



Non-verbal Signals in the Qura'nic Discourse
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❖ Abstract ❖

Non-verbal signals refer to the movements when human beings use to communicate with each other without speech or writing. They are important in communication as face-to-face conversation if not take the limelight from it. However, more research is necessary to confirm this point. This paper is an attempt to identify the non-verbal signals in the Qura'nic discourse by analysing, and characterizing them first and then exploring how they are manifested in the Holy Qura'n. The paper shows that the Quranic discourse is abundant with non-verbal signals which are useful to understand the creator's inclination in different degrees. They are considered important in the Qura'nic discourse, therefore Almighty God enriches the verbal message to make it more persuasive and understandable for the reader.



❖ ملخص البحث ❖

الإشارات غير اللفظية هي الحركات التي يستخدمها البشر للتواصل مع بعضهم البعض دون الكلام أو الكتابة، وتعدّ تلك الحركات مهمة جدا في التواصل وتنفوق أهميتها في التواصل وجها لوجه إذا لم تأخذ الأضواء منها. ويعدّ هذا البحث محاولة لمناقشة الإشارات غير اللفظية عن طريق وصفها وتحليلها ثم استكشاف تجلياتها في القرآن الكريم. وبيّنت الدراسة وجود الكثير من الإشارات غير اللفظية والتي أدت وظيفة مهمة لفهم المتكلم بدرجة كبيرة في الخطاب القرآني. فهي تعتبر هامة في الخطاب القرآني حيث أن «الله سبحانه وتعالى» يثري الرسالة اللفظية لجعلها أكثر إقناعاً للمتلقى.

1. Introduction

Communication obviously exists on two different dimensions: verbal and non-verbal. The verbal is usually represented by speech and writing, either through a vocal auditory channel or non-vocal channel, respectively. On the other hand, the non-verbal is defined by many scholars using different terminologies. Burgoon, et al., (1996:113) define it as non-verbal behaviors that are "typically sent with intent, are used with regularity among members of a social community, are typically interpreted as intentional, and have consensually recognized interpretations." Hahn, et al.,(2011:19) criticizes this definition by saying that it sounds too much like verbal communication. In addition, we can say that not all non-verbal communication is intentional because sometimes signs are unintentional and unconscious. Buck and VanLear (2002: 524) argues that "gestures are not symbolic in that their relationship to their referents is not arbitrary," i.e., conscious. Zoric, et al. (2007:161) state that non-verbal communication "refers to all aspects of message exchange without the use of words" and "it includes all expressive signs, signals and cues (audio, visual,

etc.)." Payrato (2009, 163-165.) defines non-verbal communication from two senses, in the broader sense, non-verbal communication is associated with any kind of non-verbal messages (or non-verbal signs) suitable for the informative process while in the narrow sense it is related to non-language or non-linguistic phenomenon that is associated with the verbal language and can be found in the communicative situation. Hahn, et al.,(2011:10) give a similar definition to Zoric, et al. (2007) above, but they confirm that verbal and non-verbal signals can be spoken and written., yet many people wrongly think that verbal communication refers only to speech communication. They then mention the example of telling a joke to a friend and he/ she laughs in response. So, is laughter verbal or non-verbal? They explain that as laughter is not a word, we would consider this vocal act as a form of non-verbal signals. Hahn, et al.,(ibid:20) maintain that "non-verbal communication is most often spontaneous, unintentional, and may not follow formalized symbolic rule systems."

King and Dick (2012:9) define non-verbal signals as a set of practices

among people which can happen or translated by using the gestures, conditions, and spacing .It depends on the body`s expressions and its terms non-verbal signals include signs, mood, voice tone, and spoken words.

However,we may find different definitions to this particular term by different scholars. Generally speaking , the term non-verbal refers to a set of messages that come from human body to convey certain types of concepts or messages.

