



Analysis of body language used in Nahj al-Balaghah based on Ackman and Frieson's theory: Source, encryption, and application



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ABSTRACT

The signs in communication are not certainly limited to language. Many concepts are expressed non-verbally. Non-verbal communication is a new field of study that examines and analyzes messages in non-verbal behaviors, such as facial expressions, eye contact, and gestures, which people use to convey the message and help the reader understand it. Paul Ackman and Wallace Frieson have conducted extensive research on nonverbal activities aimed at better understanding people's feelings and behaviors. They have analyzed nonverbal activities in three ways: 1. Source 2. Encryption 3. Application. Source is the origin of every action and can be intrinsic, fixed, and of cultural educational nature. Encryption refers to the relation of action to meaning, and it can be conventional, visual, and instinctive. Application includes the amount of informational nonverbal behavior that can be communicative, interactive, and informational. This research is a descriptive-analytical method based on the approaches mentioned by Ackman and Frieson about body language in Nahj al-Balaghah through which facial expressions, movements of eyes and hands, and tactile gestures are examined and described. The results of analyzing examples of body language used in Nahj al-Balaghah based on Ackman and Frieson's theory show that Nahj al-Balaghah has such a high capacity in terms of body language that it can be analyzed through new theories of non-verbal communication and the origin of "face language", having a high frequency in Nahj al-Balaghah, being inherently and instinctively encoded, and used for informative purposes.

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interpreted with new linguistic theories. The elements of verbal communication lead to the formation of content. [Mahsa Abd Ali \(1397\)](#) has written a dissertation entitled "Study of body language in Nahj al-Balaghah" at Kashan University, and a book written by Mahmoud Mirzaei Al-Husseini and [Zeinab Fattahi \(2016\)](#) entitled "Textural study of the implicit meaning of the words in Nahj" Deals with the implicit meanings of external organs and internal organs in Nahj al-Balaghah; However, this research has analyzed body language based on the new theory of Eckmann and Friesen linguistics by looking at the approaches of origin, cryptography and application. Accordingly, the main questions of this research are: Can the text of Nahj al-Balaghah be analyzed and interpreted with theories of body language? Can familiarity with this approach to linguistics lead to an understanding of the latent dimensions of language? According to Akman and Friesen, what is the most common approach to body language in Nahj al-Balaghah? The achievement of this research can be used by researchers in the fields of sociology, psychology, linguistics and communication sciences and lead to more awareness of these researchers in the new sciences of semiotics and body language in Nahj al-Balaghah based on the theory of Ackman and Friesen. It is important to mention that Nahj al-Balaghah has such a depth that its text can be analyzed with modern semiotic sciences, especially non-verbal signs. In other words, the author has tried to make his concepts and meanings more effective on the audience by using non-verbal cues (body language). There are also works in contemporary Arabic literature that have used this technique (non-verbal communication) to make the story more effective and tangible. Booker Award nominee Azhar Georges's novel *Al-Noom Fi Haql Al-Karz* has made extensive use of body language, a form of nonverbal communication. So that the signs of body language including face language, eye language, hand language, foot language,

1. Introduction

The last years of the twentieth century saw the emergence of a new kind of social scientist, the specialist in nonverbal behaviors. As far as the scientific study of language is concerned, it can be said that the most important work done before the twentieth century was the book "Expressing Emotions in Man and Animals" by [Charles Darwin in 1872](#). This was the beginning of the study of facial expressions and body language.

Many researchers have been able to use their research methods to determine the effective volume of nonverbal behaviors in interpersonal and social relationships. Many of them have succeeded in estimating the relative rate of nonverbal behaviors versus verbal behaviors. One of the pioneers of non-verbal studies, Birdwhistell, has found that only 35% of meaning is conveyed verbally in a particular situation, with the remaining 65% being non-verbal. ([Farhangi, 272: 1373](#)).

