit him and) he will sow the seeds, and within seconds the plants will grow and ripen and (the yield) will be harvested and piled in heaps like mountains. On that Allah will say (to him), "Take, here you are, O son of Adam, for nothing satisfies you."(Sahih al-Bukhari: 7519).

(request-question-answer-acceptance or permission)			
The first part of the main adjacency pair (request)		"أنَّ رَجُلًا مِنْ أهْلِ الْجَنَّةِ اسْتَأْذَنَ رَبَّهُ في الزَّرْعِ"	"A man from among the people of Paradise will request Allah to allow him to cultivate the land"
Insertion sequence	question	"أَلَسْتَ فِيما شِئْتَ؟"	"Haven't you got whatever you desire?"
	Answer	" بَلَى وَلَكِنِّي أُحِبُّ أنْ أزْرَعَ"	"yes, but I like to cultivate the land"
The second part of the main adjacency pair (acceptance)		فَبَذَرَ	(Allah will permit him and) he will sow the seeds
Preference organization			Preferred action

Table (3)

A man asks for a seed in Paradise. Almighty Allah asks whether the man is not satisfied. The man clarifies that he enjoys seeding. The Almighty Allah permits him to sow. In a split second, he grows and gathers crops like mountains. The Almighty Allah defines the character of Adam's offspring, stating that nothing satisfies human beings.

The social action is *(request-question-answer-acceptance or permission).* An acceptance follows the insertion sequence 'Haven't you got whatever you desire?' whose function is not a condition for the refusal or acceptance. However, its function is to direct the man's mind to the fact that he has whatever he wants and the man expresses the desire to this act. The first part of the insertion sequence describes Paradise where a man can get everything without effort. The second part illustrates man's nature. The delayed answer is the preferred action as the man's request is accepted.

Hadith (4)

عَنْ أَبِي ذَرِّ – رضــى الله عنه – قَالَ" كُنْتُ مَعَ النَّبِيِّ صـلى الله عليه وســلم ...قَالَ مَكَانَكَ. وَتَقَدَّمَ غَيْرَ بَعِيدٍ، فَسَمِعْتُ صَوْتًا، فَأَرَدْتُ أَنْ آتِيَهُ، ثُمَّ ذَكَرْتُ قَوْلَهُ مَكَانَكَ حَتَّى آتِيَكَ، فَلَمَّا جَاءَ قُلْتُ يَا رَسُولَ اللَّهِ، الَّذِي سَمِعْتُ أَوْ قَالَ الصَّوْتُ الَّذِي سَمِعْتُ قَالَ وَهَلْ سَمِعْتَ . قُلْتُ نَعَمْ. قَالَ أَتَانِي جِبْرِيلُ ــ عَلَيْهِ السَّلاَمُ ــ فَقَالَ مَنْ مَاتَ مِنْ أُمَّتِكَ لاَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ . قُلْتُ وَإِنْ فَعَلَ كَذَا وَكَذَا قَالَ نَعَمْ "(صحيح البخاري:2388).

Narrated by Abu Dhar: "Once, while I was in the company of the Prophet, … he ordered me to stay at my place and went not far away. I heard a voice and intended to go to him but I remembered his order, Stay at your place till I return. On his return I said, O Allah's Messenger (ﷺ)! (What was) that noise which I heard? He said, Did you hear anything? I said, Yes. He said, Gabriel came and said to me, 'Whoever amongst your followers dies, worshipping none along with Allah, will enter Paradise.' I said, Even if he did such-and-such things (i.e. even if he stole or committed illegal sexual intercourse) He said, Yes." (Sahih al-Bukhari: 2388).

(information seeking-question-answer-information providing)		
The first part of the main adjacency pair (information seeking)	"الصَّوْتُ الَّذِي سَمِعْتُ"	"(What was) that noise which I heard?"
Insertion sequence — question	"وَهَلْ سَمِعْتَ؟"	"Did you hear anything?"
Insertion sequence — Answer	"نَعَمْ"	"Yes."
The second part of the main adjacency pair (information providing)	"أَتَانِي جِبْرِيلُ ـ عَلَيْهِ السَّلاَمُ ـ فَقَالَ مَنْ مَاتَ مِنْ أُمَّتِكَ لاَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ"	"Gabriel came and said to me, 'Whoever amongst your followers dies, worshipping none along with Allah, will enter Paradise."
Preference organization		Preferred action

Table (4)

Prophet Mohammad (pbuh) and one of his companions, Abu Dhar, are walking. The Prophet (pbuh) orders him to stay in his place and wait.

