

A Semiotic Analysis of the Body Language With Reference to the Facial Expressions in Selected Quranic Verses

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ABSTRACT

This paper investigates body language expressions used in the Glorious Quran as a non-verbal means of communication and it is verbally expressed. It refers to emotions, feelings and intentions expressed by the positioning of the body in different ways, gestures, eye movement and facial expressions. The main goal of this paper is to examine the body language expressions namely facial expressions used in selected Quranic verses semiotically. Therefore, this paper employs Peirce's theory of semiotics to interpret and analyze the facial expressions with reference to two kinds of people mentioned in the Glorious Quran: the people in the earthly world and the Hereafter. The findings reveal that the facial expressions in the selected Quranic verses provide a precise understanding to the inner feelings which may not be attained verbally. In addition, the emotion expressions range from full-face (darkened and whitened faces) to expressions that are partial-face movements. However, the most influential facial expressions are the emotions of the people of Hereafter.

Keywords: body language, facial expression, semiotic analysis, Glorious Quran

Introduction

In human communication, there are two essential aspects: verbal and nonverbal. The verbal communication is concerned with the spoken language to convey messages. Whilst, the nonverbal communication is the process of communicating messages through the use of facial language, body movement, tone of voice, gestures, eye contact and so on. Thus, body language represents one of the most influential means of visual nonverbal behaviour including body movement, gesture, facial expression and so on (Eisenberg & Smith, 1971; Levine & Adelman, 1982). Facial expressions imply a disclosure of different emotions and interpersonal behaviour that reveal certain characterisations of a person or a message. Therefore, facial expressions are an important channel of nonverbal communication. Thus, facial expressions are crucial for social communication, especially because they make it possible to express and perceive unspoken emotional and mental states (Ekman, 2005). However, Izard (1971) classified the facial expression into different emotions including fear, disgust, anger, happiness, surprise, sadness and neutral. These different emotions by the use of expressions can be predicted. The analysis of human affective expressions has attracted attention from researchers in psychology, computer science, linguistics, neuroscience, and other disciplines. However, the researchers found out that there is a dearth of work in the study of facial expressions at the semiotic level of analysis. Accordingly, this paper aims at examining the body language namely facial expressions semiotically used in the Glorious Quran and to contribute to the enrichment of the Quranic library theoretical framework in this field. Therefore, this paper addresses three research questions: 1) what are the meanings expressed by the facial expressions in the Quranic verses? 2) how semiotics can be employed in Quran as a means of communication?, and 3) what are the forms and patterns that are adopted in the selected Quranic verses to denote facial expressions?.

Semiotics and Sign

Historically speaking, semiotics developed during the past 75 years. In Europe, three schools of semiotics were generated to apply ideas from the domain of linguistics to non-linguistic modes of communication. The first school was the Prague School of the 1930s and early 1940s. The second was the Paris School of the 1960s and 1970s, which applied ideas from de Saussure and other linguists to painting (Schefer), photography (Barthes, Lindekens), fashion (Barthes), cinema (Metz), music (Nattiez), comic strips (Fresnault-Deruelle), etc. Finally, the social semiotic school founded on the principles outlined in the systematic- functional linguistics propounded by Micheal Halliday further expanded the semiotic mode in general (Hodge & Kress, 1988) and visual semiotics in particular through the efforts of several prominent researchers such as O'Toole, Kress and van Leeuwen (1996; 2006; 2012).

The main contributions in semiotics belong to its founders, the Swiss linguist Ferdinand de Saussure, the American philosopher and lexicographer Charles Sandres Peirce (1994), and Roland Barthes (1977). The most fundamental

difference between the two scholars according to Chandler (2007) was that de Saussure was a language professor whose approach is purely linguistic by nature and hardly considered the reader whereas Peirce's semiotic model has confirmed the interpreter or the reader as one of its critical mechanisms. Another difference is terminological by nature. In this respect, Chandler (2007) states that the term semiology was first coined by Saussure 'sémiologie', dating from a manuscript in 1894 to be later adopted by those within the Saussurean tradition (e.g. Barthes, Lévi-Strauss, Kristeva and Baudrillard). The term semiotics, on the other hand, refers to those working within the Peirecean tradition (e.g. Morris, Richards, Ogden and Sebeok). Jappy (2013) adds that Saussure's semiology is based upon a theory of language while Peirce's semiotics is a form of logic.

