

The Study of Gesture Meaning in the Language of the Holy Quran

م.مناف عبد الحسين مهدي

جامعة كربلاء/كلية التربية للعلوم الإنسانية/قسم اللغة الانكليزية

الملخص

تبحث الدراسة في الايحاءات الجسدية المستخدمة أثناء الكلام حيث أستعرض البحث مختلف آراء اللغويين مع مجموعة من خبراء لغة الجسد, حيث قام الكاتب بتقسيم البحث الى قسمين نظري والقسم الآخر عملي مؤكداً على الايحاءات الجسدية المستخدمة أثناء الكلام . الهدف من الدراسة هي للتمييز بين أنواع الايحاءات الجسدية التي يستخدمها المتكلمون . وحيث تبين الدراسة المفهوم الخاطئ للبعض في الخلط بين الايحاءات الجسدية المستخدمة أثناء الكلام من لغة الجسد لذلك فقد بين البحث أن الايحاءات الجسدية تستخدم مع الكلام في نفس الوقت لإيصال الفكرة للمستمع في حين لغة الجسد تستخدم بدل الكلام لتوصيل المعنى المطلوب .

من الجدير بالذكر إن الايحاءات الجسدية تشكل أهمية كبرى في العبادات الدينية ففي دين الاسلامي القرآن الكريم يعتبر من المصادر المهمة التي تحتوي على الايحاءات الجسدية والتي تشكل الجزء المهم في التواصل الانساني ومن ناحية أخرى العلاقة بين العبد وربّه علاقة واضحة من خلال الايحاءات الجسدية فضلاً عن تعابير الوجه والتي تعبر عن مختلف الاحاسيس الایمانية .

طبقاً الى ذلك فقد توصلنا الى قاعدة تحليلية مبنية على آراء اللغويين وخبراء لغة الجسد والتي طبقت على مجموعة من آيات اقتبست من القرآن الكريم فضلاً ان هذه الآيات القرآنية الكريمة كانت مطابقة لقاعدة التحليل والتي أفرزت نتائج ايجابية لموضوع البحث.

Abstract

The research deals with the communicative gestures used in conjunction with the actual speech. It reviews the different opinions of linguists and many experts in the body language and gestures . The writer divides the research into theoretical and practical study focusing on the different types of gestures within the spoken language. The aim of the study is to distinguish different types of gestures that are used in conjunction with the verbal communication. The study shows the reader the wrong concept of mixing between the body language and gestures .It proves that the use of gestures are signs used with the actual speech simultaneously. It classifies gestures into various kinds of meanings used by the speaker in the speech interaction according to different philosophers' opinions. .

It is worth mentioning that gestures are very important in religious worship. In the Islamic religion, The Holy Quran is an important source of gestures meaning in communication. Allah the almighty God clarifies the conversations in the Holy Quran between all the prophets and the infidels using gestures inside the actual speech to show different types of communication to follow the right way. On the other hand, The intimate relationship between the slave and the God is obvious through inward disposition and extraneous gestures of the facial expressions and physical movements which express different types of sensations. These gestures express obedience and praise for God.

Accordingly, we have reached to a model of analysis depending on the various opinions of a number of linguists and experts of gestures and sign languages. The features of the model analysis are applied to a

number of texts quoted from the Holy Quran. These selected texts are appropriate and identical for the model of analysis to provide the research positive results.

Introduction

Participants of a face-to face conversation use all ways of communication including speech and gestures to send a message of the intended meaning . Listeners , in turn, use all of their senses to understand the idea from the speaker depending on what they hear and see simultaneously. The study of gestures ,throughout time, has been a huge subject for debate from various philosophers and thinkers such as : Marcus Fabius who introduced the study of gestures in a rhetorical discourse .He was a Roman rhetorician whose works became classic and recognized in the rhetorical discourse. One of his famous book for gestures communication was the "*Institutio Oratoria*" in which he clarifies his notes and knowledge of dissimilar oratories (Cappella,1993:77).

Other philosophers like: John Bulwer , Andrew N.Meltzoff , and David McNeill who participated to publish a book in (1977) explaining the development of children to express their feeling by imitating their parents through the facial expressions and manual gestures (Critchley,1939:89).