For example, the eyes play a very important role in the interpretation of different meanings because feelings are easily understood through their movements.The holy prophet Muhammad (PBUH) said in the occasion of conquering Makkah “ it is not advisable for a prophet to play a deceptive trick with the eyes”. This hadith gave a deep meaning to the companions of the prophet in that incident, who wished to kill the man who was standing before him if he ,the prophet, blinked his eye.

The holy Qur`an is considered the main source for all sciences. The study of non-verbal signals of the holy Qur`an means that humans do not stop at the borders of the spoken words , but go beyond that to include

movements of the body and its parts such as the face, eyes, and hands. For example, the movements of the face frown and smiling are important when a particular signal assigns a particular meaning in order to direct the readers for more effective communication.

The study aims at:

- 1) identifying the non-verbal signals in the discourse of the holy Qur`an,
- 2) pin pointing which signal is the most frequent by calculating the frequency and percentages of the different types of non-verbal signals.
- 2) showing how non-verbal signals are equally important as the verbal communication through the meanings added to the verses of the holy Qur`an, and
- 3) giving some findings and recommendations in relation to the results of analysis.

Through the following study, the researcher is expected to find out the following:

- 1) non-verbal signals are heavily used in the holy Qur`an,
- 2) various types of non-verbal signals are used but with different frequencies ,and
- 3) each type of non-verbal signals carries special significance and meaning.



This research is done within the framework of discourse semiotics approach in which a great emphasis is given to the contextual non-verbal signals. These signals are not thrown away in the lines of such a Qura'nic discourse. Rather, they are body semiotics that contribute to the larger reading of that discourse. The analysis starts by investigating the verses of the holy Qur'an to identify the non-verbal signals used in the Qura'n and then pin point their various types and meanings. The study then uses the frequency count and percentage technique to reveal which type is most prominent. This is followed by a discussion and explanation. Finally some findings are given at the end of the research. The study is limited to the following non-verbal signals:

- 1- Eyes,
 - 2- Facial expressions,
 - 3- Movements of organs, and
 - 4- Appearance
- 2 -Types of Non-verbal signals

S.T. Augustine (1995 cited in Green 1995:1-7 and in Burrow, 2002:1,2) distinguishes between two types of non-verbal communication. The first one is the natural sign which occurs without any intention to signify something else beside

themselves to be known from them, such as "smoke" to signify "a fire" or "footprint" to signify "passing animals". The second one, on the other hand, is the given sign which is used intentionally by the living beings to communicate something. Non-verbal communication is commonly treated as given sign by human beings. Augustine classifies the given non-verbal signs into three types according to the senses as 1) those of the eyes, 2) some of the ears and 3) a few of the other senses. Mackey (1972:3-25) classifies non-verbal signs into non-verbal behaviour "calculated to inform the observer" and the passive manifestations of a symptom, such as "blushing" which is symptom, but not a message. Knapp & Hall (1992) classify non-verbal signals into appearance, proxemics, body motion such as (gesture, posture, touching, facial expressions, eye behavior), and paralanguage. While Bi Jiwan (1996, cited in Zhan, 2012:1621) presents comprehensive classifications of non-verbal signals. A brief description of Bi's classification system is presented below.

1) Body language. Body language includes movement of the whole body or certain parts of the body.

Posture, head gesture, facial expression, eye movement, hand gesture and touching behavior fit into this category.

2) Paralanguage. Paralanguage embraces silence, turn-taking, and vocal nonverbal sounds such as pitch, volume, intonation of the speech, etc.

3) Object language. Object language refers to those things which have the effect of expressing some features about the displayer. Clothes, furniture, personal artifacts can all be used as objects for expressive display.

4) Environmental language .It includes space (crowdedness, proxemics, territoriality, seating arrangement), time, architectural arrangement and interior decoration, lighting, color, and signs.

Miller (2005a) states that non-verbal signals include facial expressions, eye contact, touching, tone of voice, dress, posture, and spatial distance.

