

Mechanisms Of Influence on The Recipient in The Language of The Prophet's Speech a Deliberative Study

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Abstract: The hadith of the Prophet represents a masterpiece of human communication and a class of sacred and great texts after the Holy Qur'an. It is pragmatically controlled by a combination of linguistic and non-linguistic elements.

The Noble Messenger (may God bless him and his family) is the first teacher sent as a mercy to the worlds, and he is the most eloquent of the Arabs and the most eloquent of eloquents, and his hadiths narrated about him are the path that leads to the rulings of this religion.

Research and studies have abounded on the language of the Prophet's discourse, but there is an aspect in it that did not receive the required attention related to the mechanisms of influencing the recipient, and it is a topic in the field of deliberation, which has increased interest and research in it recently, because it touched in its topics what other approaches overlooked.

In our view, such studies are useful, because many people read and hear the hadiths of the Prophet, but without knowing all of their contents and implications, as well as the extent of their impact on the recipient and the extent of the interaction of those addressed with them.

We divided the research into two sections, a preface and a conclusion. In the preface, we explained: pragmatics and the language of the Prophet's discourse. In the first topic, we dealt with (mechanisms of influence on the linguistic recipient), which includes (suspense and excitement), (and enticement), (repetition), (similarity) and (softening.f). General Atmosphere (Report) and (Intonation)

As for the second topic, it was devoted to (non-linguistic mechanisms of influence on the recipient), which included (silence), (using hand movement), (changing the sitting position), (changing facial features), (smiling) and (drawing on the ground), and stamping. The search mentioned the most important findings of the search

I ask God to bless us with good deeds and useful knowledge and to guide us to what He loves and is pleased with.

Preface: (Pragmatics and the language of the Prophet's discourse)

First: the concept of deliberation

Pragmatics: (a linguistic doctrine that studies the relationship of linguistic activity with its users, the methods of successfully using linguistic signs, the different contexts and syllabic layers within which the discourse is accomplished, and the search for factors that make the discourse a clear communicative message) (1)

And some of them defined it as (the study that deals with the use of language, and is concerned with the issue of compatibility between symbolic expressions and the reference contexts of the predicate, event and human) (2)

The researcher believes that the real understanding of pragmatics becomes clear only by reference and talking about the theory of speech acts and about the nature of the verbal act, which makes pragmatics one of its first concerns.

The theory of speech acts that the contemporary philosopher (J. Austin) came up with and developed by his student the philosopher (J. Searle) is concerned with the contents and communicative intentions and differs from what we know among linguists, especially the structuralists, as the concept of (intentionality) entered into understanding the speaker's speech and analyzing his phrases. . The concept of (intentionality) is manifested in the link between linguistic structures and taking into account the purpose of the speaker and the general intent of the discourse. (3)

Verbal verbs are not just semantics and linguistic implications, but go beyond that for research. They are communicative purposes that aim to create actions and situations to influence the addressee by making him do something, calling him to leave it, deciding a ruling, affirming it, questioning it, or denying it, or the speaker's promise to the addressee, his threat, or Asking him, informing him about something, or denying him....etc for many other purposes (4)

On this basis, language from a pragmatic perspective (it is not just a tool for communication as perceived by functional schools or as symbols for expressing thought as perceived by generative grammatical schools, but rather as a tool for changing the world, creating its events and influencing it) (5)

In conclusion, pragmatics is (the study of language in use or in communication, because meaning-making appears in the circulation of language between the speaker and the listener in a specific context... up to the full meaning in a speech, and that it is centered in the method of discourse and the functions arising from the discourse, and on the amount of what It achieves the desired benefit for the recipient (6), and from here we divide this research in the statement of the influence levels on two levels, linguistic and non-linguistic.

Second: The language of the Prophet's speech

The prophetic discourse is an informative discourse whose goal is to educate, advise, guide and achieve the benefit of all mankind. It includes provisions and legislation that deal with the details of daily life in a clear and simple manner that relies on brevity and avoids redundancy, and in all of that it does not stray from artistic expression. In the hadith of the Prophet, to memorize the expressive secrets and figurative paintings, we realize that the Mustafa (may God bless him and his family) has "got all the words" and that he "does not speak out of whims" and "he taught him with very strong powers." The artistic features in the Prophetic hadith are not a verbal form and are not a figurative imagination that dictates and shapes feelings. The individual sense, meaning and structure mix in the noble hadith, thought and style embrace in it to present to humanity the Islamic approach from the guidance of the Noble Qur'an.(7)

Perhaps the different levels of the recipients, the different patterns of their thinking, and the different purposes of the discourse represented a challenge for the Mustafa (peace be upon him) and it showed us how difficult his mission (peace be upon him) is to induce persuasion and influence the addressee, which is the goal of the discourse.

