تحليل تحاوري لنظام أخذ الأدوار في حديث النبي محمد (ﷺ)

A Conversational Analysis of Turn-taking System of Prophet Muhammd's (PBUH) Hadith

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الملخص

عندما يريد الناس تبادل الأفكار أو المعتقدات أو حتى من أجل التحدث فقط ، فإنهم عادة ما يستخدمون المحادثات لتلبية احتياجاتهم .تقوم وظيفة المحلل بتحليل مثل هذه المحادثات وهذا ما يسمى بتحليل المحادثة .يحاول هذا البحث معرفة ما إذا كان نظام تبادل الادوار ينطبق على الأحاديث النبوية أم لا .من خلال نظام التحليل الذي سيتم استخدام نموذجين لاجله ؛نظرية ساكس وشغلوف وجيفرسون (1974) واستراتيجياتهم في تبادل الأدوار وكذلك نظرية سنكلير وكولتهارد (1975) وهيكلهم الهرمي في تحليل الخطاب .سيتم تطبيق هذين النموذجين على 30 حديث نبوي ثنائي تم جمعها من الصحيحين البخاري ومسلم .عشرون حديثاً منهم حصلوا بين النبي صلى الله عليه وسلم والذكور ، ثمانية منهم حصلوا مع للإناث واثنان منهم مع الأولاد . السبب وراء جمع الأحاديث من كلا الجنسين ومن مختلف الأعمار هو تحديد التحركات والتبادلات التي يتم استخدامها أكثر ومن قبل أي فئة.

Abstract

Normally, when people want to exchange thoughts, ideas, beliefs, or even for the sake of talk only , they normally use conversations to fulfil their needs. This research tries to find out whether the system of turn taking apply to Prophetic Hadiths or not. Through the system of analysis, two models will be used; Sacks, Schegloff and Jefferson's (1974) turn- taking strategies and; Sinclair and Coulthard's (1975) rank scale model. These two models will be applied on 30 bilateral Prophetic Hadiths that are collected from Al-Sahihayn, Bukhari and Muslim. Twenty of the Hadiths occurred between the Prophet (PBUH) and males, eight of them with females and two of them with kids. The reason behind collecting hadiths with both genders and with different ages is to specify which moves and exchanges are used more and by which type of gender group

1. Introduction

Conversation analysis (henceforth CA) developed as a field of study started in American sociology by the lectures of Harvey Sacks and his coworkers – Gail Jefferson and Emanuel Schegloff in the late 1960s and early 1970s . CA is linked historically to ethnomethodology which has its roots in the late 1940s and 1950s . Sacks, Schegloff and Jefferson's model is influenced by two aspects of thought raised by the sociologists Goffman (1959) and Garfinkel (1967).

2. Theoretical background

2.1 Conversation Analysis

CA is a common approach for analyzing social interaction. At the very beginning it is used in the study of ordinary every day conversations, but later on the studies expanded to include other forms of talk-in-interaction extending from courtroom and news interview conduct to political speeches (Goodwin & Heritage, 1990:284). Interaction term is sometimes used interchangeably with 'talk' although the later includes "all spoken language" (Sunderland, 1996, p. 6). Hutchby and Wooffitt (1998 :13-14) defines CA as : the study of talk, the systematic analysis of the talk produced in everyday situations of human interaction "talk-in interaction" . It is obvious that Hutchby _concentrated on the phrase 'talk-in-interaction' to show that CA is not interested in talk (language) only, but in the interactional organization of social activities while Seedhouse (2005, p. 251) clarifies CA's primary interest is in the social act and only marginally in language, whereas a linguist's primary interest is normally in language. Hymes (1972) talked about the models of interaction and the thing is similar for Haugh (2012) who illustrated the types of conversational interaction and its characterization. In descriptivist linguistics, the interest is in examining how aspects of language are organized in relation to each other. CA, by contrast, studies how social acts are organized in interaction. As part of this, CA is interested in how social acts are packaged and delivered in linguistic terms(ibid,p.33).

2.2 Turn- taking and Exchanges

Moves combine to form exchanges and these exchanges are of two types: free and bound. Six free exchanges are divided into four groups according to function. The main four functions of exchanges are informing, directing, eliciting, and checking. The structure of each of

these exchanges will be exemplified and it is expressed in terms of Initiation (I), Response (R) and Feedback (F), and five bound exchanges; re-initiation (i), re-initiation (ii), listing , reinforce and repeat (Sinclair and Coulthard, 1992, p.25-28). Each kind is given a number and a functional label (through the analysis) differs from those of the original to be applicable to our data.

