



Islamic University of Europa

## JOURNAL OF ISLAMIC RESEARCH

İslam Arařtırmaları

البحوث الإسلامية

Vol 1 No 2 December 2008

# Muhammad (Pbuh) and the Body Language

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*Remain silent, if they say to you that there is no speech without letter,  
sound, say that: 'It is (a) lie!'*

*Remain silent, since you also have got a word which is woven word, sound, letter...  
(From the Diwan of Rumi, III, p. 119, c. 1007)*

## **Body Language in Communication and its Importance**

A human being composed of a spirit and body acts with its body according to the instructions of his spirit (likewise his brain, heart or his conscience) and communicates with his environment in different ways. According to the experts of the communication, human who used to communicate by means of manners and gestures, i.e. by his body language in the beginning, later on passed to the period of oral communication and afterwards to the stage of using various signs, pictures, and symbols.<sup>1</sup> Whatever happens in the development and grading process of the communication in the human history, there is a well known fact that the body language has preserved its importance since the beginning of the history and is going to do so till the end.

According to the studies in the field of the body language, the non-verbal language is primarily based on the gestures and mimics of eyebrows, eyes, face, and mouth as well as the movements of the head, arms and feet. The first impression of the

people's outward appearance, their hair, beard, moustache, make-up; and the actions of inserting a physical distance in contacts, or close contacts such as shaking hands, or kissing, the way of standing or sitting, and what these all mean is considered to be the body language.

The oral language and the body language are two factors that complete each other in communication. Although the final decision belongs to the word, it should be kept in mind that a silent look, a meaningful movement of the head, a jest or a resisting manner of the body language can tell more than thousand words. However, words, intonation and gestures work coordinately together in the body language. Furthermore, there is no disagreement that the body language has the most influential part of the verbal language. According to the data of the scientists who identified more than a million of non verbal signs or gestures during the communication, the body constitutes 60%, intonation 30% and words 10% of the communication.<sup>2</sup>

The 90% of the emotional communication is performed non-verbally through the body language. Consequently, people's awareness of the body language plays a great role in their knowledge of themselves and directs their communication. It requires sensitivity to understand the real emotions that become concrete both in the person himself and the other people. The main tool to understand the messages between humans is the body language. It should not be forgotten that it is our body language that expresses our emotions. Just as words are the language of thoughts, our emotions are also the language of our body. The most important step for a human attempt to understand himself and to reach his aims can be achieved through understanding his body language.<sup>3</sup> Consequently, for a better communication, success in proclaiming the message and presenting Islam successfully the person involved in this process should know the body language very well. This is also required for reading and measuring the reactions of the addressed people.

Although a human can lie easily with his tongue, it is not that easy to do so with the body. Although it might be possible to hide the real emotions and thoughts behind the words, many times it is not possible to hide the body language.<sup>4</sup>

Nowadays, whether politicians, businessmen, media bosses, artists and criminals are telling lies or speaking sincerely is not only decoded by a lie-detector; but also by the means of their body language, thus valued accordingly. Similarly, the most affecting, persuasive, and convincing factor in performing programs or propagandas by the people who address the masses is the body language instead of promises or messages.

According to the Qur'an there will be people whose mouths will be sealed because of their attempt to present excuses<sup>5</sup> before God in the Day of Judgment. Thus, their hands will speak and feet testify what they did.<sup>6</sup> Interestingly enough, it is relied not on words but to the body language.

As it is known, some of our body movements are innate and inherently transmitted. In other words, they are characteristics of natural disposition. The bodily manifestation of feelings such as joy, sadness, anger, fear, rush, astonishment, etc. are exposed instinctually or as a result of a reflex and thus are universal. An important part of the body movements are acquired not inherently, but rather by seeing and learning. Until the stage of learning to speak, communication of each baby is based on the body language. Through the process of growing up the baby learns many body movements from the family and environment. Here, usually the religion, culture and traditions of the environment are effective. Consequently, the learnt behaviors differ from culture to culture, from climate to climate, and from society to society. Therefore, each society has a common distinctive body language used and understood by nearly every member of that particular society.

Beside the written and oral religious language formed by the holy texts and revelations (al-wahy), there is also a body language defined by the prophets sent in different periods of history in order to serve as examples to human beings via their acts and behaviors. This very fact shows the importance of the body language in conveying the message and applying the religion.