Psychologists and sociologists emphasize that individual differences between individuals in human groups are a natural matter and these differences appear in the disparities in cultural levels and differences in mental abilities, and that the performance of the persuasive process in a group according to these data requires a

diversity of methods and a change in means in order to meet the needs of All people to persuasion(8)

Scholars, rhetoricians, narrators, researchers and historians have unanimously agreed on one saying that the Messenger (peace and blessings of Allaah be upon him) is the most eloquent of the two worlds who uttered the opposite, starting from his sayings (peace be upon him) that acknowledge his eloquence. I was given all the words, and I was helped by fear... Hadith (9) and his (peace and blessings of Allah be upon him) saying: (I am the most eloquent of the Arabs, but I am from Quraysh, and I was breastfed in Banu Saad bin Bakr) (10)

We will also cite some of the sayings of scholars describing his eloquence and eloquence, and among the best of what was said about this is what Al-Jahiz mentioned in his book (Al-Bayan wa Al-Tabeen), when he says: About craftsmanship and free from pretentiousness, and it was as God, the Blessed and Most High, said, Say, O Muhammad (and I am not one of the pretentious) how he played the utterance and the side of the commentators and used the simple in the place of the rug and the confined in the place of the palace and abandoned the wild stranger and despised the vulgar hybrid, so he only uttered about the inheritance of wisdom And he spoke only with words that were surrounded by infallibility, built with support, and facilitated by success, and it is the speech that God bestowed on him with love and deceived him with acceptance, and he combined awe and sweetness with good understanding and a small number of speeches with his inability to repeat it and the lack of need of the listener to repeat it...) (11).

Al-Khattabi says in his book (Ghareeb al-Hadith): (Verily, when God placed His Messenger in the position of conveying from His revelation and appointed him the position of clarification for His religion, He chose for him from the most expressive and clearest languages and from the most eloquent and clearest tongues so that he would begin in his clothing the scenes of conveyance and reject the saying with the most emphatic statement and definition, then he provided him with the most comprehensive words that he made Because of his prophethood and knowledge of his message, so that a little of it is organized into a great deal of knowledge, so that it is easy for the listeners to memorize it, and it does not lead them to carry it.(12)

In this regard also, Ibn al-Atheer says: (Verily, the Messenger of God (may God bless him and his family) was the most eloquent of the Arabs in speech, the clearest in articulation, the most tolerant of them in articulation, the most perfect of them in speech, the clearest in tone, the most upright proof of them, and the most knowledgeable of the positions of discourse, and guided them to the right path by divine support, heavenly kindness, divine care, and spiritual care until Ali bin Abi Talib (peace be upon him) said to him and heard him addressing Bani Nahd, O Messenger of God, we are the sons of one father, and we see you speaking to Arab delegations in a way we do not understand most of. He addresses the Arabs with their different peoples and tribes, their stomachs, their thighs, and their factions, each of them with what they understand, and he talks to them with what they know (13)

These are some of the sayings of the scholars in describing the language of the Messenger (may God bless him and his family and grant them peace) which shows his eloquence, eloquence and eloquence. Fertile, how is it not that it is the gifted mercy, by

which God brought people out from misguidance to guidance and from darknesses to light

The first topic: the mechanisms of influence on the linguistic recipient

The linguistic patterns in question take a set of mechanisms practiced by the Prophet (may God bless him and his family) to influence the recipient, as follows:

First, the excitement and suspense

What is meant by excitement and suspense is directing the listener or recipient to attention, by moving his feelings towards something loved that the questioner desires with the intention of luring him towards what he will throw at him (14)

These two words are concurrent and meet linguistically in the meaning of (agitating and stirring feelings), it came in the tongue about excitement (the thing erupted as a revolution and a revolution, i.e.: agitated) (15) and about the subject of longing, Ibn Manzour said: Shawqni: excites me, and I longed if it agitated my longing (16).

The Holy Prophet (peace be upon him) used this mechanism, I mean (excitement and suspense) in many of his sayings and sermons, including the talk about that woman who lost her son in the war and started looking for any child she found in front of her, so she took him and attached him to her body and nursed him in a scene that chills and tears in her eyes. And the Messenger and the Companions look at her,(17) Here the Messenger takes advantage of this moving scene to pose a question to the Companions (Do you see this woman throwing her child into the Fire)(18) and he knows the answer in advance, so the answer to this question is undoubtedly or arguable, but the deliberative purpose that he sought is The companions were excited to know what was after the question, and it is a statement of the greatness of the mercy of God the Mighty and Sublime

The Messenger (may God bless him and grant him peace) used this living scene in which the greatest images of mercy were embodied before the eyes of the Companions who were astonished by it to link it by way of preference by saying (God is more merciful to His servants than this one to her son).

And from that also what happened after dividing the spoils on the day of Hunayn, when the Prophet (peace and blessings of Allaah be upon him) divided those spoils among the immigrants and the divorced, and he did not give the helpers anything. And a fugitive and we sheltered you... Did you find that (you grieved) in a calamity of the world by which I gathered a people to submit to Islam and I delegated you to your Islam? Would you not be satisfied that the people go with sheep and camels and you will return with the Messenger of God, by whom the soul of Muhammad is in His hand.... The Ansar, O God, have mercy on the Ansar and the sons of the Ansar, so the people wept until their beards were green and said, "We are pleased with the Messenger of God, a share and a fortune."(19)

The Messenger (peace be upon him) stirred up the feelings of the companions until they were convinced that there was no comparison between the two options, so they rushed

to choose the company of the Prophet (peace be upon him) in a poignant scene that tears the eyes and breaks the heart.

