

## Body Language in the Quranic Discourse from a Modern Kinesic and Semiotic Perspective

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### Abstract

From both perspectives of modern theories of kinesics and semiotics, this small-scale study investigates body language in the Quranic Discourse. It aims at exploring the extent to which the Noble Quran uses body language to convey certain meanings. The study benefits from corpus linguistics for data collection in which a concordance of key words in contexts (KWIC) including the Arabic for body organs, such as *hands, face, legs, fingers*, for instance, is carried out. The study also uses a discourse analysis approach. Thus, it builds on van Dijk's (1998) model of analysis at the syntactic, semantic, and schematic level of the Quranic discourse. It has been found that the Quranic discourse uses *hands* adversely to signify deception, suspicion and abomination, *eyes* to disclose despair and disdain, *the head* to assert 'No!', *finger* insertion into the ear to show arrogance, *one's side curvature* to get people astray, *one's side* to turn away from bed to fear Allah, *women's legs* to warn them not to show their physical beauty (on purpose), *foot* to step firm, *backside* to show withdrawal and lack of bravery, and *face* to both manifest refusal and keep public image among Muslim women, particular.

**Keywords:** Kinesics, Semiotics, Semantics, Quranic Discourse, Discourse Analysis

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### I. INTRODUCTION

Body language refers to all the communication processes carried out through the non-verbal channel. It usually includes the "signs" we use when we greet each other, when we sit down or stand up (Bellugi and Klima, 1979, pp. 6-9). It also includes how people subconsciously use their face to express feelings, how they keep eye-contact, how they listen to others, how they breathe, how close they stand to others, and how they touch others. The pressure of body language can especially be felt in emotional situations where body language usually prevails over words. Both terms of body language and nonverbal communication can, therefore, be used interchangeably.

Like sign language, body language also belongs to "linguistic universal" (Sandler and Lillo-Martin, 2006). Humans have more than 700,000 forms of body language. From head to toes, body parts are often used for communicating in different parts of the world. There are some "differences in nonverbal communication styles between cultures", though a nodding head in most countries signifies agreement or approval (Cruz, 2001, p.51). In some cultures, like parts of Turkey, Greece, Bulgaria and Yugoslavia a nodding head, however, indicates 'no'. In most Asian cultures, head is the place in which spirit resides, so touching a head is avoidable when communicating with others.

Facial expressions reflect attitudes, feelings and emotions (Duclos et. al, 1989, p.100). While expressing true feeling and emotion is valued in the West, it is prohibited in the East. The Asians, who are taught to practice self-control, are often labeled as emotionless and of possessing mixed-up emotions. In the West, a smile means that the person is happy and content. Smiling in the East is not necessarily a sign of happiness. It, however, indicates that there is a problem. It signifies 'yes,' 'I don't understand what you said,' or can be a cover-up for embarrassment.

Eye contact can be detected in humans from birth (Farroni et. al, 2002, p. 9602). While good eye contact is expected and praised in the West, it is sometimes perceived as a sign of disrespect, challenge and threat in other cultures. In Arabic speaking countries for example, too much eye contact is not encouraged between males and females. The less eye contact the male keeps with females, the more respect he shows to them. This behaviour stems from the Quranic discourse which encourages Muslims to reduce eye contact with females. In Japan, closing eyes while listening to a good speech also reflects a high degree of respect. It shows that the audience is attending the speaker very well and trying to comprehend what he is saying. This non-verbal practice aims at interaction.

Nose tapping is more frequent in Europe than in the United States. It indicates being confidential' on the British islands but 'watch out!' in the continent, Italy for instance. Blowing the nose in public is seen as an impolite gesture in North America while it is a usual practice in most countries of Asia. It is natural as it makes the body get rid of waste, and it is, therefore, 'healthy' (. Meanwhile, some people in Asia find it difficult to understand why other people blow their noses onto a set of tissues which is put back in their pocket and carried with them throughout the day. By the same token, nose tapping in fans living in affected families"induced a uniform reaction of facial twitching accompanied by head extension, and a generalized flexor spasm, all of which may be a hallmark of hyperexplexia" (Shahar et. al, 1991, p. 1073).

Cheek kissing in the rituals of greeting is a sign of affection or love in the West. People usually tend to kiss each other when they either meet or say goodbye. In Asia, kissing is often viewed as an intimate act. Thus, it is not permissible in public. In some cultures of Native and Latin America, Puerto Rico and Filipino for instance, people use their lips to point, instead of a finger. In some cultures, like the Italian one for example, people use their arms freely to point. In others, like the Japanese culture, people are more reserved. In Japan, it is considered impolite to gesture with broad movements of the arms.

Of all parts of the body, the hands probably are used most as body language. A hand wave is a nonverbal communication gesture consisting of the movement of the hand or the entire arm that people commonly benefited from "to greet each other but can also be used to say goodbye, merely acknowledge another's presence, call for silence, or deny someone" (Plessis, 1998, pp.132-178). Hand waves are used for greeting, beckoning or saying goodbye. The American way of waving for 'goodbye' can be felt in many parts of Europe and Latin America as a signal for 'No!'. The Italian wave of 'goodbye' can be perceived by Americans as a gesture that means 'Come here.' The American gesture for 'Come here' can, however, be seen as an insult in most Asian countries as they use it to call an animal. Asians call others with a similar hand movement but with their palm downward.

Handshaking is the most well-known form of greeting and leave taking in the Western cultures. Shaking hands is accepted in Asia, though most Asians still prefer a different form of greeting. They use a 'bow' in East Asia and a 'wai', i.e. joining the two hands together like in prayer for some Southern and Southeastern Asian countries. In the Urdu-speaking communities of Bengali Muslims, Hyderabad Muslims, Muhajir, Uttar Pradesh, and people of Pakistan, greetings often carried out by "raising the right hand towards the face with palm inwards such that it is in front of the eyes and the finger tips are almost touching the forehead, as the upper torso is bent forward" (Gambhir, 1995, p.89). Middle Easterners prefer a soft handshake, though many Arabs prefer hugging and tapping the upper part of the body. Strong grips are often perceived as a sign of aggression.

Both left and right hands have equal status in western cultures. To Muslims in the Middle East and Asia, the right hand as well as the right leg has speciality while the left hand is 'dirty'. This priority stems from the teachings of Islam. There, it is encouraged to eat, drink, serve coffee or even enter a place with the right organ. When the forefinger and the thumb form a circle, the sign is used for expressing perfectness or tightness in most cultures. However, the same sign means worthlessness in many European countries. In Brazil, Russia and Greece, the same signal is felt as insult. A 'thumb-up' means a 'good job' in most cultures, but it is an 'insult' in some others such as African countries, New Zealand and Australia (Koemer, 2003).

Sitting cross-legged is common in Europe and North America. However, this manner of sitting is viewed socially as disrespectful and proved medically as physically "unhealthy" in the Middle East and most countries in Asia (Biswas et. al, 2015, pp. 123-132). A balanced and solid sitting posture is the prevailing custom in Asia and the Middle East. Resting the ankle over the other knee also risks pointing the sole of your shoe at another person. This act is socially considered a very rude gesture, and it breaks the norms of politeness. The term 'shoe' connotes the negative feelings of dirtiness. In these cultures, people are, therefore, discouraged to point and move an object with their feet.

## **1.2 Research problem, objectives and questions**

Though prevalent, body language has received less interest by Arab linguist. This small-scale study explores the extent to which The Noble Quran manipulates non-verbal communication. It aims at quantifying the Quranic verses that mirror body language. First, it concordances the holy Script of Islam for the potential body parts flavoured to show how people further their speeches and express their ideas. The paper also attempts to prescribe, i.e. tell why, certain body organs are favoured. Meanwhile, meaning values and relations are drawn for the language units used to show body language. Then, predicates and their arguments will also be revealed for full understanding. Finally, the functions of the Quranic clauses will be informed. Consequently, the study addresses the following questions:

1. What body parts does the Noble Quran use to further non-verbal communication?
2. What language features does the Quranic discourse use to display body language?
3. What language functions does the Quranic discourse assign for the non-verbal arguments?

### **1.3 Significance of the study**

The study counts for some practical reasons. Becoming aware of the clues of body language can help people communicate more effectively with students or scholars from other cultures. Cross-culture interlocutors can understand what others are trying to say even when they are not talking. Teachers, for example, can feel their students when they are silent and activating their schemata, i.e. background knowledge to digest information or even when they are silent and being confused. Unlike verbal language, body language can help people share feelings and decode messages that pass silently and quickly from one person to another. It can help us spot contradictions between what the others say and what they really mean. Non-verbal communication can teach us to be more sensitive to our own bodies, to see what messages are being sent to us and to be ourselves.