Just as the Torah (*Tawrat*), Gospel (*Injil*), and the Psalms (*Zabur*), also the Qur'an, which is the greatest guide for the believers, emphasizes many body movements from the intonation to the way of expression, from the traitorous look of the eyes to the dead look, from the gestures and mimics made in anger to the derisive eye and eyebrow movements, from walking to sitting and thus directed the believers to use an ideal body language.<sup>7</sup>

According to the expression of Aisha the Prophet (pbuh), whose morals was The Qur'an,<sup>8</sup> used the body language intensively during his prophethood to communicate with the people. These are also mentioned in some Qur'anic verses too. Prophet's (pbuh) frowning and turning away when a blind man came towards him while he was calling one of the leading people of Quraysh to Islam,<sup>9</sup> his moving his tongue to memorize the revelation,<sup>10</sup> his turning his face to the sky with an expectation that qiblah turns to Ka'ba are a few examples.<sup>11</sup>

The same is also seen in Prophet's being defined as a 'good example'. Prophet (pbuh) not only applied such worships like ablution, supplication, prayer (*salat*), fasting, and pilgrimage (*hajj*), but he also performed and made his followers to perform many sample behaviors, most of which are perceived as *Sunna* and showed examples related to everyday life. *Sunna* is formed of prophetic behaviors which point out the great importance of the body language of the Prophet's (pbuh) life.

In this article, I will emphasize how the Prophet (pbuh) used the body language, which popularity and importance has being growing for the last few years. Also the need for using the body language while presenting Islam to the contemporary people will be also pointed out.

## The Prophet (pbuh) and the Body Language

Companions, the collocutors of the Prophet (pbuh), out of their confidence in him, reflected on not only his words but also on his body language—both in the daily life and his talk. Because of their careful examinations and observations we can determine the body language used by the Prophet to a great degree through the narrated hadiths. Although the data on this is scattered in many hadith collections, it can be specifically seen in the books of the prophetic appearance (*shama'il*), in the prophetic features books (*hilya*) and in the parts of the methodology (*usul*) books dealing with the actions and words of the Prophet (pbuh).

The Prophet (pbuh) used to communicate with people around him in a silent and non-verbal way too. Some times his silence, smiling, change of facial expression were enough for his Companions, who were observing his every action with a great interest, to take some messages. Some of these messages were positive in an approving way, whereas the others carried negative meanings such as that of dislike, disturbance and objection. Thus, the Companions who took these messages into consideration did what was necessary to be done.

The methodology scholars (*usuliyyun*) who considered the silence of the Prophet among his other actions, mentioned ten different kinds of keeping quiet and tried to determine the reasons and the meanings of these.<sup>12</sup>

The scholars who examined the human behaviors of the Prophet (pbuh) state that some of them are just related to tradition, custom, and culture. Therefore, they do not talk of these behaviors within the terms of law-giving/defining (*al-tashri'*), worshipping (*ta'abbud*), exemplary acts, or *Sunna*. However, this infers that some of them could be taken as *mubah* (permissible), *mandub* (lawful), or *mustahab* (commendable) behaviors. These kind of prophetic actions, if supported by continuity, his order or advice, show that these acts are *mandub* (lawful) or *Sunna*.<sup>13</sup>

In order to add force to his words the Prophet (pbuh) used some signs such as actions with his hands, fingers, and so forth. This way he provided the spoken word to be more eloquent, the communication to be more effective and successful. The sign language the Prophet often used is sometimes analogies, sometimes showing the pointed thing, or sometimes as gestures and mimics meaning yes-no, confirmation—objection.<sup>14</sup> Sign, which is also considered as one part of the *Sunna* by some methodology scholars such as al-Zarkashi, in some cases can be a complementary element of the word, and rarely it might be the conclusion itself.<sup>15</sup>

It is also clear that the Prophet (pbuh) also took into consideration the body language of the Companions. For example during the conquest of Mecca he felt the need for telling the man who came before him, and kept shaking while speaking, 'Calm down! I am not a king. I am only the son of a woman who ate smoked meat.'<sup>16</sup> He also consoled Qayla bint Makhrama with the words: 'Calm down, oh poor lady' when he saw her trembling before him. This forms another good example for this.<sup>17</sup>

It is also known that the Prophet (pbuh) when answering the same question asked from different people he did this in different ways by taking into account the situation of his collocutor. The most important indicator that would expose the situation of his collocutor is certainly his body language and the Prophet's success in reading it correctly.

Here it will be emphasized how the Prophet (pbuh) used his body language in his relations with his environment by means of the sample giving method.

### **External Appearance and First Impression**

As understood from the narratives, the Prophet (pbuh) had nothing unusual neither in his outward nor physical appearance -in terms of his clothes and facial lines- that would show his prophethood. Thus, ones who had not seen him before would not recognize him among his Companions.<sup>18</sup> This was a result of his preference of a simple, natural, and modest way of life, both before and after his ministry of the prophethood. Either in Mecca, a period of hard days, or in Medina, a relatively prospered and comfortable time, his modest manner always caught attention. Consequently, just as a king could easily be recognized by his sitting, crown, throne and luxurious clothes, people who came before him speculating that a prophet would totally be different from the other people, could not recognize him since his external appearance was the same as his Companions.