Second: lure

Induction

And Ibn Al-Atheer mentioned it and said in his definition (it is to reach the goal of the addressee and to be gentle with him in reaching the intended meaning from where he does not feel it) (21)

And Nagish Eid defined him by saying: "It is the transfer of the lure from one command to another, or from one argument to another argument, or from one situation to another in a way of speech so that he does not perceive or know the lured.... Then he mentioned the purpose of the lure and said, The argument on the temptation and its obligation, whether rightly or wrongly... Then he made it clear that the Messenger of God (may God bless him and his family) did not use it except for the right (22)

An example of this is what was mentioned in the biography that a man came to the Prophet (may God bless him and his family) and said: O Messenger of God, a black boy was born to me. He said: Do you have camels? He said: Yes. He said: What are their colors? He said: red. He said: there are leaves in it? He said: Yes. He said: How is that? He said: Perhaps a sweat had pulled it off. He said: Perhaps your son had pulled it off (23)

The Messenger (may God's prayers and peace be upon him and his family) lured this Bedouin to convince him that this boy is the one who crucified him, using a set of rhetorical strategies, where the guiding strategy was represented in the interrogative mechanism that he used five times, and the solidarity strategy represented in the dialogue mechanism. The barriers between them, using his environment in which he lives, and taking from it a living example from the reality of the Bedouin, namely (camels) so that he brings the image closer to him, as he used analogy to measure, so he measured the condition of the Bedouin in the case of camels whose children may come out of what differs from them in color, as happened to the Bedouin and seal this letter with a mechanism Reasoning to complete the scene in persuading the Arabist (24)

Perhaps the reason for the Messenger's use of these strategies combined is that he (may God bless him and his family) was a physician to the souls of his companions, an expert in what corrects their diseases. Question to question the man understood all of them as real questions and they are, but the Prophet (peace and blessings of God be upon him and his family) sought from her in the end to lure the Bedouin to what would heal his chest, and the value of this method appears in his (peace and blessings of God be upon him and his family) resorting to the argument with which he is not confused An answer, because he progressed with him from one condition to another in order to convince him, and this is the most effective cure and medicine for the confused soul, and confirms and compels the argument.

In his speech (may God bless him and his family) to the infidels of Quraysh, when you revealed (and warn your closest clan), the Messenger of God (peace and blessings of God be upon him and his family) came out until he ascended Safa and shouted: O morning, they said who is this? So they gathered to him and he said: Did you see if I told you that horses come out from the foot of this mountain, would you believe me? They

said, "We have not tried a lie on you." He said, "I am a warner to you before a severe torment." Abu Lahab said: "Fuck you, you brought us together only for this." Then he rose, so I came down (the hand of Abu Lahab and repented) (25).

In this speech, the Messenger wants to establish the argument against the infidels of Quraish, so he used a set of rhetorical strategies, including solidarity, represented in the method of appeal and the guiding strategy that was represented in the questioning. In the analogy between treacherous horses with severe torment, just as if a horse raids a people, it will neither remain nor leave, so also the torment if it befalls a people, it will be worse and worse.

Third: repetition

It is a well-known expressive style that the Arabs used in her speech for various purposes, as it is one of their Sunnahs, Ibn Faris (395 A.H.) says about him (And among the Arabs' traditions is the repetition and repetition of the will to inform according to the care of the matter (26).

Ibn Jinni (392 AH) also mentioned it, and made it a form of emphasis and divided it into two parts, and he said: (Know that if the Arabs wanted the meaning, they enabled it and were cautious about it. And the second: the repetition of the first in its meaning, and it is of two types, one of them is to encompass and generalize, and the other is to confirm and empower.

And says Dr. Izz al-Din Ali al-Sayed in his book (Refining between Excitement and Impact) Repetition is: (an expressive style that depicts the emotion of the soul and the repeated wording in it is the key that spreads light on the image because of its close connection with the conscience. The souls of the addressees, or those who are in the judgment of the addressees, those to whom the word reaches at the distance of time and land) (28)

The Holy Prophet (peace be upon him) used repetition because he used to speak in their language and their schools of thought and he would repeat the phrase in order to emphasize and understand on different occasions and for various purposes.

His saying (peace be upon him) (that is the ribat, then that is the ribat) in the hadith in which he came that he said: (Shall I not tell you that by which God erases sins and raises ranks? They said: Yes, O Messenger of God. He said: Performing ablution perfectly when difficult, taking many steps to mosques and waiting for prayer After the prayer, that is the ribat, that is the ribat) (29) He repeated the phrase three times in one situation to indicate the importance of what was mentioned and to draw attention to it.

His repetition of the phrase (Oh God, so bear witness) and that is what he said on the day of the Farewell Pilgrimage (Except for all of the usury of the pre-Islamic era, your money is laid for you. You will not be wronged, nor will you be wronged. Indeed, every blood from the blood of the pre-Islamic era is abolished. Oh God, it has reached. They said yes three times. He said: Oh God, so bear witness, Oh God, so bear witness) (30) So

he conveyed with this brief statement the trust to his listeners, and God bears witness to that.