The study also minds. It acknowledges the contributions of the Quranic discourse to non-verbal linguistic knowledge in Standard Arabic. It enables the native speakers of Arabic to understand the ill-cutionary forces, requesting, criticising, telling the truth for instance, lying behind the selection and use of body language in certain linguistic discourses. This realization helps the reciters of the holy script have a full understanding of the techniques the interlocutors use when they communicate. Besides, the study also contributes to translation and pragmatic studies. It helps the interpreters of the Quranic discourse into more international and modern languages to highlight the significance of the language features that attempt to negotiate certain meanings non-verbally. This participation is supposed to help billions of Muslims understand the Quranic discourse from more pragmatic and stylistic perspectives.

## **II. LITERATURE REVIEW OF STUDIES ON BODY LANGUAGE**

Zhou (2009, p.90) argued that humans usually communicate through a variety of verbal channels. Language, though verbal communication is not the only means by which people exchange information. When they communicate, people often express their feelings and ideas verbally and non-verbally. They usually use their gestures, voice tones and facial expressions. Like verbal language, body language is also part of one's culture. In a business context of negotiation, non-verbal communication could play a significant role. The researcher examined the art of body language in business negotiation, stated its functions, and then explored the idea of how to understand and use body language in negotiations. The researcher found that different people had different ways of making nonverbal communications. He finally stressed the importance as well as necessity of learning body language in the world of business.

Becher (2008) conducted an action research project that concentrated on total physical response storytelling (TPRS) as a new teaching method in foreign language instruction. The researcher aimed to discover the effect of benefiting from TPRS on students' ability to become familiarized with conjugating reflexive verbs in Spanish. The researcher found that there were no immediate gains in the students' written performance, though he found that the level of engagement was increased when utilizing TPRS. The students enjoyed TPRS lessons in which body language was encouraged much more than explicit grammar lessons.

Gregerson (2007, p.51) claimed that body language could play an important role in learning English as a second language (L2). The researcher warned that little attention was given to the practical techniques that could help ESL teachers to incorporate the essential element of using body language into classrooms. The researcher began to examine the indispensable role of communicating by body language in the overall process of learning. He considered the interaction between body language, mainly facial expression, gaze behavior and gesture and interlocutors. The researcher gave special consideration to the L2 learner and the obstacles that the learner might face when communicating crossculturally. The researcher designed specific learning activities that could bring the visual and auditory channels together through role play, drama and video. The researcher found that the learning activities raised the students' awareness of how to encode and decode the visual as well as auditory cues in communicative exchanges.

Kaps and Voges (2007, p. 43) also studied the various forms of non-verbal communication, such as gestures, tone of voice and facial expressions. The researchers suggested that these forms are so common in the aspects of social life, though people overlooked their significant importance. The researchers aimed at understanding and reading the place from which the negotiator or person was coming during the crucial stages of business negotiations. They suggested that an educated theory of perception should be critical in the world of businesses. In any negotiation process, understanding the opposition's body language in the negotiation might constitute the basis for decision making. Both researchers indicated that most nonverbal practices within the areas of haptics, i.e. the study of touch, kinesics, i.e. the study of bodily movements and proxemics, i.e. the study of special area were all measurable and trainable.

## **III. MATERIALS AND METHODS**

Theoretically, the study uses discourse analysis (DA) as an approach to the texts under investigation. It builds on Van Dijk's 1998 ideology theory which includes discourse as an indispensable component of an ideology. Van Dijk (1998) has identified a variety of discourse structures that can carry important functions of

ideology at the syntactic, semantic and schematic levels. The study also meets Fairclough's 2013, 2010 model of analysis. By the same token, Fairclough's 2003 three-dimensional analytical framework includes three types of analysis at the process of producing, consuming and construing, i.e. realizing, meaning (Mirzaei and Eslami, 2013, p106). The first analysis is descriptive; it aims at describing the meaning produced. The second is interpretive; it aims at consuming the meaning produced by the writer or speaker. The last analysis is explanatory as it aims at realizing the meaning produced and consumed.

In these models, ideological as well as religious discourse is supposed to be persuasive in nature on the semantic level. How social and historical situations and events are described negatively, positively and neutrally can represent certain ideologies. A group of one ideology usually admires the events that are in harmony with their own beliefs while they usually tend to put a heavy blame the events that contradict what they believe. Lexical option is a classic example. In media, the choice between 'freedom fighters' or 'terrorists' for instance, reveals a positive or a negative opinion for the journalists reporting news. In the Quranic discourse, the stylistic selection between 'iba:duNa' meaning 'Our, i.e. Alla's or Ar-Rahman's servants' and 'iba:dun la-Na' glossed as 'servants belong to Us' indicates, respectively a positive and a negative approach to those people. Van Dijk (1998) had found that variations in lexical choice and use are a major source of ideological expressions in the various discourses.

Like the syntactic structures that reside at the sentence level, there are also schematic structures that can be found at the discourse level. Text features and components, such as headings and subtitles for instance, often include certain words, images and figures that can strongly signal for the writers' opinions and interests. So, it is important to utilize these portions as their selection is not random. They are supposed to inform a lot about the context as well as the contents of the text. For example, the selection of 'Al-Isra:' roughly glossed as 'earlier travel' as heading for a full Quranic chapter is intended to contrive religious tourism through which affiliations of holy places, old and new emerging doctrines are people of same sources are linked together.

Methodologically, the study benefits from both corpus linguistics (CL) and discourse analysis (DA). Corpora (plural of corpus) are 'large bodies of texts'. At first, the paper concordances the holy Script of Islam for 'key words in context' (KWIC). These will include certain quotes collected as data for more analyses (Schmitt, pp. 92-111). Then, the paper makes use of DA to unearth the linguistic features of the texts under investigation. As the paper underlies pure linguistics as an approach, 'systemic functional language' (SFL) as well as discourse analysis (DA) is supposed to leak a lot about the grammatical functions of the structures under study (Schmitt: 55-73). As the paper applies an integrative approach to lexical meaning, kinds, 'truth values, meaning relations and the syntactic properties' are supposed to be calculated and acknowledged (Hurford, pp. 187-204).

The paper highlights to a great extent pure linguistics as an approach to study language phenomena, though it stresses the importance of 'the social factors' in language choice (Holmes, pp. 194-220). From a sociolinguistic as well as a 'pragmalinguistic' perspective, language has to be examined within a social context. The participants, i.e. the speaker and listener or listeners, their age, their roles, status, and relation will certainly affect people's use of language. They also affect the style used. Language styles vary a lot; they can be casual, formal, intimate or even frozen. The 'message content', that is how beneficial the message to both the speaker and the hearer, has a big impact on language selection. The 'communicative activity', a job interview or a complaint, for instance, has a considerable impact on the language choice, as it develops certain norms, such as the right to talk and ask questions, to structure discourse, and to determine the mood of the talk (Schmitt, pp. 74-91).

#### **IV. DISCUSSION AND ANALYSIS**

##### **4.1 Using Hands Adversely to Signify Deception, Suspicion and Abomination**

Hypocrisy is identified as 'the behavior of people who do things that they tell other people not to do'. It's a 'behavior that does not agree with what someone claims to believe or feel'. A hypocrite is probably a 'person who pretends to have virtues, moral or religious beliefs, principles, etc., that he or she does not actually possess, especially a person whose actions belie stated beliefs'. They are a group of people who 'feign some desirable or publicly approved attitudes, especially one whose private life, opinions, or statements their public statements' (www.dictionary.com). In concordance, quote 1 confirms that hypocrites constitute a group of related people from both sexes who enjoin evil and forbid good. It also advances to show how they do so. They usually 'close their hands' or 'keep their hands close' (see the Quranic interpretation in quote 1A).

**Quote<sup>[1A]</sup> [al-munafi:qu:na wa-almunafiqatu ba'duhum mmin ba'idin ya'muru:na bil-munkari wa-yanhawna 'ini al-ma'ru:fi wa-yaqbidu:na 'aydiyahum...] At-Tawbah 9:67**

**[The hypocrites, men and women, are all connected one with another. They enjoin evil and forbid good, and keep their hands closed...]**

In quote 1A, the immediate, coordinated clause [wa-yaqbidu:na 'aydiyahum] meaning (they keep their hands closed) or (they closed their hands) sounds a comentray one. Though it mirrors an act, the clause functions differently. It may denote 'keeping their hands closed together' to show a great deal of solidarity. If so, the clause looks much more phatic. However, the clause may also mean that hypocrites simply 'closed their hands' when they 'enjoined evil and forbid good'. In this sense, the clause sounds both referencial, i.e. informative and performative. This is natural as the verse reports what as well as how this group of people tends to do when they communicate. As they attempt to describe, i.e. to tell what is relevant to that group, and prescribe, i.e. show how they behave, both interpretations sound likely.