Beattie (2003:55) mentions that the word gesture goes back to Latin origins "*gerere*". It means the manner of carrying the body to be employed as part of communicating meaning in the conversations between participants. Definitely, this way of gesture meaning includes all parts of the human body like the facial expressions and other physical gestures to send a message of meaning among participants in actual conversation.

Adams(2006) argues that non- vocal communication is a type of gestures meaning. This type of non- vocal communication includes body movements like waving hands, facial expressions and all parts of the body. However, the distinctive features between gestures and the body language communication is that gestures communicates a message of meaning together with speech. Speakers of a language can use gestures in their speech to mean something hidden in their mind while the body language is used instead of speech to convey the intended meaning.

Yule (2010:199) supports the Idea that a gesture of meaning is different from verbal communication and non-verbal communication of body language. The body language is used instead of speech in communicating a message of meaning while gestures is used within speech to communicate a hidden message of meaning. Yule divides gestures into types in conveying meaning. Within the set of gestures that accompany speech, participants of a language can differentiate between different kinds of gesture meaning. One type of gesture that somehow echo to the verbal communication and another type of a gesture that indicates something being referred to.

These kinds of gestures are : the first type is an "**Iconic or lexical**" gesture that is considered to be a reflection of the meaning within a speech interaction between participants. For example, a someone who draws a rectangle in the air with a finger while saying "**I am looking for my picture**" is a type of an Iconic gesture. An Iconic gesture is also used to add meaning for the speech interaction that may be sometimes invisible meaning. It is not just like what is said by the speaker. For example, a man who moves his hand with a closed fist as if holding a gun while he is warning another. The communicative and hidden message of meaning is a threat.

Within the study of psycholinguistic analysis, Noam Chomsky.(1987:88) presented a research related to a study of lexical or Iconic co-speech gestures. He hypothesized that lexical gestures have an effect to modify the lexicon-semantic content of the actual speech in the current context according to the speaker's intended meaning.

The second type of gestures is a "**deictic or indexical gesture**". This word "deictic" was derived from the **Greek** word deixis which means **pointing** via Language. Participants in a conversation use gestures to

point to objects or people while speaking. These Gestures are often used simultaneously with the spoken language as the same as demonstratives words and pronouns such as: "this" or "that". Speakers can use indexical gesture in the current context. For example, a speaker uses his hand to refer to a TV and asks someone " *Do you like watching a TV*" .

There are other types of gestures that are called "*beats*" . Beats gestures are quick and short movements of hands or fingers. These gestures are used with the rhythm of talk and are usually used to stress parts of what has been said earlier. They are used to mark the change of events in a story(Yule,2010:199).

Clayton(2003:33) adds that beats gestures are repetitive and rhythmic movements that are used very connected with *prosody* in the spoken language. The distinctive feature between a beat gesture and the antecedent gestures is that a beat gesture doesn't give a hidden message of meaning within a conversation or provide information about the speaker. These gestures are to be said in order to clarify some words and expressions that are said earlier. For example, some speakers of Language use beat gestures like moving hands in conjunction with actual speech in order to illuminate and explain some words and expressions in the spoken language.

NcNeill(2005:8) declares that physical suggestions (gestures) can allow many people to express different types of feelings from spitefulness and antagonism to approbation and affection, usually, simultaneously with the body language together with words while talking. Gesticulation and the spoken language are independent of each other, but they go together to add more emphasis and meaning. It is recently, noted that gesticulation process is within Wernicke's and Broca's areas just like the spoken language and the sign language.

Argyle(1973:112) argues that gestures have been studied within Query theory , ethnic studies and their overlaps in performance studies

lead us to think how the physical suggestions have a huge effect to express social meaning among people in the same social environment.