In parallel with this 'Adiy b. Hatim, a Christian, who came for the first time before the Prophet, concluded that he could not be a king just because he found him sitting with children and women. As a result of this 'Adiy became Muslim.<sup>19</sup>

Nevertheless, the people, who had a deep knowledge about the human characters, could distinguish his difference easily by his words and facial lines. Likewise when the Prophet reached Medina, 'Abdallah b. Salam, a Jewish scholar, after meeting him said, 'When I saw the face of the Prophet I understood that he does not have a face of a liar' and soon after he accepted Islam.<sup>20</sup>

According to the narrations, people meeting the Prophet (pbuh) -in his medium height with an extremely well proportioned body- would feel intimidated because of his greatness. However, after staying for a time together with him, that fear would transform into love and he would inevitably say: 'I have never seen someone like him neither before nor after'.<sup>21</sup>

The Prophet (pbuh) had never used a special dress for sermons or meetings with foreign delegations. However, he always preferred clean and modest clothes. The Prophet's hair and beard which he left to grow and combed in different styles, his teeth which he took great care of, the eyeliner that he used for his eyelids, and the perfume added more beauty to his face shining with the holy light.<sup>22</sup>

#### **b. Using Hands, Arms and Fingers (gestures)**

It is observed that the Prophet (pbuh) used his hands, which are the most distinc-

tive features of the body language, very often both in his speech and his sermons. Raising up one or a few of his fingers, opening or closing two of his fingers, pointing with his finger, making a ring by joining his thumb and the forefinger, prodding with his finger angrily, showing the numbers with his fingers, clamping his fingers, etc. are the gestures mentioned often in the narrations.<sup>23</sup>

Hind b. Abi Halah, one of the Companions who explained the appearance and the features of the Prophet extensively, says: 'When he pointed to something or somewhere he used to point with his whole palm. When he was surprised he used to turn his palm inside out (upwardly). He used to join his palms while speaking and hit his right palm to his left thumb...'<sup>24</sup>

While saying 'A believer supports a believer just like a building' he clamped his fingers.<sup>25</sup>

It is narrated that he did a similar gesture while explaining that 'umra (visit to Ka'ba) can be performed during the hajj (pilgrimage) season which was in contrary to the jahiliyya (pre-Islamic period) thought.<sup>26</sup>

The Prophet made mention of the taqwa (love and fear of Allah), while speaking about the fraternity among believers and their rights upon each other, said for three times: 'Taqwa is here, taqwa is here, taqwa is here' pointing his chest.<sup>27</sup>

He again made use of his fingers so as to explain how close the person who protected the orphan will be to him in heaven by joining his thumb and middle finger.<sup>28</sup>

In his most known sermon in the last hajj, upon Companions' acknowledgement regarding his ministry he said: 'Oh Allah, be a witness!' Then he raised his forefinger three times and also pointed to the crowd.<sup>29</sup>

While explaining that a month consists of 29 days, he showed his ten fingers two times and in the third one he showed his nine fingers apart from one.<sup>30</sup>

During a prayer for rain while saying, 'Oh Allah, let the rain fall not upon us; but around us' he also pointed the clouds around him with his hand.<sup>31</sup>

The way he showed with his fingertip<sup>32</sup> that there is a very short time on Friday in which the prayers will be accepted; similarly he showed that he poured water over his head during the ablution by pointing with his two hands.<sup>33</sup>

He gestured with his hand to a Companion who entered the mosque with untidy hair and beard meaning to say to leave.<sup>34</sup>

We can even see that the Prophet gave some fatwas just through the body language using his hands. According to a hadith narrated by al-Bukhari he answered two pilgrims, one whom sacrificed the animal before the stoning of Satan, and the other one who shaved before the sacrifice. He showed both of them were all right by gesturing with his hand.<sup>35</sup>

He turned away from Asma', the daughter of Abu Bakr and his future sister in law who came before him wearing a thin cloth and said pointing to his hands and face:

'Oh Asma!' When a girl becomes adolescent, it is not right for her body to be seen apart from her hands and face.<sup>36</sup>

Upon the money conflict between Ibn Abu Hadrad, the debtor, and Ka'b b. Malik, the owner, the Prophet called out Ka'b and gestured him to leave the half of the money to which Ka'b replied positively.<sup>37</sup>

When he told that 'al-'ilm' will be vanished, discord and ignorance will appear and 'al-harj' will increase, he was asked what al-harj was. Upon this he moved his hand as if meaning the death.<sup>38</sup>

The people of Quraysh warned 'Abdallah b. 'Amr (d. 65) who wrote every word he heard from the Prophet saying: 'You write everything you heard from the Prophet (pbuh), but the Prophet (pbuh) is also a person; and talks when he is pleased, as well as when he is angry!' When 'Abdallah b. 'Amr, who left writing upon this, informed the Prophet (pbuh) about this, he said -pointing his mouth with his finger- 'Write! I swear on Allah who holds my soul in his hand that nothing comes out of here except the truth...'<sup>39</sup>

Once, while giving advise he held his tongue with his hand and said: 'Preserve this very well.'<sup>40</sup>