In quote 1A, the verb phrase (VP) [yaqbidu:na] is a behavioural verb. It consists of the present tense marker [ya-], the tri-litteral root [-qabada-], the plural, masculine marker [-u:n-] and the syntactic marker [-a]. In Arabic, meaning is often loaded at the consonantal tier and altered for other related meanings at both the melodic, i.e. vowelized, and morphological tiers. Therefore, the Semitic VP [QABADA] means literally (he grasped or caught with his hand). This VP is used as a predicate for the verse under discussion. In the verbal sentence, the predicate is what is said about the subject. The predicate YAQBIDU:NA is assigned only for two arguments namely [-u:n] meaning (they) and ['aydiyahum] meaning (their hands). The predicate is, therefore, a two-place one (see formula 1). Grammatically, both arguments are obligatory, as they function as subject and object, respectively.

**Formula<sup>(1)</sup>: QABADA (1[-u:n] they, 2[aydiya-hum] their hands)**

Syntactically, the Arabic QABADA can also be a one-place predicate. Here, the predicate, i.e. VP, looks intransitive. It is usually followed by a particle phrase. For example, the Arabic phrasal verb [qabada 'alayhi] means (he arrested him) or (he took him as a prisoner). In the example, the prepositional phrase ['alayhi] glossed as (on him) in modern English, cannot be referred to as an argument but rather as an obligatory specification for the VP. As the Quranic quote lacks any prepositional specification, it furthers only the body organ ['aydiyahum] meaning (their hands) as an accusative, possessive argument for the predicate. The Quranic clausal, but non-endorsed addition mirrors some body language that accompanies the process of enjoying evil and banning good.

Similarly, quote 1B presents some body language carried out by hands. The Quranic immediate, additional clause [fa-raddu: aydi:yahum fi: afwa:hihim] meaning (they turned their hands to their mouths) assigns RADDA as a predicate. The predicate sounds a three-place one (see formula 2). It is assigned for the bound nominal morpheme [-u:] meaning (they), the accusative NP [aydi:yahum] meaning (their hands), and the prepositional phrase [fi: afwa:hihim] meaning (to their mouths). The prepositional phrase functions as a location phrase (Loc-P). The Loc-P is an obligatory element as it specifies the place into which they turn their hands.

**Quote<sup>[1B]</sup> [.. ja: 'at-hum rusuluhum bi-albayyina:ti fa-raddu: aydi:yahum fi: afwa:hihim wa-qa:lu: 'inna: kafarna:.. wa-'inna la-fi: shakin...] Ibrahim 14:10**

**[..Their Messengers came to them with clear Signs, but they turned their hands to their mouths, and said, 'We disbelieve in.. and surely, we are in disquieting doubt ...']**

**Formula<sup>(2)</sup>: RADDA (1[-u:] they, 2[aydiyahum] their hands, 3[fi: afwa:hihim] to their mouths)**

In quote 1B, the clause that mirrors body language is probably furthered to indicate a full refusal of the phrase [bi-albayyinat:i] which can be roughly glossed as (with clear signs or evidence). In modern English, the word 'signs' or 'evidence' refers to 'something which shows that something else exists or is true'. The clause is also centralized to advance both the predicate KAFARNA: meaning (we disbelieved) as well as the predicator FI: SHAQIN meaning (in doubt). The predicate DISBELIEVE denotes 'acceptance or regarding something as untrue'. The predicate DOUBT is perceived as 'to be uncertain about something or to believe that thing may not

be true or is unlikely' (www.merriam.com). In response to such overlapping senses, the holy Script probably portrays the physical as well as the emotional reactions of those people who rejected the visible signs their prophets had already given.

In quote 1B, the Quranic clause that portrays body language is both referential and performative. As the clause reports what other locutors did at an earlier period, it asynchronously tends to inform more recent audience. Synchronously, the clause -if any verbal, sounds more performative. According to speech-act theory (SAT), people can take some actions either verbally or non-verbally. A police officer, for example, may stop a driver or asking him to move away by using the palm of his hand. In the quote, the body language reflects the non-verbal action peoples take when they disbelieve or doubt what their prophets asked them to do.

Quote 3C also presents both [aydiyahum] meaning (their hands) and [alsinatahum] meaning (their tongues) as potential organs for both para-language and language, respectively. It is clear then that people can use their hands to express their disapproval or approval with their hands. They can also use their tongues to convey meanings. The quote warns against the potential verbal mouthings and nonverbal offensive 'effings' or 'f-bombs' a group of enemies may do if they get the upper hand of Muslims. Stylistically, The Noble Quran gives a tactful critique of the enemy's probable misconducts and impolite behaviours. Throughout the whole Quranic episodes, the holy Script of Islam avoids using any offensive word that denotes bad deeds. Instead, it tends to use some technical terms that connote the positive or the negative feelings of the theme under discussion. For example, the word [nika:hun] is always felt positively as it stands for legal marriage. The word [bigha:'un], in turn, is always perceived negatively as it refers to 'prostitution'.

From a pragmatic perspective, language interaction is governed by the general principle of both politeness and cooperative. Leech's politeness principle sustains both maxims of modesty and agreement. The modesty maxim keeps someone's face whereas the agreement one highlights maximizing agreeing as well as minimizing disagreeing with others. Grice's cooperative principle maintains telling only the truth directly and clearly enough. Cultures vary a lot in relevance to what comes first. The Anglo-saxonic culture in specific as well as the Western ones in general inclines to place cooperation first. One of the worst things is probably to block a speech with a native speaker of English. In the Arabic culture as well as the Eastern ones in general, politeness comes first in any linguistic activity. This may help explain why the nonverbal but impolite action is placed before the offensive linguistic interaction (see quote 1C).

**Quote<sup>[1C]</sup> [in yyathqafu:kum yaku:nu: la-kum a'da:'an wwa-yabsutu: ilaykum aydiyahum wa-alsinatahum bi-assu:'i ..] Al-Mumtahina 60:3**

**[If they get the upper hand of you, they show themselves to be your active enemies, and will stretch forth their hands and their tongues towards you with evil intent;..]**

Syntactically, the Quranic subordinated clause employs the VP [wwa-yabsutu] glossed as (and will stretch forth) as a predicate which is assigned respectively for [-u:] meaning (they), [ilay-kum] meaning (towards you), [aydiya-hum] and [al-sinata-hum] meaning (their hands) and (their tongues) and probably for [bi-assu'i] meaning (with evil intent). The first three arguments sound obligatory elements as they are very pivotal to meaning (see formula 3A). The first argument functions as grammatical subject; the second functions as a motion phrase (Mot-P). It shows where those people 'stretch', i.e. 'pull their hands longer' (www.merriam.com). The third constitutes a pair of coordinated objects. Functionally, the last element is rather problematic as it does not externally argue for the VP. Indeed, it internally specifies the third coordinated, accusative arguments. It can be referred to as either a 'with-particle adverbial that shows the means or a prepositional phrase (Prep-P) that shows the manner. In this sense, the three-to-four place predicate is expressive (see also formula 3B).

**Formula<sup>(3A)</sup>: BASATA (1[u:] they, 2[ilay-kum] to you, 3[aydiya-hum wa-alsinata-hum] their hands and their tongues), 4[bi-assu'i] with evil intent)**

**Formula<sup>(3B)</sup>: BASATA (1[u:] they, 2[ilay-kum] to you, 3[aydiya-hum wa-alsinata-hum bi-assu'i] their hands and their tongues with evil intent)**

#### **4.2 Using Eyes to Disclose Despair and Disdain**

Using eyes as body language is also possible. Quote 2A presents a zero condition. The proposition (p), i.e. the if-clause, mandates a 'case of danger' or 'fear' that it arise. The main clause (also known as the consequence (q) advances a perceptive state in which people keep 'looking at Muhammad' with 'rolling eyes'.

Though the proposition (p) is not real, the consequence (q) sounds true as it always comes true when the proposition (p) takes place. The quote is best referred to as bi-conditional as the consequence (q) occurs only and only if the proposition (p) takes place (see table 1). From a logical perspective, the values are equal. They are also equally distributed into true ones at L1 and L4 as well as two false ones at L2 and L3. This interpretation suggests an if and only if-then (iff-then) relation between the proposition (p) and the consequence (q).