And from the standpoint of the social meaning and the various sensations conveyed by the bodily suggestions. Authors Allan Pease and Barbara Pease in their famous book *The Definitive Book of Body Language*(2004:268) have clarified the concept of gestures to convey social meaning and different types of sensations using physical suggestions. It is worth mentioning that gestures are somehow a universal social meaning. Since gestures are an important part of residents 'daily conversations such as : discussions , chatting , arguments and negotiating prices to buy something ; so gestures are ubiquitous. These bodily suggestions are common in all wordily cultures to identify ethnic gender and sexual identity. Since gestures convey a massage of social meaning in different societies in the world, so there are different types of proper etiquette concerning divergent customs on salutations: In American culture, salutation is a firm handshake with a direct eye is a very important gesture to convey a social meaning of respect. In Chinese culture, the handshaking is adopted from western culture in addition to nodding their heads with a slight bow. In French culture, the social meaning of gesture is that women are the first to offer their hands.

Provine (2000:77) asserts that humans can communicate via language ,but they also can communicate by using a physical suggestion that is another way to send a message of meaning among people.

Acredolo (2000:55) classifies gestures into the following criteria : informative gestures and passive informative gestures. There are informative gestures that are called *passive informative gestures*. They give some indications about the speaker's personality in speech conversation. The movements of the hands or eyebrows may be a habit of the speaker in speech. These physical movements within speech are to form part of the speaker's personality. They are independent of the meaning of the conversation. On the other hand, Informative gestures that are used intentionally to supply information about the speaker whether he or she is (*uncomfortable, clumsy, itchy, etc.*).

Johnston(2007:66) summarizes communicative active gestures that are gestures used intentionally in conjunctions with speech either to modify or to add emphasis to the meaning of the words in a way or another. For instance, someone uses body movements intentionally within spoken language is a way to convey a massage of meaning to others listening for the speaker like: pointing, head shake, and shoulders shrug. Each a

movement of the body within speech means to modify or add emphasis to the spoken language.

According to the opinions of linguists like: George Yule and Noam Chomsky and the body language experts such as , Acredolo, R.s.feldman as well as Allan Pease and Barbara Pease who have a wide experience in studying the body language and gestures in communication. The research has been divided into two chapters: theoretical and practical one. The theoretical part reviews the opinions of linguists, philosophers and body language experts. Practically, some of the Holy ayahs have been chosen and applied to an eclectic model of analysis built on the opinions of the antecedent experts.

In the Islamic religion, The Holy Quran is an important source of gestures meaning in communication. Allah the almighty God clarifies the conversations between all the prophets and the infidels using gestures inside the actual speech to show different types of communication to follow the right way. These gestures show the dark side of the polytheists . On the other hand, they show the bright side of the believers.

All of these gestures will be analyzed by an eclectic model quoted from the mentioned experts . A model for analysis will depend on the following features of gestures: *Iconic or lexical gestures , deictic or indexical gestures and beat gestures. Informative and communicative gestures.* All these features of the model of analysis will be applied to the texts quoted from the Holy Quran. The translation from Arabic to English of the Holy texts depend on Shaykh Qaribullah's translation: **The meaning of the Holy Quran**.www.e-Quran.com

(بسم الله الرحمن الرحيم)

"فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا"

(سورة مريم الآية 28)

"So she pointed to him (Prophet Jesus). But they replied: 'How can we speak with a baby in the cradle? '" (Qaribullah,2009).

The Analysis

In this Holy ayah, the conversation is between the Holy Mary and the Jews. The Holy Mary uses her finger as a gesture as a reaction to the horror of the divine miracle. According to the analysis of gesture meaning , the use of a finger is *lexical or Iconic co-speech gesture*. These gestures have the effect to change the semantic content in the current context to the speaker's intended meaning. As a result, the participants in the

conversation recognize that the Holy Mary needs them to speak to Jesus as in their speech: " *But they replied: 'How can we speak with a baby in the cradle?'* "

"قَالُوا كَيْفَ نَكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا"

It is worth mentioning from this Holy ayah that this type of gesture *Iconic co-speech gesture* is a result of psychological stress, fear and horror of shock. This communicative active gesture is to convey a message of meaning by pointing in conjunction with speech.

