Selected Hand Gestures in Sahih Muslim: A Semiotic Analysis

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ARTICLE DATA	ABSTRACT
	The present study aims mainly at the semiotic analysis of the hand gestures in the Prophetic Hadith. It is mainly concerned with interpreting the significance of hand gestures contextually in Sahih Muslim. It is based on the semiotic model of Charles Sanders Peirce. This model is tackled on two levels. Firstly, it analyzes each hand gesture to clarify the main three divisions of each sign; representamen, object, and interpretant. Secondly, this model offers another trichotomy, which is relevant to the study objectives. This trichotomy is the relation between the sign and its object, which classifies the hand gestures into three types; iconic, indexical, and symbolic. In a nutshell, an iconic gesture is the one that is similar to its object, an indexical one is the one that connects between the gesture and its object, and a symbolic gesture is the one which is understood conventionally. In addition, this study uses the English translation of Sahih Muslim, translated by Nasiruddin al-Khattab (2007), to clarify the meanings for Non-Arab readers. Some drawbacks of the corpus translations have been discussed, depending on the different Hadith interpretation books. Additionally, the study highlights the importance of comparing the hand gestures mentioned in the corpus in different contexts. This comparison is conducted on two levels; the narrower level within the selected hadiths from Sahih Muslim, and the wider level with other different cultures. On the narrower level, the repeated hand gestures with different meanings within the selected corpus are compared to each other, and this comparison has made the different significances clear. On the wider level, the hand gestures are compared to different cultures, which has confirmed the great importance of understanding the different significances of the hand gestures, since some gestures have positive significances within the corpus, while they have negative significances in other cultures. Findings showed that the semiotic analysis of the hand gestures in Sahih Muslim, and comparing these hand gestures of Hadith with different cultures has a great impact on understanding the exact meanings and avoids any misunderstandings in other cultures. For example, the different meanings of the V-shaped gesture, as discussed in the paper, compared to the significance of being close to the Prophet of the caretaker.

1. Introduction

It is believed that most of human communication is done through body language with its different forms such as hand gesture, facial expressions, and gaze behavior. Most of body language researchers, like Mehrabian, a pioneer researcher of body language, confirms that over two-thirds of communication is done nonverbally (qtd. in Pease & Pease, 2005, p. 9). Since *Hadith* is conducted through communication, including nonverbal communication, it is important to shed some light on it.

Briefly, *Prophetic Hadith* (Prophet Muhammad's speeches) is a corpus of statements articulated by the Prophet Muhammad inspired by Allah through the Archangel Jibril, the inspiration angel. In addition, it is considered to be a complement of the *Noble Qur'an* and the second source of Islamic legislation, clarifying some Islamic rules such as the prayer times. In regard to the Prophet's body language, it is important to elucidate the intended meanings to be delivered to all the people with no need to learn complex sciences, since most of the Arab people were unlettered then.

Hadith is conducted through communication, whether verbally or nonverbally, so the following part is an introduction of communication, considering its parts verbal or nonverbal. Communication is, simply, the exchange of information (Danesi, 2004, p. 276). Verbal communication is the articulated messages by means of words and sentences, while nonverbal communication (NVC for short) is "the process of sending and receiving wordless messages." (Givens, 2002). Morris et al. (1979) quotes "Humans convey over two-thirds of their messages through the body" (qtd. in Danesi, 2004, p. 45). Also, Birdwhistell (1970) points out that the "nonverbal channel of communication bears an estimated two thirds of the social meaning load, leaving only one third of all meaning carried via the spoken word" (qtd. in Gregersen, 2007, p.52). Fleifel (2012, p. 79) comments on this speech by mentioning whether numbers are accurate or not, it is apparent that nonverbal communication is essential in effective communication. Since the NVC is the most widely used form in communication, it is important to be considered.

The term 'sign' occupies the center of human communication; NVC is included. Since semiotics is concerned with everything that can be taken as a sign, and is, simply defined as the study of signs, nonverbal communication must be approached in the light of its common companion: semiotics. A sign can be defined as anything which stands for something else (Sebeok, 2001, p.1; Danesi, 2004, p. 4; Chandler, 2007, p. 2). Like communication, a sign can be verbal, such as the word tree which stands for a plant with green leaves; or nonverbal e.g. a gesture, a color, etc. There are many features for signs. One sign can stand for many meanings, usually affected by different factors such as age, sex, education, culture, etc. For example, Pease and Pease (2005, p. 21) observed that the word *dressing,* as a verbal sign, has at least ten meanings including the act of putting on clothing, a sauce for food, fertilizer, or grooming for a horse. The V-shaped hand gesture is a common nonverbal sign across different cultures with different meanings as clarified later in the cultural differences part.

Another feature of signs is that one meaning can be expressed by many different signs: synonymous words offer noticeable verbal examples such as the words *shut* and *close*, while the thumb up and the ring gesture are nonverbal examples asserting the significance of *everything is OK*. The following figure shows both gestures:
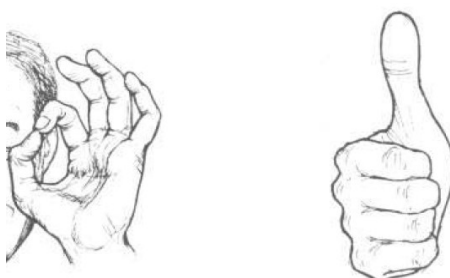

Figure 1. Two different ways expressing OK sign

Pease and Pease (2005, p. 119) clarify that the ring or 'OK' gesture is popularized in the USA and is common to all English-speaking countries. Like the ring gesture, the thumb up gesture in places that have strong Britain influence, such as Australia and New Zealand, is equal to the 'OK' signal meaning (ibid. p. 120).

After these guidelines, the current thesis investigates the semiotic analysis of meanings of hand gestures, being a part of nonverbal signs, in the *Prophetic Hadith*, and seeks to answer the following questions: (1) What do certain nonverbal signs mean? [meaning] (2) How do they mean what they mean? [context] (3) And why do they mean what they mean? [culture]. Answers to these questions shall fulfill the following objectives. This study attempts mainly to conduct a semiotic analysis of hand gestures in *Prophetic Hadith*. There are other sub-objectives. First, it clarifies the various meanings of signs in relation to the context. Second, it classifies signs, either indexical; iconic; or symbolic. Finally, it pins down the relationship between signs and culture.

The recent study is limited to the semiotic analysis, using the Peircean model, of the hand gestures mentioned in *Hadith*, specifically in Sahih Muslim. The importance of the Peircean model resulted from its main features; It is a triadic one which comprises three elements; the *representamen*, the *object*, and the *interpretant*. Moreover, Peirce offers other trichotomies. The second trichotomy is the relation between the sign and its object, which is subdivided into *icon*, *index*, and *symbol*. Thus, Peircean model has a wider range for explaining the sign components, and classifies the signs' types into three categories. Additionally, hand gestures are considered in Hadith because of having, to great extent, different meanings culturally.

The rest of this paper is divided as follows. Section II is a survey of related research on Hadith and semiotic studies. Section III offers the theoretical preliminaries upon which the current study is based. Section IV explains the methodology in terms of the procedures of data collection and data analysis. Section V is a semiotic analysis of the data. Section VI discusses the cultural differences of the hand gestures mentioned in the corpus. Section VII discusses findings and offers insights for further research. Finally, Section VIII is the conclusion of the study.

2. Literature Review

As mentioned earlier, the *Prophetic Hadith* is of great importance as a source of Islamic legislation. As an academic field of study, *Hadith* receives considerable attention of academic study such as the following dissertations.

First, Dina Abd El-Ghaffar (2010) discusses the translation problem of An-Nawawey's Forty *hadith*s. This study discusses four different translations: The first is a machine translation; the other three are human translations. The objective of this thesis is to compare between machine translation and human translation. This thesis concludes that machine translation could not replace the human translator till now. However, it can only help during the translation process.

Another study is the research submitted by Ibrahim (2012), which deals with Hadith obstacles that confront the translator, with respect to translating euphemism in the Prophetic speeches, in the light of Halliday's Functional Model and his model of transitivity system to reveal cross-genre and cross-cultural variations in the Prophetic speeches. The discussion shows that the translator in order to give an equivalent-effect of the source text, should have a good knowledge of both the source and target languages.