Language, according to Saussure, is a system of signs that express ideas. In this way, it is comparable to a system of writing, the alphabet of deaf-mutes, symbolic rites, polite formulas, military signals, etc. Saussure further admits that signs can be other than words, but gives the priority to sign language (cited in Deely, 1990, 27). Moreover, Saussure explains that a sign consists of two entities that cannot be separated from each other (a signifier and a signified). The signifier, as clarified by Erkki, 2003, is that part of sign that stimulates at least one sense organ of the receiver of a message. It can also be a picture, a photograph, a sign language or gesture. The signified, on the other hand, refers to both the real world object it represents and its conceptual content. The relationship between the two entities is thus conventional. However, according to De Saussure (cited in Chandler, 2007), there is 'no inherent relationship' between the two.

Peirce, on the other side, in his theory of semiotics, distinguished three types of signs: icon, the index, and the symbol. Iconic signs are likenesses that convey the idea of the thing they represent by imitating them – such as a photograph of something. In this respect, Silverman (1983) explained that icon resembles its conceptual object. Indexical signs convey information by 'indicating' their physical connection with the thing they represent, such as smoke to fire. Erkki (2003) further stated that an index is a real thing or fact which is a sign of its object. Finally, Noble and Bestley (2005) stated that symbolic signs are general signs that have become associated with their meanings by conventional usage. Erkki (2003) added that Peirce's understanding of the sign is 'triadic' exemplified by sign-interpretant (the effect a sign produces)-object. Based on the works of Peirce, Fourie (1996) characterized a sign as fundamentally: must be physically perceptible, i.e., it must be visible, audible or tangible, or one must be able to smell or taste it. Secondly, it should be a reference to something, and accordingly it has a representative character. Lastly, because it is a representation of something else, it has to have an interpretive character.

Barth (1977) defined 'semiology' as the 'science of signs' where there is a visual substance. A sign, in his semiotic theory, consists of layers of meaning: denotational and connotational level. The denotation of a sign is the literal, actual meaning of a sign, what the product is, i.e., a chair, a telephone, etc. The connotation, on the other hand, is how you do it, the choice of words or media. To Barth, the key notion in any semiotics is the 'sign'. Semiotics is the study of 'signs'

and semioticians are particularly concerned with the theme of representation and one of the fields of the application of semiotics is the study of visual media.

Additionally, semiotics is defined by Sebeok (2001), inspired by Ferdinand de Saussure, as “the science of signs”. Crystal (2003) asserted that semiotics refers to the study of the system of signs and symbols in general. It further covers all types of human communication sensory modes, i.e., hearing, sight, taste, touch and smell in different disciplines as communication, cognition, linguistics, anthropology, marketing, medicine and cellular biology. Moriarty (1997; 2005) stated that a sign “is anything that stands for something”(p.228). Hudson (2000) defined the term sign in the ordinary language as “a notice placed for the public to see” (p.1). Whilst, in the linguistic usage, Hudson (2000) defined the sign as “an intersection or relationship of form and meaning where form is something concrete including writing, sound, and gestures, and meaning is something mental or cognitive” (p.1).

Body Language and Facial Expression

Albert (1971) defined body language as a form of non-verbal communication. Givens (2002, p. 33) defined non-verbal communication as “the process of sending and receiving wordless messages by means of facial expressions, gaze, gestures, postures, and tones of voice”. Crystal (2008) in line with Given’s view that non-verbal communication is considered as non-linguistic features of communication including facial expression and gestures. The term *body language* in both English and Arabic languages is compound of two words *body* and *language*. According to Arabic language dictionaries such as *Al-Qamoos Al-Muhitt*, the word *language*: لغة means different voices used by a nation to express their needs. In *Lissan Al-Arab* dictionary, the word *body*: جسد is terminologically used to refer to “*the human body*”. The body language includes “the systematic use of facial expression and body gesture to communicate meaning, especially as this relates to the use of language” (Crystal, 2008, p.261).

Body language is a form of nonverbal communication. Humans send and interpret such signals sometimes unconsciously. It may provide clues as to the attitude or state of mind of a person. Body language is “the unspoken or non-verbal mode of communication that we use in every single aspect of our interaction with another person. It is like a mirror that tells us what the other person thinks and feels in response to our words or actions” (Edwards, 2008, p.12).

