

نوقشت هذه الرسالة (لغة الحركة: أصولها، و شواهداها في الحديث النبوي الشريف)،
وأجيزت بتاريخ ١٣/٥/٢٠٠٧م.

التوقيع



مشرفاً

أعضاء لجنة المناقشة

الدكتور جاسر أبو صفيّة

أدب صدر الإسلام والأدب الأمويّ

الدكتور محمود جفال الحديد

النحو العربيّ



عضواً

الدكتور عبد الكريم الحيارى

البلاغة العربيّة



عضواً

الدكتور عودة أبو عودة

النحو العربيّ / الحديث النبويّ



عضواً

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قَالَ تَعَالَى: ﴿وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا﴾ ()

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."The silent language " , New York, , p .

Interpretation of Body Language in Jordan ()

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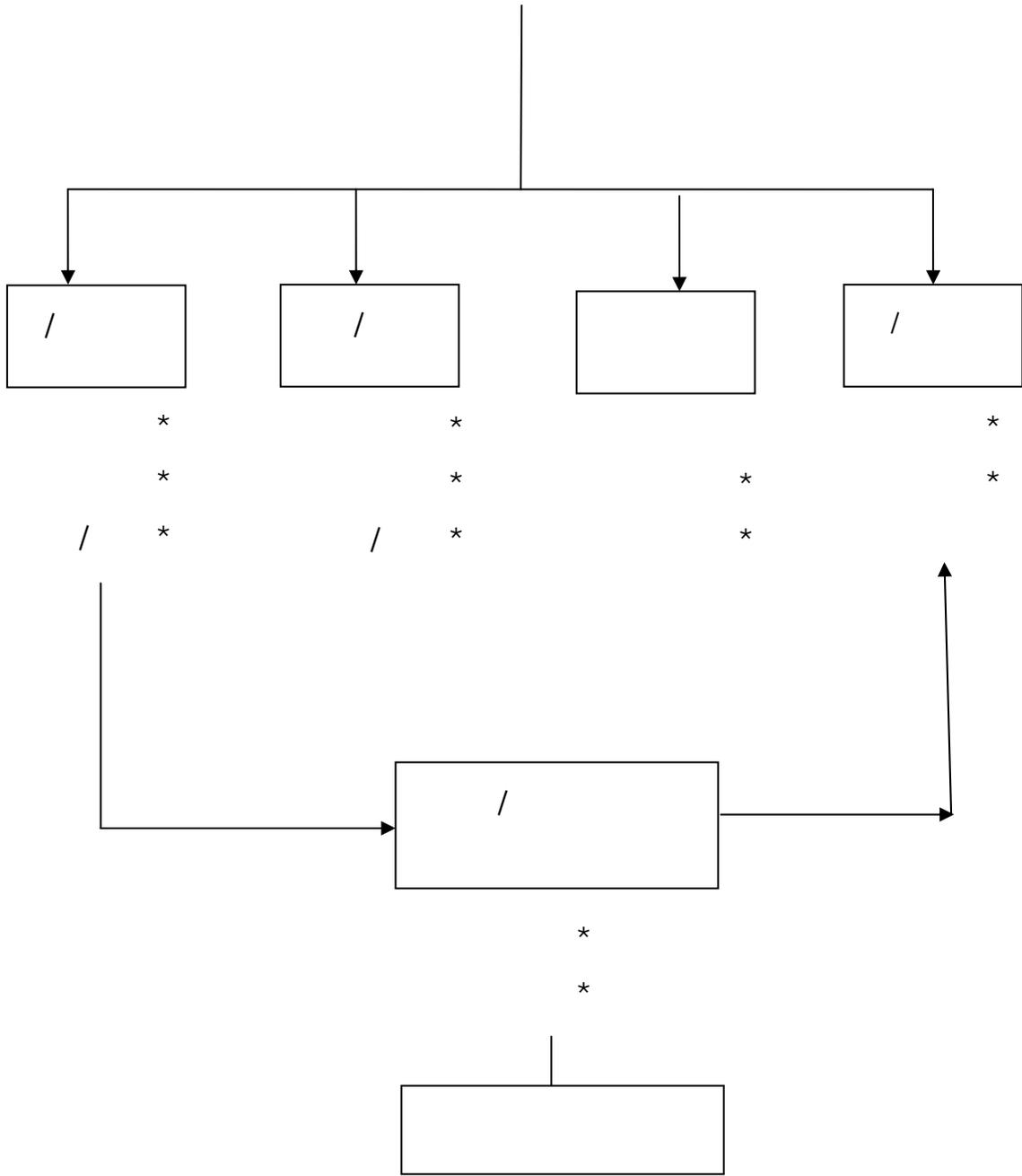
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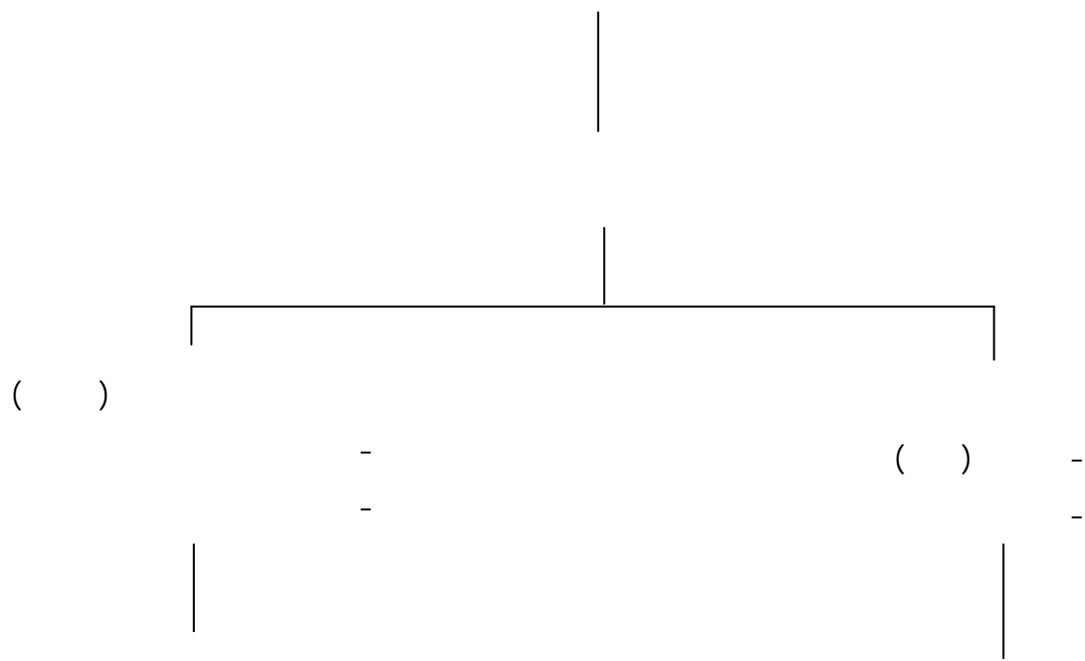
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﴿ قَالَ رَبِّ اجْعَلْ لِي آيَةً ط قَالَ ﴾ :