Omar (2013) presents an examination of three English translations of six Qudsi Hadiths; Dr. Ezzeddin Ibrahim and Denys Johnson Davis, Syed Maood-ul-Hasan and Ibrahim M. Kunna, and Muhammad M. Abdul-Fattah and Reima. This comparative study is concerned with the translation in the context of Eugene Nida's theory of equivalence. The findings of the study show that translators of the Qur'an encounter many translation problems upon rendering scientific items into English due to linguistic, scientific, and ideological reasons. It is recommended in this study to use Nord's (1997) documentary translation with its different strategies for rendering Qur'anic scientific lexical items into English.

For semiotic studies, Fleifel (2012) dealt with the analysis of some semiotic features and markers manipulated in three famous Egyptian cartoon animations: Detective Krombo, Bakaar, and Super Heneidi. She carried out a thorough analysis of three selected episodes of the above-mentioned cartoon animation series, and then various questions were asked to ten subjects (five boys and five girls) to elicit data about their understanding of the semiotic features used in the episodes. The elicited data were afterwards compared to the theory of cognitive development proposed by the psycholinguist Piaget. There were many findings.

First, older children comprehended and perceived more various semiotic features in cartoon animations than younger children did. Second, there were no significant differences between female and male subjects' observation of different semiotic features displayed in the cartoon animations, and thus both were more aware of the different social and cultural values conveyed in the cartoon animations under study via various semiotic modes. Finally, female subjects tended to use nonverbal more extensively when replying to questions concerning reactions on the investigated episodes. These findings corresponded with Piaget's concrete operations stage of cognitive development, where children understood relations among objects and events, and they became more proficient in inferring motives of others through observing others' behavioral and circumstantial occurrences .

It is obvious that most of the studies that dealt with Hadith focused on translation. Also, semiotic studies did not focus on Hadith. Hence, the present study aims at semiotic analysis of hand gestures in Hadith.

3. Theoretical Preliminaries

    a.   **Semiotics**

There are many definitions by different scholars.This study starts with the definitions put forward by the two founders of semiotics: Saussure and Peirce. Ragheb (2003, p. 365) and Danesi (2004, p. 328) consider Saussure and Peirce to be the leaders and the founders of semiotics, who worked separately although they were in the same era.

Starting with Ferdinand de Sassure, in his *Course in General Linguistics* (p. 16), he defines semiotics as "A science that studies the life of signs within society" (qtd. in Hawkes, 2003, p. 100). Also, he asserts that semiotics "studies the role of signs as part of social life" (Saussure 1983, 15–16) (qtd. in Chandler 2007, p. 2).

Sassure considers linguistics to be only a part of the general science of semiotics as mentioned in Hawkes (2003, p. 100). Since it cares about all sign systems including language, gestures, images, body postures, etc. Semiotics is considered to be more comprehensive than linguistics.

The second definition by Charles Sanders Peirce is "Logic, in its general sense is…only another name for *semiotic*, the quasi-necessary, or formal doctrine of signs" (qtd. in Hawkes, 2003, p. 100). Also, he defines semiotics as "the doctrine of the essential nature and fundamental varieties of possible semiosis" (CP, 5.488). Semiosis is another name for semiotics. Peirce's semiosis is "an action, or influence, which is or involves, a cooperation of *three* subjects, such as a sign (representamen), its object, and its interpretant, this tri-relative influence not being in any way resolvable into actions between pairs" (CP, 5.584). This means that semiosis involves the relation between the three subjects, and they are inseparable. Cunningham and Shank declare that "the Peircean definition remains all-time favorite one" (qtd. in Hassanein, 2009 p. 16).

Here are some definitions of semiotics by some other scholars. Chandler (2007, p. 1) and Finch (2005, p. 27) give the easiest and simplest definition of semiotics to be "*the study of signs*." Hassanein (2009, p. 15) provides a figure which gives a general idea of some inter-disciplines covered.
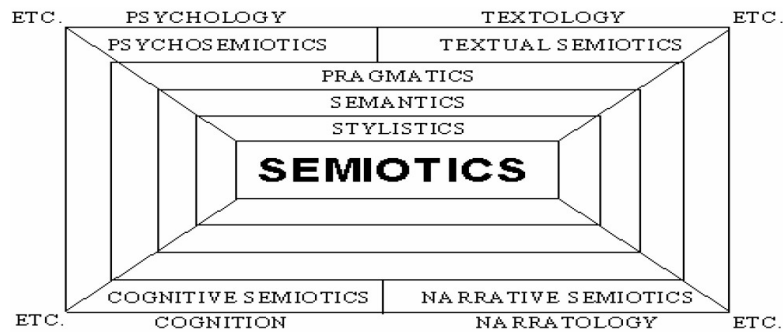
Figure 2. The scope of semiotics

Chandler (2007, p. 2) attests semiotics to include all what can be considered as a sign. According to him semiotics involves "the study not only of what we refer to as 'signs' in everyday speech, but of anything which 'stands for' something else". For instance, smoke stands for fire. In a semiotic sense, signs take the form of words, images, sounds, gestures and objects.

b. Semiotic Models

There are numerous models of semiotics such as Morris, Frege, and Hjelmslev (among others), however the two leading models are those of Sassure and Peirce. According to Chandler (2007, p. 13) the two "dominant contemporary models of what constitutes a sign are those of the Swiss linguist Ferdinand de Saussure and the American philosopher Charles Sanders Peirce." The two models will be discussed in turn.

Saussure defines the sign as a "form made up (1) of something physical which he termed the *signifier*; and (2) of the image or concept to which the *signifier* refers - which he called the signified. He then called the relation that holds between the two *signification*." (qtd in Sebeok, 2001, p. 5 among others). For instance, the word *tree* consists of:

- a *signifier* (sound image): the word 'tree'; and
- a *signified* (concept): indicates a plant with thick wooden central trunk and branches on which leaves grow.

The relation between the *signifier* and the *signified*, the *signification*, refers to actual tree. Chandler (2007, p. 17) quotes "Saussure stressed that sound and thought (or the signifier and the signified) were as inseparable as the two sides of a piece of paper (Saussure 1983, 111)." Deledalle (2000, p. 111) agrees that what "Saussure means is that the signifier is nothing without the signified and *vice versa*". This means that Sassure's sign is dyadic as mentioned earlier.
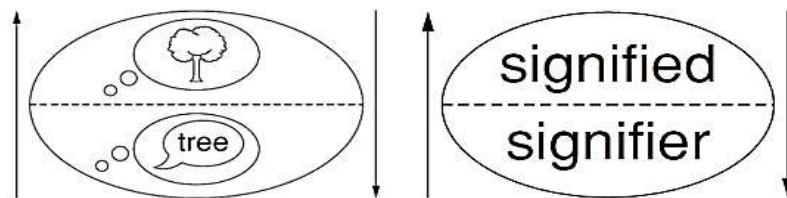

Figure 3. The Sassurean model (qtd. in Chandler, 2007, pp. 14-5)

Despite the previous consideration of Sassurean sign as a dyadic one, Finch (2005 p.27) mentions that the Sassurean model comprises two elements: a sound image, that is, a pronunciation (the term he called a *signifier*), such as the sound image /tri:/ for the word tree; and a meaning, or sense (the term he called a *signified*) indicating treeness, and the relation between them is called *signification.* He adds that both the signifier and signified form "the complete word, or sign, which is used by us as speakers of

the language to refer to actual trees. This yields two types of meaning which words are capable of: *signification* or *sense*, and *reference*." The following figure clarifies this view.
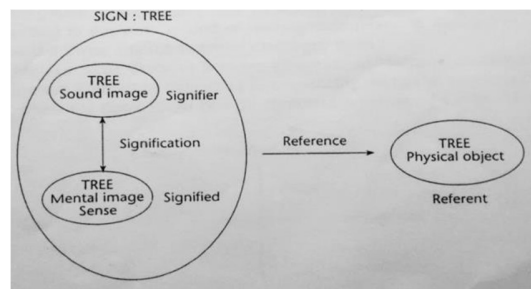

Figure 4. The Sassurean model according to Finch

According to this figure the sign is composed of two dyadic relations. The first one is between the *signifier* (sound image) /tri:/ and the *signified* (the concept) treeness, which is called *signification*. The second dyadic relation is between the whole sign (*signifier*, *signified*, and *signification*), and the referent which is the actual tree. Thus, this model can be considered as a binary model.