Then he hears a sound. He does not move because he remembers the order. Abu Dhar enquires about the sound, and Prophet (pbuh) asks him a question: 'have you heard?' Abu Dhar replies: 'yes' then he says: 'Gabriel has come saying anyone who died without polytheism will be in Paradise'

The social action is *(information seeking-question-answer-information providing)*. The first part of the adjacent pair does not obtain its second part instantly; it is inserted by *(question-answer)*. This pair works as an indication of astonishment or exclamation. Although the insertion sequence marks astonishment, it doesn't damage the coherence of the conversation. Therefore, after the insertion sequence, the first part of the adjacency pair has its second part which is preferred action.

Hadith (5)

عَنْ أَبِي هُرَيْرَةَ قَالَ:" كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أُتِيَ بِطَعَامٍ سَأَلَ عَنْهُ: «أَهَدِيَّةٌ أَمْ صَدَقَةٌ؟» فَإِنْ قِيلَ: صَدَقَةٌ قَالَ قال لِأَصْحَابِهِ: «كُلُوا» وَلَمْ يَأْكُلْ وَإِنْ قِيلَ: هَدِيَّةٌ ضَرَبَ بِيَدِهِ فَأَكَلَ مَعَهم" (متفق عليه).

Abu Huraira said "that when Allah's Messenger was brought food he asked whether it was a present or *sadaqa*, and if he was informed that it was *sadaqa* he told his companions to eat, but did not eat himself; if however he was informed that it was a present he put in his hand and ate along with them." (Bukhari and Muslim).

(offer-question-answer-acceptance/refusal)		
The first part of the main adjacency pair (offer)	"كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أُتِيَ بِطَعَامٍ"	"when Allah's messenger was brought food"
Insertion sequence — question	"أَهَدِيَّةٌ أَمْ صَدَقَةٌ؟."	present or sadaqa
Answer	One of the two possible choices	One of the two possible choices
The second part of the main adjacency pair (acceptance or refusal)	"فَإِنْ قِيلَ: صَدَقَةٌ: قَالَ لِأَصْحَابِهِ: «كُلُوا» وَلَمْ يَأْكُلْ وَإِنْ قِيلَ: هَدِيَّةٌ ضَرَبَ بِيَدِهِ فَأَكَلَ مَعَهم"	"if he was informed that it was sadaqa he told his companions to eat, but did not eat himself; if however he was informed that it was a present he put in his hand and ate along with them."
Preference organization		Preferred or dispreferred action

Table (5)

It is an offer by one of the companions of Prophet (pbuh) whenever they bring food, Prophet (pbuh) inquires whether it's a present or Sadaqa. If their answer is a present, he eats with them. But if they say Sadaqa, he does not eat with them.

The social action represents *(offer-question-answer-acceptance/refusal)* where the type of offer determines the preferred or dispreferred action. Such an offer never receives its answer immediately.

It should be mediated by the insertion sequence, a present or Sadaqa', that functions as a condition for personal and group acceptance or group acceptance but personal refusal. Prophet (pbuh) inquires about the food rather than the performer. He is not allowed to eat Sedaqa, but he is permitted to consume a present, which is the cause. The second part of the adjacent pair shows that Prophet Mohammad (pbuh) is uniquely different from other Muslims in this regard, whether it be a preferred or dispreferred activity.

Hadith (6)

عَنِ ابْنِ عَبَّاسٍ، "أَنَّ زَوْجَ، بَرِيرَةَ كَانَ عَبْدًا يُقَالُ لَهُ مُغِيثٌ كَأَنِّي أَنْظُرُ إِلَيْهِ يَطُوفُ خَلْفَهَا يَبْكِي، وَدُمُوعُهُ تَسِـــيلُ عَلَى لِحْيَتِهِ، فَقَالَ النَّبِيُّ صــــلى الله عليه وســـلم لِعَبَّاسٍ يَا عَبَّاسُ أَلاَ تَعْجَبُ مِنْ حُبِّ مُغِيثٍ بَرِيرَةَ، وَمِنْ بُغْضِ بَرِيرَةَ مُغِيثًا . فَقَالَ النَّبِيُّ صــلى الله عليه وســلم لَوْ رَاجَعْتِهِ . قَالَتْ يَا رَسُولَ اللَّهِ تَأْمُرُنِي قَالَ إِنَّمَا أَنَا أَشْـفَعُ . قَالَتْ لاَ حَاجَةَ لِي فِيهِ" (صحيح البخاري:5283).