3. Methodology

A qualitative descriptive method in the first place to be coupled with a quantitative method in quantifying the aspects of conversation which has been tackled

Data Reduction:

This process involves identifying, classifying and focusing of the occurrence of necessary data. The researcher reduced the data that seems insignificant to this study and minimized the number of chosen samples into 30 ideal data. They are distributed between the Prophet (PBUH) and males (20 extracts) , (8 extracts) females and (2) with kids.

2. Data Translation:

This step includes translating the 30 Hadiths into English in order to be ready for the analysis. This has been done by using a web site[1] containing both Arabic Hadiths along with their English versions.

3. Data Display :

In this step, the researcher categorized the raw data into other data sheets in order to find aspects of conversational analysis are categorized in the conversations among the participants in bilateral Hadiths. Then the researcher started to analyze the raw data according to the selected models of this study.

4. Conclusion Drawing/ Verification:

The last step is to make conclusions and verifications about the analysis that has been done through the selected data.

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[1] https://sunnah.com/ their goal is to make authentic, comprehensive, and beneficial information pertaining to the sunnah of the Prophet Muhammad (saws).

4. Data Analysis

Moves combine to form exchanges and these exchanges are of two types free and bound. Free is subdivided into six exchanges and bound are of five exchanges. Each one of them will be exemplified and discussed below.

a. Free Exchanges

In addition what has been mentioned about free exchanges and acknowledging, each kind is given a number and a functional name which differs from those of the original to be applicable to this research data. Moves are shown through the next pages with three columns for : Opening moves, Answering moves and Follow-up moves (if it is exists) beside their structures in terms of acts while the numbers of the left column across the page are the numbers of exchanges of each conversation.

I. Prophet Inform

This type of exchange is utilized when the Prophet is pass an idea , information or even an opinion and the response for such initiation should be verbal but in some cases no responses occurred. Thus the structure is I(R); with no feedback.

Extract 1

Abu Masud Albadri narrated that he was flogging his slave with a whip when he heard a voice coming from the back "You should know, Abu Masud" but he did not identify the say because of his rage anger. As he came near him , he found that he was the Messenger of Allah (PBUH) and he was saying:

اعْلَمْ أَبَا مَسْعُودٍ اعْلَمْ أَبَا مَسْعُودٍ

P: (You should know, Abu Masud; you should know Abu Masud)
 (Abu Masud threw the whip from his hand), Thereupon the Holy Prophet said;

اعْلَمْ أَبَا مَسْعُودٍ أَنَّ اللَّهَ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَى هَذَا الْغُلَامِ

P: (You should know, Abu Masud; God has more power and control upon you than you have upon your slave)

لاَ أَضْرِبُ مَمْلُوكًا بَعْدَهُ أَبَدًا

Then Abu Masud said: (I will never flog any servant any more)

The conversation starts with the Prophet's turn(You should know, Abu Masud, etc.) which is considered as a framing move realized by the head (marker act) and a qualifier (silent stress). Then, the Prophet's second turn is treated as an opening move is of three elements (Bear in mind) is the pre-head with starter act followed by Abu Masud which is the select with a nomination act and the head (verily Allah has more dominance, etc.) with an informative act . Abu Masud produces an utterance but if one wants to consider it as a response to the Prophet's opening move with acknowledge act, then the structure will be I(R) which is normally called semi- complete exchange. But if he was talking to himself and taking the decision of not beating any servant in the rest of his life, the structure will be I only with no response.

1	Framing	Focusing
	h m	Ø
	q Λ	
2	Opening	Answering
	pre-h s	h ack
	sel n	
	h i	

II. Prophet Direct

This type of exchange occurs when the Prophet tries to get something done and no need to say something. The Response is important but Feedback is not an essential element of this structure although it frequently occurs. The structure is IR(F). The Prophet may direct the participant in his daily life to bring him something or may be it interpreted as a kind of advice or instruction as shown in the extracts below,

Extract 2

When Umar bin Abi Salama was still a boy under the care of Allah's Messenger (PBUH) and his hand used to go around the dish while he was eating, Allah's Messenger (PBUH) said to him,

يَا غُلاَمُ سَمِّ اللَّهَ، وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ

P: (O boy! Say the Name of God and eat with your right hand from the nearer dish)

As Umar bin Abi Salama narrated that since that time he has applied those instructions when eating.