The Peircean model is discussed here. Short (2007, p. 18) declares "Sassure made the sign a dyad, a two-sided entity. Peirce on the contrary, made the *sign* just one relatum of a triadic relation, of which the other two relata are the sign's *object* and the sign's *interpretant*." Also, Danesi (2004, p. 16) and Chandler (2007, p. 29) clarify that Peirce offers a triadic sign of three components: the *representamen* (not necessarily material) is the form which the sign takes, the *object* which the sign stands for, and the *interpretant* which is the meaning we get from a sign. Peirce declares "that a sign is something that functions triadically" (qtd. in Bergman, 2009 p. 111). Short (2007, p. 18) agrees that "all three items are triadic in the sense that none is what it is – a *sign*, an *object* or an *interpretant* – except by virtue of its relation to the other two". Thus, the three parts of a sign are inseparable. Danesi (2004, p. 16) asserts that the Peircean sign consists of "the actual physical form of a representation, X, the *representamen*"; the *object* of the representation, Y, "to which it calls attention"; and "the meaning or meanings that can potentially be extracted from the representation (X = Y), the *interpretant*". He shows the Peircean model in the following diagram.
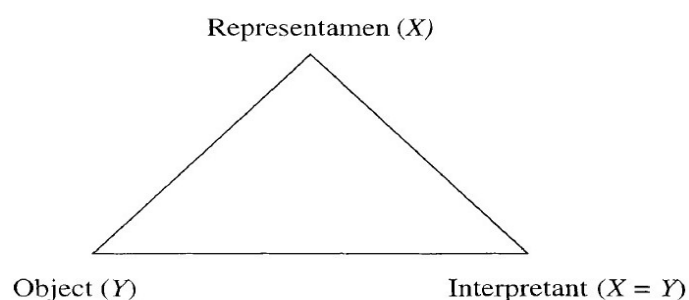

Figure 5. The Peircean sign

Deledalle (2000, p. 108) comments that Peirce "analyzes signs semiotically in three steps at three different levels of relation: (l) In reference to the representamen: the sign is analyzed as such in reference to itself; (2) in reference to its object; and (3) in reference to the sign-interpretant". This enables us to distinguish nine types of sub-signs. Deledalle distinguishes these nine types as follows: "for the representamen: the *qualisign*, the *sinsign*, and the *legisign*; for the object: the *icon*, the *index*, and the *symbol*; and for the interpretant: the *rhema*, the *dicisign*, and the *argument*" (ibid. p. 19). The following table shows the three main trichotomoies of Peirce:

Table 1. The three main trichotomies of Peirce

Sign in Reference to Itself (Representamen):	Sign in Reference to its Object	Sign in Reference to its Interpretant
Qualisign	Icon	Rhema
Sinsign	Index	Dicisign
Legisign	Symbol	Argument

Only the second trichotomy (the sign in reference to its object) is discussed in the following section, since it is the one relevant to this study.

Peirce asserts that "According to the second trichotomy, a Sign may be termed an *Icon*, an *Index*, or a *Symbol*" (EP2:291) (qtd. in Short, 2007, p. 214). Also, Robinson (2010, p. 38) and Danesi (2004, p. 27), among others, consider *icons*, *indexes*, and *symbols* relations to be the most commonly used types in all kinds of semiotic work today. The icon, index, and symbol are clarified in turn.

Peirce regards iconic sign, or *likeness* as he called it, to have "no dynamical connection with the object it represents; it simply happens that its qualities resemble those of that object". (qtd. in Robinson, 2010, p. 39). In another definition Peirce mentions an *Icon* as "a sign which refers to the Object it denotes merely by virtue of characters of its own which it possesses, just the same, whether any such Object exists or not (EP2:291)." (qtd. in Short, 2007, p. 215). Simply, Danesi (2004, p. 27) comments "an icon is a sign that stands for a referent through some form of replication, simulation, imitation, or resemblance." Consequently, an icon is a sign which resembles its object whether the object exists e.g., a person in front of a mirror, or not e.g., an image of someone or something. Iconic signs can be verbal or nonverbal. Onomatopoeic words such as *splash*, *crunch*, *click*, *hiss*, etc. are verbal iconic signs, while the nonverbal example is the iconic hand gestures handled in this corpus, mentioned by the Prophet to tell about the barrier of Ya'juj and Ma'juj.

Peirce refers to indexical sign as the sign which is "physically connected with its object; they make an organic pair. But the interpreting mind has nothing to do with this connection, except remarking it after it is established" (qtd. in Robinson 2010, p. 39). Danesi (2004, p. 27) adds "an index is a sign that stands for a referent by pointing to it or by relating it (explicitly or implicitly) to other referents." Moreover, Hawkes (2003, p. 104) asserts that the *index* is "something which functions as a sign by virtue of some sort of factual or causal connection with its object".

Also, Danesi (2004, p. 30) provides three basic types of indexes, they are as follows:

- *Spatial Indexes.* These refer to the spatial locations of objects, beings, and events in relation to the sign-user. Manual signs like the pointing index finger, demonstrative words such as *this* or *that,* and adverbs like *here* or *there* are some examples.
- *Temporal Indexes.* These relate things to each other in terms of time. For example, adverbs such as *before, after, now,* or *then*.
- *Person Indexes.* These relate the participants taking part in a situation to each other. A personal pronoun such as *I, you, he, she* or an indefinite pronoun such as *the one, the other* are examples of person indexes.

Peirce refers to the symbol to be "connected with its object by virtue of the idea of the symbol-using mind, without which no such connection would exist. (EP 2.9)" (qtd. in Robinson, 2010, p. 39). The symbol-using mind means the recognition of the meaning the symbol signifies in its context. Besides, Danesi (2004, p. 27) defines it as "a sign that stands for its object by convention or agreement in specific contexts." In addition, Hawkes (2003, p. 104) clarifies it as "something which functions as

a sign because of some 'rule' of conventional or habitual association between itself and its object." Moreover, Martin and Ringham (2002, p. 128) agree with Hawkes that symbolic sign "denotes a sign (signifier) whose relationship to its object (signified) is entirely arbitrary or based on convention." Most words are verbal examples of symbolic signs, like the words man, and car. These words neither resemble their referents nor refer to them. Also, a scream is a non-verbal symbolic sign that signifies fear.

4. Methodology

Data Collection

This study investigates a selected corpus of hadiths that contain hand gestures to be interpreted contextually to show how each sign is made and what significance each hadith offers. The corpus consists of 5 hadiths, which offer 4 hand gestures. Three hadiths offer the same gesture, as clarified in (1) in the following table, whereas one hadith offers more than one sign, such as (2 and 3) in the following table. The 4 hand gestures are elucidated in the following table.

Table 2. The hand gestures mentioned in the corpus

Serial	The Gesture Description	The Illustration	Hadiths Numbers
1	Holding the index and the middle fingers gesture.		1- (867) – 43 2- (2069) – 12 3- (2631) – 149 4- (2950) – 132 5- (2951) – 134 6- (2951) – 135
2	Making a circle with the thumb and the index finger, unfolding the other fingers.		1- (2880) – 1 2- (2880) – 2
3	Making a narrower circle than gesture number 2 with the thumb and the index finger, unfolding the other fingers.		1- (2881) – 3
4	The V-shaped hand gesture.		1- (2983) – 42

The reason beyond choosing this corpus is to investigate some hadiths containing hand gestures relevant to the study in Sahih Muslim. But some other sources are used to clarify some signs such as Al-Bukhari. Also, these hadiths are of the different types of the Peircean model; iconic, indexical, and symbolic.

Data Analysis

The procedures followed for collecting the data in this study are as follows. Each hadith in question is quoted in Arabic, revised with the 2006-edition of Sahih Muslim. Some hadiths include more than one subjoined hadith. These hadiths are mentioned in the study because some hadiths offer more than one gesture as in Hadith of Ya'juj and Ma'juj. After that the translation of al-

Khattab for each hadith is quoted. Then, the explanation of the hadith is handled according to different books of hadith explanations, based mainly on An-Nawawey (2001). The triadic Peircean model has been applied for each gesture indicated in the corpus of the study. Then, pinpointing the sign type for each gesture, according to the interpretation of each hadith. Some translations have drawbacks, so these drawbacks are clarified and another translation is suggested using the symbols of al-Khattab, which are clarified in appendix a.