### **Sincerity, Close Distance and Contact**

The way one shakes hands is one of the main ways to expose his character. Grasping the given hand towards yourself with both hands is an open way of showing the person in front of you that you have some special feelings about him such as sincerity and trust. Who first started shaking hands, how long it lasted, and the timing for this are all indicative of closeness too.<sup>41</sup>

According to some narratives in the hadith sources, the Prophet used to shake hands with the Companion he met, and not leave his hand till that person left. When he talked to someone he used not to turn away until that person turned away and left.<sup>42</sup> Sometimes he used to hold his listener's both hands as an expression of his closeness and loving interest; just like the case when he was teaching Anas b. Malik *al-Tahiyat*.<sup>43</sup>

According to some hadiths, if one of the jariyahs (slave woman) of Medina holds the Prophet's hand and takes him to the place where she wants to go and keeps holding his hand,<sup>44</sup> he would not leave her hand until she does.<sup>45</sup> This hadith shows the kindness, good manners and modesty of the Prophet, that even an ordinary jariyah could hold his hand and take him wherever she wanted and the Prophet (pbuh) would not put any distance between her and himself - just like a merciful father.

The Prophet holding the shoulder of Ibn 'Umar said: 'Be like a miserable or a passenger in the world!'<sup>46</sup> Here, holding on the shoulder not only he expresses the sincerity and closeness to that person, shows the importance given to the listeners

and the significance of the message; but he also contributes to bring the listeners' attention and make them understand better.

According to a hadith narrated by Abu Umama, the Prophet called the young person who asked for a permission to commit adultery and asked him in turn if he would like this kind of action happened to his mother, daughter, sister, or aunt. Upon the young man's negative response for each of these questions, the Prophet (pbuh) concluded: 'People do not want this.' Then he put his hand over the young man and prayed: 'Oh Allah! Forgive his sins, clear his heart, and protect his chastity!'<sup>47</sup> When the Companions wanted to be harsh against this young man as he dared to ask for permission for such a thing, the Prophet (pbuh) not only stopped them but he also asked the young man to stay close to him. In this narration, the Prophet's (pbuh) action of taking the young man to close distance to himself and touching him with his hand, show that he used the concepts of 'close distance' and 'contact', which are considered as the two most important features of the body language.

As seen in these examples, the Prophet's (pbuh) act of putting his hand on some of the Companions' chest or back, touching, prodding, pushing, or even hitting with his hand, must be considered as an expression of sincerity and closeness.<sup>48</sup>

#### **d. Facial Expressions and Head Movements, Mimics:**

The most meaningful motions of the body language are the facial expressions. The face represents the body. Desire, anxiety, fear, excitement, interest, pain, sorrow, embarrassment, disgust, hate, anger, happiness, and many other emotions appear on the face.<sup>49</sup>

The Prophet's (pbuh) happiness or distress could easily be read from his holy face. The way his distress was apparent on his face during the days of the dreadful slander on A'isha; his happiness was also apparent while giving the good news that Allah revealed her innocence.<sup>50</sup>

A similar case was also observed when the Prophet was giving the good news of forgiveness to Ka'b b. Malik, who hesitated to attend the War of Tabuk and speaking to him was boycotted for many days. Ka'b narrates his story in detail how everybody was offended by him including the Prophet (pbuh), how he expected whether the Prophet's (pbuh) lips were moving in answering back his greeting, how he tried to pray near him, how the Prophet (pbuh) looked at him indirectly; taking his looks away at the moment he glanced, and how his face was as brilliant as lightning when he gave the good news that Allah had forgiven him. He adds that 'When the Prophet (pbuh) was happy; his face used to shine like the full moon and from this we could understand his.'<sup>51</sup>

According to the hadith sources, a group from the tribe of Mudar comes to Medina bare headed, on bare foot, in torn clothes, and wearing swords. When the Prophet saw them in need the color of his face changed. Then, he gathered the Companions

in the mosque, talked to them about the other world and encouraged them to help these guests who were in need. After a while, a person from al-Ansar (Medinan Muslims) started helping them by bringing more than a handful of gold. The others followed him and after a while two piles of food and clothes were gathered. The Prophet (pbuh) who became very happy about this said: 'Whoever starts a good *sunna* (tradition) in Islam, will get both his reward and the reward of the people who did that *sunna* after his death, without any decrease in their rewards'.<sup>52</sup>

Abu Said al-Khudri pointing to the fact that the Prophet (pbuh) was shyer than a virgin bride in her bridal room, says: 'We could understand whether he disliked something from his face.'<sup>53</sup>

Regarding the case when al-Zubayr was watering the field, color of the Prophet's face changed upon al-Ansari's saying 'Oh Prophet! Are you giving him the priority just because he is the son of your aunt?'<sup>54</sup>