Zoric, Smid et al. (2007) classifies them into:

-Chronemics : Timing of verbalizations and pauses.

-Haptics : Contact and deliberate touch between individuals.

-Kinesics : All forms of body language and body movement, including

facial expressions, eye-movement, gesture, and posture.

-Oculistics : Intentional and unintentional eye contact in the act of communication.

-Olfactics : The influence of odor.

-Physical Appearance : Characteristics of the body, clothing, hairstyle, etc.

-Proxemics : Consideration of personal space and arrangement of physical items.

-Silence : The absence of verbal and non-verbal signals .

-Symbolism : Meaning associated with symbols.

-Vocalics : Vocal impacts on the act of speaking, to include tone of voice, timbre, volume, and rate of speech.

Hahn, et al.,(2011:21) show you eight types of non-verbal signals : kinesics which is the study of how we use body movement , haptics which is the study of touch., appearance which is personal appearance, objects, and artifacts, proxemics is the study of how our use of space influences the ways we relate with others , environmant refers to home, room, automobile, or office space, chronemics is the study of how people use time., paralanguage refers vocal qualities, and silence serves as a type of non-verbal



signals ..

Indeed , non-verbal communication is a vast and varied subject of inquiry. Therefore, the researcher puts non-verbal signals into the following general classification .

- 1- Eyes communication,
- 2- Facial expressions,
- 3- Movements of the Organs, and
- 4- Appearance

3. The Analysis

This study studies the verses of the holy Qur`an that contains examples of non-verbal signals. It starts with the identification of these verses, and then goes to the discussion.

Non-verbal signals	Frequency	Percentage
Eye	427	53.18
Facial Expression	53	6.60
Organ Movement	156	19.43
Appearance and form	167	20.80
Total	803	100

Table (1) Frequencies and percentages Non-verbal signals in the Qura'n.

3.1. The Eye

The holy Qur'an talks about eye language and the meanings that refer to the human looks. Qur'an contains many verses that explain the movements of the eyes, either by using the word eye itself or using other words that refer to the function of the eyes.

The analysis shows that this type has the highest frequency of occurrence 427(53.18%) of the total occurrence of body language. For example, the eye is expressed in God's speech in Surat Al- Mai'dah , verse 83, part seven:

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتَبْنَا
(مَعَ الشَّاهِدِينَ) (المائدة: 83)

{And when they listen to the revelation received by the messenger, thou will

see their eyes overflowing with tears , for they recognize the truth: They pray " Our Lord! We believe ; write us down among the witnesses(Almaida :83))

Al- Tabrasy (1992:293) explains that this verse talks about Negus and his attendants when they heard this verse cited by the prophet Muhammad(PBUH). They believed in God and their eyes were full of tears for they were affected by the truth carried in this verse.They could not express it overtly by words, so they used another language : the eye language.

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ (التوبة: 92)

And when thou sadist " I can find no mounts for you " They turned back. Their eyes streaming with tears of grief that they had no resources where with to provide the expenses(92))

Al- Tabrasy (1992:79) explains it by indicating that in this verse the cry refers to the deep grief of the seven men who came to prophet Muhammad (peace be upon him and his family) to ask for permission to go with him to Jihad , but he told them that he could not provide them with mounts and other things needed in war, so they

went back with their eyes streaming with tears of sadness. Here the eye language which is indicated by the cry has greater effect than speech when used to express sadness.

Another example is indicated in God's speech in Surat Yusuf , verse 84, part thirteen:

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يُوسُفَ وَإِبيضَّتْ عَيْنَاهُ (يوسف: 84)

And he return away from them and said " How great is my grief for Joseph!" And his eyes became white with sorrow , and he fell into silence melancholy (84))

Ali (2001:575) explains this verse by saying that Jacob's grief was very deep to the extent that his eyes lost their color and became white . Darkness seemed to cover everything because he lost Joseph. The father's grief was reflected effectively.