**Quote<sup>[2A]</sup> [..fa-'itha: ja:'a al-hkawfu ra'aytahum yanthuru:na 'ilaiyka taduru a'unuhum ka-allathi: yughsha: 'alaiyhi mina al-mawti..] *Al-Ahzab 33:20***  
**[..But when danger comes, thou seest them looking towards thee, their eyes rolling like one who is fainting on account of death..]**

Meaning values	p	q	p↔q	Notes:
L1: Danger comes, and you see them looking at you with rolling eyes...	T	T	T	iff↔then
L2: Danger comes, but you don't see them looking at you with rolling eyes...	T	F	F	iff↔~then
L3: Danger does not come, but you see them looking at you with rolling eyes...	F	T	F	~iff↔then
L4: Danger does not come, and you don't see them looking at you with rolling eyes...	F	F	T	~iff↔~then

Table (1) An Example of Binary Conditional in the Noble Quran

~ = not

In quote 2A, the Semitic [ra'aa:] meaning (he saw) is used as a predicate in the consequence. It is a tri-transitive VP that sometimes requires up to three obligatory specifications functioning as object. This is natural as when you look at someone, for example, you will see 'him' and may read a 'thing' or 'pair of things' that belongs to him. Similarly, the quote assigns the bound, inflectional morphemes [-ta-] meaning (you) and [-hum] meaning (them), the verbal clauses [yanthuru:na ilaiyka] meaning (they are looking at you) and [taduru a'unuhum] meaning (their eyes are rolling), all as arguments for the predicate. The first [-ta-] functions as subject whereas the others function as object (see formula 4). In Standard Arabic, the object can be a NP or a full clause. Therefore, the predicate is a four-place one.

**Formula<sup>(4)</sup>: RA'AA: (1[-ta-] you, 2[-hum] them, 3[-yanthuru:na ilaiyka] they are looking at you, 4[taduru a'unuhum] their eyes are rolling)**

In quote 2A, the last clause sounds as if it were a body language. The acusative verbal clause flavours the VP [tadu:ru] meaning (be rolling) as a predicate. The VP shows motion, so it tends to be a one-place predicate. It can only argue for [a'unuhum] meaning (their eyes). This argument refers to a body organ, namely the eye that has a spheric shape that can probably respond under certain circumstances, such as 'fear' or 'danger' by rotation. The manner by which such an organ rotates is clarified by the metaphors used later. It is similar to these agonizing death. As the quote seems to benefit from body as well as metaphorical language, it is metalinguistic or explanatory. In its broadest sense, the quote sounds directive, expressive and informative. It reads: Don't worry! When it comes to danger or fear, they feel panic, too. Just look into their eyes. They are aching as if they were dying.

**Quote<sup>[2B]</sup> [..wwa-la: 'aqu:lu li-llathi:na tazdari: 'aynukum lan yyu'tiyahumu Allahu khayran..] *Hud 11:32***

**[..Nor say I concerning those whom your eyes despise, 'Allah will not bestow any good upon them'..]**

Generally speaking, quote 2B is a directive argument. On the logical level arguments as well as comparisons manifest themselves as polar, overlapping, and equipollent claims. They are polar when they have one neutral term, so any argument on both poles sounds pseudo. Evaluative arguments do usually have one neutral term, so they tend to overlap. Only the negative side sounds real. Elsewhere, they sound pseudo. Equipollent claims have two neutral terms, so they always incline to be real. However, the quote argues for the distribution of 'God's treasure' between atheists and monotheists. The consequent (q) is always true regardless of the proposition (P), though it overlaps at both L2 and L3. The argument looks very evaluative as it seeks what is good for people (see the word good in quote 2B). Both lines 1 and 4 are identical on the semantic level as they

both read: Whether you say or not, Allah may or may not bestow them. As all the values are true only at L1, the negative structure is flavoured by The Noble Quran (see table 2). The whole quote looks heuristically directive.

<b>Truth values of the proposition and consequence:</b>	<b>p</b>	<b>q</b>	<b>p&amp;q</b>	<b>Notes:</b>
L1: You didn't say, and Allah didn't bestow upon them.	T	T	T	All the values are true.  Only q is true.
L2: You didn't say, but Allah bestowed upon them.	T	F	T	
L3: You did say, but Allah didn't bestow upon them.	F	T	T	
L4: You did say, and Allah bestowed upon them.	F	F	T	

Table (2) Representation of Zero Condition Meaning Values in the Noble Quran

Quote 2B also uses body language internally to further meaning. In the quote, the organ ['aynunukum] meaning (your eyes) argues for the predicate [tazdari:] meaning (they despise). The predicate YAZDARI is a one-place word. It is perceived as 'strongly disliking someone or something'. Sometimes someone may glare at something, such as a car that keeps breaking down, with a look of disdain. The predicate denotes a high degree of dislike, though it connotes negative feelings of scorn or disapproval. It triggers a 'feeling that something is not worthy of any respect' (www.merriam.com). It is probable that the negative feeling manifests itself in the mind's eye. The manifestation itself helps create a mutual or immutual meaning relation. On the semantic level if X scorns Y, then Y may mutually scorn Y or may not immutually (see formula 5). The predicate is rather expressively directive. It is so, as it takes place in one verse that maintains 'Don't say' three times. It is probable that The Noble Quran judges scoring others as bad routine.

**Formula<sup>(5)</sup>: XPY → YPX or ~YPX**

#### 4.3 Using Head to Assert 'No!' And Inserting Finger into Ear to Show Arrogance

Using the head to communicate is also likely. Quote 3A constitutes a speech pattern. Pair part one (PP1) raises the question 'Who shall restore us to life?'. PP2 sets the answer 'He Who created you the first time'. PP3 inquires about 'When?'. PP4 suggests that 'Maybe it is close' (see table 3). The pairs look adjacent as each entails a question and a direct reply. However, the pattern is interrupted by a unit of language that describes that the previous answer is not accepted. Rejection is carried out by the head. Therefore, the pattern is best referred to as an interrupted one. Such interruption is carried out non-verbally by some body language (see table 3).

**Quote<sup>[3A]</sup> [.. fa-sa-yaqu:luna man yyu'i:duna quli al-lathi: fatarakum 'awwala marratin fa-sa-unghiduna 'ilaiyka ru'u:sahum wa-yaqulu:na mata Hwa qul 'asa: 'an yyakuna qari:ban] AI'israa' 17:52**

**[..Then will they ask, 'Who shall restore us to life?' Say, 'He Who created you the first time.' They will then shake their heads at thee and say, 'When will it be?' Say, 'Maybe it is nigh]**

	<b>Quranic Discourse</b>	<b>English Interpretations</b>
PP1	[man yyu'i:duna]	Who shall restore us to life?
PP2	[al-lathi: fatarakum 'awwala marratin]	He Who created you the first time.
	[fa-sa-unghiduna 'ilaiyka ru'u:sahum]	(They will then shake their heads at thee.)*
PP3	[mata Hwa]	When will it be?
PP4	['asa: 'an yyakuna qari:ban]	Maybe it is nigh.

Table (3)\*An Example of Body Language in the Quranic Adjacent Speech Patterns

Shaking head refers to 'turning one's head from side to side as a way of answering "no" or of showing disagreement or refusal' (www.dictionary.com). In quote 3A, the predicate [fa-sa-yanghudu:na] meaning (they will shake) is assigned in the interrupting clause. It consists of the bound, addition morpheme [fa-] roughly glossed as (immediately then) in modern English, and the future, bound morpheme [-sa-] meaning (will). The atrophic VP [naghada] refers to extending one's head towards someone and more down. This body language is used as a negative backchannel that aims at following up someone's else speech in order to disagree with him. The predicate is assigned for the bound nominal morpheme [-u:na] meaning (they), the Mot-P ['ilaiy-ka]

meaning (towards you) and [ru'u:sa-hum] meaning (their heads). The Mot-P sounds an obligatory element, as it entails [-ka] meaning (you). The predicate is, therefore a three-place VP (see formula 6). It is quite expressive, as it manipulates disapproval.

**Formula<sup>(6)</sup>: YANAGHAD: ([u:na] they, ['ilaiy-ka] to(wards) you, [ru'u:sa-hum] their heads)**

To proceed, quote 3B subordinates some body language. In the dependent clause, the VP [da'awtu] meaning (I called) is assigned for the arguments [ana:] meaning (I). It is an \*unstated pronoun referring to 'Noah', the Prophet and [-hum] meaning (them) referring to (Noah's people). Here, the subordinated predicate sounds a two-place word (see formula 7). The clause also introduces a purpose for the call itself. So it furthers (forgiveness) as a main reason. The predicate [da'a:] possibly means to 'tell or inform someone to come in order to discuss something' (www.merriam.com). In this sense, the VP sounds informative as it aims to elicit or provide information. In Standard Arabic, the VP also maintains 'inviting' someone for dinner, for example. Therefore, it sustains a phatic or affective function. Any call for discussion keeps so socialization. However, the Quranic verse maintains 'forgiveness' as a purpose.