There are some writing notes of the study. The word *Hadith* with capital *H* refers to the whole corpus of sayings of the Prophet, while the word hadith with small h refers to one unit of a saying by the Prophet, the plural form is hadiths. Also, a bibliographical note relevant to the quotes mentioned by Peirce is the abbreviation CP and EP. CP is the abbreviation to the Collected Papers of Peirce, whereas EP stands for the Essential papers of him. The quotes are written according to the volume number and the paragraph number between brackets for example (CP 2.228) refers to paragraph number 228 in the second volume of the Collected Papers of Peirce.

There are three translations of Sahih Muslim, according to the best knowledge of the researcher. They are the translations of Abdul Hamid Siddiqui (1977), Muhammad Muhsin Khan (n.d) from http://www.salafipublications.com/sps/, and Nasiruddin al-Khattab (2007). The translations of Siddiqui and Khan are mostly the same. They include many mistakes that make them inconvenient. Consequently, the translation of al-Khattab is the one used, since it has less mistakes than others.

There are some notes to be considered in the translation of al-Khattab; concerning the main narrator of the hadith, and the phonetic symbols used by him. Regarding the collection of Sahih Muslim hadiths, al-Khattab mentions only the first narrator who narrated the hadith from the Prophet for simplicity. This strategy is followed by the researcher in the Arabic text for simplicity as well. Furthermore, al-Khattab offers certain symbols for the Arabic letters, which are presented in appendix a.

Despite the translation of al-Khattab is the best transltion of Sahih Muslim, it contains a phonetic problem of ابن and بن. In the Arabic text the word ابن and the word بن has the same meaning referring to the son of some one. For example سالم and ابن مسعود and بن عبد الله. The word ابن is written before proper nouns and not preceded with any, or at the beginning of a line even if it is preceded with a proper noun in the previous line. However, the word بن is written between two proper nouns only. Al-Khattab has differentiated between both phonetically to be *Ibn* for ابن and *bin* for بن, but this differentiation is inaccurate and might cause misunderstanding, since the word *bin* is a container of waste in English. Thus, the correct form phonetically is *Ibn* for both. Thus, the word *bin* in the English translation is suggested to be *Ibn* after each hadith, if any.

5. Data Analysis

The First Gesture

43- (867)...عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كَانَ رَسُولُ الله ⬚ إِذَا خَطَبَ احْمَرَّتْ عَيْنَاهُ، وَعَلَا صَوْتُهُ، وَاشْتَدَّ غَضَبُهُ. حَتَّى كَأَنَّهُ مُنْذِرُ جَيْشٍ، يَقُولُ: «صَبَّحَكُمْ وَمَسَّاكُمْ». وَيَقُولُ: «بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ» وَيَقْرُنُ بَيْنَ إِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى. وَيَقُولُ: «أَمَّا بَعْدُ. فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ الله. وَخَيْرَ الْهُدَى هُدَى مُحَمَّدٍ. وَشَرَّ الْأُمُورِ مُحْدَثَاتُهَا. وَكُلَّ بِدْعَةٍ ضَلَالَةٌ». ثُمَّ يَقُولُ: «أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ، مَنْ تَرَكَ مَالًا فَلِأَهْلِهِ. وَمَنْ تَرَكَ دَيْنًا أَوْ ضِيَاعًا فَإِلَيَّ وَعَلَيَّ».

[2005] 43 - (867) It was narrated that Jâbir bin 'Abdullâh said: "When the Messenger of Allâh ⬚ delivered a *Khuṭbah,* his eyes would turn red, his voice would become loud, and his anger would increase, until it was as if he was warning of an attacking army, saying: 'The enemy will attack in the morning or in the evening.' He said: 'The Hour and I have been sent like these two,' and he held his index finger and middle finger up together. And he would say: 'The best of speech is the Book of Allâh, the best of guidance is the guidance of Muḥammad, and the worst of matters are those which are newly-invented, and every innovation is a going astray.' Then he would say: 'I am closer to every believer than his own self. Whoever leaves behind wealth, it is for his

family; whoever leaves behind a debt or dependents, then the responsibility of paying it off and of caring for them rests upon me.'" al-Khattab a (2007, pp. 384-5)

132 - (2950)...عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: قَالَ رَسُولُ اللهِ □ ، ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ (وَاللَّفْظُ لَهُ)، حَدَّثَنَا يَعْقُوبُ عَنْ أَبِي حَازِمٍ أَنَّهُ سَمِعَ سَهْلًا يَقُولُ: سَمِعْتُ النَّبِيَّ □ يُشِيرُ بِإِصْبَعِهِ الَّتِي تَلِي الْإِبْهَامَ وَالْوُسْطَى، وَهُوَ يَقُولُ: «بُعِثْتُ أَنَا وَالسَّاعَةُ هَكَذَا».

[7403] 132 - (2950) Sahl said: "I heard the Prophet □ pointing with his finger that is next to the thumb and his middle finger, saying: 'The Hour and I have been sent like this.'" al-Khattab d (2007, p. 356)

134 - (...) ...حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ وَأَبَا التَّيَّاحِ يُحَدِّثَانِ أَنَّهُمَا سَمِعَا أَنَسًا يُحَدِّثُ أَنَّ رَسُولَ اللهِ □ قَالَ: «بُعِثْتُ أَنَا وَالسَّاعَةُ هَكَذَا» وَقَرَنَ شُعْبَةُ بَيْنَ إِصْبَعَيْهِ الْمُسَبِّحَةِ وَالْوُسْطَى، يَحْكِيهِ.

[7405] 134 - (…) Shu'bah said: "I heard Qatâdah and Abû At-Tayyâ ̣h narrate that they heard Anas narrate, that the Messenger of Allâh □ said: 'The Hour and I have been sent like this,'" and Shu'bah held his forefinger and middle finger up together.

(ibid. p. 357)

135 - (...) ...عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ □ : «بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ». قَالَ وَضَمَ السَّبَّابَةَ وَالْوُسْطَى.

[7408] 135 - (...) It was narrated that Anas said: "The Messenger of Allâh □, said: 'The Hour and I have been sent like these two,' and he held his forefinger and middle finger together." (ibid. p. 358)

First of all, Hadiths number (…) – 134 and (…) – 135 are subjoined hadiths to the main hadith number 2951. The hadiths in this part clarify the status of the Prophet when he delivered this Khutbah, a religious speech; his eyes became red, and spoke louder than usual. Then he warned here that the Doomsday is close, and he warns from following newly-invented matters. An-Nawawey a (2001, pp.166-7) asserts that the Prophet in the first hadith warns Muslims that the Hour (the Judgment Day) is getting closer. Also, An-Nawawey c (2001, p. 86) comments on the other hadiths clarifying that the period between the Prophet and the Doomsday is short like the difference of length between the two fingers. Abu hatim signifies that there is no Prophets between the Prophet Muhammad and the Doomsday, and he is the last Prophet before the Doomsday (qtd. in Al-Faresy 1991, p. 13). Ash-Shafe'ey (2008, p. 56) agrees with Al-Faresy that the Prophet Muhammad is the last prophet and after him the Doomsday comes. To sum it up, the meaning signified in the previous hadiths is that there is a short period between the Prophet and the Judgement Day. Also, confirming that the Prophet Muhammad is the last Prophet.

Regarding the gesture here, Al-Qadey mentions that the gesture is formed by putting the index and the middle fingers together (qtd. in An-Nawawey a, 2001, p. 167). Also, it implies that the Prophet Muhammad is the last one till the Judgment Day as there is no fingers between the index finger and the ring finger. The gesture is clarified in the following figure.

Figure 6. The gesture signifying the short period between
the Prophet and the Doomsday

The three parts of the sign following the Model of Peirce are as follows; The representamen is holding the index and the middle fingers together as illustrated earlier in figure (6), The object is the close connection between the two fingers, which is used in reference to the short period between the Prophet and the Judgment Day, and the direct consequence between both is the interpretant of the gesture. The following figure shows the three parts.

- There is no other Prophets or Messengers between the Prophet Muhammad and the Judgment Day.