Some other meanings of the eye are noticed in the verses of the Qura'n , but these will not be explored in this research and can be tackled by a further study . Such meanings are: The Disdainful Eye , The Circular Horrified Eye, The Unfaithful Eye, The Ambitious Wishful Eye, The Hateful Eyesight, The Movable Eyesight, Submissive Humble Eyesight, Astonished Gazed Eyesight, Unquiet Confused Eyesight, Look of Wonder And Inquiry, Look From A



stealthy Glimpse, The Scandalmonger And Backbiter, and The Wink..

3.2 Face Language

The frequency of this movement is 53 making up 6.60%. There are many verses in the holy Qur'an that talk about face and its features. In addition, we can find many verses in the holy Qur'an that refer to the faces of men in the afterlife whether these are the faces of the believers or disbelievers. Allah says in Surat Abas, verses 38-39, part thirty:

وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ (38) ضَاحِكَةٌ مُّسْتَبْشِرَةٌ
38,39 (عبس) {{{(39)}}

{{ Some faces that Day will be beaming (38) Laughing , rejoicing (39)}}

IbnKatheer, (1994:609) explains these two verses by saying that some faces in the afterlife will be beaming which means delighted and lighted , and the verse (Laughing, rejoices) means that they will very happy .Their faces reflect their happiness .These faces are delighted and shiny because of God's generosity which is represented by His reward of what they used to do in life .Paradise is the place promised to them.

Another example can be seen in God's speech in Surat Al-Immran, verses 106-107, part four:

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ

وَجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ (106) وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ (107) (ال عمران 106,107)

{{ On the Day when some faces will be (lit up with) white, and some faces will be (in the gloom of)black : To those whose faces will be black (will be said): " Did ye reject faith after accepting it ?" Taste then the penalty for rejecting faith (106) But those whose faces will be (lit with) white-they will be in (the light of) Allah's mercy; therein to dwell (forever). (107)}}

Al-Shirazee (2005:429-1) mentions that these two verses came after the warnings given to people in general and the disbelievers in particular .To explain, the blackness of faces come from disbelief and hypocrisy , whereas the whiteness of faces come from the deep faith in God.

This rhetorical question refers to the whiteness and blackness of the faces appears in thier real form in the Afterlife . The believers go to Heaven and their faces are full of pleasure and brightness , while the disbelievers go to Hell and their faces are black and servile.This Qura'nic expression has a special effect on the listeners of these verses when rendering them long to be among those white-faced

individuals in the hereafter.

3.3 Organs Language

This language is represented by the movement of the hand, fingers, head, and Foot. The frequency of this movement is 156 making up 19.43%.

In the holy Qur'an, hand is mentioned in several places and with different functions . An example of the tightfisted and tied-up hand can be seen in God's speech

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا (29) (الاسراء: 29)
{{ Make not thy hand tied to thy neck, nor stretch it forth to its utmost reach, so that thou become blame worthy and destitute (Al-Isra' 29)}}

The second one is God's speech in Surat Al-Tawbah, verse 67, part ten:

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ (67) (التوبة 67 :)

{{ The Hypocrites, men and women, (have an understanding) with each other: They enjoin evil, and forbid what is just, and are close with their hands. They have forgotten Allah; so He hath forgotten them . Verily the Hypocrites are rebellious and perverse(67)}}

The holy Qur'an conveys a deep meaning by using this body movement

which is stinginess. Allah prevents his prophet and all the believers from stinginess. Allah proves at the same time the existence of this bad feature in the hypocrites. This meaning which comes through these verses has a great effect, so this Godly expression comes as a guidance from Allah to the human beings to free themselves from falling down in the nets of stinginess.