**Quote<sup>(3B)</sup> [wa-inni: kulamma: da'awtuhum litaghfira lahum ja'alu: asa:bi'ahum fi: a:thanihim wa-istaghshu: thiya:bahum wa-asarru: wa-istakbaru: istikbaran]**  
*Noah 71:8*

**[And every time I called them that Thou mightest forgive them, they put their fingers into their ears, and covered up their hearts, and persisted in their iniquity, and were disdainfully proud.]**

**Formula<sup>(7)</sup>: DA'A:(<sub>1</sub>[\*ana:-] I, <sub>2</sub>[-hum] them)**

In quote 3B, the main clause flavours [ja'alu:] meaning (they put) as a predicate. This Semitic VP is a bit questionable as it is used differently. It is similar to the VP 'make' in modern English. It is used to cause or make something happen by force or deliberately. However, the VP can be specified by a Mot-phrase. If so, then it will be an action verb that probably denotes 'inserting' or 'forcing out something' into another. In the quote, the VP argues for the bound morpheme [-u:] meaning (they), the NP [asa:bi'a-hum] meaning (their fingers), and [fi: a:thani-him] meaning (their ears). As all the arguments are pivotal to meaning, the predicate sounds as three-place one (see formula 8). The predicate as well as its arguments denotes a full behaviour that explicates a full refusal to receive any information. To be informative is unlikely. Indeed, the predicate connotes the negative feelings of obstination and arrogance. In this sense, it sounds expressive.

**Formula<sup>(8)</sup>: JA'ALA:(<sub>1</sub>[\* -u:] they, <sub>2</sub>[asa:bi'a-hum] their fingers <sub>3</sub>[fi: a:thani-him] into their ears)**

#### **4.4 Curving Side Disdainfully to get People Astray vs. Turning Side Away from Bed to Fear Allah**

Quote 4A sounds referential. It informs us that there is a group of people who dispute concerning Allah without knowledge, guidance and enlightenment. The quote assigns the VP [yuja:dilu] meaning (he disputes) as a predicate. A dispute aims at 'showing or saying that something is untrue' (www.merriam.com). The prepositional phrase (Prep-P) [fi: Allahi] meaning (concerning Allah or the Providence) refers to the theme or topic under discussion. Knowledge, guidance and enlightenment can be the only resources or mechanisms of any solid debate. These mechanisms are supposed to provide the epistemologies, i.e. source of knowledge, necessary for sparking any good debate. The arguments as well as their predicate are rather knowledge-oriented words, so the quote is probably informative. The predicate is a three-place VP (see formula 9).

**Quote<sup>(4A)</sup> [wa-mina an-na:sa man yujudilu fi: Allahi bi-ghaiyri 'ilmin wwa-la: huda:an wwa-la: kitabin muni:rin<sup>9</sup> tha:niya 'itfihi liyudila 'an sabi:li Allahi..<sup>10</sup>]** *Al-Hajj 22:9-10*

**[And among men there is he who disputes concerning Allah without knowledge and without guidance and without an enlightening Book, Turning his side disdainfully, that he may lead men astray from the way of Allah..]**

**Formula<sup>(9)</sup>: YUJA:DILU: (<sub>1</sub>[man] who, <sub>2</sub>[fi: Allahi] meaning concerning Allah, <sub>3</sub>[bi-ghaiyri 'ilmin wwa-la: huda:an wwa-la: kita:bin muni:rin] without knowledge, guidance and Book)**

Though the first part in quote 4A describes, i.e. informs us about, the group of people who dispute concerning the Providence, the second part shows how and why. On the syntactic level, Quranic reciters or comprehenders are advised (through an orthographic marker reads (No stop!)) to carry on reading, as any pauses may interrupt

streaming of ideas. Otherwise, meaning is constrained. The following verse highlights how and why each member of the group acts. The member often keeps turning his side disdainfully, so as that he can get other men astray from the Providence. Where the interpretation is true, this meta-cognitive, Quranic verse sounds very prescriptive as well as expressive in its narrow sense. In its broadest sense, the whole quote looks directive, as it can be perceived as: Unless you have knowledge, guidance and a good reference, don't turn your side to get others lose their way.

On the grammatical level, the second part functions as an adverb of manner. It consists of the present participle [tha:nya] meaning (he is turning), the NP ('itfihi) meaning (his side), and the\*unstated, personal deictic pronoun [hwa] meaning (he). The possessive, bound morpheme [-hi] means (his). It refers backward to the nominative pronoun (he), so it looks anaphoric. In Arabic, present-participles as well as NPs sometimes behaves functionally as VPs. On the syntactic level, the present-participle VP is assigned as a predicator (in reference to one thing that predicates) for the NP ('itfihi) meaning (his side). Therefore, the present-participle is a two-place predicate that benefits from body language as an argument (see formula 10).

Stylistically, quote 4B flavours the predicate [janbun] also meaning (side). Unlike the NP ['itfun'] which also means (side) in Arabic, the NP [janbun] connotes the positive feeling good behaviour. The quote lists that good believers usually 'fall down to praise their Lord. In doing so, they are so humble, modest and never extremely hubris or rather arrogant. This description has probably accelerated showing how they do so; their sides keep abandoning their beds. Hopefully and fearfully, they spend a great deal of their night attending their Lord.

**Formula<sup>(10)</sup>: THA:NI:YA <sub>1</sub>['\*hwa] he, <sub>2</sub>['itfi-hi] his side)**

**Quote<sup>(4B)</sup> [.. kharru: sujjadan wa-sabbahu: bihamidi Rabbihim wahum la: yastakbiru:na ☉  
tataja:fa: junu:buhum 'ani al-mada:ji'i yad'u:na Rabbahum khawfan wa-  
tama'an.. ☉] *As-Sajdah* 32:16-17**

**[..fall down prostrate and celebrate the praises of their Lord, and they are not proud. Their sides keep away from their beds; and they call on their Lord in fear and hope,..]**

In quote 4B, the Arabic, musical VP [tataja:fa:] meaning (leaving away) sounds romantic. It denotes (leaving something or someone for a short time to meet again). It contradicts the Semetic [hajara] or [ha:jara] which denotes (leaving away forever or a long period of time). It connotes the negative feelings of reluctance to go back again. Only can [tataja:fa:] connote the positive feelings of hope and eagerness to turn again. For this reason, the quote looks poetic. The quote assigns this poetic VP as a predicate. The plural NP [jnu:bu-hum] meaning (their sides) and the Mot-P ['ani al-mada:ji'i] meaning (from the beds) are both used to argue for the predicate. The predicate is a two-place VP (see formula 11). Arabic euphonies, that is rules of harmony of sounds, would, however, highlight collocating both the VP and the arguments as both sound musical due to the vocalic melody that tweets as [ta—ta—ja:—fa: ⊥ ju—nu—bu:—hum 'a—ni—al ⊥ ma—da: —ji—'i]

**Formula<sup>(11)</sup>: TATAJA:FA: <sub>1</sub>([jnu:bu-hum] their sides, <sub>2</sub>['ini al-madaji'i] from the beds)**

#### **4.5 Exploiting Leg to Reveal Physical Beauty vs. Utilizing Foot to Step Firm**

In Standard Arabic, the VP [daraba] is a bit problematic. It can be perceived as (he stroke). It can also be prepositional once the preposition [fi:] meaning (in) is used. Here, the meaning can be shifted to (he walked or travelled to or on). It can also followed by the particle [bi-] to show the means as in [daraba alwalada bi-alasa] meaning (he smote the boy with the stick) probably to smart him. The VP can also followed by the particle [li-] to mean (to exemplify for). At the consonantal tier where meaning is often loaded, the VP contains the phonemes /drb/ in which the former sounds very Arabic. It is a dark, voiced phoneme. Once soften, it becomes a light and voiceless allophone. This helps explain why the dark NP [darbun] means (strike) whereas the light NP [darbun] means (path or way to). As the former phonotactics is exclusively limited to Arabs, their mother tongue is sometimes called as the language of 'Da:h-dun'.

Quote 5A uses the VP [wa-la: yadrubna] meaning (and they don't strike). The unstated, free but feminine morpheme [hunna] meaning (they) and the [bi] meaning with-particle phrase (With-P) are used as complements for the VP. The particle phrase shows the means these potential women may use to hit the floor with. In natural language, i.e. the way people say words, one argument may be omitted as it can be grasped common sense. For example, if you say to someone 'Pour me some', you probably mean 'some tea'. And 'I need a water-melon that big' means 'that big size' you show. And when you say 'I already shaved', you mean 'You already shaved yourselves'. This phenomenon is known as ellipsis. In any human language, the specifications of any predicate are characterized by variable adacity, editablity and edibility. The predicate sounds a three-place predicate. There must be some ellipsis as the VP itself is transitive (see formula 12). The quote also subordinates another clause to show the purpose. The infinitival marker [likay] meaning (so that) is used to introduce the purpose clause "so that what they hide of their ornaments become known".