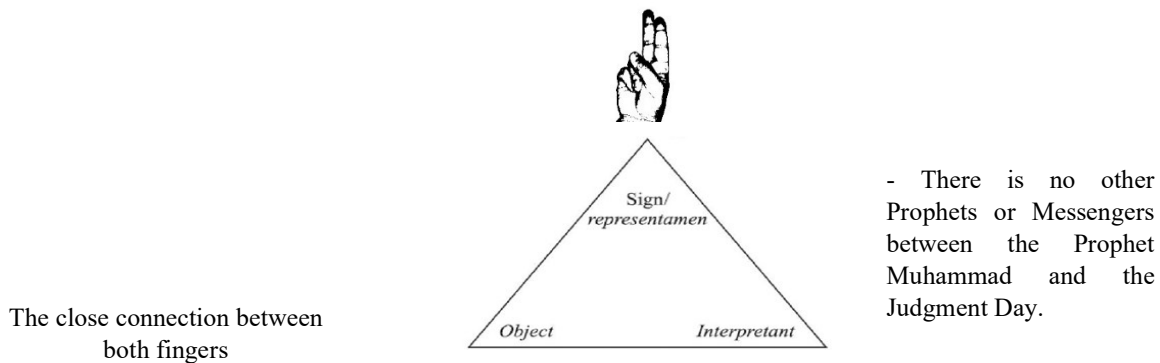The close connection between both fingers

Figure 7. The Peircean triadic division of the short period between the Prophet and the Doomsday

The sign type varies in these hadiths according to the different interpretations: considering the gesture to imply the short period of time between the Prophet and the Doomsday, and no prophets after the Prophet Muhammad. Regarding the gesture significance of the short period between the Prophet and the Doomsday, the sign is temporal indexical: connecting two periods of time; the time of the Prophet and the time of the Doomsday. Also, the sign is symbolic considering the interpretation implies that no prophets after the Prophet Muhammad till the Doomsday. Similar to the index and the middle fingers, where no other fingers exist between both. The sign in hadith number (2951) – 134 is considered to be iconic to the Prophet as well, since it is an imitation of the Prophet by the narrator.

Regarding translation drawbacks in these hadiths, there is only one hadith which has the problem of the phonetic problem *bin* to be replaced with the word *Ibn*; hadith (867) – 34 as discussed earlier.

The Second Gesture

12 - (...) ...عَنْ أَبِي عُثْمَانَ، قَالَ: كَتَبَ إِلَيْنَا عُمَرُ وَنَحْنُ بِأَذْرَبِيجَانَ: يَا عُتْبَةُ بْنَ فَرْقَدٍ إِنَّهُ لَيْسَ مِنْ كَدِّكَ وَلَا مِنْ كَدِّ أَبِيكَ وَلَا مِنْ كَدِّ أُمِّكَ، فَأَشْبِع الْمُسْلِمِينَ فِي رِحَالِهِمْ، مِمَّا تَشْبَعُ مِنْهُ فِي رَحْلِكَ، وَإِيَّاكُمْ وَالتَّنَعُّمَ، وَزِيّ أَهْلِ الشِّرْكِ، وَلَبُوسَ الْحَرِيرِ، فَإِنَّ رَسُولَ اللهِ ☐ نَهَى عَنْ لَبُوس الْحَرِيرِ، قَالَ إِلَّا هَكَذَا، وَرَفَعَ لَنَا رَسُولُ اللهِ ☐ إِصْبَعَيْهِ الْوُسْطَى وَالسَّبَّابَةَ وَضَمَّهُمَا، قَالَ زُهَيْرٌ: قَالَ عَاصِمٌ: هَذَا فِي الْكِتَابِ قَالَ وَرَفَعَ زُهَيْرٌ إِصْبَعَيْهِ.

[5411] 12 - (...) It was narrated that Abû 'Uthmân said: "Umar wrote to us when we were in Azerbaijân, (saying): 'O 'Utbah bin Farqad, it is not by your efforts or by the efforts of your father or the efforts of your mother. Feed the Muslims in their places from that which you feed yourself in your place. Beware of luxury and the garments of the people of *Shirk* and garments of silk, for the Messenger of Allâh ☐ forbade garments of silk and said except this much, and the Messenger of Allâh ☐ held up his forefinger and middle finger, holding them together.'" Zuhair said: "Âṣim said: 'It is in the book,'" and Zuhair held up his two fingers. al-Khattab b (2007, p.435)

This hadith is subjoined to the main hadith number (2069). According to An-Nawawey b (2001, p. 52) this hadith tells about a letter that has been written by the Companion 'Umar, the caliph of Muslims then, to the army when they were in Athrabijan, a province behind Iraq. The caliph asserts to 'Utba that the wealth he is responsible for belongs to all Muslims, and he has to give each one his own share. Then 'Umar prompts them to avoid luxury in life (here ends the comment of An-Nawawey). Then he warns the men not to wear silk except for a certain space mentioned by the Prophet.

Regarding the gesture made by the Prophet to show the accepted space of silk, the Prophet held the middle finger and the index finger together, as the one in the following figure:

Figure 8. The acceptable space of silk gesture

The holding of the middle and index fingers together presents the first division of the Peircean Model, the representamen illustrated in figure (8). This gesture stands for a certain space to be its object. The interpretant is the permissible two-finger space of silk in clothes for men as maximum in clothes. The subsequent figure clarifies the three parts of the model:

Space of two fingers   ). The Peircean triadic division of the acceptable space of :   The allowed space of silk for men clothes
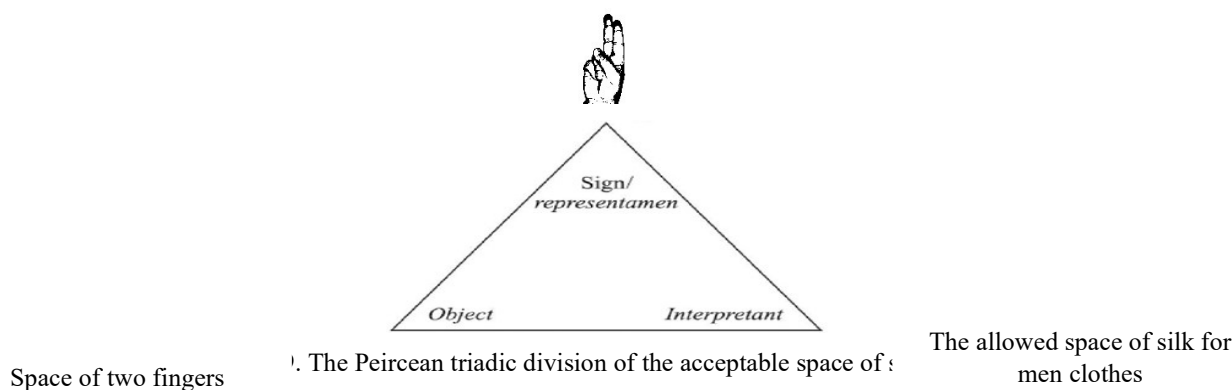
This sign is considered to be of two types; indexical and iconic. The first type is a spatial indexical one when the Prophet clairifes the permissible space of silk in relation to the rest of the whole garment. The second one is regarding the gesture to be iconic, since the Companion in the hadith is imitating the Prophet.

The word *bin* here is the problem of the translation, as mentioned earlier, is the only translation drawback. Thus, the word *Ibn* is used to avoid any misunderstanding to the English reader.

The Third Gesture

149 - (2631)... عَنْ أَنَس بْن مَالِكٍ، قَالَ: قَالَ رَسُولُ اللهِ ☐: «مَنْ عَالَ جَارِيَتَيْن حَتَّى تَبْلُغَا، جَاءَ يَوْمَ الْقِيَامَةِ أَنَا وَهُوَ» وَضَمَّ أَصَابِعَهُ.

[6695] 149 - (2631) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ☐ said: 'Whoever takes care of two girls until they reach puberty, he and I will come like this on the Day of Resurrection' - and he held his two fingers together."
al-Khattab c (2007, pp. 491-2)

The Prophet here shows the great reward for caring of two or more daughters, or two or more sisters till they become adult; spending money on them and being patient with them. The caretaker will be rewarded to be with the Prophet in Paradise.

The narrator of this hadith declares that the Prophet has held his fingers, but this is not clear since it can be understood holding all the fingers. However, the Prophet articulates the Arabic word كهاتين, which is a dual word that implies only two fingers are used and one person is going to be with him. Additionally, another hadith mentioned in Ma'rouf, (et al., 1993, p. 181) clarifies the sign, as it specifies the fingers held as follows:

1015 - «أَشَارَ بِإِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى.». (معروف، 1993، ص 181)

"He pointed with his fingers; the index finger and the middle finger." (The researcher's translation)

Thus, the sign that the Prophet has used consists of the index finger and the middle finger held together as illustrated in the following figure.

