



Types Of Facial Expressions In The Holy Qur'an

Muydinov Pakhlavon Kahramonovich*

International Islamic Academy of Uzbekistan

DOI:

<https://doi.org/10.47134/pjpi.v1i4.815>

*Correspondence: Muydinov Pakhlavon Kahramonovich

Email: muydinov_pk@mail.ru

Received: 11-07-2024

Accepted: 14-07-2024

Published: 20-07-2024



Copyright: © 2024 by the authors. Submitted for open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<http://creativecommons.org/licenses/by/4.0/>).

Abstract: The Holy Qur'an also describes the expressions of the human face and its meaning in different contexts. This allows for a deeper understanding of the spiritual and linguistic aspects of facial expressions. For example, in the Qur'an there are expressions such as the oppressor biting his hand in regret for what he did, or the believers shedding tears after hearing the truth. Such images show the important role of the face in reflecting the human state of mind through non-verbal expressions.

Keywords: Quran, Face, Nonverbal Expressions, Feelings

Introduction

The word "face" is used in the culture of the Arabs, as well as in the culture of Uzbeks and other nationalities, in the sense of the front people of the people, their face. The reason is that the most honorable of the hundred members and therefore the honorable of the people are also mentioned in this case. Zamakhshari also interprets this meaning as the saying of the poor people of Mecca: "Where is the face of an Arab who will save me from this insult?" he says.

Methodology

The Holy Quran describes several situations with different meanings that facial expressions show.

1. Surprise.

There are several facial expressions of surprise. The Holy Qur'an mentions this situation among them. When the angels prophesied about the wife of Ibrahim a.s., the child Ishaq a.s. was to be born to him:

فَأَقْبَلَتْ أَمْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ٢٩

" Then his wife came forward with a loud voice, she smote her face, and said: " A barren old woman "

The word صرة in the verse means "shouting, yelling, smote". And the verb صك means "to hit, strike". That is, it means to hit the face with the sides of the fingers as if surprised. This action is usually done by women when they deny something. In the absence of language, actions play a role in expressing the situation in more detail. In this place, we can observe three different expressions from the wife of Ibrahim a.s.

The first reacted vocally, expressing surprise. That is, a person reacts to the reality that usually happens suddenly by yelling, screaming and making a loud voice. It's like a human conditioned reflex.

Second, he reacted with his actions. This reinforces the attitude expressed in a situation. This action is usually done by women.

Thirdly, he communicates with words. In surah Zariat, "the childless old man said" and here the pronoun "I" is omitted. In surah Hud, he said, "Woe to me, will I give birth, but I am an old woman and my husband is an old man, this is certainly a strange thing." This question is a question in the sense of negation, as Sarah was an old woman and her husband was an old man, and she was surprised that they would have a child. The combination of these three situations describes the event to the reader of the Holy Qur'an in such a way that the person seems to be seeing that situation.

Abu Hayyan said that hitting the face gently with the fingers "is an action that is done when someone is surprised by something that happens, and usually women do this when they are surprised. “.

2. Ask politely.

Usually, when a person wants to ask another for a need, he asks with his tongue. Sometimes there are situations where language is not used out of respect for the person being asked. Or if not, then it is observed that it is not the time to ask. Now, if this request is from Allah Almighty, its status will increase even more, and if the person asking is Rasulullah s.a.w. Allah Almighty says:

فَدَرَى تَقَلَّبَ وَجْهَكَ فِي السَّمَاءِ فَلَوْلَيْنَا قِبْلَةً تَرْضَاهَا قَوْلٌ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ
وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَفُولٍ عَمَّا يَعْمَلُونَ ١٤٤

“ Indeed, We see you ‘ O Prophet’ turning your face towards heaven. Now We will make you turn towards a direction ‘ of prayer ‘ that will please you. So, turn your face towards the Sacred Mosque ‘ in Mecca ‘ – wherever you are, turn your faces towards it. Those who were given the Scripture certainly know this to be the truth from their Lord. And Allah is never unaware of what they do”

3. Arrogance.

On the face of a person with bad behavior, it is known that he considers others to be inferior to him, and that he is proud of himself. The Holy Qur'an rebuked such people and forbade them from approaching them. Allah Almighty says:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ١٨

“ And do not turn your nose up to people, nor walk pridefully upon the earth. Surely Allah does not like whoever is arrogant, boastful “

In the dictionary, تصعير it is understood as "turning the neck from one side to another". This change is also observed in people's anger.