Regardless of the English interpretation for quote 5A, the plural NP [arjulun] meaning (legs) is sustained. The leg is 'one of the long body parts that are used especially for standing, walking, and running' (www.merriam.com). When we stand, our legs support our bodies. When we move with our legs at a speed that is slow, we walk. When we move faster and faster, we jog and run. In traditional wedding parties, some Palestinians move their bodies (mainly their legs) in a way that goes with the rhythm and style of music that is being played in order to perform some folkloric dances. The Noble Quran redirects women not to hit the floor with their legs in some fast rhythmic beats coming out of either the floor they are standing on or the ornaments they are wearing around their ankles, purposefully to show their natural beauty. Though the quote prescribes clearly what not to do, it is rather directive.

**Quote<sup>[5A]</sup> [..wa-la: yadrubna bi-'arjulihinna li-yu'lama ma: yukhfi:na min zi:natihinna..] Ar-Nur 24:23**  
**[..And they strike not their feet so that what they hide of their ornaments become known..]**

**Formula<sup>(12)</sup>: ~YADRUBNA (1[hunna] they, 2[bi-'arjulihinna] with their legs 3[al-'arda] the floor)**

The use of the meronyms [nawa:si:] and [kadamun] meaning (forelock) and (foot) respectively, is also likely. A meronym is a kind of lexical meaning that conveys a part of whole. The word 'forelock' can be a meronym for the word 'head' as it is part of the head. Similarly, the word 'foot' can constitute a part of the 'leg'. Quote 5B presents both meronyms. It confirms that the guilty will be known by some marks, so they will be seized by their forelocks and feet. The voice used in the quote is passive as the context itself is passive. Functionally, the passive voice (PV) is flavored when the subject is unknown, unimportant or purposefully neglected. The Arabic VP [arafa with] meaning (he knew by) signifies that the 'doer' is well-known. It is probable that that the PV is advanced to notify that that group of people is not important. The Arabic, passive VP [u'riafa] glossed as (be known) denotes recognizing, identifying, distinguishing someone or something accurately (www.merriam.com). The past tense, passive vocalic melody often tweets as [u-i-a]. As the VP is cognitive, the quote sounds informative.

The coordinated, immediate clause also looks passive. The clause does not assign [fa-yu'khathu:na] meaning (then they will be seized by) as a predicate. This potential VP is suffixed by the inflectional, bound plural morpheme [-u:na] which can refer to the agent [al-mujrimu:na] used in the previous section. Another clue for neglecting this group of people is registered here on the syntactic level. Though it looks passive, the Quranic second part uses [fa-yu'khathu]. The deletion of any morpheme refers to the real doer sounds natural. On the semantic level, believers can perceive the 'angels' as the real doer. Any use of the well-perceived, real doer will convert the clause into an active one. It may also hinder streaming of the ideas to come. As the previous part tends to inform, the second is probably geared towards telling what or showing how. It is important to notify that the VP used in the English interpretation is unlikely as it implicates that the two parts employ the same agent. Indeed, they do not. Therefore, the meaning felt as 'seize' or 'grab' is in unlikely (see the English interpretation for the VP in quote 5B).

**Quote<sup>[5B]</sup> [u'rafu al-mujrimu:na bi-sima:hum fa-yu'khathu bi-annwa:wa-al-'aqda:mi] Ar-Rahman 55:42**  
**[The guilty will be known by their marks, and they will be seized by the forelocks and the feet.]**

In quote 5B, both VPs tend to be cognitive. They are probably so as the Quranic clauses where they occur are coordinated together in one compound sentence. In human languages, sentence balance is important. Clauses should be parallelized in the type and style. NPs as well as VPs are also balanced in the function, type and form. More frequent in The Noble Quran, the VP is often repeated in both the coordinated or subordinated clauses. Redundancy sounds unavoidable as the repeated VP implicate or explicate different meaning. Here, it is probable that the VP [yu'khathu] is parallelized with [yu'rafu] on all the levels. Both have the same melodic (vocalic), passive tier tweeting as [u-a-u]. Both take place at the same morphological tier inflecting for present tense. On the syntactic level, the plural, present tense marker [-u:na] is blocked for probably both the phonological as well as the semantic factors. As the VP [yu'rafu] sounds cognitive, the holy Script also furthers [yu'khathu] as a cognitive VP entailing (be regarded), (be thought), (be considered) or (be dealt with). These senses do not denote a psychomotor or behavioural action. Indeed, they indicate for what it must be dealt with or minded (by the angels).

The relevant elements, i.e. organs of the guilty, to be considered or dealt with are metaphorically (or symbolically) so pivotal to meaning. The clause can be perceived as 'and then it will be thought of their forelocks and feet' or 'and their forelocks and feet will be considered then'. If this interpretation is true, then the predicate must entail enlightenment or illumination regarding what to do. It should also provide a means showing 'how to do'. Surprisingly, the predicate itself is specified by [bi-] meaning (with)-particle (see formulae 13A). The particle heading the prepositional phrase is identified as the only argument for the predicate. Therefore, the VP sounds a two-place predicate functioning as a directive.

In formula 13, the unstated, first argument functioning grammatically as agent is an existential quantifier. From a semantic perspective, existential NPs, including pronouns must be treated differently as they aim at quantifying. They may have either non-existential or existential reference. For example, the pronoun [kulla shayi'in] meaning (everything) includes anything in the universe whether it exists or not. However, the pronoun [ba'du] meaning (some) refers only something that exists. Therefore, formula 13A can be interpreted as there is at least one X and that X is an angel and the forelocks (of the guilty) will be dealt with (considered or thought of) by that X (see also formula 13B for more representations of meaning). Both organs are probably picked symbolically as the forelock is a meronym of 'the head' the source of thought and leg is the organ the guilty use when they commit crimes.

**Formula<sup>(13A)</sup>: YU'KHATHU BI- (BE DEALT WITH) (1[annawa:si: wal-aqda:mi] forelocks and feet, 2[x] any angel)**

**Formula<sup>(13B)</sup>:  $\exists(x)$  & ANGEL(x) & BE DEALT WITH or BE CONSIDERED or BE THOUGHT OF (the forelocks and feet, X)**

#### 4.6 Losing Face vs. Keeping Face

The word [wajhun] meaning (face) can be used to show either losing or sustaining face. Arabic flavours the term [abqa: 'ala: ma'I wajhihi] glossed as 'he gained face' in modern English. The word [ma'i] meaning (water) symbolically refers to the 'natural colour of the face'. Like water which is colourless, the person looks when they don't lose their faces. According to Leech, has a negative and positive face. In their responses, people try to keep their faces as well as the others' positive.

Quote 6A introduces the VP [fa-aqbalat] meaning (then came) as a predicate. As the VP shows motion, it is one-place predicate. It is only assigned for the argument ['imra'atuhu] meaning (his wife, i.e. Abraham's wife, Sarah). Stylistically, the holy Script uses both words [imra'atun] and [zawjatun] differently to refer to 'wife'. The former always entails a negative, sexual ability because of age or disagreement. The latter maintains a good, normal relationship between the partners. The prepositional phrase [fi: saratin] meaning (in extreme embarrassment). The NP is derived from [sarra] which means (he made a prolonged sound, noise, vociferation or a clamour of crying). This action usually leads to a contraction and moroseness of the face by reason of dislike, hatred, or shame. The prepositional phrase sounds an optional element. This adverbial shows how Sarah came (see formula 14A).

**Quote<sup>(6A)</sup> [fa-aqbalat imra'atuhu fi: saratin fa-sakkat wajhaha: wa-qalat 'aju:zun 'aqi:mun]**  
*Ad-Dhariyat 51:30*

**[Then his wife came forward crying and smote her face and said, 'A barren old woman!']**

**Formula<sup>(14A)</sup>: FA-AQBALAT (1[imr'atuhu] his wife, 2[fi: saratin] in extreme embarrassment)**

In quote 6A, the coordinated clause [fa-sakkat wajhaha:] glossed as (she smote her face) employs body language. The VP [sakka] means 'he struck him or hit violently' or 'he slapped him with his hand upon the back of his neck or upon face'. This helps explain why (making coins) is called as [sakku el-'mlati'] in Standard Arabic. Traditionally, it is done by hitting the front and back face. It is also used when someone closes the door. In pre-Islamic era, Arab widows would keep slamming their faces as well as tearing the upper part of their attires when they lost their husbands more often in wars. As the previous clause presents Sarah in extreme embarrassment or rather full coyness, the second makes her react by hitting her face, so that she can keep her face. Indeed, she was too old to give a baby. The VP is a two-place predicate. Only do the unstated, feminine pronoun [hiya] meaning (she), and the NP [wajha-ha:] meaning (her face) argue for the predicate (see formula 14B). The clause sounds more expressive.