Narrated by Ibn `Abbas: "Barira's husband was a slave called Mughith, as if I am seeing him now, going behind Barira and weeping with his tears flowing down his beard. The Prophet (ﷺ) said to `Abbas, O `Abbas ! are you not astonished at the love of Mughith for Barira and the hatred of Barira for Mughith? The Prophet (ﷺ) then said to Barira, Why don't you return to him? She said, O Allah's Messenger (ﷺ)! Do you order me to do so? He said, No, I only intercede for him. She said, I am not in need of him."(Sahih al-Bukhari: 5283).

	(suggestion-question-answer-refusal)	
The first part of the main adjacency pair (suggestion)	"لَوْ رَاجَعْتِهِ"	"Why don't you return to him?"
Insertion sequence	question — "يَا رَسُولَ اللَّهِ تَأْمُرُنِي؟"	"O Allah's Messenger! Do you order me to do so?"
	Answer — "إِنَّمَا أَنَا أَشْفَعُ"	"No, I only intercede for him"
The second part of the main adjacency pair (refusal)	"لاَ حَاجَةَ لِي فِيهِ"	"I am not in need of him"
Preference organization		dispreferred action

Table (6)

Prophet Mohammad (pbuh) is pleaded with by a lady whose husband wants to take her back after breaking their marriage. Prophet Mohammad (pbuh) asks the woman why she has not return back to him.

The social action is *(suggestion-question-answer-refusal)*, the first part of the adjacency pair does not directly receive its second part. It is followed by the insertion sequence which has a strong effect on the choice of acceptance or refusal. In the first part of the insertion sequence, the woman is aware that an order by Prophet (pbuh) should be implemented.

Thus, she asks him if it is an order. When she is informed that it is not, she is indicated that she has the right to accept or refuse. The second

part of the insertion sequence reflects the politeness of Prophet (pbuh). Although he can order her, he gives her the authority to choose; to assure one of the women's rights in Islam. The action is dispreferred.

Hadith (7)

أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ــ رضى الله عنهما ــ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهْوَ قَائِمٌ عَلَى الْمِنْبَرِ " إِنَّمَا بَقَاؤُكُمْ فِيمَا سَلَفَ قَبْلَكُمْ مِنَ الأُمَمِ، كَمَا بَيْنَ صَلاَةِ الْعَصْرِ إِلَى غُرُوبِ الشَّمْسِ، أُعْطِيَ أَهْلُ التَّوْرَاةِ التَّوْرَاةَ، فَعَمِلُوا بِهَا حَتَّى انْتَصَــفَ النَّهَارُ، ثُمَّ عَجَزُوا، فَأُعْطُوا قِيرَاطًا قِيرَاطًا، ثُمَّ أُعْطِيَ أَهْلُ الإِنْجِيلِ الإِنْجِيلَ، فَعَمِلُوا بِهِ حَتَّى صَــلاَةِ الْعَصْـــرِ، ثُمَّ عَجَزُوا، فَأُعْطُوا قِيرَاطًا قِيرَاطًا، ثُمَّ أُعْطِيتُمُ الْقُرْآنَ فَعَمِلْتُمْ بِهِ حَتَّى غُرُوبِ الشَّــمْسِ، فَأُعْطِيتُمْ قِيرَاطَيْنِ قِيرَاطَيْنِ، قَالَ أَهْلُ التَّوْرَاةِ رَبَّنَا هَؤُلاَءِ أَقَلُّ عَمَلاً وَأَكْثَرُ أَجْرًا. قَالَ هَلْ ظَلَمْتُكُمْ مِنْ أَجْرِكُمْ مِنْ شَيْءٍ قَالُوا لاَ. فَقَالَ فَذَلِكَ فَضْلِي أُوتِيهِ مَنْ أَشَاءُ "(صحيح البخاري:7467).