In dictionary books, *صعر* is actually a disease that occurs in the heads of camels, as a result of which the animals cannot turn their necks to the sides. The following word *khad* means face, face, cheek. The meaning of both words is to turn the face and cheek. If this phrase is used as a metaphor for a person, it means arrogance, self-aggrandizement and evasion. The Holy Qur'an mentioned this reprehensible behavior among Luqmani Hakim's wills to his son.

In this place, the prohibition of arrogance is not only turned away from looking at people, but it means turning away with the whole face. The expression in this place is expressed by the part, and the whole meaning is understood. That is, it is similar to wanting to return with the lowest thing and return from the highest thing. This is the most adult return of all returns. This is similar to the response of Allah Almighty in the verse "وَلَا تُفْلِلْهُمَا" i.e.

4. Anger.

If we are angry about something, we can express it with words or we can feel it with gestures on our face. Or, it has several different forms. For example, frowning is also a facial expression of anger. This is how the Holy Qur'an describes the conditions of the disbelievers when the verses of the Qur'an are recited to them.

وَإِذَا تُنْزِلُ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ يَعْرِفُوا فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتُنَا قُلْ أَفَأَنْتُمْ بِشَرِّ مَن ذَلِكُمُ النَّارُ وَعَذَابُ اللَّهِ الَّذِينَ كَفَرُوا وَبَشِّرِ الْمَصِيرُ ٧٢

"Whenever Our clear revelations are recited to them, you 'O Prophet' recognize rage on the faces of the disbelievers, as if they are going to snap at those who recite Our revelations to them. Say, "Shall I inform you of something far more enraging than that? 'It is' the Fire with which Allah has threatened those who disbelieve. What an evil destination..."

That is, their denial is known from the change in their faces when they hear the Qur'an. In another place, it is described like this.

إِنَّهُ فَكَّرَ وَقَدَّرَ ١٨ فَقِيلَ كَيْفَ قَدَّرَ ١٩ ثُمَّ قِيلَ كَيْفَ قَدَّرَ ٢٠ ثُمَّ نَظَرَ ٢١ ثُمَّ عَبَسَ وَبَسَرَ ٢٢ ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ٢٣ فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ ٢٤

"for he contemplated and determined 'a degrading label for the Quran'. May he be condemned! How evil was what he determined! May he be condemned even more! How evil was what he determined! Then he re-contemplated 'in frustration', then frowned and scowled, then turned his back 'on the truth' and acted arrogantly, saying, "This 'Quran' is nothing but magic from the ancients. "

The meaning of the verse is that he pondered, then considered the matter, and then looked at what he considered. Then he looked. After that, he frowned and frowned. The Holy Qur'an has described this scene very accurately.

عَبَسَ وَتَوَلَّى ١

"He frowned and turned 'his attention' away"

ثُمَّ عَبَسَ وَبَسَرَ ٢٢

"then frowned and scowled "

Result

In Arabic, it is called عيوس - to squint between the two eyes. In the books of Tafsir, it is said to make a face.

In body language, this concept means to frown. To be more precise, it is said to make the number 111 or 11 appear between the two eyebrows. This signal alone is enough to express feelings of anger and at least displeasure, not accepting a job..

As we mentioned above, عيوس also expresses anger from higher emotions and dissatisfaction from lower emotions, a feeling of non-acceptance. بسور found in Surah Muddassir expresses a combination of several negative emotions, such as anger, frustration, surprise, fear, sadness, and anxiety..