**Formula<sup>(14B)</sup>: FA-SAKKAT (1[hiya] she, 2[wajha-ha:] her face)**

Quote 6B reports a pre-Islamic negative behaviour. Arab Bedouins used to make a banquet when they had male kids. However, they do not when they had female kids. The quote conditionally shows how an Arab exclusively behaves when he had the news of a new-born daughter. His face got darkened while suppressing his inward grief. He had either to accept the humiliation (by gods) or to bury the baby alive. The quote sounds a zero-conditional as the main clause, i.e. the consequent (p) is certain. The proposition (p), i.e. the if-clause, advances the numeral quantifier ['ahaduhum] meaning (anyone). It is a non-existential (universal) quantifier that can refer to anyone in pre-Islamic Arabia. The truth values of the proposition and consequent sustain an only-if-then relationship between the if-clause and the main clause, so the whole Quranic clause is a bi-conditional which presents two truth values at L1 and L4 (see table 4).

**Quote<sup>(6B)</sup> [wa-'itha: bushshira 'ahaduhum bi-al'untha: thalla wajhuhu muswaddan wa-hwa kathi:mun] Al-Nahl 16:59**

**[And when to one of them is conveyed the tidings of the birth of a female, his face darkens, while he suppresses his inward grief.]**

Truth values of the proposition then the consequence depicted in quote 6B:	P	q	$p \leftrightarrow q$	Notes:
L1: He had the news of the birth of a female, and his face darkened, and ..	T	T	T	L1 = L4
L2: He had the news of the birth of a female, but his face didn't darken, and ..	T	F	F	
L3: He didn't have the news of the birth of a female, but his face darkened, and ..	F	T	F	
L4: He didn't have the news of the birth of a female, and his face didn't darken, and..	F	F	T	

**Table (4) Representation of the Quranic Facial Expression when Arabs Used to have a Female Baby**

In quote 6B, the main clause is headed by [thalla] glossed as (become, get, or turn) in modern English. This VP is a member of a family-resemblance category of words headed by [ka:na] meaning (he was). The VP is a linking verb or rather a tense marker, used to convert the nominal style into a verbal one. One the syntactic level, the argument is suffixed by [-u] or [-un] to show the nominative case. The predicator is inflected by [-a] or [-an] to realize what is said about the argument (when the style is nominal) or the subject (when the style is verbal). Regardless of the English interpretation, the VP cannot be a predicate as it shows time only. Therefore, the NP [wajhuhu] meaning (his face) argues for the predicate [muswaddan] meaning (turned dark). In this sense, the clause sounds a one-place predicate (see formula 15).

**Formula<sup>(15)</sup>: GOT DARK (1[wajhu-hu] his face)**

In quote 6B, the argument[wajhuhu] meaning (his face) entails some language change. The face is the place on which one can read what goes inside another person. To speak metaphorically, it is similar to the preface where a writer can encode his ideas for readers. The selection of this body organ, as a page or rather as a black screen, aims at shadowing, narrowing, and understating meaning. Meaning is represented in colour which is narrowed into one 'dark' colour. It is the same colour (of the widow-weed) the woman usually puts on to show sorrow for her husband. In the quote, the colour is symbolically used to express shame the parent feels when has a female

daughter. It is remorse that will make such a parent restrain or contain his grief (see quote 6B). Therefore, the quote sounds expressive, as it involves face loss.

As it mirrors our inner feelings, the face is probably the most sensitive part of the body to preserve. In quote 6C, the Quranic clause assigns the VP [yyattaqi] meaning (he protects) as a predicate. Protection entails 'keeping someone or something from being harmed or lost' (www.dictionary.com). In Standard Arabic, the VP is transitive, so it can be specified only by an NP, functioning as an object. Accordingly, the VP is specified by the accusative NP [su:'a al-'atha:bi] meaning (the evil punishment). Unexpectedly, the VP has also specified immediately by the particle [bi-] meaning (with). The prepositional phrase (Prep-P) headed by [bi-] is probably intended to show the means as well as the manner. That is to say, the Prep-P [bi-wajhihi] meaning (with his face) shows how people should protect themselves from 'the evil punishment' 'on the Day of the Resurrection'. The VP, therefore, sounds a four-place predicate (see formula 16A).

**Quote<sup>[6C]</sup> [a:-fa-man yyattaqi: bi-wajhihi su:'a al-'atha:bi yawma al-qiya:mti...] Az-Zumar 39:25.**

**[Is he, then, who has nothing but his own face to protect him with from the evil punishment on the Day of Resurrection like him who is secure?..]**

**Formula<sup>(16A)</sup>: YYATTAQI: (1[x-man] he-who, 2[bi-wajhihi] with his face, 3[su:'a al-'atha:bi] evil punishment 4[yawama al-qiya:mati] on the Day of Resurrection)**

In quote 6C, the first argument [x- man] glossed as [he-who] is a non-existential quantifier. It refers to any human at the time of the argument. It can be interpreted as "For every value of X, if X is a man, then X has nothing but his face to secure him from the evil punishment". The exceptional, exclusive technique reads as 'has nothing but his face' also means 'has only his face' (see formula 16B). The second argument [bi-wajhihi] meaning with (his face) looks very pivotal to meaning. Indeed, it is perceived as the only way to protect anyone from evil punishment (see in the English interpretation in quote 6C). Checking other Quranic verses for the colour, it sounds that it must be white. The Noble Quran also reads [yawma tabyadu wuju:hun wa-yawma taswadu wju:hun] meaning (when some faces get white but some faces got dark). Therefore, it is likely that the hide must be white in quote 6C. If so then, it is probable that the quote sustains positive faces. As the phrase takes place in an interrogative, it sounds expressive.

**Formula<sup>(16B)</sup>:  $\forall X$  if HUMAN(x)  $\rightarrow$  HAVE ONE THING (x), PROTECT (his face, punishment, on the Day of Resurrection)**

#### 4.7 Using Face to Manifest Refusal and Backside to Show Withdrawal

Besides shame and grief, rejection manifests itself in the faces of the people perceiving Allah's clear signs. The quote looks a zero condition as the main clause is certain. The if-clause clause (p) proposes 'reciting Allah's clear signs' whereas the consequence (q) concludes a certain 'veto' on the faces of the disbelievers. The quote sounds a material condition one as it maintains one false meaning value at the logical level. The value is only untrue when the (p), i.e. refusal does not manifest itself on the faces. Elsewhere, the values are true (see L2 in table 5). The material condition usually attempts to provide epistemologies, i.e. knowledge. The predicates used in both (p) and (q), namely [tutla:] meaning (reading or reciting), [aya:t-una:] meaning (our verses or signs) and [al-munkara] meaning (denial).

**Quote<sup>[7A]</sup> [wa-'itha: tutla: 'alayhim aya:tuna: bayyina:tin ta'rifu fi: wuju:hi al-lathi:na kafaru: al-munkara...] Al-Hajj 22:3**

**[And when Our clear Signs are recited unto them, thou wilt notice a denial on the faces of those who disbelieve...]**

Meaning values of the proposition then the consequence depicted in quote 7A:	P	q	$p \rightarrow q$	Notes:
L1: Our clear signs are recited, and you notice denial on their faces.	T	T	T	Only L2 is false
L2: Our clear signs are recited, but you didn't notice denial on their faces.	T	F	F	
L3: Our clear signs are not recited, but you still notice denial on their faces.	F	T	T	
L4: Our clear signs are not recited and you don't notice denial on their faces.	F	F	T	

Table ( 5) Representation of Body Language in the Quranic Material Condition

In quote 7A, the consequence (q) advances the VP [tara:] meaning (you see). Like English, the VP can be cognitive or perceptive. Once cognitive, the verb is always intransitive and is perceived as 'think'. However, if it is visual, then the VP is quite transitive. It can have up to three direct objects. In the quote, the VP sounds visual as it has a direct object. This VP has been specified by [fi: wuju:hi al-lthi:na kafaru:] meaning (on the faces of those who disbelieved). This specification is pivotal to meaning, as it shows the place or rather the surface on which someone can see. The VP is also specified by [al-munkara] referring to (the denial) just printed out on the faces of those people. The unstated \*\*NP [anta] meaning (you) argues for the VP. If so, then the VP is a three-place predicate (see formula 17A). In its broadest sense, the predicate and its arguments sound informative. Only can the second Prep-P be more heuristic as it, however, attempts to teach the first argument where to look.