-(Despite his nose, despite his nose) This phrase was repeated to emphasize the honor and care of parents in his saying (may God's prayers be upon him and his family) Despite his nose, despite his nose, despite his nose) We said: Who, O Messenger of God? Whoever catches up with his parents when he is old, or one of them, and then they do not enter him into Paradise, said that it is a supplication for everyone who catches up with his parents alive and did not enter Paradise by obeying them and fulfilling their rights, he repeated that to emphasize the importance of this matter.

The Prophet (may God's prayers and peace be upon him and his family) used repetition to glorify what he was talking about, not repeating, because repetition is for one time, while repetition is by repeating it several times (31). And with the frequent use by him (may God bless him and his family) of repetition in his hadiths, we did not find any fault or boring repetition in them.

Fourth: the analogy

The analogy is one of the beautiful and effective expressions that human souls adopt by instinct, when one of its many purposes that were monitored by ancient and contemporary rhetoricians.)(32)

And Abu Hilal Al-Askari defined it by saying (the description is that one of the descriptors deputizes the other with a metaphor...and it came in poetry and other speeches)(33), while Al-Qazwini (739 AH) defined it by saying that he (appends an order to an order in the meaning between them with a tool)(34)

There is no doubt that the analogy has a great effect in expressing meanings, conveying ideas, delighting souls with images and fantasies, and bringing speech closer to minds and elevating it from the ground of reality to the space of imagination. (35)

The Messenger (may God's prayers and peace be upon him and his family) used the simile in order to establish meanings in the souls, to the extent that he (peace and blessings of God be upon him and his family) used a number of similes to personify the idea or embody it by portraying it alive and moving in the souls of his listeners in an effective and effective manner, and this is what we found in his saying: He said: (My example and the example of the prophets before me is that of a man who built a house, and made it beautiful and beautiful, except for the placement of a brick in a corner, so the people went around it and admired him and said: Would this brick be placed, for I am the brick and I am the seal of the prophets) (36)

Among his likenesses (may God's prayers and peace be upon him and his family) is his saying: (Whoever gives in charity the equivalent of a date from a good earning, and God accepts nothing but the pure, and God accepts it with His right hand and then raises it for its owner as one of you raises a coil until it is like a mountain) (37)

The hadith referred to the importance of charity and that despite its smallness, which may be the size of a date, God Almighty raises it for its owner so that it is like a mountain.

Another example is his saying (peace be upon him): (If a Muslim falls ill, God writes for him the best of what he used to do in his health, and his sins fall as leaves from trees fall) (38). As if he was healthy and healthy, and that his sins fall off like the leaves of a tree, which was described by this eloquent and beautiful analogy that enters hearts without knocking on doors.

Fifthly: Softening the general atmosphere

The prophetic discourse is one of the most prominent methods adopted in directing the invitation and evaluating the society, as the discourse was and still is the best method in influencing the addressees or the recipients as long as it relies on logical persuasion, psychological stimulation and religious guidance with the adoption of the linguistic means required to influence, including softening the general atmosphere.

The Holy Prophet (may God bless him and his family) used this method (to soften the general atmosphere) a lot, and this is an indication of his good character (may God bless him and his family) and his cheerful soul and for the sake of endearing and enticing people to religion and that it is a soft and tolerant religion.

It was narrated on the authority of Jarir bin Abdullah, that he said (The Messenger of God has not veiled me since I embraced Islam, and he has not seen me but laughter) (39), and his laughter (may God bless him and his family) was nothing but a smile (40). around it.

And the Prophet (may God's prayers and peace be upon him and his family) was joking with others, including that he said to an old woman, while he was joking with her, when she asked him to pray for her to heaven, so he (peace and blessings of God be upon him and his family) said (heaven is not entered by old women) and she became sad and said: and you will disappoint him if I do not enter heaven. So the Prophet (may God bless him and his family) smiled and said, "You will enter Paradise, God willing, and I am not an old woman, but an early girl." (41) And God Almighty has made this meaning clear and said:

The Prophet (may God bless him and his family) wanted in this hadith two things, the first: to soften the general atmosphere by joking and smiling with the old woman, and the second: to establish and consolidate the principle of entering Paradise as a young man, and no old man and old woman will enter it.

It is also understood from this hadith how sincere (may God's prayers and peace be upon him and his family) and his desire for him and his avoidance of lying even in his jokes. I hastened her with a satisfactory answer that when she enters Paradise, God

Almighty, she will not be old, but rather young, so that the sadness that befell her after hearing his first answer will pass from her heart.

Another example of his joke is that a man took the Prophet (may God bless him and grant him peace) and said to him: I am carrying you on the son of a she-camel.

Sixth: advice

Consultation is from Shura, which is exchanging opinions on a matter in order to find out what is correct and correct in order for it to be approved and acted upon (43)

God has commanded His Prophet to consult with his Companions, so he said: (And consult them in the matter) (Al Imran / 159). Sometimes he asks them in the manner of the command by saying (point on me) or (what do you see) or (what are you saying) and other phrases

An example of that is his advice to them in fighting the polytheists on the day of Badr, so he was not in his mind nor in the minds of the companions who went out with him to fight the polytheists. To make the decision, in this case you bring him closer to you, raise him up and eliminate the barriers between you and him, which is what the solidarity strategy aims to achieve, as the recipient is affected by this solidarity and becomes a partner in decision-making.