Figure 10. The girls' caretaker gesture

After clarifying the gesture, the next part illustrates the three parts of the Peircean model; the representamen, the object, and the interpretant. The representamen is holding the middle and the index fingers together, illustrated in figure (10). The object for which the gesture stands is the close connection between the two fingers. The interpretant signifies that caretakers of two or three girls (daughters or sisters), till they become adult or they are separated by death, will be with the Prophet in Paradise, signified by the close connection between the two fingers. The following figure clarifies the three parts:

The close connection between the two fingers

Sign/ representamen

Object   Interpretant

Any girls' caretaker will be with the Prophet in Paradise like the relation between the fingers mentioned
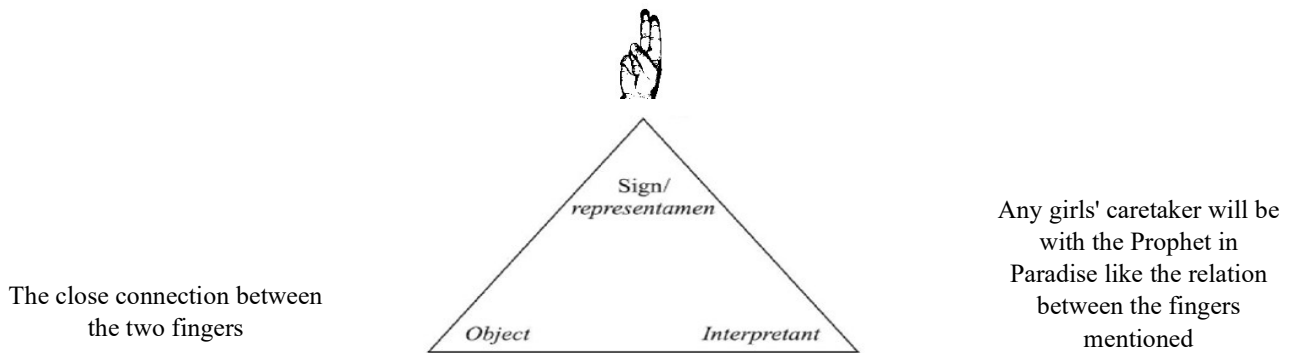
Figure 11. The Peircean triadic division of the girls' caretaker being with the Prophet

The sign here refers to the connection between the Prophet and the caretaker in Paradise to be together. Thus, this sign is indexical showing the connection between the Prophet and the girls' caretakers. This gesture is spatial indexical as it asserts connection between two places.

The word *bin* is the only problem of the translated text, so it is recommended to be changed with the word *Ibn* in an attempt to avoid confusion as discussed earlier.

The Fourth Gesture

1 - (2880)... عَنْ زَيْنَبَ بِنْتِ جَحْشٍ أَنّ النّبِيّ ☐ اسْتَيْقَظَ مِنْ نَوْمِهِ وَهُوَ يَقُولُ: «لَا إِلَهَ إِلّا اللهُ، وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ. فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذِهِ» وَعَقَدَ سُفْيَانُ بِيَدِه عَشَرَةً.

قُلْتُ: يَا رَسُولَ اللهِ أَنَهْلِكُ وَفِينَا الصّالِحُونَ؟ قَالَ: «نَعَمْ، إِذَا كَثُرَ الْخَبَثُ».

[7235] 1 - (2880) It was narrated from Zainab bint Ja<u>hsh</u> that the Prophet ☐ awoke from sleep, saying: "None has the right to be worshipped but Allâh, woe to the Arabs from an evil that has approached. Today (a hole) like this has been opened in the barrier of Ya'jûj and Ma'jûj." And Sufyân gestured to indicate the size of the hole.

I said: "O Messenger of Allâh, will we be destroyed even though there are righteous people among us?" He said: "Yes, if evil prevails." al-Khattab d (2007, p. 271)

2 - (...) ... زَيْنَبَ بِنْتَ جَحْشٍ، زَوْجَ النّبِيّ ☐ قَالَتْ: خَرَجَ رَسُولُ اللهِ ☐ يَوْمًا فَزِعًا، مُحْمَرًّا وَجْهُهُ يَقُولُ: «لَا إِلَهَ إِلَّا اللهُ، وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذِهِ» وَحَلَّقَ بِإِصْبَعِهِ الْإِبْهَامِ وَالَّتِي تَلِيهَا.

قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللهِ، أَنَهْلِكُ وَفِينَا الصّالِحُونَ؟ قَالَ: «نَعَمْ، إِذَا كَثُرَ الْخَبَثُ».

[7237] 2 - (...) It was narrated that Zainab bint Ja<u>h</u>sh, the wife of the Prophet ☐, said: "The Messenger of Allâh ☐, went out one day in a panic, red in the face, saying: 'None has the right to be worshipped but Allâh, woe to the Arabs from an evil that has approached. Today (a hole) like this has been opened in the barrier of Ya'jûj and Ma'jûj,' and he made a circle with his thumb and forefinger."

She said; "I said: 'O Messenger of Allâh! Will we be destroyed even though there are righteous people among us?' He said: 'Yes, if evil prevails.'" (ibid. p. 272)

3 - (2881) ... عَنْ أَبِي هُرَيْرَةَ، عَنِ النّبِيّ ☐ قَالَ: «فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذِهِ» وَعَقَدَ وُهَيْبٌ بِيَدِهِ تِسْعِينَ.

[7239] 3 - (2881) It was narrated from Abû Hurairah that the Prophet ☐ said: "Today (a hole) like this has been opened in the barrier of Ya'jûj and Ma'jûj." (ibid. p. 272)

The Prophet in these hadiths is panicked and telling about Ya'juj and Ma'juj, they are two evil empires that will appear befor the Doomsday. The Prophet's wife Zainab tells about his status when he showed up after sleeping, and his face was red out of panic, asserting that the barrier of Ya'juj and Ma'juj has been opened with a hole like the gesture made by the Prophet to signify the hole size.

The first hadith narrated by the Companion Wuhaib includes a gesture of ten which follows the pattern used by the Arabs in the past to indicate numbers using their hands. This way is footnoted in Abaadey and Al-Jawzaiah (1990, pp.167-8). The ten-gesture is made by putting the top of the thumb on the top of the index finger. Regarding the gesture in the second hadith, the Prophet makes a circle putting the thumb on the index finger, the same like the ten gesture. The sign is illustrated in the following figure:

Figure 12. The ten-gesture

While the ninety gesture in the third hadith is made by putting the index at the bottom of the thumb as footnoted in Abaadey and Al-Jawzaiah (1990, p.168), as illustrated in figure (13).

Figure 13. The ninety-gesture

An-Nawawey c (2001, p. 6) comments that the first and the second hadiths have the same gesture, while the third one, narrated by Abu Hrairah, is a little bit different, since the ninety gesture is narrower than ten. Al-Qadey has two views regarding this point. Firstly, he considers the hadith of Abu Huraira to be earlier than the other two hadiths, so the hole is narrower, and then it has become wider. Secondly, the signified meaning is a reference to an approximate width.

The representamen is represented by the figures (12) and (13). The object of both gestures is the circle, whether narrow or wide. Finally, the interpretant is the Prophet's clarification of the hole, which is made in the barrier of Ya'juj and Ma'juj. The following figure shows the three parts of the sign including the gesture of ten, the circle, and ninety represented by two gestures.
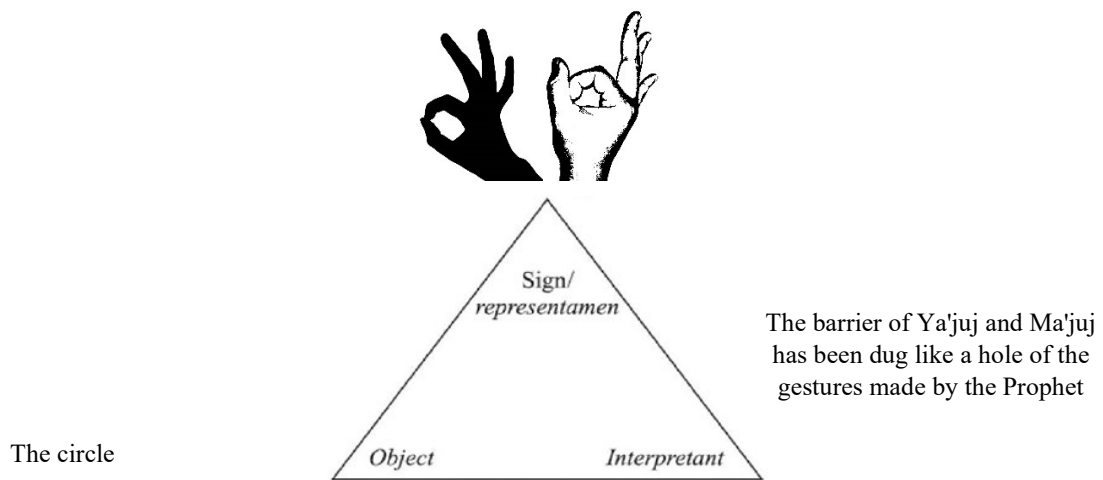
Figure 14. The Peircean triadic division of the ten, the circle, and the ninety gestures