Facial expression is the most important area for non-verbal signalling and is believed to be the primary source of information next to human speech (Knapp, 1978, p. 263). It is a multi-message system: (1) it can communicate information regarding (1) one's personality; (2) it expresses emotional states and interpersonal attitudes; and (3) it can provide interaction signals (Knapp, 1978). According to Bowden (2010) 'reading faces' is very important as “faces can tell the whole story” (p.96). Therefore, body language namely facial expressions are the main ways for humans to communicate their emotions and intentions, which are the most complex messages communicated by human nonverbal behaviour (Pantic, Pentland, Nijholt and Huang, 2007). There is a considerable history

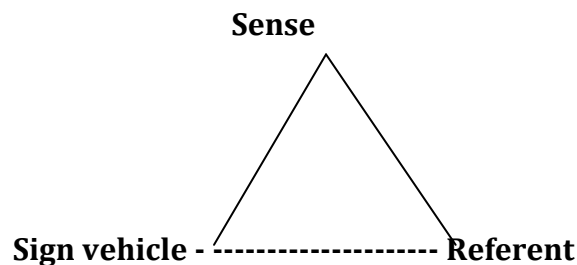
associated with the link between emotions and facial and body language. Charles Darwin (as cited in Hess and Thibault, 2009) was the first to describe in detail the specific facial and bodily expressions associated with emotions in animals and humans. The human face is the preeminent means of expressing and interpreting somebody's affective states based on the shown facial expressions. Darwin argued that all mammals show emotions reliably in their faces. Ekman (2005) stated that the human body configuration and movement also reveal and enhance emotions. For example, an angry face is more menacing when accompanied by a fist. Thus, any specific facial expression can be immediately associated with a specific emotion (De Gelder, 2006).

Theoretical Framework

Peirce (1931-1958) defines the sign (in the form of a representamen). This representamen or representative actuates and functions according to Peirce as a tool or something used in the representation of something else to somebody in some respect or capacity. Thus, it is not actually represent that think or its object directly or verbatimly and it lacks the liability to present or add extra knowledge of that thing or its object to somebody by itself. It rather addresses a recipient via creating or initiating equivalent sign in to his mind. This sign is the intepretant of the first sign that stands for its object in a referential relation.

Nóth (1990) (cited in Chandler (2007, p.34) re- produced the Peirce's sign model to be drawn as a semiotic triangle that reflect the previous Peirce's triadic relation in figure 1 below.

Figure1. A semiotic Triangle (After Nóth)



In the figure above, Nóth has changed Peircean terms which are used as (A) representamen (B) Interpretant and (C) Object. The broken line at the base of the triangle is intended to indicate that there is not any observable or direct relationship between the sign vehicle and the referent (Chandler, 2007, p.34).

This sign model put by Peirce form three different signs' kinds based on the manner and the way of the signs vehicles are related to their referents. In this establishment of the sign model, Peirce asserts that the sign's meaning arises in its interpretation not to be mistaken as a content of the sign itself. Thus, the process of semiosis, which refers to the representamen – object – interpretant's

interaction, according to Peirce's sign model is a demand to meaning understanding (Chandler, 2007).

Research Methodology

With the aim of providing a semiotic analysis of the important facial expressions used in communication, the Glorious Quran receive due attention. Quranic verses have been selected from different chapters to achieve an adequate data indicating facial expressions. To obtain this aim, the researchers adopt Peirce's theory of semiotics as mentioned in Figure (1). The study employs inductive analytical approach in which the researchers induce, survey (among the different selected verses with different forms of body language) and analyze the Quranic verses that verbally reflect, state or assert facial expressions. Identifying each facial expression in the selected Quranic verses and clarifying the textual context of each verses' item via direct reference to the name of the Surah (Chapter) of each selected Quranic verse and the number of the verse in question. Additionally, the English translation of the selected Quranic verses is based on Al-Hilali and Khans' (1996) translation of Quran.