The movements of the fingers is mentioned by a God in three Suras in the holy Qur'an: Surat Al-Baqarah (the cow), Al-Imran, and Noah. These verses employ movements of fingers, but each one has a different significance . For example, God says in Surat Al-Baqarah, verse 19, part one:

أَوْ كَصَيِّبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ (19) (البقرة: 19)
{{(Or (another similitude) is that of a rain –laden cloud from the sky : in it are zones of darkness , and thunder, and lightning: They press their fingers in their ears to keep out the stunning thunder clap, while they are in terror of death. But Allah is ever round the rejecters of faith(19)}}

This verse comes from Allah as an example to the disbelievers who reject the message of the prophet

Muhammad(peace be upon him and his family) . This bodily movement refers to the great fear from caused by hearing the sound of thunder. The use of the word finger carries a great meaning because the thing which can be used in this process is the fingertip, yet the use of the word finger means that they push their fingers into the end of their ears in order to close them in order not to hear the thunder nor the curse.

An example of head movement is seen in Surat Ibrahim, verse 43, part thirteen:

مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ}}
(وَأَقْبَدَتْهُمُ هَوَاءَ (43)) (ابراهيم: 43)

{{ They are running forward with necks outstretched , their heads uplifted , their gaze returning not towards them and their hearts a(gaping) void!(43)}}

Qutub(2008: 2111) explains this verse by saying that this verse comes to talk about the horrible condition of the disbelievers in the Judgment Day . When they see the torture and the Hell , they live in horror, and move in a hurry while their heads uplifted unwillingly and thier eyes are opened, because of this terrible situation.

So this body signal explain that the disbelievers are forced to do all these things because they are in a

very miserable situation.

Another signal is the leg movement. Leg and foot are mentioned in the holy Qur'an in different Suras, and each one has its significance. For example God says in Surat Al-Nur , verse 31, part eighteen:

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاؤِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ(31) (النور: 31)

{{ And say to the believing Women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husbands' fathers , their sons, their husbands' sons , their brothers or their brothers' sons , or their sisters' sons , or their women , or the slaves whom their right hands possess , or male servants free of physical needs , or small children who have no sense of the shame of sex; and that they

should not strike their feet in order not to draw attention to their hidden ornaments. And O ye believers! Turn ye all together towards Allah, that ye may attain Bliss(31)}}

Al-Shirazee(2005:58) mentions that this verse "They should not strike their feet in order not to draw attention to their hidden ornaments" is to order the believers' women that they should watch their behavior and be away from everything which is forbidden in order not to attract men's attention .If they do so, they will attract the men's desires , and therefore, they will be accused of dishonesty.

The bodily movement in this verse carries the significance of drawing men's attention toward the the woman whom strikes the earth in her feet in order to move her anklet. Though she does not speak, but by doing this action , she sends to other people what she wants to say, thus instead of saying " Look at me", she dispense with the spoken language by making noise by her anklet.

3.4 The Appearance

Appearance comes with 167 occurrences (20.80%).It can be

defined as the positions that are taken by the person in the states of movement and quiet. In the holy Qur'an, there are several verses that come to refer to this meaning.

For example , God says in Surat Al-Kahf (The Cave) , verse 14, part fifteen:

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا (14) (الكهف)

{{ We gave strength to their hearts: behold they stood up and said: "Our Lord is the Lord of the heavens and of the earth: never we shall call upon any god other than Him: if we did, we should indeed have uttered an enormity!" (14)}}

Al-Shirazee(2005:151) mentions that the verse " They stood up" means they stand up in front of their unjust king and people to declare that God is one. They give an evidence to this by saying that there is just one God for the heavens and earth . The creation system proves this fact, so they are part of the existence which is ruled by Allah.

There is also another verse which carries the meaning of standing up . This verse can be found in God's speech in Sura Al-Mutaffifin, verse 6, part thirty:

يَوْمَ يَفُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ (6) (المطففين)

6:)

{{A Day when (all) mankind will stand before the Lord of the worlds(6)}}}

Al-Sadiqee(1974: 211) points out that this verse talks about the people who do not believe in the judgment day . They will stand up in front of the Lord of the worlds after they have stood to themselves in life .(Ibid:1974) mentions that this verse explains the standing up for both the believers and disbelievers. The believers will stand up in front of God in order to be rewarded for their great deeds, whereas those who reject God's power will also stand up in front of God , but to see His power and to get their punishment to their rejection of God's instructions.