Body language not only reflects our feelings and emotions; Rather, it tells others how they can get along with us and establish a relationship. We ourselves may not be able to tell many things to others, but with body language we can convey the unspoken and the feelings to others indirectly. ([Farewell, 1399: 22](#)). Ekman is a scientist in the fields of body language, psychology and anthropology. According to him, the brain's unconscious behaviors affect involuntary states. One of Ekman's major tasks is to try to analyze and evaluate the pervasiveness of body language symptoms. Together with Frison, he proposed a general model over the years by focusing his research on the hands and face, and analyzed nonverbal activities in three ways: Origin, encryption, and application. Leading research tries to study and analyze the signs of body language, especially face and limbs, according to Ackman and Frieson theory in Nahj al-Balagheh book to determine that the text of this book can be analyzed and

signs and understands the meanings hidden in them. Non-verbal communication is also one of the branches of semiotics that includes all types of motor behaviors of people such as facial expressions, body movements, gestures, etc. "The science of semiotics examines signs whose purpose is to convey a message to another." ([Giro, 29: 1380](#)). "Semiotics studies the relations of signs and meanings, and its scope and scope of cognition includes all communication systems such as languages, codes and sign systems, etc." ([nabilo, 1390:82](#)). The use of signs and symbols as a powerful and effective tool in all aspects of life is increasing; As the main function of signs is to convey meaning through the system of messages. On the other hand, one of the most widely used and effective methods in analyzing different types of texts is their semiotic analysis. Non-verbal communication is one of the branches of semiotics. ([Pahlavan Nejad, 14: 1386](#)).

Structuralist semiotics seeks to discover the signs within the text, and structuralists seek meaning in the relationships between the components of the text; they seek to find the signs by creative reading in order to arrive at the meaning of the text. ([Khajavi, 1393: 215](#)). Semiotics studies the relationship between signifier and signified and discovers the relationship between the two. ([Ibid: 216](#)).

The term "nonverbal communication" is used in a wide range of events; For example, everything from the realm of animals to the category of politicians' letters, from facial expressions to muscle contractions, from unspeakable inner feelings to tangible historical artifacts, from news messages to encouraging boxing, from dance and drama to music and pantomime. From the flow of emotions to the flow of vehicles, from supersensory perceptions to economic policies subject to international power, from leisure and architecture to computer allegories, from the smell of roses to the taste of flesh, from Freudian symbolism to

crying language, laughing language and tactile states can be seen in this contemporary novel.

2. Research background

Regarding non-verbal communication, several articles can be mentioned, including: [Zahra Mohagheghian and Azam Parcham \(2015\)](#) have identified non-verbal communication in the verses of the Holy Quran and deciphered the messages that God conveyed to man through non-verbal elements. [Sohrab Morvati, Yarmohammad Ghasemi, Narges Shokrbeigi and Fereshteh Darabi \(2013\)](#) who have analyzed the role and position of non-verbal communication in the light of religious teachings. [Mohammad Reza Pahlavannejad \(2007\)](#) in an article examines non-verbal communication and the role of physical movements in communication in Iranian culture and Persian language. [Somayeh Hajati and Ahmad Razi \(2011\)](#) have studied the story of the kiss of God on the moon based on Ekman and Frieson theory in classifying and analyzing behaviors in three areas of origin, coding and application. In Arabic, in the field of body language, research has been done, including: [Mohammad Sharif Sheikh Saleh Al-Khatib \(2006\)](#) and [Asa Jamil Abdul Ghani \(2010\)](#); However, in the method of selecting the samples of the leading article using descriptive analytical method and in the form of content analysis focusing on the approaches: origin, coding, application and type of behavior and action, comprehensive non-verbal communication categories in Nahj al-Balaghah based on Ackman and Frieson theory. Has examined and analyzed that no research has been done in this regard so far.

3. Analytical processing of the subject

3-1. Semiotics, Paul Eckmann and Wallace Friesen (origin, coding, application and type of behavior and action)

Semiotics is one of the interdisciplinary researches that studies and analyzes the

conclude that these gestures must be intrinsic. (Pease, 1396: 18).

Ekman and Frissen analyzed nonverbal activities in three ways: 1. Origin, 2. Encryption, 3. Application. The source is the source of every action. Nonverbal behavior can be innate (constructed and dealt with in the nervous system), constant (general or universal behavior necessary for survival), or varied in different cultures, groups, and individuals. For example, it can be assumed that raising eyebrows as an exclamation mark is inherent; Determining the domain of behavior is fixed; And moving or moving the head back and forth in denial is a cultural characteristic. Encryption is the relation of action to the meaning that it is divided into three types: contractual, visual, and instinctive or internal: any action can be contractual; That is, there is no meaning in the essence of that sign. For example, in our culture, according to custom, we all agree that moving the head while listening to others indicates a positive response, while this encryption is completely conventional. Another non-verbal cue is an image that represents the object in question, such as moving our hands or drawing images in the air to capture what we are talking about. The third type of encryption is instinctive or internal. The meanings of the signs of this kind are in themselves; They are part of the purpose. For example, crying is a kind of instinctive coding, because it is a sign of emotion; But there is also a part of feeling. The third way is to analyze behavior through application. Application includes informing the amount of non-verbal behavior.