This conversation consists of (IR) only; the Prophet's instruction which is considered as the head of an opening move with directive act , and the response of Umar bin Abi Salama which is obeying the instruction. It is in turn considered as the head of an answering move with react act.

n.	Opening	Answering
1.	h d	h rea

III. Prophet Elicit

This type includes all exchanges designed to obtain answers from participants. Very often the Prophet will use a series of elicit exchanges to move the conversation step by step to a conclusion. The

Prophet may use eliciting in his daily life as a kind of offering things or wondering about others willingness. The structure will be IR(F) .

Extract 3:

<div dir="rtl">

تَشْتَهِينَ تَنْظُرِينَ؟

</div>

P: (Would you like to see the display?)

<div dir="rtl">

نَعَمْ

</div>

F: (Yes)

<div dir="rtl">

دُونَكُمْ يَا بَنِي أَرْفِدَةَ

</div>

P: (Carry on! O Bani Arfida)

<div dir="rtl">

حَسْبُكِ؟

</div>

P: (Are you satisfy?)

<div dir="rtl">

نَعَمْ

</div>

F: (Yes)

<div dir="rtl">

فَاذْهَبِي

</div>

P: (Then, leave)

<div dir="rtl">

(غادرت)

</div>

(She left)

It was the day of Eid, and the Black people were playing with shields and spears; so, the Prophet (PBUH) asked Aisha whether she would like to have a look or not (this turn is considered as the head of an opening move realized by an elicitation act). She replied in the affirmative which is considered as the head of an answering move with a reply act . Then, the Prophet (PBUH) made her stand behind him and her cheek was touching his cheek when he said "Carry on! O Bani

Arfida," which is in turn is considered as post-head of a follow- up move realized by a comment act. Till Aisha got tired, the Prophet (PBUH) asked her if it was sufficient for her or not, "Are you satisfied?" . This turn is considered as the head of an opening move with check act . She replied in the affirmative as head of the answering move and its act is acknowledge then he told her to leave which is considered as a post- head of follow-up move and its act is comment. So, this conversation consist of two complete IRF exchanges (Initiation_ Response_ Feedback).

n.	Opening	Answering	Follow-up
1.	h el	h rep	post-h com
2.	h ch	h ack	post-h com

IV. Participant Elicit

It will be noticed that most of the participants asked the Prophet questions in order to get information either about their religious like extract 19 or about knowing his own opinion concerning controversial matters. The main difference between the two types of elicits is that the participant won't provide any feedback to the Prophet's reply. Thus the structure is IR

Extract 4:

While the Prophet (PBUH) and his companions were sitting in the mosque, a man came riding on a camel. He made his camel kneel down in the mosque, tied its foreleg and then said: "Who amongst you is Muhammad?" At that time the Prophet (PBUH) was sitting amongst his companions leaning on his arm. They replied, "This white man reclining on his arm." The man then addressed him:

ابْنَ عَبْدِ الْمُطَّلِبِ

M: (O Abdul Muttalib's son)

قَدْ أَجَبْتُكَ

P: (I answer all your questions)

إِنِّي سَائِلُكَ فَمُشْدَّدٌ عَلَيْكَ فِي الْمَسْأَلَةِ فَلاَ تَجِدْ عَلَيَّ فِي نَفْسِكَ

M: (I will ask you some questions which will be hard in questioning. So do not get annoyed)

سَلْ عَمَّا بَدَا لَك

P: (Ask whatever you want)

أَسْأَلُكَ بِرَبِّكَ وَرَبِّ مَنْ قَبْلَكَ، آللَّهُ أَرْسَلَكَ إِلَى النَّاسِ كُلِّهِمْ؟

M: (I ask you by your Lord, and the Lord of those who come before you, has God sent you as an Prophet to all the people?)

اللَّهُمَّ نَعَمْ

P: (By God, Yes)

أَنْشُدُكَ بِاللَّهِ، آللَّهُ أَمَرَكَ أَنْ نُصَلِّيَ الصَّلَوَاتِ الْخَمْسَ فِي الْيَوْمِ وَاللَّيْلَةِ؟

M: (I ask you by God. Has God command you to Pray five times in a day ?)

اللَّهُمَّ نَعَمْ

P: (By God, Yes)

أَنْشُدُكَ بِاللَّهِ، آللَّهُ أَمَرَكَ أَنْ نَصُومَ هَذَا الشَّهْرَ مِنَ السَّنَةِ؟

M: (I ask you by God! Has God command you to fast in Ramadan month ?)