Narrated by `Abdullah bin `Umar:nI heard Allah's Messenger (ﷺ) while he was standing on the pulpit, saying, "The remaining period of your stay (on the earth) in comparison to the nations before you, is like the period between the `Asr prayer and sunset. The people of the Torah were given the Torah and they acted upon it till midday, and then they were worn out and were given for their labor, one Qirat each. Then the people of the Gospel were given the Gospel and they acted upon it till the time of the `Asr prayer, and then they were worn out and were given (for their labor), one Qirat each. Then you people were given the Qur'an and you acted upon it till sunset and so you were given two Qirats each (double the reward of the previous nations). Then the people of the Torah said, 'O our Lord! These people have done a little labor (much less than we) but have taken a greater reward.' Allah said, 'Have I withheld anything from your reward?' They said, 'No.' Then Allah said, 'That is My Favor which I bestow on whom I wish."(Sahih al-Bukhari: 7467).

(information seeking- question - answer- information providing)			
The first part of the main adjacency pair (information seeking)		" هَؤُلاَءِ أَقَلُّ عَمَلاً وَأَكْثَرُ أَجْرًا."	"O our Lord! These people have done a little labor (much less than we) but have taken a greater reward"
Insertion sequence	question	"هَلْ ظَلَمْتُكُمْ مِنْ أَجْرِكُمْ مِنْ شَيْءٍ."	"Have I withheld anything from your reward?"
	Answer	"لاَ"	"No"
The second part of the main adjacency pair (information providing)		"فَقَالَ فَذَلِكَ فَضْلِي أُوتِيهِ مَنْ أَشَاءُ"	"That is My Favor which I bestow on whom I wish."
Preference organization			dispreferred action

Table (7)

In this Hadith, two images show the differences between Jewish and Christians on one hand and Muslims on the other hand. Non-Muslims compare their work and rewards with that of Muslims'. They work a long time and get lesser than Muslims. Therefore, they object.

The social action is *(information seeking- question - answer-information providing)* where the objection is embodied in the first part of the adjacent pair. Here, the insertion sequence functions as a convincing device. This directs their attention to the fact that they have taken their rights completely. It does not work as a condition for the delayed answer, the dispreferred action, which shows that the Islamic nation has a short lifetime but a great reward. It assures an advantage over other nations.

Hadith (8)

وَعَن سَلمَة بن الأَكْوَع قَالَ:" كُنَّا جُلُوسًا عِنْدَ النَّبِيّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ أُتِيَ بِجِنَازَةٍ فَقَالُوا: صَلِّ عَلَيْهَا فَقَالَ: «هَلْ عَلَيْهِ دَيْنٌ؟» قَالُوا: لَا فَصَـــلَّى عَلَيْهَا ثُمَّ أُتِيَ بِجِنَازَةٍ أُخْرَى فَقَالَ: «هَلْ عَلَيْهِ دين؟» قَالُوا: نعم فَقَالَ: «فَهَلْ تَرَكَ شَـيْئًا؟» قَالُوا: ثَلَاثَةَ دَنَانِيرَ فَصَـلَّى عَلَيْهَا ثمَّ أُتِي بالثالثة فَقَالَ: «هَلْ عَلَيْهِ دَيْنٌ؟» قَالُوا: ثَلَاثَةُ دَنَانِيرَ قَالَ: «هَلْ تَرَكَ شَيْئًا؟» قَالُوا: لَا قَالَ: «صلوا على صَاحِبكُم» قَالَ أَبُو قَتَادَة: صلى الله عَلَيْهِ وسلم عَلَيْهِ يَا رَسُولَ اللَّهِ صلي عليه وَعَلَيَّ دَيْنُهُ فَصَلَّى عَلَيْهِ"(صحيح البخاري:2289).

Salama b. al-Akwa' said: "While we were sitting with the Prophet (pbuh) a bier was brought along and the Prophet (pbuh) was asked to pray over it. He asked whether the dead man owed anything and when he was told that he did not he prayed over it. Another bier was brought along later, and when he asked whether the dead man owed anything and was told that he did, he asked whether he had left anything. On being told that he had left three dinars he prayed over the bier. A third was brought along later, and when he asked whether the dead man owed anything and was told that he owed three dinars, he asked whether he had left anything. On being told that he had not, he ordered them to pray over their friend; but when Abu Qatada said, Pray over him, Messenger of Allah, and I shall be responsible for his debt, he prayed over him." (Sahih al-Bukhari:2289).