Analysis Procedure

The analysis procedure in this paper following Peirce's model is employed in the following way:

The Representamen = The forms of the facial expressions used in the Quranic verses

The Interpretant = The meaning indicated in the Quranic verses

The object = The intended meaning verbally expressed in the Quranic verses

The researchers analyze the verses that verbally represent the representamen (body language expression). Then the interpretant of the body language expression used in the verses will be specified according to some Muslim authentic interpreters namely Al-Qurtubi and Al-Ausi to specify the idea referred to by the body language expression.

Data Analysis

The Quranic verses that include facial expressions express different emotions of sadness, happiness, angry, fear and so on. These verses can be classified into two types according to their reference in the Glorious Quran: firstly, verses that revolve around the two types of the facial expressions that are observed for the people in the Hereafter and secondly, the facial expressions that are observed for the people in the present world.

Faces of the People in the Hereafter

In the Glorious Quran, there are two types and patterns denote the negative and positive emotions that the people in the Hereafter can express including the wretched people and the happy people respectively as explained and elaborated in the subsequent sections.

Positive Emotions

This type expresses the positive emotions of the happy people in the Hereafter. In this type of the facial expressions, five forms of positive meanings and emotions in relation to the happy people in the Hereafter are discussed and analyzed below.

White Faces

The whiteness of faces is expressed in the Glorious Quran with reference to the following verses:

Example 1:

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ 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 (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith." And for those whose faces will become white, they will be in Allah's Mercy (Paradise), therein they shall dwell forever. (Family of Imran: 106-107)

In this verse, Allah illuminated the path of salvation to His Creatures; those who followed this path will be awarded in the Day of Resurrection and those who abandoned this path of faith will be punished. Therefore, the former will appear with white faces and the latter will be raised black in darkness on the Day of Resurrection. The kind of people's faces whether white or black can reflect their thoughts, beliefs, and deeds. Thus, the white faces of believers are considered as a sign of happiness for those have strong belief in Allah whereas the darkness faces reflect the disbelievers who will suffer from Allah's torment because of their bad deeds (Al-Qurtubi, 1967, vol.4, p.166).

Radiance Faces

The second type represents the faces of believers who are waiting for Allah's face.

Example 2:

وُجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ (22) إِلَىٰ رَبِّهَا نَاظِرَةٌ (23) (سورة القيامة: 22-23)

Some faces that Day shall be Nadirah (shining and radiant). 23. Looking at their Lord (Allah)(The Resurrection: 22-23)

These verses explain the states of the believers and disbelievers who were doing good and evil acts respectively in the Day of resurrection. The sign of the believers is indicated in these verses by the use of the participial form "نَّاصِرَةٌ" "nadhira" which connotes a happy state accompanied with affluence, welfare, splendour and beauty. Verse 23 depicts the faces of believers which are looking to the pure essence of Allah Deity with inward intuition. Such happy faces are waiting for God's (Allah) rewards in the Hereafter not at anyone else and this makes them absorbed in the Unique Essence and the Absolute Perfection and Beauty.

Bright and Shiny Faces

In this type of facial expression mention in Quran, there is also a reference to the good deeds of believers who wait for their happiness in the Day of resurrection as shown in the following verse:

Example 3:

وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ (عبس:38)

Some faces that Day, will be bright (true believers of Islamic Monotheism))(He frowned: 38)

In this verse, the believers are described as having bright faces. The word مُّسْفِرَةٌ "bright" means "to glitter" and it indicates the shining of early morning after darkness of night. The faces of believers reflect the inner self, both physically and spiritually, good or bad. The sign of these faces denotes that those people are the righteous persons during their lives in this world.

Laughing Faces

Another type of faces describes people who are laughing in the Hereafter as illustrated in the following verse:

Example 4:

ضَاحِكَةٌ مُّسْتَبْشِرَةٌ (عبس:39)

Laughing, rejoicing at good news (of Paradise) (He frowned: 39)

The expression of laughing on believers' faces is appeared due to the intensive emotion of happiness and pleasure they have. Thus, the believers' good acts will deserve to have a "laughing, rejoicing" face in the Day of resurrection (AL-Alusi, vol.29 p.144).