His (peace and blessings of God be upon him) practiced the advice of his companions to the extent that they became familiar with it from him, in fact they started offering him their advice without what he asked for. The Messenger of God in the Battle of Badr, and he camped behind the water, so I said, "Oh, Messenger of God, is it revealed, did you do this, or with my opinion?" He said, "With my opinion, O loved ones." I said: "The opinion is that you put the water behind you.

Seventh: Oath

The oath is a method used by the Arabs to emphasize and confirm the meaning, and the Prophet used it for the same meaning, and the forms of the swearer varied in the hadith, except that the most frequently mentioned on the tongue of the Prophet (may God bless him and his family) were: hearts) and (By God, there is no god but He) and other formulas mentioned by the narrators of the hadith

And the prophetic oath has a rhetorical value represented in brevity in saying, emphasizing the matter, showing seriousness in it, and showing the importance of the sworn (45).

The Prophet (peace be upon him) did not use the oath to be believed by the people, as before the message he was called the Truthful and the Trustworthy, and therefore (his oath refers to the fact that he was sworn into important matters of concern to which the listener should look forward and receive attention because of the dangerous religious connotations it means in the life of The individual and the group) (46)

An example of the prophetic oath is his saying (peace be upon him) (Three I swear by them and I tell you a hadith, so memorize it. He said: The money of a slave does not decrease in charity, nor does the injustice of a slave suffer injustice and he is patient with it except that God increases him with honor, and no slave opens the door of a question except that God opens the door of poverty for him) (47)

In this hadith, the Messenger swears by three matters that seem to the beholder at first sight that the reality is contrary to what is sworn by, so what comes to mind is that (charity) decreases money, and that (humility) contains humiliation and submissiveness, and that (asking people) is a door to quick sustenance. , but the matter is contrary to this apparent, for with respect to the first matter, charity is a blessing for money, and the second matter is that forgiveness when one is able is one of the honorable traits, and that God Almighty raises the servant in the eyes of people, thus increasing his honor. As for asking people without need, it is a way to gain other It is legitimate and that God Almighty punishes the doer by wiping out the blessing of his wealth, which increases his poverty

Another example of this is also the Prophet's (PBUH) use of an oath on a matter that was not clear to the Companions or was unknown to them if it settled in their minds that the dead does not hear and does not answer except that the Prophet (PBUH) wanted to correct this idea and make it clear to the people that the dead hears, but he He cannot answer, for (Anas bin Malik narrated that the Messenger of God (peace be upon him) came to the infidels who were killed in Badr and called them and said: O Abu Jahl bin Hisham, O Umayyah bin Khalaf, O Utbah bin Rabi'ah, O Shaybah bin Rabi'ah, have you not found what your Lord promised is true, for I have found What did my Lord really promise me, so it was said to him, O Messenger of God, how do they hear?

Eighth: the report

It is a request to acknowledge the content of the speech. Until the content of the speech that is required to be decided becomes stable and fixed to the addressee, it is said (I approved the speech for so-and-so, that is, I explained it until he knew it) (49)

And the decision is what water has established (50) and from it he took the meaning of the report, it is (the questioner asked the official to acknowledge the confirmation or denial of a matter and acknowledge it as a stable confession similar to the stability of water on the ground so that the hearer does not come to denial, and from it he took the meaning of the report) (51).

An example of that is the well-known hadeeth about a young man who came to the Prophet asking his permission to commit adultery, so the people shouted at him, and said: Me. The Prophet (peace and blessings of God be upon him and his family) said: No. He said: People do not like it for their mothers. He said: Do you love it for your daughter? He said: No. He said: Likewise, people do not like it for their daughters. Do you like it for your sister? He said: No. He said: Likewise, people do not like it for their

sisters..... So hate for them what you hate for yourself and love for them. What do you love for yourself?" He said, "Oh, Messenger of God, pray to God for me to purify my heart." So the Prophet, may God bless him and grant him peace, placed his hand on his chest and said, "Oh God, forgive his sin and purify his heart, so after that he did not turn to anything." (52)

In this hadith it becomes clear to us the greatness of the Mustafa (peace be upon him), who was a physician to the souls of his companions and an expert in what would correct their conditions. The Prophet asked this young man questions, would you accept him for your mother? To your sister, to your aunt, to your aunt, and the young man would answer "No" as a report, and the Messenger would follow (and also the people would not like him), and the Messenger did not aim in his questions to find out the answer because it is known from the context of the situation, but the Messenger was aiming to guide him until he reached complete conviction. By staying away from fornication using the interrogative method and analogical analogy, the Messenger (peace be upon him) achieved what he sought in his speech, and this is clear from the addressee's conviction of arguments, which made him ask the Messenger to pray that God purify his heart

Another example is what came in the hadith (Do you see if there is a river at the door of one of you and he takes five baths in it every day, will there be anything left of his dirt? They said, "It will not remain." He said, "This is like the five daily prayers, with which God erases sins" (53)

Al-Mustafa opened his speech with the formula (You see), which is a formula that prepares minds and provokes souls to know who is responsible for it. Something if he takes a bath from a river in front of his house five times, and if you decide to deny it, then the sins are erased by the five daily prayers and nothing remains of them.