Although it never occurred that he felt nervous in front of his listeners, sometimes it was seen that he got excited because of the importance of the matter or the message he aimed to give and this was reflected by his body language. Likewise, Jabir b. 'Abdallah describes one of these cases saying: 'When the Prophet (pbuh) was giving his sermons, his eyes used to get red, the volume of his voice used to increase, and he used to get angry as if he was warning an army... (Once) joining his forefinger with the middle finger said: 'The time I am sent and that of the Dooms Day is as close as this.'<sup>55</sup>

In another occasion when talking about the hell, he took refuge in Allah twice, turned away his face (as if running away from the hellfire), and said: 'Protect yourself from the hellfire even with a half date! One who cannot find this, he should at least protect himself by good words!'<sup>56</sup>

When the relatives of the woman from the tribe called Makhzum asked Usama to intercede the Prophet (pbuh) for lessening her punishment, the color of the Prophet's face changed. He scolded Usama and then addressed the people saying that the previous nations perished because they applied the 'hadd' (defined punishment) when the poor stole; but did not do so when the strong committed the crime.<sup>57</sup>

The Companions who knew the Prophet (pbuh) very well not only observed him carefully but they also described their impressions in detail. The description of Abu Hurayra, regarding the mistake made during one of the prayers is an excellent example for this: 'During one of the maghrib (evening) or 'isha (night) prayers, the Prophet ended the prayer with a salam (salute) after the two rak'ats. Then he leaned his back towards the tree in the mosque looking somewhat angry. He put his right hand on the left one and clamped his fingers. He put his left palm on his right cheek...'<sup>58</sup>

The Companions who witnessed times when the Prophet (pbuh) got angry, were also able to describe why and how he got angry by reading his body language. His Companions who understood his manner of consent and wrath mostly from his body language and sometimes from his words,<sup>59</sup> could even understand the reasons of his anger out of his compassion and mercy.<sup>60</sup> They would describe it saying: 'He laughed like an angry person'<sup>61</sup> or 'He looked like an angry person.'<sup>62</sup> Besides, like in any other person the Prophet's (pbuh) manner of wrath and anger also reflected on his facial lines; his anger would become apparent on his red face and sometimes sweat would come out between his eyes.<sup>63</sup>

One day, when 'Umar said: 'Oh Prophet! I visited one of my brothers from Qurayza and he wrote me some witty sayings from the Torah so as to be shown to you'. at that point the Prophet's face changed. 'Abdallah b. Thabit, noticing this, warned 'Umar saying: 'Do you not see the face of the Prophet (pbuh)?' and upon this 'Umar said: 'We accepted Allah as God, Islam as the religion, Muhammad as the prophet (pbuh)', which made the Prophet smile...<sup>64</sup>

When the Prophet (pbuh) heard that a Companion from the *sariyya* (a military troop that was not led by the Prophet himself) killed a man who said 'I am a Muslim', he immediately addressed people. As narrated by 'Uqba b. Malik al-Laythi, 'His anger was obvious from his face'. In his sermon the Prophet condemned that person as never seen before. When the man protected himself saying: 'Oh Prophet! That man said so in order to save his soul', the Prophet (pbuh) turned his face and his right side away.<sup>65</sup>

Although the Prophet gave permission to *jariyas* to play tambourine during religious festivals, he would turn his back to them.<sup>66</sup>

It is noticed that the Prophet (pbuh) often used his head in his communication with other people. It is narrated that, in order to mean a negation, he sometimes nodded his head, moved it right and left, or directed it to the sky.<sup>67</sup>

According to the books of prophetic appearances (*shama'il*) and features (*hilya*), the Prophet's face was neither totally white nor brown colored. Some of the Companions said that the brightness of his face was like that of silver or the sword; whereas some others said it looked like the light of the full moon or the glamorous lights of the sun. His beautiful face filled everyone with an admiration, and gave an infinite confidence to his listeners.<sup>68</sup>

His laughter was only in the form of a smile. He used to laugh as much as his molar tooth could be seen in some occasions when he liked something very much.<sup>69</sup>

Again, as Hind b. Abu Halah told us, he used to turn away his face when he was angry, and his disapproval reflected on his face. He used to close his eyes when he was happy. Most of his laughter was smiling and sometimes his holy teeth would be seen shining as hailstones.<sup>70</sup>

### e. Position, Sitting and the Way of Walking

In the books of prophetic appearances (*shama'il*) and features (*hiyal*), the Prophet was mostly described in a thoughtful, quiet (when there was no need for talk), and calm manner.<sup>71</sup> Although it was reported that he sat in different ways, generally his position and sitting were dominated by a silence, awe, and modesty.<sup>72</sup>

When a Bedouin saw the Prophet (pbuh) eating on his knees asked him: 'What kind of sitting is this? whom the Prophet (pbuh) answered: 'Allah made me his modest servant, not a tyrant or obstinate person!<sup>73</sup> At another occasion, he said: 'I eat like anyone else, sit like others; because I am only a servant of Allah like any of you.<sup>74</sup>