Throughout the previous verses , all the meanings are represented by body communication .They are are used to reflect the Quranic power in employing body language to convey the effective meanings.

The phrase sitting down is mentioned several times in the holy Qur'an as in the following:

God says in Surat Al-Imran, verse 191, part four:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ
وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ
هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ (191) (ال عمران: 191)

{{ Men who celebrate the praises of Allah, standing, sitting , and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought) : " Our Lord not for naught has thou created (all) this ! Glory to Thee! Give us salvation from the penalty of the Fire(191)}}}

Shubbar (2010:75) says that the believers praise and mention Allah in all cases: standing up, sitting, and lying down on their sides .

The bodily movement which comes in the previous verse refers to the believers and how they celebrate and praise Allah without any hesitation. There are four verses in the holy Qur'an that refer to the lying down and sleeping. These verses occur in Surat Al-Imran, Al-Nisa, Yunus, and Al-Sajdah. God says in Surat Al-Nisa, verse 103, part five:

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ
(عَلَىٰ الْمُؤْمِنِينَ كِتَابًا مَّوْفُوتًا) (103) (النساء: 103)
{{ When ye pass (congregational) prayers , celebrate Allah's praises , standing, sitting down, or lying down on your sides; but when ye are free from danger, set up regular prayers: For such prayers are enjoined on believers at stated times (103)}}}

Shubbar (2010:95) mentions that in

fear time (war time), God orders the believers to perform their prayers in any condition whether they are standing up, sitting down, or lying down on their sides . In any case , God orders the believers to perform the prayer in its time .

Another example is given in the term walking. The holy Qur'an contains many verses that deal with this concept , either by using the word walking itself, or using other words which have the same meaning .

God says in Surat Al-Mulk, verse 15, part twenty-nine:

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا
(وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ النُّشُورُ (15)) (الملك: 15)
{{ It is He who has made the earth

manageable for you, so traverse ye through its tracts and enjoy of the sustenance which He furnishes: but unto Him is the Resurrection(15)}}

Al-Shirazee (2005:361-1) comments on this verse by saying that Allah makes the earth manageable and quiet in order to make the whole creatures walk on it and live on its surface. This means that if the earth consists of only rocks, or sand , life on its surface will be very difficult. As part of Allah's Mercy and Blessing towards the creatures, He makes the earth's surface easy to live on. The earth here is obedient to human's

uses, so people can easily walk on it.

Through the previous verse, we can notice the different meanings of walking. Sometimes walking refers to moving on the earth in an ordinary way, and sometimes it refers to one type of walking which is prevented by Allah, when it has the meaning of pride and insolence to other human beings.

The holy Qur'an contains many words to describe this bodily movement , such as escaping , running, rushing, and racing. These four conditions can be explained in details in the following verses:

And God's speech in Surat Abasa, verse 34, part thirty:

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ (34)) (عبس: 34)

{{ That Day shall a man flee from his own brother (34)}}

And also God's speech in Surat Al-Jinn, verse 12, part thirty:

وَأَنَا ظَنَنَّا أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَنْ نُعْجِزَهُ
(هَرَبًا (12)) (الجن: 12)

{{ But we think that we can by no means frustrate Allah throughout the earth , nor can we frustrate Him by flight (12)}}

Al-Tabatibae(1997:386/230/49) points out that these verses carry different meanings . Each one has its significance. The first verse has reference to the person who is



busy with himself and leaves all his relatives because of the great horror of the Judgment Day. The second one refers to the Jinn who think that they can frustrate Allah by escaping from Him and they think that Allah cannot catch them.