(request- question-answer-acceptance), (request- question- answer-question-answer-acceptance), (request-question-answer-question-answer-refusal-request-acceptance).			
The first part of the main adjacency pair (request)		"النَّبِيّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ أُتِيَ بِجِنَازَةٍ فَقَالُوا: صَلِّ عَلَيْهَا"	"a bier was brought along and the Prophet was asked to pray over it."
Insertion sequences	question	"هَلْ عَلَيْهِ دَيْنٌ"	"He asked whether the dead man owed anything"
	Answer	"لا"	"No"
	question	"هَلْ عَلَيْهِ دَيْنٌ؟"	"He asked whether the dead man owed anything"
	answer	"نعم"	"Yes"
	question	"فَهَلْ تَرَكَ شَيْئًا؟"	"he asked whether he had left anything."
	answer	"ثَلَاثَةَ دَنَانِير"	"he had left three dinars"
	question	"هَلْ عَلَيْهِ دَيْنٌ؟"	"He asked whether the dead man owed anything"
	answer	"ثَلَاثَةُ دَنَانِيرَ"	"he owed three dinars"
	question	"هَلْ تَرَكَ شَيْئًا؟"	"he asked whether he had left anything"

answer	"لا"	"No"
The second part of the main adjacency pair (acceptance)	"صلى عليه"	"he prayed over him"
Preference organization		preferred action

Table (8)

In this Hadith, there are three cases where Muslims ask Prophet (pbuh) to pray over a bier. In the first case, He (pbuh) asks whether the dead are in debt. The answer is not. The Prophet (pbuh) prays over him. In the second case, the dead man is in debt and has money to be paid. Hence, the Prophet prays over him. The third one, the dead man is in debt with no money. Accordingly, the Prophet (pbuh) refuses to pray over him. One of the Prophet's companions offers to pay on behalf of the man to let the Prophet pray over the man.

The social action in the first case is (request- question-answer-acceptance), the second case is (request- question- answer-question-answer-acceptance), and in the third one is (request-question-answer-question-answer-refusal-request-acceptance) in which the preference organization is conditioned by the insertion sequences and the insertion sequences evoke each other. In the first case, the dead person is not in debt, and the preferred action follows the insertion sequence immediately. In the second case, the insertion sequence is the man is in debt, followed by another insertion sequence inquiring about his ability to pay. The preferred action comes when the Prophet (pbuh) knows that the dead man has money to pay for his debt. The third case, which has three insertion sequences, shows that a man is in debt with no money to pay. The dispreferred action follows, but another action interrupt which is a request by one of the companions turns the action into preferred.

The insertion sequences alongside the preference organization show the significance of financial rights preservation among Muslims. Moreover, the third case shows the mercy, cooperation, and brotherhood that Muslims hold to each other.

Hadith (9)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ "جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم يَسْتَأْذِنُهُ فِي الْجِهَادِ فَقَالَ أَحَيٌّ وَالِدَاكَ . قَالَ نَعَمْ . قَالَ فَفِيهِما فَجَاهِدْ "(صحيح مسلم:2549).

Abdullah bin 'Amr "reported that a person came to the Prophet (ﷺ) and sought permission (to participate) in Jihad, whereupon he (the Prophet) said:
Are your parents living? He said: Yes. Thereupon he (the Prophet) said: You should put in your best efforts (in their) service" (Sahih Muslim: 2549).

(permission-question-answer-refusal)		
The first part of the main adjacency pair (permission)	" جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم يَسْتَأْذِنُهُ فِي الْجِهَادِ."	"a person came to Allah's Messenger (ﷺ) and sought permission (to participate) in Jihad"
Insertion sequence	question	"أَحَيٌّ وَالِدَاكَ؟"	"Are your parents living?"
	Answer	"نعم"	"Yes"
The second part of the main adjacency pair (refusal)	" فَفِيهِمَا فَجَاهِدْ"	"You should put in your best efforts (in their) service"
Preference organization		dispreferred action

Table (9)

In this situation, a man comes to Prophet (pbuh) asking for permission to go fighting. The Prophet (pbuh) asks him if his parents are alive, and he says yes. Then he tells him to take care of them. This deed is equivalent to fighting.