اللَّهُمَّ نَعَمْ

P: (By God, Yes)

أَنْشُدُكَ بِاللَّهِ، آللَّهُ أَمَرَكَ أَنْ تَأْخُذَ هَذِهِ الصَّدَقَةَ مِنْ أَغْنِيَائِنَا فَتَقْسِمَهَا عَلَى فُقَرَائِنَا؟

M: (I ask you by God. Has Allah command you to take money as Zakat from rich divided it between poor?)

اللَّهُمَّ نَعَمْ

P: (By God, Yes)

آمَنْتُ بِمَا جِئْتَ بِهِ، وَأَنَا رَسُولُ مَنْ وَرَائِي مِنْ قَوْمِي، وَأَنَا ضِمَامُ بْنُ ثَعْلَبَةَ أَخُو بَنِي سَعْدِ بْنِ بَكْرٍ

M:(I have believed in all that with which you have been sent, and I have been sent by my people as a messenger, and I am Dimam bin Tha`laba from the brothers of Bani Sa`d bin Bakr.)

The previous conversation starts when a man comes and talks to the Prophet , The man's first pair part is considered as a select of an opening move with bid act and the Prophet responses with second pair part recognized as the head of an answering move with acknowledge act. The man's second turn is of two elements; " I will ask you some questions …questioning" which is the head of opening move recognized by informative act , and "So do not get angry" which is the post-head recognized by clue act. The Prophet gives him the permission to ask whatever he wants; it was considered that this turn also as a post-head of a follow- up move with comment act. Then, the man initiates another opening move by asking the Prophet a question "I ask you by your Lord, etc.". This opening is of two elements, pre-head as a starter act and head as an elicitation act. The Prophet responses to the opening move with reply act works as head to the answering move. Then similar opening move repeated for three times with different questions and affirmative answers till the man finished his questions and concluded his speech with two elements, "I have believed …a messenger" which is the head of focusing move with conclusion act

and "and I am Dimam bin Tha`laba from the brothers of Bani Sa`d bin Bakr" which is the post-head with comment act. So this conversation contains one boundary exchange , five semi-complete IR exchanges and one incomplete IF exchange .

n.	Opening	Answering	Follow-up
1	sel bid	h ack	Ø
2.	h i post-h cl	Ø	post-h com
3,4,5,6	pre-h s h el	h rep	Ø

7.	Focusing
	h con post-h com

V. Participant Inform

Occasionally, participants offer information or an idea to the Prophet in order to get the Prophet's opinion . They usually receive a head of an evaluation and often a post- head of comment. Thus the structure is IF and it is called incomplete exchange . This case was shown in extracts 8 and 9 as well as extract 21 while extract 22 will differ in the form of consisting of only I with no response

Extract 5

Abdullah bin Masud narrated that he visited the Prophet (PBUH) when he was suffering from a fever with high temperature. Abdullah said:

يَا رَسُولَ اللَّهِ إِنَّكَ تُوعَكُ وَعْكًا شَدِيدًا

 M: (O Messenger of God! You have a high temperature)

أَجَلْ إِنِّي أُوعَكُ كَمَا يُوعَكُ رَجُلَانِ مِنْكُمْ

P: (Yes, like the extent of two of you)

ذَلِكَ أَنَّ لَكَ أَجْرَيْنِ؟

M:(Does the reward double too?)

أَجَلْ ذَلِكَ كَذَلِكَ، مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذَى شَوْكَةٌ فَمَا فَوْقَهَا، إِلاَّ كَفَّرَ اللَّهُ بِهَا سَيِّئَاتِهِ، كَمَا

تَحُطُّ الشَّجَرَةُ وَرَقَهَا

P: (Yes, it is. There is no Muslim injured or got hurt even if by the prick of a thorn, God will expiates his sins, like the fallen leaves of a tree).

Abdullah's opening move is of two elements, select with bid act and head with informative act. The Prophet's turn is considered as a follow – up move with two elements , head with an evaluate act and post-head with comment act. Abdullah initiates another opening move with elicitation act and the Prophet replies with an answering move of a reply act. Thus this conversation consists of one incomplete exchange (IF) and one of semi-complete exchange (IR) .

n.	Opening	Answering	Follow-up
1.	h i	Ø	h e post-h com
2.	h el	h rep	Ø

VI. Check

It may happen that when the Prophet elicits someone, he already knows the answer but he wants to remind the participants of their religion. The Prophet may use a checking move which could be regarded as a subcategory of elicit, except that feedback is not essential, because these are real questions to which the Messenger may not know the answer. Thus the structure is IR(F).