(بسم الله الرحمن الرحيم)

"ويل لكل همزة لمزة"

(سورة الهمزة)

"_Woe to every backbiter, slanderer_"

(Ibid:2009)

The Analysis

In this Holy ayah, the gesture in the conversation is expressed through the use of the eyebrow or the head or lips while speaking with others. These bodily gestures are either in the presence of the listener or in the absence of the listener. These gestures bear the indication of the defect in others' behavior. These bodily suggestions reflect the inferiority in behavior, hypocrisy, and disbelief. Their use in the Holy Quran is an indication of a huge eloquence in God's words which have a profound effect on the listener or (the reader).

According to the linguists 'opinions and body language experts, these gestures are *communicative gestures*, since they reflect the habit of the individual's personality. They reflect the bad character of the one who uses these bodily suggestions to reduce from other's respect

(بسم الله الرحمن الرحيم)

"و إِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ"

(سورة النحل الآية 57)

"*When good news of the birth of a female is given to any of them, his face grows dark and inwardly he chokes.*"

The Analysis

According to the linguists' opinions and body language experts, the use of facial expression is an important gesture between participants in conversation . It gives an indication that a speaker is very sad and bleak for being given a female baby. Acredolo refers that this type of a gestures is called an *informative gesture* used to convey a message of meaning concerning *the psychological case* of a speaker whether he is uneasy, sad, and uncomfortable.

(بسم الله الرحمن الرحيم)

"مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ"

(سورة الفتح الآية 29)

"Muhammad is the Messenger of Allah. Those who are with him are harsh against the unbelievers but merciful to one another. You see them bow and prostrate themselves seeking the bounty and pleasure of Allah. Their mark is on their faces from the trace of prostration."

The Analysis

In this Holy ayah, the almighty God describes the believers who are in the side of the prophet Mohammed by using gestures of the facial expressions. This type of a gesture gives an indication that the believers are known from their "سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ" face . **"Their mark is on their faces from the trace of prostration"** So, this type of a gesture is called informative passive gesture, because it gives an indication about the believers' personality whether he or she is a believer or disbeliever.

(بسم الله الرحمن الرحيم ")
وَأِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ " (سورة القلم الآية 51)

"When the unbelievers hear the Reminder, they nearly strike you down with their glances, and say: 'Surely, he is mad!'"

The Analysis

Concerning the gestures of eyes, it is worth mentioning that believers know sight of envy of the disbelievers through their eyes when they talk to them. According to the model of analysis, this type of an eye gesture is a communicative gesture that gives a message of meaning concerning hatred and envy of disbelievers.

(بسم الله الرحمن الرحيم)

"لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسٍ يَدَيَّ إِلَيْكَ لِأَقْتُلَكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ"

(سورة المائدة الآية 28)

"If you stretch your hand to kill me, I shall not stretch mine to kill you; for I fear Allah, the Lord of the Worlds."

The Analysis

In this Holy ayah, the almighty God describes the conversation between Adams 'sons. It mentions that Habeel speaks with his brother Kabeel using his hand to remind Kabeel to stop thinking of killing him. Using hands in conversation represent lexical Iconic co-speech gestures to convey the speaker's intended meaning. Habeel wants to convey the message of meaning that his brother will commit a huge sin and he will face the immortal punishment as a reward for his guilt.

(بسم الله الرحمن الرحيم)

"وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَى مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا"

(سورة الكهف الآية 42)

"And all his fruit were destroyed, and in the morning he wrung his hands with grief at all he had spent on it, for it had collapsed upon its trellises, and he said: 'Would that I had not associated anyone with my Lord'"

The Analysis

Clapping one hand with the other while speaking is an evidence of remorse and grief over what was wrong. In this Holy ayah, the person

blames himself for what has happened and uses the suggestion of turning his hands as an indication of remorse and confusion.

Depending on the opinions of linguists and other language experts, there is a use of lexical Iconic gesture. The use of hands while blaming himself is a message of a suggestive meaning of sadness, remorse and confusion for what has happened. This type of gesture is also known as a communicative gesture, since it converts the meaning from happiness to sadness.

(بسم الله الرحمن الرحيم)

"وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا"

"Upon that Day the harmdoer shall bite his hands, and say: 'Would that I had taken a Path with the Messenger!'"