The social action is *(permission-question-answer-refusal)* where the insertion sequence functions as a condition for the delayed answer that is dispreferred action. It shows the idea of priorities in this case, where Islam is in its stabilization, given to the parents. The delayed answer depends totally on the insertion sequence assuring and showing how Islam preserves the parents' rights and encourages people to take care of them.

Hadith (10)

عَنْ سَهْلِ بن سعد،" أَنَّ امْرَأَةً، عَرَضَتْ نَفْسَهَا عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ لَهُ رَجُلٌ يَا رَسُولَ اللَّهِ زَوِّجْنِيهَا. فَقَالَ مَا عِنْدَكَ . قَالَ مَا عِنْدِي شَىْءٌ. قَالَ اذْهَبْ فَالْتَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ . فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ لاَ وَاللَّهِ مَا وَجَدْتُ شَيْئًا، وَلاَ خَاتَمًا مِنْ حَدِيدٍ، وَلَكِنْ هَذَا إِزَارِي وَلَهَا نِصْفُهُ ـــ قَالَ سَهْلٌ وَمَا لَهُ رِدَاءٌ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم وَمَا تَصْنَعُ بِإِزَارِكَ إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَىْءٌ، وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَىْءٌ . فَجَلَسَ الرَّجُلُ حَتَّى إِذَا طَالَ مَجْلَسُهُ قَامَ فَرَآهُ النَّبِيُّ صلى الله عليه وسلم فَدَعَاهُ أَوْ دُعِي لَهُ فَقَالَ مَاذَا مَعَكَ مِنَ الْقُرْآنِ . فَقَالَ مَعِي سُورَةُ كَذَا وَسُورَةُ كَذَا لِسُوَرٍ يُعَدِّدُهَا. فَقَالَ النَّبِيُّ صلى الله عليه وسلم أَمْلَكْنَاكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ" (صحيح البخاري:5121).

Narrated by Sahl bin Sa`d: "A woman presented herself to the Prophet (for marriage). A man said to him, O Allah's Messenger (ﷺ)! (If you are not in need of her) marry her to me. The Prophet (ﷺ) said, What have you got? The man said, I have nothing. The Prophet (ﷺ) said (to him), Go and search for something) even if it were an iron ring. The man went and returned saying, No, I have not found anything, not even an iron ring; but this is my (Izar) waist sheet, and half of it is for her. He had no Rida' (upper garment). The Prophet (ﷺ) said, What will she do with your waist sheet? If you wear it, she will have nothing over her; and if she wears it, you will have nothing over you. So the man sat down and when he had

sat a long time, he got up (to leave). When the Prophet (ﷺ) saw him (leaving), he called him back, or the man was called (for him), and he said to the man, How much of the Qur'an do you know (by heart)? The man replied I know such Sura and such Sura (by heart), naming the Suras The Prophet (ﷺ) said, I have married her to you for what you know of the Qur'an'' (Sahih al-Bukhari: 5121).

(request-question-answer-order-decline-offer-refusal-question-answer-acceptance)			
The first part of the main adjacency pair (request)		"يَا رَسُولَ اللَّهِ زَوِّجْنِيهَا."	"O Allah's Messenger (ﷺ)! marry her to me."
Insertion sequences	question	"مَا عِنْدَكَ؟"	"What have you got?"
	answer	مَا عِنْدِي شَيْءٌ	"I have nothing"
	order	"اذْهَبْ فَالْتَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيد"	"Go and search for something even if it were an iron ring."
	decline	"لاَ وَاللَّهِ مَا وَجَدْتُ شَيْئًا"	"No, I have not found anything not even an iron ring"
	offer	"وَلَكِنْ هَذَا إِزَارِي وَلَهَا نِصْفُهُ"	" but this is my (Izar) waist sheet, and half of it is for her."
	refusal	"وَمَا تَصْنَعُ بِإِزَارِكَ إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ، وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ"	"What will she do with your waist sheet? If you wear it, she will have nothing over her; and if she wears it, you will have nothing over you."
	question	" مَاذَا مَعَكَ مِنَ الْقُرْآنِ؟"	"How much of the Qur'an do you know (by heart)?"
	answer	" مَعِي سُورَةُ كَذَا وَسُورَةُ كَذَا لِسُوَرٍ يُعَدِّدُهَا"	"I know such Sura and such Sura (by heart), naming the Suras"
The second part of the main adjacency pair (acceptance)		" أَمْلَكْنَاكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ"	"I have married her to you for what you know of the Qur'an"
Preference organization			preferred action

Table (10)

A man asks Prophet Muhammad (pbuh) to marry a woman who grants herself to the Prophet (pbuh) to marry her. The Prophet asks the man if he has something to give her to be his wife because, in Islam, a man should give a woman something from his possessions to be his wife. The man has nothing. The Prophet (pbuh) asks him to go and search for something, even if it is an iron ring, but the man doesn't have it. He offers his clothes, but the Prophet refuses because it will not benefit her. Then the Prophet asks him if he memorizes Ayahs from the Glorious Quran, the man named many Surahs. By then, he can get married.