Ninth: Toning

Intonation is: (the phonetic frame in which the sentence is said in context) (54), because speech does not take place on a single sound layer, but rather the voice rises in some parts of speech more than it rises in others (55).

Abd al-Salam al-Masadi says (Intonation in Arabic has grammatical functions, because it differentiates between one method and another of the methods of composition) (56).

The Messenger (may God bless him and grant him peace) used intonation in many of his speeches, including the hadith of Abu Dharr, who said: (The Messenger of God (may God bless him and his family) said: There is no slave who said, "There is no god but God" and then died on that, but entered Paradise. I said: And if he committed adultery and if he stole? He said: And if he committed adultery and if he stole? I said: And if he committed adultery and if he stole? He said: And if he committed adultery and if he stole? I said: And if he committed adultery and if he stole? He said: And if he committed adultery and if he stole? He said: And if he committed adultery and if he stole, despite Abu Dhar's nose (57)

The one who looks at the expression of the Messenger of God (and if he committed adultery and if he stole) and the expression of Abu Dhar (and if he committed adultery and if he stole) does not find a difference between them in terms of form, and the only difference between them is the pronunciation of intonation, and that intonation is the

one who determines that the phrase of Abu Dhar is an interrogative, and it is surprising and amazement at him And the phrase Al-Mustafa (PBUH) is declarative, and this meaning is clarified by intonation

The second topic: the non-linguistic mechanisms of influence on the recipient

First: silence

Silence is a language: Ibn Manzur said: "Silence: is silent, silent and silent. The other, Jawdat Shaker says: (Silence is not cessation of speech. Rather, it is speech of another kind, i.e. it is a language in itself, and it is closer to the state of emotional flux than speech. Rather, it may send a signal of great significance) (59). Silence, in his opinion, is a language of a kind Another, which in many cases may convey a message more eloquent than speech, and it was said (in silence is eloquence)

Al-Jahiz says in his book (Al-Bayan wa Al-Tabeen) valuable words in this regard. In the chapter on silence, he issued a statement attributed to the Prophet (may God bless him and his family) and to a number of ascetics and scholars, urging silence and warning against speaking, such that an Arab was asked about the length of his silence and said: (I listen and I know, I keep silent and I embrace Islam) and he mentioned the saying of the Prophet, may God bless him and his family Silence is one of the chapters of worship, as the Messenger of God (may God's prayers and peace be upon him and his family) said to Abu Dharr while admonishing him: "There are four things that only a believer will befall upon: silence and it is the beginning of worship.." (61) In another hadith (He (peace and blessings of God be upon him and his family) forbade speaking On Friday, while the imam is delivering the sermon, so whoever does that has engaged in idle talk, and whoever engages in idle talk, there is no Friday prayer for him) (62) These texts warn against speaking that it is not necessary to understand the necessity of silence and silence in all cases. It was mentioned in the famous saying: "Silent about the truth is a mute devil".

And we confirm Jawdat Shakir's definition of silence as a speech of another kind in the Prophetic hadith, as the Prophet (may God bless him and his family) said: "Do not marry a virgin until she asks permission. Her consent is her silence) (63) and here the Messenger (peace be upon him) realizes that when the virgin is asked in her sermon, she cannot answer because she is ashamed of revealing, so he made her silence her consent.

Secondly, the use of hand movement

The Prophet (may God's prayers and peace be upon him and his family) practiced a kind of awakening and stirred the feelings of Muslims towards competition in good deeds, and then attaining higher ranks in the Hereafter and winning in Paradise.

And this is what we find clear in the Prophetic hadith in which it came (we were sitting with the Prophet, may God bless him and grant him peace, when the verses from Surat al-Jumu'ah were revealed to him (and others of them did not join them). Someone said: "Who are they, O Messenger of God?" He did not review him until he asked him three

times, and we Salman al-Farisi, so the Messenger of God (peace be upon him) put his hand on Salman and then said (If faith was at the Pleiades, a man of these people would have attained it).

The Messenger placed his hand on Salman to distinguish him from among those present, and this tactile gesture draws the attention of the attendees to the distinction of this man by his belief, and it is an allusive guiding strategy from which the Prophet (PBUH) praises Salman Al-Farisi, who had a great status with the Messenger (PBUH) until he said in him: Salman is from us, Ahl al-Bayt (64)

And on the authority of him (may God's prayers be upon him and his family) that he said: (The believer to the believer is like a building, one of which is strengthened by one another, and his fingers intertwined) (65). And that one of them is complementary to the other like a building that strengthens one another, so the believer is with his fellow believer, and it is not hidden from everyone that the two hands are similar in form and function, and this indicates that the two Muslim brothers are in fact identical, so if the hands are intertwined, this reinforces the Closeness and brotherly cohesion.

This interlacing of the Prophet (peace be upon him) was not in vain, but rather it was for a benefit, for when he likened the believers to the structure in words, then made it clear with action, he interlaced his fingers with each other to confirm that example, so it increases in clarity and clarity.