3-2. Facial expressions

The face is the first indicator of the emotional state of individuals and plays an important role in interpersonal and social relationships. Because you can search for personal and social feedback on words and events around you in facial expressions. Face, as one of the non-verbal communication elements, is very important and influences the behavior of the recipient of the message, both interactively and

the signs of astronomy, from meanings and Expression of violence to the meanings of dances. (Little John, 185: 1384). According to Hudson (2011), allusions include real allusions or metaphorical allusions. For example, pointing a finger at something around or pointing backwards to indicate the past tense. In his view, impact is a physical movement to show rhythm and emphasis. According to him, people use body movements to organize meaning and thought. The combination of language and body movements conveys meaning more effectively. Goldin Medoff (1999) believes that physical movements can represent thoughts and feelings. He also believes that these movements are very important for understanding oral discourse (Rashidi, 1399: 756). Researchers have proposed a variety of theories about the nature and manner of nonverbal behaviors. Eckman and Frisen have also done extensive research on nonverbal activities. Their goal was to better understand the feelings, moods and behaviors of individuals, as well as a better understanding of any interaction between people and awareness of the nature of relationships and the quality of communication during interaction. (Friesen.1972: 353 & Ekman). Much research and debate has taken place to discover whether nonverbal cues are inherent or acquired. Evidence from the observations of blind and deaf people who could not learn non-verbal cues through visual and auditory channels, as well as the gestures of several different world cultures, suggest that some gestures and movements fall into different categories. (Pease, 1396: 17). German scientist Abel Ibsfeldt discovered that smiling at children born blind or deaf is independent of learning or imitating, which shows that these gestures are innate. Eckman, Frison, and Sorenson confirmed some of Darwin's beliefs about innate gestures. As they studied the facial expressions of people from five completely different cultures, they discovered that each culture used the same facial gestures to express emotions, which led them to

diverse in different cultures, groups and individuals.

2. Encryption: The relation of action to its meaning. It is divided into three types: conventional, visual and instinctive or internal. Application is also included.

3. Application: The amount of information is non-verbal behavior. They are divided into three categories: communication, interactive and information. (Little John, 1384: 191).

3-2-1. Eye of speech

Eyes are a special part of the face and a very rich source of non-verbal cues. Eye contact is very effective in perceiving references and interpersonal relationships. Eye contact or lack of it can convey a lot of information about a person's feelings and insides, the encounter or lack of contact of the eyes can indicate interest and intimacy, friendship, embarrassment, rudeness and (Susman et al., 42: 1376-41). The eye is the mirror of the thoughts that flow in the mind. The reflection of all mental processes can be seen directly in the eye. Research in the field of neurology and psychology has shown that the eye reacts differently to different mental thoughts. (Farewell, 1399: 36). Visual information is of particular importance in any exchange; Because the visual system is more important than the auditory system. Eyes can convey very important and complex information about how we feel to others without verbal communication.

In this part of the research, we analyze examples of eye language in "Nahj al-Balaghah" based on the theory of Akman and Frieson in the fields of "origin, encryption and application":

"Luck the Khazars" (Sermon / 66)
 Translation: Look at the enemy with the corner of your eye.

Message: In teaching military tactics, Imam Ali (as) says to Muslims: Look out of the corner of your eye. This gesture of the eye is a kind of non-verbal communication that

informatively. A person's face can reflect his qualities. Wrinkles on a person's skin can indicate a violent or nervous, depressed or aging personality. Their face shapes and messages are infinitely varied; the main parts of the face that are under the command of the brain and reflect moods are the jaws, eyebrows and eyes. Sometimes a set of faces conveys a message to all members in unison. (Karimi, 1387: 17-18). Theorists believe that facial expressions are the most important source of information after language. (Harji, 63: 1377). Amir al-Mu'minin (AS) considers facial expressions as a way for people to explore; As he says: "No one hides anything in his heart, except that which appears in thoughtless words and on his face." (wisdom / 26)