Joyful Faces

The last type of happy people in the Hereafter expresses the feeling of joyful. This is indicated in the following verse:

Example 5:

وَجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ (الغاشية:8)

(Other) faces, that Day, will be joyful, (The Overwhelming: 8)

This verse depicts believers' state of joyful because of their good deeds and their heavenly blessing. This feeling of joyful reflects Allah's Grace and reward for those who feared Him and obeyed His orders in the earthly life. The word نَّاعِمَةٌ "na'imah", "joyful" means "comfort", i.e. those believers felt comfort and convenience of the Hereafter. Thus, the sign of happiness is appeared on these faces as a result of their hard struggle of committing bad deeds. Accordingly, they deserved Allah's extra rewards and their good deeds can be expanded to be seven hundred times or more.

Negative Emotions

This type expresses the negative emotions that the wretched people in the Hereafter are experienced. Different negative emotions are found in the Quran with reference to the unbelievers who lost their faith and hell will be their lodging. These negative feelings are illustrated and discussed in the following subsections.

Dark Faces

Example 6:

وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ (الزمر: 60)

And on the Day of Resurrection you will see those who lied against Allah (i.e. attributed to Him sons, partners, etc.) their faces will be black. Is there not in Hell an abode for the arrogant ones? (The Groups: 60)

Herein, there is a description of the faces of the unbelievers who were lying. On the Day of resurrection, the unbelievers' faces are darkened because of their bad deeds they committed in the earthly world. This verse gives the sign of unhappiness and the hard punishment of Allah they deserve due to their disobedience and disbelief claiming that the angels, Jesus Christ and the like are His progeny (Al-Alusi, vol.24, p.19; Al-Qurtubi, 1967, vol.15, p.274).

Darkening of faces is figuratively expressed in the following verse:

Example 7:

كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِّنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (يونس: 27)

Their faces will be covered, as it were, with pieces from the darkness of night. They are dwellers of the Fire, they will abide therein forever. (Jonah: 27)

The reference to darkness in this verse indicates unbelievers who have committed evil acts and sins; therefore; they will take their penalty due to their ratio related to their acts committed. This verse infers that there is no way to escape from Allah's punishment. This is shown on their dark faces which reflected the everlasting torment in the Fire of Hell.

Similarly, darkness of faces is also described with the reference to the following verse:

Example 8:

وَوُجُوهُهُم يَوْمَئِذٍ عَلَيْنَا غَبْرَةٌ (40) تَرَاهُمْهَا قَتْرَةٌ (41)

And other faces, that Day, will be dust-stained. Darkness will cover them, (He frowned: 40-41)

In Lisan Al-Arab, The terms (غبرة and قتر) both mean dust as in (dust with blackness will cover their faces: يعلوها غبرة سواد كالدخان defined as: in قتر like smoke). Arberry (2005) allegorically interpreted the term قَتْرَةٌ as darkness. A similar interpretation is mentioned by Al-Qurtubi (1967, vol.19, p.222) when he said that

in the verse 41 " قترة: أي كسوف وسواد " (shame and blackness). Thus, it is possible to say that blackness of the غبرة و قترة "dust-stained" face is figuratively expressed in the verses that talk about *dust-stained* (i.e. dust will cover and overspread) the faces of the unbelievers on the Day of Resurrections.

Angry Faces

Angry faces are also mentioned in Quran in the following verse:

Example 9:

وُجُوهُ يَوْمَئِذٍ بِآسِرَةٍ (القيامة: 24)

And some faces, that Day, will be Basirah (dark, gloomy, frowning, and sad) (The Resurrection: 24)

This verse describes the unbelievers who indulged in worldly pleasures and neglected the Hereafter; this then led them to appear in gloomy faces in the Day of Resurrection. The Arabic participial form *بَاسِرَةٍ* basirah "gloom" denotes "unripe, undue" which denotes to unripe fruit and is connected to the gloomy appearance. Consequently, when the unbelievers knew about their resulting state, the faces were severely frowning, black and scowl. Thus, these attributes of their facial expression clearly describe the miserable states of distress and horror that their faces and hearts undergo due to expecting that torments and a disaster will happen and destroy them.

Humble Faces

Consider the following verse:

Example 10:

وُجُوهُ يَوْمَئِذٍ خَاشِعَةٌ (سورة الغاشية: 2)

Some faces, that Day, will be humiliated. (The Overwhelming: 2)

In this verse, almighty Allah is warning the disbelievers through addressing the Prophet Muhammed about the fear and horror of the Day of Resurrection. The verse refers to the word *وُجُوهُ* which indicates multitudes of faces with extreme emotion of fear. Actually, the word *خَاشِعَةٌ* *humiliated* is considered as a sign for believers who afraid of something and obeyed Allah's orders but in this verse it indicates an extreme fear that covered disbelievers' faces on that Day because of the horrible chastisement of the Day. Thus, the disbelievers' faces are an indication for their spiritual mood to apparently show their complete debasement and horror.