Third: the reference

The meaning of the gesture in the language: the gesture, it came in Lisan al-Arab: (The man gestured in a gesture. If he gestured with his hands) (66), as for the idiomatic, it is: (that a small word contains a lot of meaning with a gesture or a hint that indicates it) (67)

Al-Jahiz mentioned (al-Isharah) in his book (Al-Bayan wa Al-Tabeen) and gave her her right to the statement and made it one of the means of expression representing the utterance.(68)

As for the one used in the gesture, then it is the hand, the head, the eye, or the eyebrow, and a good gesture with the hand and the head is from the perfection of good eloquence in the tongue (69).

Al-Qurtubi went on to point out that the sign has the status of speech and said: (The best evidence for that is what came in the hadith of the slave-girl who the Messenger (peace be upon him) said to her: Where is God? It is judged by the pronunciation of whoever says that) (70)

The one who observes the noble Prophetic hadith notices the narrators of the hadith while they say: The Messenger of God (peace be upon him) said such and such (and pointed with his hand) or (pointed with his fingers) or (pointed to his tongue) and other phrases that the narrators were keen to convey, which are not superfluous but rather It has a great role in denoting, perhaps no less than the role of the word, and the reason is

the keenness of the hadith narrators to convey everything that comes from the Prophet, because his words, actions, movements, reports, and silences are all legislation from which legal rulings are drawn, and they were well aware that the means used by the Messenger are not tampering, but rather have. Indications in constructing meanings, and that behind them may be legal rulings, costs, or the like

The researcher believes that there is a relationship between the allusion and the simile, as they share the function of elucidation, depiction, and clarification. Rather, the allusion exceeds the simile in that it depicts the tangible in the form of the spectator that the eye sees and the hands touch. I have been sent and the Hour is like these" (71) and his saying (I and the one who looks after an orphan in Paradise will be like these two) (72) He indicated with his index and middle fingers where the Messenger likened in the first hadith the time between his mission and the Hour of Resurrection with the distance between his two fingers, so they are connected like the index finger in the middle

As for the second hadith, the Messenger compared the proximity of his seat to the one who takes care of the orphan, for the distance between his two fingers is similar to the distance between the Messenger and the one who looks after the orphan. He imagines it from the meanings of adhesion and permanence of companionship... The purpose of the Messenger in the two hadiths is to encourage and direct. In the first hadith he urges them to obey and warns them against heedlessness, for the hour has approached its time, and the time remaining for it is similar to the increase between the length of his two fingers, but in the second hadith he depicted his closeness to the sponsor of an orphan On the Day of Resurrection, he will be near his fingers, and all of that was a sign.

Fourth: change the sitting position

These activities deal with a group of non-linguistic patterns that work to attract and influence the recipient, which our Prophet (may God bless him and his family) adopted, including what was focused on changing the sitting position.

The hadith narrated in the statement of perjury is characterized by changing the position of his (may God's prayers and peace be upon him and his family) sitting, as perjury is considered one of the major major sins and one of the greatest sins. God Almighty says: And upon him and his family): (Shall I not inform you of the greatest of the major sins? We said: Yes, O Messenger of God. He said: Associating partners with God and disobeying parents. He was reclining, so he sat down and said: Except for false witness except for false witness.

The Prophet (may God's prayers and peace be upon him and his family) referred in this hadith to the greatest of the major sins, so he mentioned polytheism and disobedience to parents, and he was reclining. The important thing that made

The Prophet (may God's prayers and peace be upon him and his family) sits after he was reclining, so he said: Except for false statements or false testimony. Thus, the Prophet (may God bless him and his family and grant them peace) established in the mind of the recipient the issue of perjury and clarified the sin it contains that does not satisfy God and His Messenger and their dire consequences in this world and the hereafter.

Fifthly: changing the facial features

There are non-linguistic methods that work to attract and influence the recipient, which we find in the Prophet's (may God bless him and his family) uses clear and powerful, including: (changing facial features)

The Prophet was fully aware of the importance of expressing facial features and the extent of their impact on the recipient. An example of this is that a man came to the Messenger of God (may God bless him and his family) and asked him to give it to him. The Prophet (peace and blessings of God be upon him and his family) said to him: "I don't have anything, but buy me." So if something comes to me that I have decided, Omar said: O Messenger of God, I have given it, so God has not charged you with what you are not able to. The Prophet (peace and blessings of God be upon him and his family) thought Omar's saying, and a man from the Ansar said, "Oh, Messenger of God, spend and do not fear less from the Throne." Then the Messenger of God smiled. (May God's prayers and peace be upon him and his family) and people were known on his face because of the words of the Ansari, then he said: This is what I have been commanded (74).

The hadith expressed the features of the Prophet's (may God's prayers and peace be upon him and his family) hating the words of Omar, and although he did not speak to him a word, but the condition of the facial features that gives the response, and he expressed acceptance of the words of the Ansari with the smile that appeared on his face (peace and blessings of God be upon him and his family) and changing his features with rejoicing.

From this section, what was reported on the authority of Abu Saeed Al-Khudri that he said: (The Messenger of God (may God bless him and his family) was more shy than the Virgin in her puberty, and if he disliked something, he was known on his face) (75).

The honorable hadith narrated about the intensity of his modesty (peace and blessings be upon him), which he likened to the virgin in her sedation, meaning the early woman in her bedroom, and when he used this analogy to a woman only because the Arabs wanted to set an example of modesty would strike him with a virgin, so who was not present at her time. More shy than them until the proverbs are set.