According to the information given by the sources, the Prophet (pbuh) would not drag his feet when walking, but rather would lift his foot up the ground toughly. When moving, he would lean to right or left, but rather he would turn with his whole body when looking at a certain point, and would lean forward slightly as if he was walking in a rough field. His eyes looked at ground rather than towards the sky and most of his look was like that of a thinking person. He did not walk with his head up, neither with running steps.<sup>75</sup>

Besides, in many narrations it is expressed that he sometimes increased or decreased his voice according to the position of listeners; repeated his words for three times depending on to the nature of the message; changed his position according to the subject; showed some objects he was talking about by holding them; leaned his back to a date tree, his *minbar* (pulpit), his stick; sometimes gave his sermon on the top of a rock, on his camel; hit his stick on the ground, or drew some figures on the ground with it.<sup>76</sup>

### Conclusion

Our body is a tongue of our inner world. Accordingly, every position, movement, mimic, way of look, facial expression, sitting, standing, way of walking, intonation, turning towards or away from a person, and every action related to the body expresses our feelings and thoughts about the personality. Additionally, people want to tell something to other people by means of their clothes, hair, and beard, make-up, crying and laughing. All these constitute the tongue of the body that expresses feelings.<sup>77</sup>

In order to give a more effective and successful presentation to the contemporary man, some works, observations, and data regarding the body language should be carefully studied.<sup>78</sup>

Because using the body language:

Makes easier to express ourselves.

Makes easier to understand others.

Adds integrity to the talk.

Gives us important hints about our own inner worlds and those of the people we communicate.<sup>79</sup>

As I showed above by a number of examples, the Prophet (pbuh) used his body language in a very successful way when communicating with his environment. As in many other areas, he also showed a good sample for Muslims in the field of the body language. This is testified by many narrations.

Actually, everyone who is in a position to present Islam to masses, either intentionally or not, more or less uses the body language. What is important here is to use it appropriately and effectively. As it is not right to do it with a frowning, grim and angry face with an accusing way of talking to the listeners, also the opposite of this is not commended either, i.e. acting so informal that would give an impression of a loose personality. While speaking, not only the subject chosen must be appropriate to expectations of listeners and mass, but also the body language should be suitable to them too. As it is not right to address people in a joyful way during a funeral ceremony, it is also wrong to talk about the matters of death and hereafter in a wedding ceremony and using that way of a body language.

In the same way, more or less, every speaker tries to read and understand reactions of his listener from his facial expressions, manner and actions. What is essential here is to be able to read these reactions better by learning the body language well, continue the speech in that direction and perform a successful communication.

In order to make a successful presentation the speaker is expected to be aware of the language of manner (*lisan al-hâl*), besides the body language as well as using his spoken language. This 'language of manner'<sup>80</sup>, which was emphasized by Rumi in his valuable work, is going beyond the body language of his listener. It means to read the heart, mind of the listener and speak to him in the same language, i.e. address him with the heart. This is very well expressed in the saying: 'There is a way from heart to heart.' Although this could be seen as a different way of communication that goes beyond the body language, similar to that of intuition, empathy or telepathy, it is an important factor in linking the transmitter to the receiver.

I would like to end my paper with these lines from Rumi who is a master of the heart language:

*Oh heart, remain blind and always speak without letter; talk about the poor entity, poor quality word, without tongue, lip!*<sup>81</sup>

*Remain silent and if you are able to say the meanings without letter; say without letter so that the heart shall be dominant in the field of the world*

## REFERENCES

<sup>1</sup> This order could be objected by the Qur'anic verses that Allah taught the human He had created the speech (al-bayan) (al-Rahman 55:3-4), He taught Adam all the names (al-Baqara 2:31), and He created different languages (al-Rum 30:22). Similarly, John's Gospel starts with the words: 'In the beginning was