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Extract 6:

أَنْتَ الَّذِي تَقُولُ وَاللَّهِ لَأَصُومَنَّ النَّهَارَ وَلَأَقُومَنَّ اللَّيْلَ مَا عِشْتُ؟

P: (Are you the one who said: "I will fast and pray all time as long as I

am a live?")

نعم قد قلته

M: (Yes, I have said it)

إِنَّكَ لَا تَسْتَطِيعُ ذَلِكَ، فَصُمْ وَأَفْطِرْ، وَقُمْ وَنَمْ، وَصُمْ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ، فَإِنَّ الْحَسَنَةَ بِعَشْرِ

أَمْثَالِهَا، وَذَلِكَ مِثْلُ صِيَامِ الدَّهْرِ

P: (You can't carry out that. Try to fast sometimes and stop other times.
Sleep and pray. Fast three days each month because the reward for a
good deed is increased by 10, making three days a month's worth of
fasting equivalent to a year's worth of fasting.)

إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ يَا رَسُولَ اللَّهِ

M: (O Allah's Messenger ! I can do more than this)

فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمَيْنِ

P: (Fast on every third day)

إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ

M: (I can fast more)

فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمًا، وَذَلِكَ صِيَامُ دَاوُدَ، وَهُوَ عَدْلُ الصِّيَامِ

P: (Fast a day and break the next day, this was David's way of fasting
which is the most appropriate way of fasting.)

إِنِّي أُطِيقُ أَفْضَلَ مِنْهُ يَا رَسُولَ اللَّهِ

M: (O Messenger of God ! I can fast more)

لاَ أَفْضَلَ مِنْ ذَلِكَ

P: (There is nothing better than that)

The Prophet (PBUH) was informed that Abdullah bin Amr has said that he would pray and fast all days as long as he is a live . On that, the Prophet asked him to check whether he said so or not in order to direct him to the right way of worshiping God. The opening move is produced by the Prophet which is considered as the head and its act is a check realized by a question. The response of the man "Yes, I have said it" is the head of an answering move with acknowledge act. The Prophet's second turn is of two elements ; one "You cannot do that" is the head of a follow up move and its act is evaluate; two "Do fast and do , etc." is the post-head of a follow up move and its act is comment. Abdullah bin Amr initiates another opening move of two elements also, "O Allah's Messenger !" is a select with bid act and "I can do more than this" is the head of the opening move realized by informative move. There is no response to the man's inform but insead there is a follow up move produced by the Prophet "Fast on every third day" which is the post- head with of a comment act. The case is the same for the rest of the turns. Thus, this conversation consists of one complete IRF exchange and three of incomplete exchanges IF.

n.	Opening	Answering	Follow-up
1.	h ch	h ack	h e post-h com
2,3	h i	Ø	post-h com
4.	h i sel bid	Ø	post-h com

a. Bound Exchanges

Among the four types of bound exchange, one is bound to Prophet elicits, two are bound to participant elicits and one to Prophet directs. An exchange is bound when it has no opening move, or if the opening move haven't any head.

VII Re-initiation

When the Prophet doesn't get the expected answer to his question , he tries to re-initiates the conversation by repeating the same question . The original elicitation will stay and the other elements considered as an attempt to get a suitable reply. So, the structure is IRIbR IbRF, where Ib is a bound initiation.

Extract 7

<div dir="rtl">مَنْ يَأْتِينَا بِخَبَرِ الْقَوْمِ؟</div>

P: (Who will volunteer to get the news?)

<div dir="rtl">انا</div>

M: (I)

<div dir="rtl">مَنْ يَأْتِينَا بِخَبَرِ الْقَوْمِ؟</div>

P: (Who will volunteer to get the news?)

<div dir="rtl">انا</div>

M: (I)

<div dir="rtl">مَنْ يَأْتِينَا بِخَبَرِ الْقَوْمِ؟</div>

P: (Who will volunteer to get the news?)

<div dir="rtl">انا</div>

M: (I)

إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا، وَإِنَّ حَوَارِيَّ الزُّبَيْرُ

P: (All the prophets have their own disciples, and my disciple is Az-Zubair.)