(سورة الفرقان الآية 27)

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The Analysis

The use of biting the hand with the teeth is a suggestive sign to express a profound regret for what has happened. In this Holy ayah, the tyrant who is deceived by the worldly life, he expresses his lament through a gesture of biting the hand with his teeth while speaking. He uses this suggestion with speech to make the expression more rhythmic in the mind of the reader and listener. He wishes that if the time had come back again, he would have been in the side of the prophet Mohammed

This type of a gesture is a lexical gesture to reflect the meaning of regret as well as a beat gesture, since it describes the events that have been happened earlier.

(بسم الله الرحمن الرحيم)

هَآأَنَظْمُ أَوْلَآءُ تُحِبُّونَهُمْ وَلَا يُحِبُّونَظْمُكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَفُوقُمْ قَالُوا آمَنَّا وَإِذَا هَآأَنَظْمُكُمْ عَلَيْهِمُ الْغَيْظُ قُلْ مُؤْتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ"

(سورة آل عمران 119)

"There you are loving them, and they do not love you. You believe in the entire Book. When they meet you they say: 'We, believe. ' But when alone, they bite their fingertips at you out of rage. Say: 'Die in your rage! Allah has knowledge of what is in your chests. '"

The Analysis

Fingers snapping is evidence of malice, hatefulness and the intense pain from believers. This type of gesture expresses two kinds of meaning in conversation: one type of meaning is regret concerning something was wrong in the past and second type of meaning to express envy and hatefulness over other people. This type of envy may cause the death of her or his owner for the hatred of others. *قُلْ مُؤْتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ*

This is a lexical gesture to indicate a meaning of envy. It is also a communicative active gesture to change the meaning or add emphasis to the intended speaker's meaning.

بسم الله الرحمن الرحيم

لَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

(سورة ال عمران 191)

"Those who remember Allah when standing, sitting, and on their sides, and contemplate upon the creation of the heavens and the earth (saying:) 'Lord, You have not created these in falsehood. Exaltations to You! Guard us against the punishment of the Fire'."

The Analysis

In this holy ayah, it is worth mentioning that the real believers mention the almighty God standing and sitting as evidence of their devotion to the love of God. So, standing and sitting are two important gestures used in conjunction with speech. They are related to the huge respect between the believers and their God.

These two types of communicative gestures used by believers in their pray to strengthen their relation with the almighty God. In Islamic religion, to utter speech is not enough to make a relation with the almighty God, but speech needs physical movements simultaneously.

بسم الله الرحمن الرحيم

"وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَىٰ ضُرِّهِ مَسَّهُ كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ

(سورة يونس الآية 12)

"When affliction befalls a man, he supplicates to Us (lying) on his side, sitting or standing. But as soon as We relieve him from his affliction, he

continues (in the same way), as though he never supplicated to Us when harm touched him. So it is, that which the sinners were doing seem fairly decorated to them".

The Analysis

In the Holy Quran, the almighty God shows that the human is used to soliloquizes his or her God in different types of the physical movements such as: standing, sitting and in the side. All these physical gestures are used in conjunction with the speech to make the supplication be responded.

These types of gestures are Iconic informative gestures used to convey the meaning of solemnity, reverence and submissiveness for the almighty God.

بسم الله الرحمن الرحيم

"وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مَثَلْتُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا"

(سورة النساء الآية 140)

"He has sent down upon you in the Book: "When you hear His verses being disbelieved or mocked, do not sit with them until they engage in other talk, or else you will surely be like them. Allah will surely gather the hypocrites and unbelievers altogether in Gehenna (Hell)".

The Analysis

In this Holy ayah, the almighty God demonstrates the relationship between sitting with speech as it is associated with each other. So, sitting is an important indication and physical gesture to refer the actual speech.

According to the opinions of the body language experts, the use of sitting is a communicative gesture associated with the actual speech. Sitting refers to a case that needs some people sitting together in order to use speech and logic to solve all problems.