Faces of Contempt

The expression of contempt is also emphasized in the following verse:

Example 11:

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (يونس: 27)

And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces) They are Companions of the Fire: they will abide therein forever! (Jonah: 27)

In this verse, there is a reference to the type of punishment that the unbelievers are deserved because of their evil and bad deeds committed in the earthly life. The Quranic phrase *وَتَرْهَقُهُمْ ذِلَّةٌ* “humiliating disgrace” indicates that such unbelievers will be exposed to punishment which is conjugated with degradation in which no obstacles to prevent them from Allah’s torment. Their faces are covered with darkness as they are casted their shadow at night. This is a reference to the people who will join with the Fire of Hell who will interminably remain inside its flames.

Faces of the People in the Present World

In this type of the facial expressions, there are different forms indicating different positive and negative meanings and emotions which can be discussed and analyzed in the subsequent sections.

Right’s Hatred Faces

Some of the facial expressions in the Quran are the faces of those who hate the right in the present life as discussed below.

Example 12:

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا قُلْ أَفَأَنْتُمْ بِشِرِّ مِنَ ذَلِكُمْ النَّارِ وَعَدَّهَا اللَّهُ الَّذِينَ كَفَرُوا وَبَشِّرِ الْمَصِيرُ (الحج: 72)

And when Our Clear Verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Verses to them. Say: "Shall I tell you of something worse than that? The Fire (of Hell) which Allah has promised to those who disbelieve, and worst indeed is that destination!" (The Pilgrimage: 72)

This verse portrays the obstinacy of the idolaters against the verses of Allah. It appears the ignorance bigotries of the disbelievers in contrast to the logic of the Quranic verses recite by believers and because they disbelieve in the truth brought by Allah to them, signs of frowning are observed on their faces with the feelings of hatred, repudiation and abhorrence. This kind of signs denotes that they prepare to take a future action and this is indicated in this verse through the use of the Arabic phrase *يَكَادُونَ يَسْطُونَ* means “*They are nearly ready to attack with violence*” ‘to lift one’s hand to rush against the opposite party’. In this sense, their facial expressions forecast their predicated future actions. Accordingly, this verse describes their aggressive behaviour against those who recite the holy verses to them and this is due to their immense bigotry and obstinacy. Therefore, Allah punishes those disbelievers severely by exposing them to the blazing Fire (Al-Alusi, vol.24, p.19; Al-Qurtubi, 1967, vol.12, p.95).

Sad Faces

Example 13:

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ (58) يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ (59) (النحل: 58-59)

And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief! He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth? Certainly, evil is their decision. (The Bees: 58-59)

These verses make reference to a gruesome habit amongst pagans when they are informed of having a daughter by Allah; their faces become darkened and full of wrath. Getting a child is considered as a good tiding but for those disbelievers it is regarded as disgrace and humiliation. They consider having a daughter as a scandal which in his belief is correct and in order to save themselves from this situation they escape from people. Therefore, they decide to bury alive girls under the earth although they have the right to live just like the boys. This act is condemned by Islam because Allah gave the right to live for both girls and boys to continue the human generation. Thus, these verses provide a message about the inner emotions in which dark faces are coupled with the emotions of anger and resentment.

Oppressed and Humiliated Faces

Example 14:

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا (الاسراء:7)

If you do good, you do it for your own selves; and if you commit evil, it is (in like manner) for your own selves. Hence, when the promise of the second came to pass, (We permitted the mighty fighters) to disfigure your (military) faces, and that they may enter the Mosque as they entered it the first time, and to destroy extensively whatever they conquered. (Al-Isra':7)

The above verse declares a general and everlasting rule that all good and evil will eventually return to one's own self. However, the disbelievers follow the path of tyranny, oppression and violation, inciting a grave corruption on the earth and exceeding the limits in arrogance and self superiority although of Allah's hard punishment for those who committed these bad deeds. When the Divine promise appears to those disbelievers, they will expose to the pains, calamities and grief which appear on their faces in a form of signs of sorrow and despair.