On the day of Al-Ahzab, Allah's Messenger (PBUH) asked who would volunteer for bringing the news. This turn is considered as the head of an opening move and its act is elicitation since the Prophet request a linguistic response. Az-Zubair responses the question which is considered as the head of an answering move with reply act as it provides an appropriate linguistic response to the elicitation, but the Prophet re-initiates and repeated the question two times and every time he said so, Az-Zubair replied "I". Till The Prophet (PBUH) produces the follow -up move with a post- head and its act is comment. So, the structure of this conversation is I R Ib R Ib R F.

n.	Opening		Answering		Follow-up	
1, 2	h	e	h	rep	Ø	
3.	h	e	h	rep	post-h	com

VIII . Listing

Occasionally, the Participant withholds evaluation until he/she gets list of answers from the Prophet but this list of answer interposed with inserted sequences (question/ answer type) Therefore, the structure will be IR(IR)R(IR)R(IRF).

Extract 8:

ما الإِسْلاَمِ؟

M: (What is Islam?)

خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ

P: (You have to pray five times through day and night)

هَلْ عَلَيَّ غَيْرُهَا؟

M: (Is there any more ?)

لاَ، إِلاَّ أَنْ تَطَوَّعَ

P: (No, but there are Nawafil prayers you can pray.)

وَصِيَامُ رَمَضَانَ

P: (And you have to fast through Ramadan.)

هَلْ عَلَيَّ غَيْرُهُ؟

M: (Is there any more fasting?)

لاَ، إِلاَّ أَنْ تَطَوَّعَ

P: (No, but there are Nawafil fasts if you want!)

إِتاءُ' الزَّكَاةَ

P: (You have to pay the Zakat)

هَلْ عَلَيَّ غَيْرُهَا؟

M: (Is there anything other than the Zakat for me to pay?)

لاَ، إِلاَّ أَنْ تَطَوَّعَ

P: (No, unless you want to give alms of your own.)

وَاللَّهِ لاَ أَزِيدُ عَلَى هَذَا وَلاَ أَنْقُصُ

M: (By Allah! I will neither do less nor more than this.)

أَفْلَحَ إِنْ صَدَقَ

P: (If what he said is true, then he will be successful.)

The above conversation is narrated by Talha bin Ubaidullah who said that a man from Najd came to Allah's Messenger (PBUH) and they heard his loud voice but could not understand what he was saying, till he came nearer and then they came to know that he was asking

about Islam. The conversation opened with a question by the man asking the Prophet about Islam "What is Islam?". This turn is considered as a head of the opening move with elicitation act. The Prophet listed three answers to the man's question; "You have to offer prayers ,etc." , "You have to observe fasts ,etc." , and "You have to pay the Zakat ,etc."; they are considered as the head of an answering move with reply act. Although these answers were interrupted by three sub questions and answers (inserted sequences) . These questions were produced by the man; "Is there any more (praying)?" , "Is there any more fasting?" ,"Is there anything other than the Zakat for me to pay?" which are considered as heads of three opening moves and their acts are elicitations. The three answers to these questions were formed by the Prophet; " No, but there are Nawafil prayers, etc. ", "No, but there are Nawafil fasts, etc." ,"No, unless you want to give alms of your own". They are considered as heads of the answering moves with elicitation acts. Then, that man said "By God! I will do no more no less than this" , which is treated as the post-head of the follow up move realized by a comment act.

Finally, the prophet ended the conversation by saying; "If he said truth, then he will granted Heaven). This turn is considered as the head of focusing move and its act is conclusion. Hence, this conversation consists of one complete IRF exchange (Initiation_ Response_ Feedback), three semi-complete IRF exchanges consist of (Initiation_ Response) and one boundary exchange consists of (Focus).

n.	Opening		Answering		Follow-up
1.	h	el	h	rep	
2.	h	el	h	rep	
			h	rep	
3.	h	el	h	rep	

n.	Opening	Answering	Follow-up
		h rep	
4.	h el	h rep	post-h com

n.	Focus
5.	h con

IX Reinforce

Reinforce occurs when the Prophet tells the participant to do something and he/or she may be reluctant or hasn't fully understood.

Extract 9

As Ibn Abi Aufa narrated that they were in a company of Allah's Messenger (PBUH) on a journey. The Prophet said to a man:

<div dir="rtl">

انْزِلْ فَاجْدَحْ لِنا

</div>

P: (Get down and prepare barley meal for us)

<div dir="rtl">

يَا رَسُولَ اللَّهِ لَوْ أَمْسَيْتَ!