بسم الله الرحمن الرحيم

1. "قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ"
2. "فَرَجَعُوا إِلَى أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ"
3. "ثُمَّ نَكْسُوا عَلَى رُؤُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَؤُلَاءِ يَنْطِقُونَ"

(سورة الانبياء)

"But then they reversed their minds: 'You know they do not speak. '

He said: 'Would you then worship that, instead of Allah, which can neither help nor harm you?'"

The Analysis

In this holy ayah, The almighty God clarifies a conversation between the prophet Abraham and the polytheists. It is clear from the conversation that the polytheists have been refuted in the conversation. The evidence for their lose in the conversation is a physical gesture of inclining their head. *"But then they reversed their minds: 'You know they do not speak'."* "ثُمَّ نَكْسُوا عَلَى رُؤُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَؤُلَاءِ يَنْطِقُونَ". They admit of their defeat in the competition.

Participants who are forced to bend their heads within the speech is an indication of the speakers' defeat in a conversation with others participants. In the above example, from the Holy Quran the polytheists are to bend their heads after recognizing that their image-worship was untrue and false. These idols can't speak and defend themselves from others.

It is worth mentioning that the inclining of the head in a conversation is a communicative lexical gesture within the actual speech used to convey a message of meaning to refer that one of the participants in a conversation is defeated.

بسم الله الرحمن الرحيم

"وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رُءُوسَهُمْ وَرَأَيْنَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ"

(سورة المنافقون الآية 5)

"When it is said to them: 'Come, the Messenger of Allah will ask forgiveness for you, ' they turn their heads in pride and you see them go away."

The Analysis

From the antecedent Holy ayah, the inclining movement of the head in a conversation is a symbol of defeat of one side of the participants in a competition for winning the discussion.

In fact, the physical gesture movements of the head contains many meaning connotations used in conjunction with actual speech to convey the speaker's intended meaning. In this glorious ayah, the infidels turned their heads expresses the meaning of arrogance, hatred, hypocrisy and vengeance against Muslims.

Depending on the analysis of the linguists and the body language experts, the head movements carry different types of meaning connotations among participants in a conversations. This type of a gesture is an Iconic lexical and communicative gesture used by the one side of the participants in a conversation to suggest their superiority and vengeance against Muslims.

بسم الله الرحمن الرحيم

1. "أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَن يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ رُؤُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا"

(سورة الاسراء الآية 51)

"or any other creation yet more monstrous in your minds. ' They will ask: 'Who will restore us? ' Say: 'He who originated you at first. ' They will shake their heads and ask: 'When will this be? ' Say: 'Maybe it is near,'"

The Analysis

The almighty God clarifies in this Holy ayah that the infidels shake their heads as a sign of mockery while speaking. They don't believe the words of the Prophets and Sender at all. At the same time, Allah ,the almighty, promised to bring down the fiercest attacks on those hypocrites who are whispering their heads to ridicule others believers .

Shaking the head as a sign of mockery while speaking is a lexical Iconic and communicative gesture to ridicule others. It conveys the meaning mockery, derision and laughingstock.

Conclusion

Having analyzed a number of texts from the Holy Quran, it is important to say that the Holy Quran is an important source for different linguistic analysis. It is worth mentioning that human communication

doesn't depend only on the spoken words, but goes beyond that to include all gestures of the human body. The facial expressions which suggest gloominess or hopefulness and all other physical suggestions represent assistant elements to convey a forceful effect of meaning in the mind of listener(reader).

Perhaps, the importance of the physical suggestions while speaking has the strong effect on the others, since they translate the speaker's inner feelings. Humans can't control their inner feelings, since they spring from their within .

Throughout writing, a lot of physical suggestions are used in conjunction with speech such as: head moving in all directions, the use of fingers, eyebrow, facial expressions, sitting and standing and the open hand.

It is worth mentioning that each gesture used within speech has more than one meaning. For example, inclining of the head represent remorse and regret and turning of the head means discard while shaking of head within speaking gives a sign of mockery. Using of the finger is to point for something while speaking , but to snap the finger at the same time of speaking is to convey a massage of contrition upon something. Facial expressions may express feeling of gloominess or hopefulness. Sitting and standing may convey a massage of fear or respect. The use of the open hand may express meaning of supplication or generosity.

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