In all cases, the body movement of escape has the meaning of flying whether it is real or metaphorical, and also has the meaning of referring to the purpose behind such an action and the reason behind doing it.

Another action is done by through the feet to escape something, or someone , or towards something, or someone. This bodily movement is mentioned in the holy Qur'an in some verses, such as in Surat Al-Anbiya (The Prophets) , verse 12 , part seventeen:

فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ (12)
(الانبياء:12)

Yet when they felt our punishment (coming) , behold , they (tried to) flee from it.(12)}

Ali (2001:797) mentions that " when they had every chance of repentance and reform, they rejected Allah's message and perhaps even put up an open defiance . When they actually began to feel the wrath coming , they began to flee , but it was too late! Besides, where could

they flee to from the wrath of Allah? Hence the ironical appeal to them in the next verse: Better go pack your luxuries and what you thought where your permanent homes!".

The third form of running and moving is the rushing which means walking quickly to achieve or reach something. This bodily movement can be seen in God's speech in Surat Hud, verse 78, part twelve:

وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ
السَّيِّئَاتِ قَالَ يَا قَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا
اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ
78: (هود:78)}

And his people came rushing towards him, and they had been long in the habit of practicing abominations. He said " O my people! Here are my daughters : they are purer for you (if ye marry)! Now fear Allah , and cover me not with shame about my guests! Is there not among you a single right-minded man?"(78)}

IbnKatheer(1994:590) indicates that this verse talks about Lut's people when they know about his guests who are the Angels. In addition, it describes the way they come to the prophet. They come rushing towards him , which means they come quickly to his house because they are happy for the arrival of the guests.

The forth form of running is the race.

God says in Surat Yusuf , verse 17, part twelve:

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذَّنْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ (يوسف: 17)

{ { They said : " O our father !We went racing with one another, and left Joseph with our things; and the wolf devoured him . But thou wilt never believe us even though we tell the truth."(17)}}

Ali(2001:550) mentions that Joseph's brothers wanted to make out that they are not negligent of Joseph. They were naturally having games and exercises, while the boy was left with their belongings. It is the race that prevents them from seeing the wolf. And Joseph's fear about the wolf had them imagine the story of the wolf readily.

This bodily movement also can be found in Surat Al-Baqara (The cow) , verse 148, part two:

وَلِكُلِّ وِجْهَةٌ هُوَ مُوَلِّيَهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (البقرة: 148)

{ { To each is a goal to which Allah turns him ; then strive together (a sin a race) towards all that is good. Where so ever ye are, Allah will bring you together. For Allah hath power over all things.(148)}}

Al-Tabrasy (1992:296) comments

that the race in this verse carries two meanings : the meaning of ordering people to run towards all that is good and especially to God's obedience , or it carries the meaning of competition between the believers in doing the virtues.

The race in all its cases represents a bodily form which has its significance in that it suits the context of the verse in which it occurs.

6.Conclusions:

The research has arrived at the following conclusions:

1.The holy Qur'an is varied in the ways of conveying different meanings to the hearers. This means that the holy Qur'an is not limited to the spoken language, but it contains certain situations of non-verbal communication including eye language, face language signs and organic movements, and body language in the appearance of the body.

2. Eye language contains three forms which uses the word eye itself, or the functions that are associated with it, such as the look and eyesight.

3. The face as a complete system consists of the eyes, nose, ears, lips, and the mouth. Each organ has its own function and contributes to the



total form of the face which has its significance in conveying many ideas and thoughts.

4. Non-verbal Signals as they appear in the Qura'nic verses have an important role in the communication process which can be divided into many movements that are connected with the hands, and fingers, and some others which are connected with the head, beside these movements

which are connected with the legs and feet.

5. The holy Qur'an refers to the importance of body language and the necessity of using it in the process of extracting and understanding meaning extracting among people, moreover, it can be used in other fields of life such as in social, educational, political, and economic.

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