</div>

M: (Messenger of Allah, let there be dusk)

<div dir="rtl">

انْزِلْ فَاجْدَحْ لِنا

</div>

P: (Get down and prepare barley meal for us)

<div dir="rtl">

يَا رَسُولَ اللَّهِ إِنَّ عَلَيْنَا نَهَارًا

</div>

M: (O Messenger of God, there is still day upon us)

<div dir="rtl">

انْزِلْ فَاجْدَحْ لِنا

</div>

P: (Get down and prepare barley meal for us)

 (The man dismounted and mixed Sawiq with water for him)

The Prophet (PBUH) drank it and then beckoned with his hand

(towards the East) and said:

إِذَا رَأَيْتُمُ اللَّيْلَ أَقْبَلَ مِنْ هَا هُنَا فَقَدْ أَفْطَرَ الصَّائِمُ

P: (Whenever you are fast and see the night start from this side, then you should break your fast)

This conversation starts with a command by the Prophet which is considered as a head of an opening move and its act is directive). The man responses with a reply act instead of react which tends to be the inappropriate answer, that's why the Prophet reinforces the command twice till he responded to the Prophet's command with a head of an answering move of a react act. After a while, the Prophet produced the follow-up move with a post-head and its act is a comment. Hence the structure will be IRIbRIbRF.

n.	Opening		Answering		Follow-up	
1.	h	d	h	rep	Ø	
2.	h	d	h	rep	Ø	
3.	h	d	h	rea	post-h	com

X Repeat

In every discourse , there are situations when a person may not hear an utterance and asks the participant to repeat what he has said. Only one extract was found for this case where the Prophet asked a participant to repeat what he said because of not hearing him clearly. The structure is IRIbRF.

Extract 10

Abu Sa'id al-Khudri reported that the Messenger of Allah (PBUH) stood up and addressed the people when a person said:

أَيَأْتِي الْخَيْرُ بِالشَّرِّ؟

M: (Messenger of Allah, does good produce evil?)

كَيْفَ قُلْتَ؟

P: (What did you say?)

قُلْتُ يَا رَسُولَ اللَّهِ أَيَأْتِي الْخَيْرُ بِالشَّرِّ؟

M: (I said: Does good produce evil?)

إِنَّ الْخَيْرَ لاَ يَأْتِي إِلاَّ بِخَيْرٍ أَوَ خَيْرٌ هُوَ إِنَّ كُلَّ مَا يُنْبِتُ الرَّبِيعُ يَقْتُلُ حَبَطًا أَوْ يُلِمُّ إِلاَّ آكِلَةَ الْخَضِرِ أَكَلَتْ حَتَّى إِذَا امْتَلَأَتْ خَاصِرَتَاهَا اسْتَقْبَلَتِ الشَّمْسَ ثَلَطَتْ أَوْ بَالَتْ ثُمَّ اجْتَرَّتْ فَعَادَتْ فَأَكَلَتْ فَمَنْ يَأْخُذْ مَالاً بِحَقِّهِ يُبَارَكْ لَهُ فِيهِ وَمَنْ يَأْخُذْ مَالاً بِغَيْرِ حَقِّهِ فَمَثَلُهُ كَمَثَلِ الَّذِي يَأْكُلُ وَلاَ يَشْبَع

P: (Nothing but good is produced by the goodness. however, the spring rain produces among the plants. Some have the ability to kill instantly or come close to killing everyone but the animal that consumes vegetation. When its flanks are enlarged after eating, it turns to face the can. then it returns and eats once it has chewed, urinated, or both. Allah bestows blessings on money for the person who accepts it in the correct manner. And whoever gets wealth without any justification is like someone who eats but is never full..)