- the word, and the word was with God... And the word became flesh and dwelt among us...' (John 1:1, 14)
- 2 Kara Necati, *Kuran'da Beden Dili*, (The Body Language in The Qur'an) p. 214-5, İstanbul, 2004.
  - 3 Zuhal Baltaş and Acar Baltaş, *Bedenin Dili* (The Body Language), İstanbul, 1998, pp. 159-60.
  - 4 Ibid. pp. 13, 89.
  - 5 al-Qiyama 75:15.
  - 6 Ya-Sin 36:65.
  - 7 About the usage of the body language in the Holy Books see Necati Kara, Ibid. pp. 185-190.
  - 8 Muslim, *Musafirin* 139, I, 513.
  - 9 Abasa 80:1-10.
  - 10 al-Qiyama 75:16.
  - 11 See also al-Baqara 2:144; Ta-Ha 20:131; al-Hijr 15:88; al-Kahf 18:28.
  - 12 See M. Sulayman al-Ashqar, *Afal al-Rasul*, Beirut: Muassasat al-Risala, 1988, II, 76-8, 127.
  - 13 For more information and examples on this see Ibid., I, 219-39.
  - 14 Ibid., II, 20-1.
  - 15 Ibid., II, 24-6.
  - 16 Ibn Majah, *At'ima* 30 (3312), II, 1101; Hakim, *al-Mustadrak*, III, 48.
  - 17 Al-Tabarani, *al-Mu'jam al-kabir*, XXV, 7-11.
  - 18 See Ibn Sa'd, I, 234-5; Ibn Abi Shayba, VII, 346. (36625); al-Bukhari, *Janaiz* 32, II, 79; *Manaqib al-Ansar* 45, IV, 259; Muslim, *Janaiz*, 15, I, 637; Ibn Hisham, I, 492; II, 573-5; al-Tabari, *Tarikh*, III, 124-5.
  - 19 See Ahmad b. Hanbal, *al-Musnad*, IV, 378.
  - 20 Ibn Sa'd, I, 235; al-Tirmidhi, *Sifat al-Qiyama* 42 (2485), IV, 652; Ibn Hisham, I, 516-7.
  - 21 See al-Tirmidhi, *al-Shama'il al-Muhammadiyya*, ed. Abdulmajid Tu'mah al-Halabi, Beirut, 1997, p. 12.
  - 22 See Ibid, pp. 20-9; Ahmet Lütü Kazancı, *Peygamber Efendimizin Hitabeti* (The Address of The Prophet), İstanbul, 1980, pp. 43-6.
  - 23 See *Concordance*, I, 64-5; II, 388-9; III, 60.
  - 24 Al-Tirmidhi, *Shama'il*, p. 86.
  - 25 Al-Bukhari, *Salat* 88, I, 123.
  - 26 Muslim, *Hajj* 147, I, 888.
  - 27 Muslim, *Birr* 32-3; Ahmad b. Hanbal, *al-Musnad*, V, 24-5.
  - 28 Al-Bukhari, *Talaq* 25, VI, 178; Ibn Majah, *Adab* 6 (3680), II, 1213.
  - 29 Muslim, *Hajj* 147, I, 890; al-Waqidi, *al-Maghazi*, III, 1103.
  - 30 Muslim, *Siyam* 23-6, I, 763-4.
  - 31 Al-Bukhari, *Juma* 35, I, 224.
  - 32 Al-Bukhari, *Juma* 37, I, 224; *Talaq* 34, IV, 175; Muslim, *Juma* 14, I, 584.
  - 33 Al-Bukhari, *Gusl* 4, I, 69.
  - 34 Malik, *al-Muwatta'*, *Sha'r* 7, p. 949.
  - 35 Al-Bukhari, *Ilim* 24, I, 29-30.
  - 36 Abu Dawud, *Libas* 34 (4104), IV, 358.
  - 37 Al-Bukhari, *Sulh* 10, I4, III, 170-2; Muslim, *Musaqat* 20-1, II, 1192-3.
  - 38 Al-Bukhari, *Ilim* 24, I, 29; Ahmad, *al-Musnad*, II, 288.
  - 39 Abu Dawud, *Ilim* 3 (3646), IV, 60-1; Ahmad, *al-Musnad*, II, 162, 192; al-Darimi, *al-Sunan*, *Muqaddima* 43, I, 125.
  - 40 Al-Tirmidhi, *Ilim* 8 (2616), V, 12.
  - 41 See Baltaş, Ibid., pp. 83-6.
  - 42 See al-Tirmidhi, *Qiyama* 46 (2490), IV, 654-5; Ahmad, *al-Musnad*, V, 163, 168; Ibn Majah, *Adab* 21; Abu Dawud, *Adab* 6.
  - 43 See al-Bukhari, *Isti'zan* 28, VII, 136.
  - 44 Al-Bukhari, *Adab* 61, VII, 92.
  - 45 Ahmad, *al-Musnad*, III, 174.