Confused Faces

Example 15:

أَقْمَنَ يَمْشِي مُكَبِّبًا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ (سوره الملك: 22)

Is he who walks prone on his face, more rightly guided or he who walks upright on the Straight Path? (Al-Mulk: 22)

In this verse, there is a comparison between the believers and disbelievers with a reference to their states. The disbelievers are described as tyrants, arrogant obdurate people who are likened to one who crawl on an uneven and meandering road. It is clear that such an accurate and significant similitude is evidently mirrored in the lives of these two parties. Although, the word مُكَبِّبًا “prone”, have been interpreted differently by different scholars and interpreters yet, the abovementioned meaning is more consistent with its contextual meaning that illustrates the state of those who walks *prone* as *on his face* and then compared by the following context of those who walks *upright*. However, this state is not necessarily to be restricted to one life in this context as it is not semantically restricted to the state of the Hereafter life. The description of the states of the disbelievers and the believers is accepted to express both the Hereafter life as well as the present life of the two parties.

Adored and Good Faces

Example 16:

سَيِّمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ (الفتح: 29)

The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). (The Victory: 29)

The Arabic word سَيِّمَاهُمْ literally means “mark” to denote a mark on the face or other parts of the body. According to Al-Qurtubi (vol.16: p.293) it is the mark of dedicating the night in a state of prayers for the almighty Allah. Thus it is a mark of worshipping Allah. Al-Qurtubi supported his interpretation by the Prophet (ﷺ) Allah's peace and blessings be upon him: (من كثرت صلاته بالليل حسن وجهه بالنهار) (*Those who pray a lot during the night, their faces become nice during the day*). Thus, brightness and grace can be noticed on their faces due to the light of faith and to the sense of relaxation and peace of mind they have as they purified their spirits in the night worshipping journey (i.e. تهجد : night prayer). Hence, expressions of happiness and satisfaction are evident on their appearances to their observers. Therefore, Al-Qurtubi stated that it also indicates whiteness of faces on the Day of Resurrection, or it could be glow of believers' faces on that situation.

Worshipping Faces

Example 17:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا
وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ (سوره البقرة: 144)

Indeed We see turning your face (O' Muhammad) to the heavens, and now We shall turn you (in prayer) to a Qiblah that you shall be pleased with. Turn then your face towards the Sacred Mosque and wherever you are, turn your faces towards it (for prayer) and those who have been given the (earlier) Book know well that it is the truth from their Lord. And Allah is not at all heedless of what they d. (The cow: 144)

In this verse, Muslims are commanded to make the sacred Mosque at Mecca as the “qiblah” of the Muslims to worship Allah. Previously, people worshipped Allah in Jerusalem and then the direction of the prayer was changed in to Mecca. The Almighty order descended on the Prophet Muhammed when he was in Medina to turn the direction of prayer from Jerusalem to Ka’abah. This indicates a complete unity that Allah wanted to all worshippers under the banner of the Prophet Muhammed. The change of direction of prayer was rejected by the Jews and Christians although they knew that this change is a sign of the prophet’s rightfulness as mentioned in their Scriptures about the description of Prophet Muhammad and his nation. However, Allah is not negligent for their reactions against the prophet and shall punish them in the present world and Hereafter.

Conclusion

The researchers conclude that the facial expression as a form of nonverbal communication and especially with reference to Glorious Quran is an important cue to human emotions. Through analyzing the selected verses, it is deduced that the face is the mirror to emotions. Thus, this paper reveals that the facial expressions in the Glorious Quran provide a precise understanding for the inner feelings and emotions which are expressed verbally. The Quranic verses are almost concerned with different types of emotions reflected on the faces of people on the Day of Resurrection which are classified into two types of emotions: (1) positive emotions: emotions of happiness, and (2) emotions of unhappiness or negative emotions. These emotions expressions include the full-face (the face is whitened or darkened) to expressions with partial-face movements. These facial expressions reveal the features of people and provide a message about their inner emotions. These emotions whether positive or negative are obviously reflected on their face and observed by others. However, the most influential facial expressions are the emotions of the people of Hereafter. Thus, this paper concludes that human communication does not only include the spoken words but also includes facial expressions which are considered to be a very effective means to express emotions.

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