The above conversation opens with a man asking the Prophet a question which is the head of an opening move and its act is elicitation, but the Prophet doesn't heard the question clearly so, he requests that man to repeat his question with a loop act. So, the man repeats his question and it is answered by the prophet with two elements, the head of an answering move (reply act) and a post-head of the answering move with a comment act. Coincidently, this conversation contains a repair strategy of the type (other- initiated self-repair) , This repair is of

three components: the man's unheard question is the *trouble source*, the Prophet's request to repeat the question is the *repair initiation* and the man's repeated question is the *repair solution*. Consequently, the structure of this conversation is I(Ib)IR.

n.	Opening	Answering
1.	h el	Ø
2.	h l	Ø
3.	h el	h rep post-h com

5. Findings

It was perceived that most of Sinclair and Coulthard's (1975) exchanges types were realized. It was found that the most frequent exchange was eliciting realized about 33 of the whole data. Informing exchange was the second most frequent where it occupied 17 of the whole data. While directing exchange was the least frequent, it occupied 15 only. The other type of exchange which was found in the data was boundary which took about 4 turns through the data and the check exchange which took about 3 only. This can be shown in the following figure:
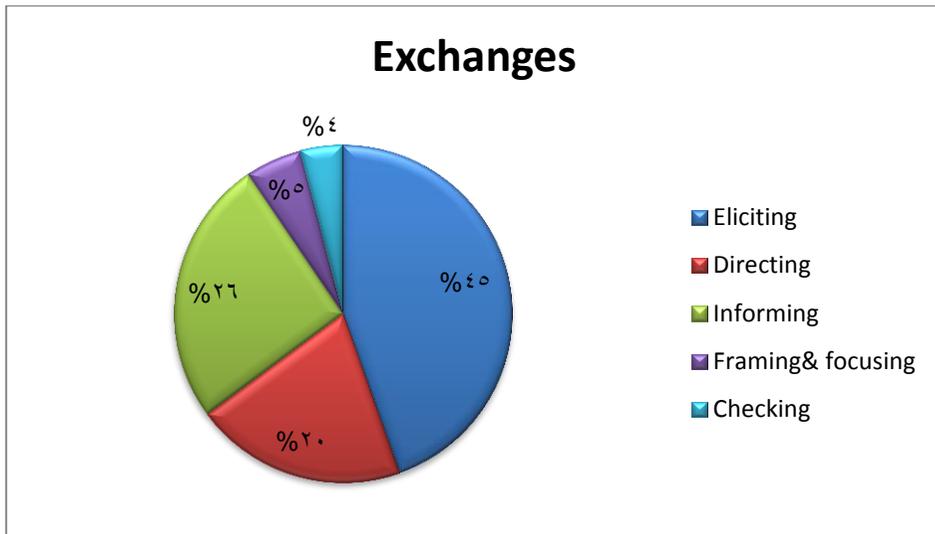
Figure (1)

The Percentage of Exchanges found in the data

Turn- taking was used heavily by all the participants to maintain the flow of speech, these turn takings were discussed previously and represented in table (9) and figure (3) in terms of exchanges. The TCU's on the other hand, were varied through the data between only one word such turns in (Extract 11) or may be extended to full sentences containing all elements of that turn see (Extract 21, male elicit)

Two types of turn- taking strategies were found in the data : taking turns and yielding turns . While holding the turn, is what seems absent from the data. This type of strategy may be seen in Prophetical sermonizes very likely since it required one speaker holds the floor.

Regarding taking the turn, select element with bid act is what frequently used in taking the turn. Whereas select with nomination act is what used to yield the floor. In addition to prompting and giving up types are also employed to yield the turn.

6. Conclusions and Recommendations

1) The eliciting acts by the participants are the most frequent due to the purpose of getting more information about Arabs new religion, so they tend to ask a lot.

2) Two examples were a problem but they were handled and managed very well, the two examples (5 , 11) were treated as requests instead of commands

3) The number of topics has been found to be 21. Each extract is about one topic, but only extract (21) happens to undergo a topic change . The speaker changed the topic by asking a question.

4) Turn- taking has been realized previously either by giving nomination or without nomination. This mechanism was used in the Prophetic conversations as a tool of maintaining the flow of speech and attainments a successful interaction approximately in most of the data. Self-selection is the major feature of Prophetic conversations.

5) Studies and researches on Arabic language or other languages will increase the idea of sameness in conversation interaction, in spite of the cultural differences. Therefore, continuous research with the purpose of more comprehensive exploration of this notion is highly recommended.

7. Suggested Studies

Many studies of Prophetic speech and conversations, whether in Arabic or English language have been tackled and discussed which make the matter difficult for us to specify suggestions for next studies. However, the researcher tries her best to list few suggestions, by the light of the current study, for the next researchers to choose and study:

1) Researchers can conduct a study using other models in analyzing the same data or increasing the number of examples.

2) Expanding the scope of this study to include the Holy hadiths and sacred conversations which take place at Heaven with the other Prophets or Angeles .

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