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ءَايَتِكَ إِلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمَزًا ﴿ ()

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﴿ وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ﴾ (١) ،

﴿ قَالَ ءَايَاتِكَ إِلَّا تَكْلَمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمَزًا ﴾ (٢) ؛

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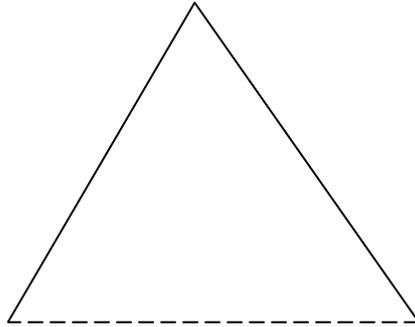
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﴿ وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً

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﴿فَغَشِيَهُمْ مِنْ﴾

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الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَتِهِمْ ()

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﴿ وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ ﴾ :

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﴿ هَمَزَاتِ الشَّيْطَانِ ﴾ ١٧ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿١٧﴾

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() : ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ ()

﴿حَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشْوَةً﴾ () وَلَا يَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ

وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ﴾ () ﴿يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ

كُلُّ ذَاتٍ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ﴾ () .

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﴿ وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ، قَالَ مَنْ يُحْيِي

﴾ : ﴿ وَإِذَا الْوُحُوشُ حُشِرَتْ ﴾ ()

الْعِظَمَ وَهِيَ رَمِيمٌ ﴾ () .