**Formula<sup>(17A)</sup>: TARA A (1[\*\*'anta] you, 2[fi: wuju:hi al-lthi:na kafaru:] on the faces of those who disbelieved, 3[al-munkara] the denial)**

In concord with quote 6C which sustains keeping face to avoid the evil punishment as well as quote 7A which demonstrates losing face through rejection, quote 7B fixes the evil punishment. It informs that the Angel will smite the disbelievers on their faces and their buttocks. Once again the word 'face' embodies itself. It is clear then that disapproval presents itself on the face, so the punishment will be geared towards the same organ that showed the refusal of God's verses. Another body organ is also coordinated to face. It is probable that for an Arab when he rejects something, he turns his face, then he moves away showing his backside. This may help explain this addition.

**Quote<sup>(7B)</sup> [wa-law tara: ith yatawaffa: al-lthi:na kafaru: al-mala'ikatu yadribu:na wuju:hahum wa-adba:rahum...] Al-anfal 8:51**

**[And if thou couldst see, when the angels take away the souls of those who disbelieve, smiting their faces and their backs,]**

Quote 7B is a complex sentence. It consists of a matrix clause as well as two subordinated clauses. The matrix clause reflects an improbable or rather impossible situation. It uses the [wa-law tara:] glossed as (only if you could see). The conditional matrix clause marker [law] shifts the whole vision into an imaginary one. It mandates that one (can) see. So the visualized situation is not real, but rather hypothetical. The quote also employs [ith] to subordinate the other clauses. They both constitute a bi-conditional in which two equal values of meaning can be calculated. On the logical level, the consequent takes place only and only if the proposition takes place (see table 6).

Meaning values of the proposition then the consequence depicted in quote 7B:	P	q	$p \leftrightarrow q$	Notes:
L1: The Angels take away the disbelievers' souls, and they smite their faces and backs.	T	T	T	Two equal values
L2: The Angels take away the disbelievers' souls, but they smite their faces and backs.	T	F	F	
L3: The Angels don't take away the disbelievers' souls, but they smite their faces and backs.	F	T	F	
L4: The Angels don't take away the disbelievers' souls, and they don't smite their faces and backs.	F	F	T	

Table (6) Representations of Body Language Related to Faces & Backs in the Noble Quran

In quote 7B, the if-clause assigns [yatawaffa:] meaning (take the soul away) as a predicate. Both the relative clause [al-lthi:na kafaru:] meaning (who disbelieved) and the plural NP [al-mala:'ikatu] meaning (the angles) argue for the predicate. The former argument functions grammatically as object, the latter as subject. The object is placed before the subject as it is more salient. That is to say, the real doer is known for every believer. The VP is a two-place predicate (see formula 17B). The main clause assigns [yadribu:-na] meaning (they smite). The coordinated NPs [wuju:hahum wa-adba:rahum] meaning (their faces and backs) argue for the predicate. The unstated pronoun 'they' which refers to the 'angels' also argues for the predicate. The VP is also a two-place predicate (see formula 17C).

**Formula<sup>(17B)</sup>: YATAWAF A (1[al-lthi:na kafaru:] who disbelieved, 2[al-mala'ikatu] the angels)**

**Formula<sup>(17C)</sup>: YADRUBU:NA (1[\*\*'hum] they, 2[wuju:hahum wa-adba:rahum] their faces and their backs)**

In quote 7B, the coordinated argument 'their faces and backs' raises a question why such organs are selected as potential places for the evil punishment. In the previous section, I already notified that The Noble Quran sustains the 'face' as the only thing to protect man from the evil punishment. If the human being has already committed crimes, very bad deeds or even refused the Providence during his first life, then he /she has already lost face to survive penalty on the Day of Doom. It is face that appears first when wrongdoing, and that turns aside when refusing the teachings of the Divine. The other organ [adba:rahum] meaning (their backs). Ethically as well as stylistically, the holy Script avoids aphorism, i.e. corrupted words. In general, it tends to language tactfulness and cultural norms. The word [duburun] is perceived as the whole backside or rather the part that lies beneath the back. Indeed, it is the part that man shows when he turns away. Therefore, the coordinated clause presents the organs that the guilty benefit from when they refuse something and leave.

## V. CONCLUSIONS AND IMPLICATIONS

The Quranic discourse uses body language to convey certain meanings. It tends to select specific body organs to satisfy these meanings. In a number of verses quoted from the Noble Quran, it has been found that the holy Scripts employ the Arabic term for 'hands' to signify adversely that a group of people identified as 'hypocrites' often close their hands tight when they speak. The context of the various quotes in which the body language associated with using 'hands' connotes the negative feelings of deception, suspicion and abomination. From a semiotic as well as a kinesic point of view, it sounds that the Quranic discourse does not only inform what goes in the head of these people but also shows how they behave. This manipulation suggests a referential and expressive language function for the verse employing body language.

The Quranic discourse also uses the Arabic term for *eyes* to show certain meanings. In a number of verses quoted from the Noble Quran, the irregular, plural form 'eyes' is selected and used to describe a group of people who show either a high degree of fear before meeting their enemies or arrogance when they see believers. The selection as well as the use of the body organ affiliated with sight is probably intended to help visualise and disclose despair, disdain, and doubt. The selection of the Arabic motion verb for 'rotate' or 'go around' is meant to mirror these negative feelings stirring in both heads and hearts of the group of people under description.

Moreover, the Quranic discourse employs the Arabic terms for 'head' and 'fingers' to show both disagreement and hubris among Arab disbelievers. The Quranic clause glossed as 'then they will shake their heads to you and say' introduced in an adjacent conversation pattern suggesting a short answer other than 'yes' or 'no' to a question raised, reflects lack of both politeness and cooperation among Arab disbelievers. They incline to disagree with what Prophet Muhammad says to them. They also show a high degree of readiness to cooperate linguistically with what Prophet Muhammad says when they block their ears. Thus, the Quranic discourse applies this body language of shaking heads to assert 'No!' and inserting fingers into ears to reflect arrogance.

Besides, the Quranic discourse uses the expression 'curving his side disdainfully to get people astray'. Arabic uses two terms to refer to the right and left side of the human body: *itfun* and *janbun*. The NP 'itfihun' is roughly glossed as 'his side' in modern English. It also affiliates with other polysemous, i.e. words having similar forms but different meanings, such as 'utu:fat' meaning 'your excellency' and 'ma'tafun' meaning 'coat'. It sounds that the Quranic discourse stylistically selects the former term to convey certain meanings related to –based on the meaning values of the term selected and used, elite but ignorant people who bend their sides to draw other people from the right way. According to the verse referred to and analyzed, those people do not only curve their sides to get people astray, they also lack knowledge, methodology and reference when they argue. In relevance, the Quranic discourse selects the term 'janbun' to refer to good worshipers who turn their sides away from the bed. They abandon their warm beds at night to say their prayers and fear Allah.

By the same token, the Noble Quran exploits the Arabic terms for 'legs' and 'foot' differently. In one verse, the Quranic discourse selects the Arabic, plural form for 'legs' to warn women not to hit legs deliberately against the floor to reveal their own physical beauty. As the quote addresses the Muslim woman, the language function in the verse sounds directive and didactic. It is so, as it warns against this body language that does not only denote physical beauty, but that also connotes the negative feelings of sexual seduction. In turn, the Quranic discourse selects the term 'foot' to address Muslim fighters. Thus, the Noble Quran utilizes this body language associated with 'feet' to step firm in the battle field for some pure military purposes.

Finally, the Quranic discourse selects the Arabic term for 'face' help manifest refusal among disbelievers. In one quote referred to and analyzed, it has been found that the Noble Quran mirrors the disbeliever's face as a screen in which one can watch or read his / her denial of Allah's existence in the real life, on one hand. On the other, it has been found that the Quranic discourse also integrates both 'faces' and 'backsides' when punishing those who disbelieve in Allah after death. In one verse referred to and analyzed, the holy Scripts contend that the Angels will smite disbelievers on their faces and backsides. The selection of both

organs as potential places for punishment is both pragmatic and symbolic. Using the term 'face' is intended to lose the public image for that category of people. It is also the same place in which their refusal of the notion of the one Creator is mirrored individually and probably publically. However, emptying the Arabic for 'backside' is symbolically meant to show their withdrawal, i.e. the same act they used to do when give their backs to their Creator.

Throughout the Noble Quran, the Arabic term for 'face' is used frequently. Researchers of linguists should examine how the Quranic discourse uses this term. They need to check if the holy Script of Islam selects this term to keep face, i.e. the public image, for the interlocuter. They can study the Quranic usage of this term from pragmalinguistic, sociopragmatic, pragmatylistic or semiotic perspectives. The findings of these studies can contribute to the general theory of religious cognitive linguistics.

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