The sign type here is tackled on two levels; the wider level and the narrower one. Concerning the wider level, the sign is regarded to be one of two kinds according the difference between the ten and the ninety gestures relying on Al-Qadey explanation. Firstly, the sign signifies the approximate width of the hole, as a result the sign is considered to be symbolic. Secondly, the narration of the hadiths was in different times, which considers the hole to be wider after it was narrower. Thus, the sign is spatial indexical. On the narrower level, the gesture in the first and third hadiths are considered to be iconic ones to the Prophet, since these gestures are imitations of the Prophet's action. It can also be iconic if the size of the hole was changing and the Prophet was telling the exact size of the hole.

There are two problems to be tackled here. The translation of the gesture in the first hadith, and the third one. Regarding the translation of the first hadith, the translation does not clarify that it is a gesture of ten. The gesture is better translated to be *Sufyân made a getsure of ten to indicate the size of the hole.* Concerning the third hadith, al-Khattab has not translated the gesture part in it, so it is suggested to translate it to be *Wuhaib made a gesture of ninety with his hand to indicate the size of the hole*. The suggested translations are as follow:

1 - (2880) It was narrated from Zainab bint Jaḥsh that the Prophet □ awoke from sleep, saying: "None has the right to be worshipped but Allâh, woe to the Arabs from an evil that has approached. Today (a hole) like this has been opened in the barrier of Ya'jûj and Ma'jûj." And **Sufyân made a getsure of ten to indicate the size of the hole.**

I said: "O Messenger of Allâh, will we be destroyed even though there are righteous people among us?" He said: "Yes, if evil prevails."

3 - (2881) It was narrated from Abû Hurairah that the Prophet □ said: "Today (a hole) like this has been opened in the barrier of Ya'jûj and Ma'jûj." **And Wuhaib made a gesture of ninety with his hand to indicate the size of the hole**.

The Fifth Gesture

42 - (2983) ... عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ □: «كَافِلُ الْيَتِيمِ لَهُ أَوْ لِغَيْرِهِ أَنَا وَهُوَ كَهَاتَيْنِ فِي الْجَنَّةِ» وَأَشَارَ مَالِكٌ بِالسَّبَابَةِ وَالْوُسْطَى.

[7469] 42 - (2983) It was narrated that Abû Hurairah said: "The Messenger of Allâh □ said: 'The one who sponsors an orphan, whether it is a relative of his or not, he and I will be like these two in Paradise,'" and Mâlik (a sub narrator) pointed with his forefinger and middle finger. al-Khattab d (2007, p. 384)

The orphan feels lonely and psychologically destructed. Thus, the Prophet here urges us to take care of the orphans, since they are deprived of the parents or one of them. The orphan needs some affection which he lacks. The reward is as great as the importance of the action. An-Nawawey c (2001, p. 106) asserts that the orphan caretaker is the one who cares for the orphan's life including expenditures, apparel, growing up, etc. Regarding the expenditures it might be from the supporter or the money of the orphan by custody. Also, to take care of an orphan who is a kin or an orphan the supporter does not know.

Regarding the gesture, the Prophet hold the index and middle fingers to show the close relation between him and the orphan caretaker. The gesture here is clarified with another hadith in Al-Bukhari, number 5304, in which he adds:

"وَأَشَارَ بِالسَّبَابَةِ وَالْوُسْطَى، وَفَرَّجَ بَيْنَهُمَا شَيْئًا" (البخارى، 2002، ص 1352)

And he pointed with the index finger and the middle finger and separated between them moderately.

(The researcher's translation)

Now the sign is clearer and it is made by the middle and the index fingers separating between them apart, like the following figure:

Figure 15. The Prophet's gesture for the orphan caretaker

The representamen, being the first division of the model, is the V-sign gesture made by the Prophet. The object of the representamen is the near connection between both fingers. The final part of the model is the interpretant, which is the Prophet and the orphan caretaker close connection in Paradise, like the connection between these index and middle fingers. The following figure shows the three parts of the sign according to the Peircean model.

Sign/
representamen

Object   Interpretant

The close connection
between the two fingers

The Prophet and the orphan
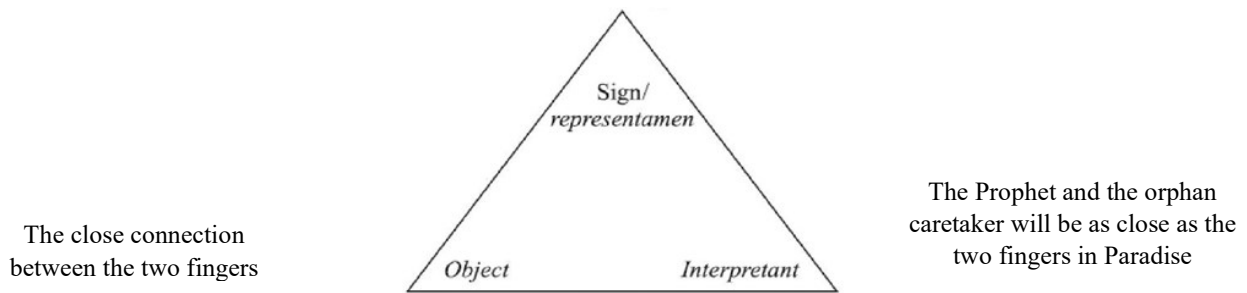caretaker will be as close as the
two fingers in Paradise

Figure 16. The Peircean triadic division of The Prophet's gesture for the orphan caretaker

The sign here is used in reference to the connection between the Prophet and the orphan caretaker, so it is indexical sign. More specifically, this one shows the connection between the Prophet and the orphan caretakers in place, so this is a spatial indexical sign. Also, this gesture here is considered to be iconic, since Malik (one of the narrators) is imitating the Prophet.

6. Cultural Differences

There are two major concerns of this division; comparing hand gestures internally, and externally. Firstly, comparing the hand gestures internally means comparing repeated hand gestures indicated in different hadiths in corpus providing different significances. Secondly, comparing the hand gestures externally in different cultures and contexts other than *Hadith*.

The Comparison of Gestures Internally

The major concern of this part is comparing hand gestures indicated in different hadiths in this corpus with different significances.

Table 3. The gesture with different significances within the corpus

The Gesture Description	The Illustration	Hadiths Numbers
Holding the index and the middle fingers		1- (867) – 43 2- (2069) – 12 3- (2631) – 149 4- (2950) – 132 5- (2950) – 134 6- (2950) – 135

The gesture in this part is holding the index and the middle fingers, while folding the rest as illustrated in table (3). This gesture is mentioned in many hadiths. The first hadith shows the period of time between the Prophet and the Doomsday in hadith number (867) – 43. Likewise, it has the same significance in hadith (2950) and its subjoined hadiths. Furthermore, this gesture has another significance mentioned in hadith (2069) – 12, which is the significance of the allowed space of silk. The final significance of this gesture in this corpus is the reference to the close connection between the Prophet and the caretaker of two or more daughters, or two or more sisters.

To sum it up, there are three significances of the gesture mentioned here; the short period between the Prophet and the Doomsday, specifying certain space of silk, and the close connection between the Prophet and the girls' caretaker.

The Comparison of Gestures Externally

This part casts light on the comparison of the hand gestures made by the Prophet with some other external contexts or cultures other than the corpus.

The First Gesture

This section puts forward the gesture formed by holding the index finger and the middle finger, as in figure (17). It has various significances in the corpus as discussed earlier. Additionally, the next part highlights its different meanings in different contexts.

Figure 17. The gesture of holding the index and the middle fingers

Acredolo and Goodwyn (2009, p. 178) and Bauman et al. (2006, p. 39) assert this gesture to signify the letter U in ASL for teaching children, clarifying it in the following figure.