The social action is *(request-question-answer-order-decline-offer-refusal-question-answer-acceptance)*. The first part of the adjacency pair,

the request, is followed by the first insertion sequence. The latter serves as a medium to know whether the person has something to grant. The second insertion sequence that mediates the main action is an order to see whether he has a ring, even if it is not expensive. Another action mediates the main one, which is an offer by a man followed by a refusal. The second insertion sequence serves as a solution to the issue and works as a condition for the acceptance of the adjacency pair.

Although there are many turns, four insertion sequences including two actions, the conversation is coherent. Therefore, marriage cannot be accomplished without giving a woman money or things or even memorized verses from Glorious Quran. The first insertion sequence shows that the man is not qualified to marry. The second shows the reverse. The two insertion sequences show the importance of giving a woman something to marry her, respecting and honoring women, and also honoring the man who memorized verses from the Glorious Quran.

Hadith (11)

عَنِ ابْنِ عَبَّاسٍ ــ رضى الله عنهما ــ قَالَ" صَعِدَ النَّبِيُّ صلى الله عليه وسلم الصَّفَا ذَاتَ يَوْمٍ فَقَالَ يَا صَبَاحَاهْ فَاجْتَمَعَتْ إِلَيْهِ قُرَيْشٌ قَالُوا مَا لَكَ قَالَ أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ الْعَدُوَّ يُصَبِّحُكُمْ أَوْ يُمَسِّيكُمْ أَمَا كُنْتُمْ تُصَدِّقُونِي . قَالُوا بَلَى. قَالَ فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَىْ عَذَابٍ شديد..." (صحيح البخاري:4801).

Narrated by Ibn`Abbas:

"One day the Prophet (ﷺ) ascended Safa mountain and said, Oh Sabah! All the Quraish gathered round him and said, What is the matter? He said, Look, if I told you that an enemy is going to attack you in the morning or in the evening, would you not believe me? They said, Yes, we will believe you. He said, I am a warner to you in face of a terrible punishment… " (Sahih al-Bukhari: 4801).

(question1-question2-answer2-answer1)		
The first part of the main adjacency pair (question)	"مَا لَكَ"	What is the matter?
Insertion sequence	question	"أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ الْعَدُوَّ يُصَبِّحُكُمْ أَوْ يُمَسِّيكُمْ أَمَا كُنْتُمْ تُصَدِّقُونِي؟"	"Look, if I told you that an enemy is going to attack you in the morning or in the evening, would you not believe me?"
	Answer	"بَلَى".	"Yes, we will believe you"
The second part of the main adjacency pair (answer)	"فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَىْ عَذَابٍ شديد"	"I am a warner to you in face of a terrible punishment"
Preference organization		preferred

Table (11)

Prophet (pbuh) calls people. They gather to listen to his speech. They ask him: 'what is the matter?' he asks: 'if I tell you that an enemy will

attack you, are going to believe me?' they say: 'yes' He tells them that he is a warner of a terrible punishment.

The Prophet (pbuh) first uses the pre-opening device to attract their attention to the significance of what is coming. The social action is *(question1-question2-answer2-answer1)*. The insertion sequence functions as a reminder of the trust and faithfulness that are attributed to the Prophet (pbuh) by his nation. It works as a condition for the delayed answer which is preferred action.