- <sup>46</sup> Al-Bukhari, *Riqaq* 3, VII, 170.
- <sup>47</sup> Ahmad, *al-Musnad*, V, 256-7.
- <sup>48</sup> See *Concordance*, III, 266-7.
- <sup>49</sup> Necati Kara, *Ibid.*, p. 322-7, 450.
- <sup>50</sup> Al-Bukhari, *Tafsir* 24/6, VI, 5-9.
- <sup>51</sup> Al-Bukhari, *Maghazi* 79, V, 130-4; *Manaqib* 23, IV, 166; Muslim, *Tawba* 53, III, 2120-8.
- <sup>52</sup> Muslim, *Zakat* 69, I, 704-5; *Ilm* 15, III, 2059; al-Nasai, *Zakat* 64, V, 75-7; Ahmad, *al-Musnad*, IV, 357, 359, 361; Ibn Majah, *Muqaddima* 14 (203, 207), I, 74-5; al-Darimi, *al-Sunan*, *Muqaddima* 44, pp. 130-1.
- <sup>53</sup> Al-Bukhari, *Adab* 72, VII, 96.
- <sup>54</sup> Muslim, *Fadail* 129, II, 1830.
- <sup>55</sup> Muslim, *Juma* 43, I, 592.
- <sup>56</sup> Al-Bukhari, *Adab* 34, VII, 79.
- <sup>57</sup> Muslim, *Hudud* 8-1 I, II, 1315-6.
- <sup>58</sup> Al-Bukhari, *Salat* 88, I, 123.
- <sup>59</sup> Al-Bukhari, *Adab* 63, VIII, 91; Ahmad, *al-Musnad*, VI, 30, 61, 223.
- <sup>60</sup> Ahmad, *al-Musnad*, II, 181.
- <sup>61</sup> *Ibid.*, III, 457.
- <sup>62</sup> *Ibid.*, I, 237, 335.
- <sup>63</sup> *Ibid.*, I, 207; IV, 165; al-Bukhari, *Ilm* 28, I, 31-2. See *Concordance*, IV, 520-6; V, 34.
- <sup>64</sup> Ahmad, *al-Musnad*, III, 470-1; IV, 265-6.
- <sup>65</sup> Ahmad, *al-Musnad*, IV, 110.
- <sup>66</sup> Al-Bukhari, *Idayn* 2-3, II, 3; Ibn Majah, *Nikah* 21 (1898), I, 612.
- <sup>67</sup> See *Concordance*, II, 196-8; IV, 13.
- <sup>68</sup> See Al-Tirmidhi, *al-Shama'il*, pp. 9-17, 48.
- <sup>69</sup> See *Ibid.*, pp. 86-9.
- <sup>70</sup> See *Ibid.*, pp. 86. al-Tirmidhi, *Manaqib* 10 (3641-2), V, 601.
- <sup>71</sup> Al-Tirmidhi, *al-Shama'il*, p. 85.
- <sup>72</sup> See Ali Yardım, *Peygamberimizin Şemaii* (The Appearance Of Our Prophet), Istanbul, 1998, pp. 185-90; al-Tirmidhi, *al-Shama'il*, p. 50.
- <sup>73</sup> Abu Dawud, *At'ima* 18 (3773), IV, 143; Ibn Majah, *At'ima* 6 (3263), II, 1086.
- <sup>74</sup> Ma'mar b. al-Rashid, (Abd al-Razzaq, X, 415-7, (19543-4)); Ibn Sa'd, I, 371, 382, 388; Haythami, *Majma' al-Zawa'id wa Manba' al-Fawa'id*, Beirut, 1982, IX, 21.
- <sup>75</sup> See al-Tirmidhi, *al-Shama'il*, pp. 10, 14-15, 48; Ali Yardım, *Ibid.*, p. 181.
- <sup>76</sup> For the examples see Kazancı, *Ibid.*, p. 46-53; Abdulfattah Abu Gudda, *Hiz. Muhammed ve Ogretim Metodlan* (Muhammad Prophet and His Teaching Methods), trans. Enbiya Yıldırım, Istanbul, 1998, pp. 122-30, 169-74.
- <sup>77</sup> Necati Kara, *Ibid.*, p. 445.
- <sup>78</sup> Here are some of the works and/or translations on the body language written in Turkish: Zuhul Baltaş and Acar Baltaş, *Bedenin Dili*, İstanbul, 1998; Ercan Kaşıkçı, *Beden Dili*, İstanbul, 2002; Reha Oğuz Türkkkan, *Beden Dili*, trans. E. Tulin Batur; İstanbul; Doğan Cüceloğlu, *İnsan ve Davranış*, İstanbul, 1999; Serol Teber, *Davranışlarımızın Kökeni*, İstanbul, 2000; Ahmet Şerif İzgören, *Dikkat Vücudunuz Konuşuyor*, Ankara, 2000; Ersin Altıntaş - Çamur Devrim, *Sözsüz İletişim ve Beden Dili*, Ankara, 2001; Ken Cooper, *Sözsüz İletişim*, trans. Tunç Yalkı, İstanbul, 1989; Samy Molcho, *Beden Dili*, trans. E. Tulin Batur; İstanbul, 2000; Allan Rease, *Beden Dili*, trans. Yeşim Özben, İstanbul, 1977; Otto Schober, *Beden Dili*, trans. Sueda Ozben, İstanbul, 1999; Judi James, *Beden Dili*, trans. Murat Sağlam, İstanbul, 1999.
- <sup>79</sup> Ercan Kaşıkçı, *Beden Dili*, p. 17.
- <sup>80</sup> For more detailed information see Ibrahim Emiroglu, "Language of State in Mawlana Jalal al-Din al-Rumi", *Hamdard Islamicus*, vol. XXVI, April-June 2003, no: 2, p. 65-81.
- <sup>81</sup> See Mawlana Jalal al-Din al-Rumi, *Diwan-i Kabir*, (Trs. And Ed.) Abdalbaki Golpinarli, (Kultur Bakanligi Yayinlari) Ankara, 1992, II, p. 402, c. 3369.