Let's go back to verses 18-25 of Surah Muddassir : *" for he contemplated and determined 'a degrading label for the Quran'. May he be condemned! How evil was what he determined! May he be condemned even more! How evil was what he determined! Then he re-contemplated 'in frustration', then frowned and scowled, then turned his back 'on the truth' and acted arrogantly, saying, "This 'Quran' is nothing but magic from the ancients. . "*. In these verses, it seems that the vision is drawn to us in a perfect picture. The reason is that Walid ibn Mughira was surprised when he heard the words of God Almighty, praised him, and protected him from the wrong attributes given to the verses by other polytheists of Mecca. When he refuted them as if defending the verses against them, the polytheists said: "If Waleed is irreligious, then the whole Quraysh will be irreligious." Abu Jahl, who knows Waleed's nature and how to influence him, went to him and warned him in advance with a word that would create a situation in his soul. Qur'an Karim described to us the process of Walid's thinking. In the beginning, he described how he looked at this situation and how the word that had become in his language was spoken directly and the moment he thought that it was not time to turn away from the religion of his ancestors. He said to himself, "How did you say that?" he seemed to say. Abu Jahl described how he thought about the apostasy of his forefathers, how he praised the verses of the Qur'an to an unimaginable level, and finally denied that what he heard was the words of Allah, and was allowed to remain in his old religion, according to Abu Jahl. . He described it as magic influenced by the previous ones.

In people who have developed the ability to speak independently and always have a sound language, non-verbal means are not considered to be the primary task, but to perform an auxiliary task. These tools can be demonstrative, expressive, and usually follow the language of speech that has such a function. Because the idea must have its own specific material form. This material basis is speech.

Discussion

Speech is not only an expression of thought, but also a means of forming thought. This means that not only existing thoughts are expressed through speech, but also new thoughts are formed. This dual nature of speech shows that human communication is complex and multifaceted.

In most cases, communication is related to giving information verbally, that is, through words, linguistic means, and non-verbally, that is, without words - through gestures, various signs, signs, symbols, symbols. , these processes are classified as two types of

interaction - verbal and non-verbal communication. In verbal communication, the main tool is words and their various combinations, while in non-verbal communication, gestures, body movements, facial expressions and various other signs and symbols play an important role.

Speech communication means the use of verbal and non-verbal means of communication in the process of communication. This is the first characteristic of speech communication. The effectiveness and completeness of speech communication often depends on the joint operation of these two types of tools. When verbal and non-verbal communication work together, people can communicate deeper and more meaningful information to each other. For example, when information expressed in words is supported by gestures, communication becomes more effective and understandable.

Conclusion

As a result of the cooperation of verbal and non-verbal means, people can express their thoughts more clearly and understandably. Non-verbal means complement and enrich verbal information and sometimes help when words are not enough. For example, when information expressed in words is supported by gestures, communication becomes more effective and understandable. Nonverbal elements, such as facial expressions or body movements, reveal the emotional nuances of what is being said and thus ensure completeness of communication.

References

- Qur'oni karim ma'nolarining tarjima va tafsiri / tarjima va tafsir muallifi: Abdulaziz Mansur. – Toshkent: Toshkent islom universiteti, 2018. – 624 b.
- Abu Abdulloh Muhammad ibn Ismoil Buxoriy. Hadis. Al-jomi' as-sahih. T.1-4. –T.: Qomuslar bosh tahririyati, 1991-1992. – 560, 606, 559, 528.
- Abu Iso Termiziy. Al-Jome' as-sunan / Hamidullo Aminov tarjimasi. –T.: Movarounnahr, 1993. – 328 b.
- Abu Iso Termiziy. Sahihi Termiziy / Abdug'ani Abdullo tarjimasi. – T.: G'ofur G'ulom nomidagi adabiyot va san'at nashriyoti, 1993. – 91 b.
- Abu Abdulloh Muhammad ibn Ismoil Buxoriy. Al-adab al-mufrad / Shamsuddin Boboxonov tarjimasi. – T.: O'zbekiston, 1990. – 196 b.
- محمد بن جرير بن يزيد بن كثير بن غالب الطبري. جامع البيان في تأويل القرآن. – دمشق: مؤسسة الرسالة، 2000. عدد الأجزاء 24.
- أبو الفداء إسماعيل بن عمر بن كثير القرشي البصري ثم الدمشقي. تفسير القرآن العظيم. – دار طيبة للنشر و التوزيع، 1999. عدد الأجزاء 8.
- محمد بن أحمد بن أبي بكر بن فرح الأنصاري الخزرجي شمس الدين القرطبي. الجامع لأحكام القرآن = تفسير القرطبي. – القاهرة: دار الكتب المصرية، 1384هـ. عدد الأجزاء 20 جزءا في 10 مجلدات.