Hadith (12)

وَعَنْ أَبِي هُرَيْرَةَ – رضى الله عنه – " أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! إِنَّ اِمْرَأَتِي وَلَدَتْ غُلَامًا أَسْوَدَ؟ قَالَ: هَلْ لَكَ مِنْ إِبِلٍ؟ قَالَ: نَعَمْ. قَالَ: فَمَا أَلْوَانُهَا؟ قَالَ: حُمْرٌ. قَالَ: هَلْ فِيهَا مَنْ أَوْرَقَ؟, قَالَ: نَعَمْ. قَالَ: فَأَنَّى ذَلِكَ؟, قَالَ: لَعَلَّهُ نَزَعَهُ عِرْقٌ. قَالَ: فَلَعَلَّ اِبْنَكَ هَذَا نَزَعَهُ عِرْقٌ" (صحيح البخاري:6847).

Narrated Abu Hurairah (RA):

"A man said, O Allah's Messenger, my wife has given birth to a black son. He asked, Have you any camels? He replied, Yes. He asked, What are their colors? He replied, They are red. He asked, Is there a dusky (dark) one among them? He replied, Yes. He asked, How has that come about? He replied, It is perhaps a strain to which it has reverted (i.e. heredity). He said, It is perhaps a strain to which this son of yours has reverted."(Sahih al-Bukhari: 6847).

(information seeking-question-answer-question-answer-question-answer-question -answer-information providing)		
The first part of the main adjacency pair (information-seeking)	"إِنَّ اِمْرَأَتِي وَلَدَتْ غُلَامًا أَسْوَدَ"	"O Allah's Messenger, my wife has given birth to a black son"
Insertion sequences	question	"هَلْ لَكَ مِنْ إِبِلٍ"	"Have you any camels?"
	answer	"نَعَمْ"	"Yes"
	question	"فَمَا أَلْوَانُهَا"	"What is their color?"
	answer	"حُمْرٌ"	"They are red"
	question	"هَلْ فِيهَا مَنْ أَوْرَقَ"	"Is there a dusky (dark) one among them?"
	answer	"نَعَمْ"	"Yes"
	question	"فَأَنَّى ذَلِكَ"	"How has that come about?"
	answer	"لَعَلَّهُ نَزَعَهُ عِرْقٌ"	"It is perhaps a strain to which it has reverted" (i.e. heredity).
The second part of the main adjacency pair (information providing)	"فَلَعَلَّ اِبْنَكَ هَذَا نَزَعَهُ عِرْقٌ"	"It is perhaps a strain to which this son of yours has reverted."
Preference organization		Dispreferred action

Table (12)

A man comes to Prophet (pbuh) doubting his wife as he has given a newborn with black skin different from his. He denies him. He is asking the Prophet (pbuh) whether he is right. The Prophet (pbuh) asks him many questions concerning camels, people are bringing them up at that time, to

convince him. He asks him if he has camels, their colors, and whether they are the same. When the man answers that they are not the same color, he is informed that it is possible to have the same thing for a human being.

The social action is *(information seeking-question-answer-question-answer-question-answer-question -answer- information providing)* where the insertion sequences in the form of metaphor function as a medium to convince the man of the potential of such matter due to heredity. The Prophet (pbuh) designed his speech according to man's knowledge by comparing his case to that of camels, as they are part of Arab culture. Focusing on the insertion sequences, one can notice that each leads to the other working as a condition for the dispreferred action. Thus, the dispreferred action indicates that a man cannot suspect his wife or deny his son merely because s/he is different.

4- Conclusions

The study has come up with the following conclusions:

Firstly, The adjacency pairs and insertions sequence in Prophetic Hadiths are inevitable and an integrated part of social interaction.

Secondly, Prophetic Hadiths have different and various types of social actions like suggestion, offering, requesting, information seeking, etc.

Thirdly, some insertion sequences serve as a condition for the choices of the preferred or dispreferred action such as Hadith (1) and some of them do not such as that in Hadith (2).

Fourthly, depending on the analyzed data, when the insertion sequences function as a condition for the preference organization (preferred or dispreferred actions), it is a general matter that could be applied to the same cases as in Hadiths (1, 5, 6, 8, 9, 10, and 12). But when it does not work as a condition for the preference organization it is special case for a certain situation or specific person as in Hadiths (2, 3, 4 and 7).

Fifthly, although there maybe one or more adjacent pairs inside the main ones, still the coherence and the stream of conversation is preserved. Sixthly, insertion sequences can have other forms other than question-answer. It can be order-refusal or acceptance or offer-acceptance such as that in Hadith (10).

Finally, in Prophetic Hadiths, adjacency pairs do various social purposes, the most prominent one is rights preservation among Muslims such as that of sons, women, and parents.

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