Figure 18. The U letter gesture in ASL

The Second Gesture

One of the most common gestures worldwide is the ring gesture tackled in this part. This gesture has different inter-cultural meanings, different meanings in different societies, and intra-cultural meanings, different meanings within the same society. They are discussed in sequence in the next part.

Figure 19. The ring gesture

This part discusses the inter-cultural meanings. Hill, et al. (2007, p. 131) clarify that this hand gesture has different meanings: "In Britain and the US this means 'OK' but in southern France it means 'worthless', in Malta it indicates a male homosexual while in Sardinia, Greece, Russia, Germany, Brazil and Bangladesh, for example, it is seen as an offensive gesture".

Pease and Pease (2005, p. 119) agree that the ring gesture has different meanings in different places: In Europe and North America it means OK, in Mediterranean region; Russia; Brazil; and Turkey it is an orifice signal; sexual insult; or means a gay man, in Tunisia; France; Belgium it signifies Zero; or worthless, and in Japan it refers to money or coins. Pease & Pease comment "if you are doing business in Japan and you make this sign for 'OK' a Japanese may think you're asking for a bribe" (ibid. p. 119). Calbris (2011, p. 20) comments "the circular form of the Ring configuration is used to refer to a round object, and thus to the idea of a coin".

Calbris (2011, p. 20) adds some other intra-cultural meanings within the French society. It "refers to the *perfect* gustatory qualities of the French camembert cheese" (a kind of cheese). The researcher confirms that this sign can be considered Intra-culturally as a *threat* or *everything is good* in Egypt.

In ASL, Acredolo and Goodwyn (2009, p. 174), and Bauman et al. (2006, p. 39) show that the previous ring finger is used to signify the letter F as illustrated in the following figure.
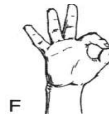
Figure 20. The gesture of the F letter in ASL

The gesture in figure (21) is the same like the previous one, but the circle is narrower. This gesture is considered to be the same in Egypt with the same two significances; threat, and everything is good. However, the researcher has not found any other sources to show other cultural differences for this gesture.

Figure 21. The OK gesture with a narrower circle

The Third Gesture

The final gesture tackled in this study is the common V-shaped gesture. The V-shaped gesture made by the Prophet is the one facing the speaker. However, Pease and Pease (2005, pp. 109-11) give two V-shaped gestures; palm out, and palm facing the speaker. They are as follows:
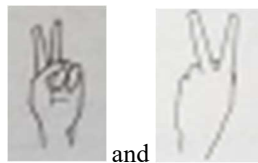
 and

Figure 22. The two V-shaped gestures discussed by Pease and Pease

Concerning the cultural comparison of the gesture mentioned in this corpus is the palm out gesture mentioned in figure (23), it is discussed first. Pease and Pease (2005, pp. 109-11) show the cultural differences of it. They confirm that in Greece it means 'Go to hell', while it means 'two' in the west. Also, Fast (1994, p. 76) asserts "In England, the V for victory sign, if made with the palm facing out, is a dire insult." Moreover, the V-sign is used to signify the letter V in the process of teaching letters for children in the American Sign Language as mentioned by Acredolo and Goodwyn (2009, p. 178), and Bauman et al. (2006, p. 39).

Figure 23. The V-shaped gesture palm out

Otherwise, there are other meanings of this gesture provided by the researcher. This gesture in Mansoura (a city in Egypt) refers to a certain area called Gedela, and it is used by passengers when they hail any public transportation. Also, it is used for the same purpose in Alexandria (a city in Egypt), but when going to Karmouz (an area in Alexandria). Likewise, in Cairo (the capital of Egypt) it refers to the seventh district used by passengers while hailing transportation vehicles. Also, in Egypt it is used in reference to number two. Additionally, it is used to mean victory.

The second gesture facing the speaker as illustrated in figure (24) is discussed by Pease and Pease (2005, pp.109-10) to clarify different meanings. Firstly, in Britain, Australia, New Zealand, Malta it means up yours. Secondly, it signifies number two in USA. Thirdly, the victory significance is the one intended in Germany. Fourthly, in France it signifies peace. Finally, for Ancient Rome it was used to signify that Julius Caesar ordering five beers.

Figure 24. The V-shaped gesture facing the speaker

7. Findings of the Study

Based on the results of the studies previously reviewed herein, this study aims to show the importance of recognizing the significance of hand gestures in different contexts, in an attempt to explain hadiths that include hand gestures correctly, avoiding misunderstanding in other cultures.

The corpus consists of five main hadiths with the whole amount of four different gestures. Each gesture has its own significance, even if the form is repeated within this study. The following are the main findings of the study:

1- According to *Hadith* interpretation books, some hand gestures in the corpus imply different meanings within the same hadith, depending on the different interpretations of the hadith. For instance, the gesture in hadith of Ya'juj and Ma'juj

2- Studying the hand gestures of *Hadith* in different cultures is of great importance, because the hand gestures have different significances in different contexts, which might cause misunderstanding of the meaning. For example, the different meanings of the V-shaped gesture, with the significance of being close to the Prophet of the caretaker. This gesture has many different meanings in different cultures, among them is being an insult in Britain. This might cause great misunderstanding of the gesture. Consequently, the message is not delivered, as well as the audience will get a negative impression.

For further future research, the fields of semiotics and body language are very rich. Researchers may analyze other body language divisions, such as facial expressions; or body postures in other religious texts (other books of *Hadith*; Al-Bukhari, or the Noble *Qur'an*).

8. Conclusion

Simply, this study has explored the semiotic analysis of hand gestures in *Hadith*, more specifically in Shaih Muslim. The meanings of hand gestures are interpreted contextually, relying on the different books of *Hadith* interpretations. This clarification of the meanings of the gestures hopefully is of great importance, since the gestures might be of totally different meanings rather than the intended ones as explained in the data analysis, which contributes to better understanding of Hadith.

Appendix A

Table of Symbols Used by Al-Khattab

The Arabic Sound	Khattab's Symbol	Example	Description of Khattab's Symbol
أ	The letter a	**A**llâh	The letter a
ب	The letter b	'**Ab**dullâh	The letter b
ت	The letter t	**T**akbîr	The letter t
ث	The letters <u>th</u>	Ḥadî<u>**th**</u>	Underlined <u>th</u>
ج	The letter j	**J**âbir	The letter j
ح	The symbol ḥ	**Ḥ**adîth	The symbol ḥ
خ	The letters <u>kh</u>	<u>**Kh**</u>aibar	Underlined <u>kh</u>
د	The letter d	Ṣa**d**aqah	The letter d
ذ	The letters <u>dh</u>	A<u>**dh**</u>ân	Underlined <u>dh</u>
ر	The letter r	'Uma**r**	The letter r
ز	The letter z	'Abdul-'Azî**z**	The letter z
س	The letter s	Ma**s**'ûd	The letter s
ش	The letters <u>sh</u>	<u>**Sh**</u>aiṭân	Underlined <u>sh</u>
ص	The symbol ṣ	Al-'Â**ṣ**	The symbol ṣ
ض	The symbol ḍ	Rama**ḍ**ân	The symbol ḍ
ع	Apostrophe	**'**Âmir	Apostrophe
غ	The letters <u>gh</u>	*'Allâhumma<u>**gh**</u>firlî*	Underlined <u>gh</u>
ط	The symbol ṭ	<u>Sh</u>ai**ṭ**ân	The symbol ṭ
ظ	The symbol ẓ	**Ẓ**uhr	The symbol ẓ
ف	The letter f	Al-Kû**f**ah	The letter f
ق	The letter q	**Q**atâdah	The letter q
ك	The letter k	Mâli**k**	The letter k
ل	The letter l	Sâ**l**im	The letter l
م	The letter m	'U**m**ar	The letter m
ن	The letter n	**N**aṣr	The letter n
ه	The letter h	Sa**h**l	The letter h
و	The letter w	A**w**fâ	The letter w
ى	The letter y	**Y**usair	The letter y
كسرة	The letter i	'Âm**i**r	The letter i
(ى) ماقبلها مفتوح	The letters ai	<u>Sh</u>**ai**ṭân	The letters ai
ألف مد	The symbol â	Ibr**â**hîm	The symbol â
(و) ممدودة	The symbol û	Ab**û**	The symbol û
(ي) ممدودة	The symbol î	Ibrâh**î**m	The symbol î
شدة	Two repeated letters	Ad-Da**jj**âl	The repetition of the letter

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