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: ﴿ وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا ﴾^(١) .
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: ﴿ فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً

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وَعَشِيًّا ﴾^(٢) .

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﴿ قَالَ رَبِّ اجْعَلْ لِي آيَةً ۖ قَالَ آيَاتُكَ قَالَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ

أَيَّامٍ إِلَّا رَمَزًا ۗ ﴾ ()

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﴿ وَالنِّينِ وَالزَّيْتُونِ ﴾ () :

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﴿ وَلَوْ نَشَاءُ لَأَرَيْنَاكُمْ فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ ﴾ :

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وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ ﴿٤﴾ ()

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﴿ وَالْقَمَرَ ﴾ :

﴿ قَدَّرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴾ ()

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﴿مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ﴾^()

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﴿أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ﴾ : _____:

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يَجْعَلُونَ أَصْنَعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ﴿١٠﴾ .

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﴿ مَثَلُ الَّذِينَ حُمِلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ

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الْحِمَارِ يَحْمِلُ أَثْقَارًا ﴾ ()

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﴿ تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ ﴾ () ﴿ سَمِعُوا لَهَا تَغِيْظًا وَزَفِيرًا ﴾ ()

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﴿ بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ ﴾ (١)

﴿ حَتَّى نَضَعَ الْحَرْبَ أَوْزَارَهَا ﴾ (٢) ﴿ وَالصَّبِيحَ إِذَا نَفَسَ ﴾ (٣) ﴿ وَأَشْتَعَلَ الرَّأْسُ شَيْبًا ﴾ (٤)

﴿ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ﴾ (٥) ﴿ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴾ (٦) ﴿ وَعَايَةً ﴾

لَهُمْ اللَّيْلُ نَسَلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ﴾ (٧).

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: ﴿ لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴾^(١) :

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: قَالَ تَعَالَى: ﴿ لَا تُحْرِكْ

: ﴿ فَإِذَا

: ﴿ بِهٖ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴾^(١) .

: ﴿ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴾^(١) .

: ﴿ قُرْآنَهُ فَأَنبَغْ قُرْآنَهُ ﴾^(١) -

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GESTICULATION LANGUAGE: ITS SOURCES, AND EVIDENCE

IN AL- HADITH AL- NABAWI ASHAREEF

by

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ABSTRACT

Man has always strived for a means of expressing himself and to speak his mind with all its implications and reactions. The instinctive behavior of man, his conscious and his psychological, physical and social needs have lead him to utilize his body movement and his body parts in its implications so that it becomes the language of the discourse, the means of communication and a customary system upon whose implications and meanings the speakers agree.

These gesticulation, especially the conscious ones, have their peculiar meanings in certain social or cultural contexts. On the other hand, other Gesticulation have general meanings that emphasis unity of the human experience and the common nature. This becomes palpable when we observe the harmony among all unconscious body Gesticulation for most people from different environments and ages. Sadness, happiness, anger and pain are all linguistic signs and signals that need not an interpreter or a mediator to be understood.

Hence, Man has realized the importance of communication with all its integrated elements. He has always been the sender who is looking for the medium through which he conveys his message and ideas to others so that they can understand their meanings. He has found what he was looking for in the body gesticulation that has acquired the properties of speech for ages. It paved its way as means of expression that varies

according to demands of modern life and fluctuations of events and races.

The importance of "gesticulation language" has increased over the last twenty years, particularly through the past ten years. Many concepts have been equated with it including: body language, silence language, movement-linguistics and science of being.

Many sciences have undertaken to study the human body in order to observe its secrets and hidden parts. However, the linguistics have not had their due importance from Arab modern researches notwithstanding the fact that some Semantic studies have touched upon them such as those of de Sussier, Charles Piers and Ronald Barthes and others.

This study aims at allocating the origins of "gesticulation language" in our Arab heritage and to show that Al-Jahiz showed the role of body gesticulation in the communication system before many western modern linguists. Specimens of Prophet Mohammad's life – Peace be upon him, are provided throughout the two books of Al Bukhari and Muslim. Through these Specimens, it is found that Mohammad was ahead of his time and future times in gesticulation expression. He employed it in the linguistic communication in addition to the oral communication in his worldwide address.