- Toirjonovich Z. K. ISLUM TARIHIINI ЎРГАНИШДА МАНБА ВА УЛАР БИЛАН БОҒЛИҚ МАСАЛАЛАР //European Journal of Interdisciplinary Research and Development. – 2024. – Т. 24. – С. 170-173.
- Toirjonovich Z. K. WORKS IN THE GENRE OF SIIRA AND TABAKAT ARE AN IMPORTANT SOURCE IN THE STUDY OF ARAB-MUSLIM HISTORY //" NEW CENTURY"-SCIENTIFIC-METHODICAL JOURNAL. – 2023. – Т. 1. – №. 1.
- Islomov Z. International Islamic Academy of Uzbekistan—a result of the reforms worth to the centuries //The Light of Islam. – 2018. – Т. 1. – №. 1.
- Islomov Z. The role of the international Islamic academy of Uzbekistan in the development of Islamic studies //The Light of Islam. – 2019. – Т. 2019. – №. 1. – С. 1.
- Islomov Z. Source studies analysis of manuscripts of “muqaddimatu-ladab” in foreign archival funds //The Light of Islam. – 2019. – Т. 2019. – №. 4. – С. 41.
- Islamov Z. et al. WRITING DOWN OF HADITHS IN THE VII-VIII CENTURIES: APPROACHES AND METHODS //PSYCHOLOGY AND EDUCATION. – 2021. – Т. 58. – №. 1. – С. 5536-5545.
- Maxsudov D. Развитие исламоведения (корановедения) в Узбекистане: история и современность //Вестник КазНУ, Серия Религиоведение. – 2020. – Т. 21. – №. 1. – С. 60-67.
- Maxsudov D. The development of transmitted and rational tafsirs //The Light of Islam. – 2019. – Т. 2019. – №. 1. – С. 9.
- Makhsudov D. Muslim world scientists of the temurids period //The Light of Islam. – 2019. – Т. 2019. – №. 3. – С. 4.
- Makhsudov D. Manuscripts of abul barakat al-nasafi's works on furu'Al-Fiqh //Asian Journal of Multidimensional Research. – 2023. – Т. 12. – №. 1. – С. 31-34.
- Makhsudov D. R. Mufassirs of Mawarannahr //ISJ Theoretical & Applied Science, 12 (80). – 2019. – С. 539-543.
- Ugli A. Z. Z. THE PLACE OF ALIKHANTORA SOGUNYI IN THE HISTORY OF EAST TURKESTAN //Colloquium-journal. – Голопристанський міськрайонний центр зайнятості, 2020. – №. 24 (76). – С. 32-33.
- Arslonov Z., Ergashev H. ALIKHANTORA SOGUNYI'S VIEWS ON POLITICAL GOVERNANCE IN EAST TURKESTAN //Студенческий вестник. – 2020. – №. 32-2. – С. 84-85.
- Ugli A. Z. Z., Farxodjonova N. Alikhantura Soguniy Role in State Administration in East Turkestan //Journal of Modern Islamic Studies and Civilization. – 2024. – Т. 2. – №. 02. – С. 128-132.
- Zokirjonugli Z. A. Approaches to studying the scientific heritage of Alikhantora Soguni //Asian Journal of Multidimensional Research. – 2022. – Т. 1
- Arslonov Z. Z. THE PLACE OF ALIKHANTORA SOGUNYI IN THE HISTORY OF EAST TURKESTAN //Colloquium-journal. – Голопристанський міськрайонний центр зайнятості= Голопристанский районный центр занятости, 2020. – №. 24-2. – С. 9-11.