Another example is his call (may God bless him and his family) to his cousins: (Oh, sons of Abdul-Muttalib, you will not seek people with your money, so meet them with a fair face and good human beings) (76).

The hadith revealed a call from the Prophet (peace and blessings of God be upon him and his family), the sons of Abd al-Muttalib, urging them to receive people with a divorced face and a good man.

It is well known that bringing happiness to the heart of the believer is not limited to giving and generosity only, but rather it is with a kind word or a bright smile, which you receive with facial features that express optimism and love.

Sixth: smiling

Non-linguistic patterns take on several mechanisms that work to attract and influence the mind of the recipient, the most prominent of which is (smiling), and from what was mentioned in it, on the authority of Abi Abdullah (peace be upon him) that he said: (The Messenger of God (peace be upon him and his family) raised his head to the sky and smiled He was asked about that, so he said, "I was amazed at two angels who descended from heaven to earth, seeking a righteous and believing slave in his prayer place. So we did not set it up, so we found it in your ropes, so God Almighty said: Write to my servant like what he used to do in his health in his day and night as long as he was in him, so I must write to him what he was doing when I withheld him from him (77)

He (peace and blessings be upon him) was the focus of the attention of his companions, and they were looking at him. When he smiled, he attracted the recipient and affected him, and this effect is very clear when he was told, O Messenger of God, we saw you raise your head to the sky, so you smiled. God Almighty.

The smile is one of the signs of the believer, for the believer is optimistic about goodness, so you see him smiling always, and his example in that is the Messenger of God (may God bless him and his family), who came with tolerance and cheerfulness, on the authority of Abu al-Darda' who said: (The Messenger of God (may God bless him and his family) if he spoke In a hadith he smiled in his speech) (78)

There are beautiful words by psychologists about the smile and its impact, as they say: (The smile brightens the beautiful face and gives the face its beauty, and it is the title of success).

Seven: Drawing on the ground

One of the means of illustration that the Messenger (peace be upon him) used is (drawing on the ground), for its great benefit in understanding and comprehension. It simplifies complex ideas and works to bring them closer to understanding by presenting them as if they were clearly visible.

An example of that is the hadith of the Prophet in which he came (The Messenger, may God bless him and his family, took a straight line and said, "This is God's path." Then he drew lines on his right and left. He said, "These are the paths, and on every path there is a devil who prays for him." Then he recited the verse: "And this is my straight path, so follow it and do not follow." The paths will separate you from His path) Al-An'am 153 (80)

The meaning of the hadith is that the path of God is a clear path that leads the one who takes it to Heaven, God willing.

And in another hadith also: (The Messenger of God (peace be upon him) drew a square line, and he drew a line in the middle, coming out of it, and he drew small lines to the one who is in the middle on his side, and he said: This man and this term surround him, and these little plans are symptoms. And if this person makes a mistake, this one will bite him (81).

Conclusion:

After this interesting journey with the noble Prophetic hadith, we summarize the most important findings of the research:

-This study attempted to combine the elements of authenticity and modernity by reading the hadith of the Prophet in the light of the findings of contemporary linguistic theories.

Pragmatics is of great importance in language as an important analysis tool for linguistic discourse

Deliberativeness combines communication and interaction, and interaction requires that the saying be connected to the act

By subjecting the Prophet's hadith to a deliberative study, it was found that it is based on important strategies that facilitate the process of communication for the success of communication with the recipient, which leads to achieving the expected interaction in most cases.

-The research confirmed that the language of the Prophet's hadith is the oral spoken language based on improvisation, and is characterized by abbreviation and shorthand, as the aim of it is to convey the meaning to the listener without ambiguity or concealment.

- The research revealed the richness of the Prophet's hadith with pragmatic references and that the Companions understood its deliberative purposes as desired by the Messenger (peace be upon him).

-The research concluded that the Messenger (may God bless him and his family) had diversified in the methods and means that have the ability to move the human soul to achieve an impact on it.

The Messenger (may God bless him and his family) used the mechanism of (excitement and suspense), and it was the most prominent mechanism and the most effective tool in persuasion.

The Messenger, may God's prayers and peace be upon him, used the method of (repetition) and the approach to that was the approach of the Arabs in their speech, and his use of this method was for various purposes and purposes, and all of them poured into one drink, which is to educate, advise and guide the nation.

A sense of humor and light joking is an important feature in the personality of a successful educator, as it spreads the spirit of love and familiarity.

The Messenger, may God bless him and grant him peace, used simile in speech to bring the meaning closer and establish it in the addressee's mind

The oath in the Prophetic hadith is a rhetorical method used by the Prophet to emphasize the importance of the oath. necessary to persuade the listener

We do not know in the history of any language that there was a person who took care of his companions, in everything he used to utter except the Messenger (peace be upon him), but that went beyond that to his silence, his physical signs, his smile, his laughter and his anger.

The research also indicated that silence is not cessation of speech, but rather connotations, and its connotations include approval, disagreement, contentment, modesty, and not interrupting the speaker.

One of the successful educational means is the use of movement, because movement with speech gives it a special meaning and makes it more firmly rooted in the soul.

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