Emotions are basically on the face, not the body. The body, on the other hand, shows how people overcome their emotions. There is no specific movement in the body that is always a sign of anger or fear, but there is a specific pattern on the face that reflects such feelings well. Just as when a person is angry, his body movements may show how he is trying to overcome his anger. He may be nervous and stressed (severe muscle contraction in the arms and legs, standing stiff), he may turn around (a certain state of retreat), he may be verbally aggressive (certain types of hand movements with profanity), or he may attack. Physical knock (attack posture, hand movements). However, all of these physical states can also occur to someone who is scared. Body movements not only indicate a person's dominance over his feelings, but can also indicate a person's behavior, adaptation to others, and so on. (Ekman and Frison, 1398: 15-16). As mentioned above, Ekman and Frisen analyzed nonverbal activities in three ways;

1. Origin: The source of every action. Which is itself divided into three types: it can be intrinsic (made and paid in the nervous system), fixed (general or universal behavior and necessary for survival) or

establish communication and interaction between oneself and human beings.

3-2-2. The language of crying

Crying is a behavior that usually occurs in the face of feelings of sadness and sometimes the overcoming of other emotions such as joy, fear, sadness and sadness. "Tears have unique patterns of communication. "Cultural linguists see crying as a multilingual system that occurs consciously or unconsciously in support of verbal passivity." (Cutler, 480: 1380). Non-verbal phonemes include sounds with different frequencies and intensities. Some of these sounds, such as speech, are meaningful and are encoded and decoded; While others express interpersonal emotions or attitudes or convey information about the sender of the sounds, which include moans, grunts, screams, screams, cries, and so on. (Karimi, 1396: 73). Crying in Nahj al-Balaghah has different non-verbal messages that we now examine the language of crying according to Akman and Frieson approaches in the areas of "origin, coding and application";

"Vlqđ Blghny lodging it Man I too Kahn Ydkhl Ali Women Almslmh, Valakhry Almahdh, Fyntz Hjlha heart Vqlaydha Vrsha, we Tmtn me except Balastrja Valastrham" (Sermon / 27), "I have heard that a man from the host of the evening a Muslim woman and a woman "Non-Muslims entered under the protection of the Islamic government and looted their anklets, bracelets, necklaces and earrings, leaving them with no means of defense other than crying and begging."

Message: The cry of a Muslim woman in the above words expresses sorrow and grief. Crying out of grief has replaced the verbal message.

Origin: The origin of this state of crying is inherent. Human nature, in times of distress and sorrow, is the source of the act of weeping.

conveys the message of being careful and in control of the situation to the audience.

Origin: The origin of this eye movement is cultural education. In our culture, it is a kind of body language to take care of the situation when fighting this corner of the eye. In other cultures, this may not be the case.

Encryption: The relation of action to its meaning is conventional.

Application: The application of this view is information.

strengthen the sight (sermon / 124)
Translation: Sleep your eyes.

Message: In the tactics of the individual battle of the Prophet (pbuh), body language uses the eye and the message of this movement is to increase the courage of the warriors.

Origin: The origin of this eye movement is cultural education.

Encryption: The relation of action (sleep deprivation) to its meaning (courage) is conventional.

Application: The application of this type of view is information type for the audience and the reader.

"But the light of the world is in their eyes and their feathers are their garlands" (Sermon 3) "But the world was beautiful in their sight and its ornament dazzled their eyes.

Message: Staring at the beauties of the world is a sign of surprise and deception of worldly people.

Origin: The origin of staring at beauties is inherent; Man is inherently drawn to beauty.

Encryption: The cryptographic type of this nonverbal communication, that is, the relation of the act of looking to its meaning, is instinctive and internal.

Application: Its application is communication-interactive. Ornaments

meanings and as one of the non-verbal messages of the face, it indicates happiness. The first scientific studies of laughter were conducted in the early nineteenth century. French scientist Guillaume Duchenne Dublin used an electrical detection tool to distinguish between a real smile and other smiles. (Peace, 1388: 82). Eckmann and Frissen found that individuals in the thirteen different cultures studied could accurately distinguish the following non-verbal states or emotions: joy, wonder, fear, anger, sadness, and hatred. There are cultures around the world where people laugh when they are happy and frown when they are angry. (Karimi, 1396: 66).

Analysis of examples of the language of laughter in "Nahj al-Balaghah" based on Akman and Friesen's theory in the fields of "origin, encryption and application":

"He said to some of his companions: Do not give gifts or the Commander of the Faithful knows the unseen. He (peace be upon him) laughed and said to the man, and a dog was the brother of a dog. "He was from the Kalb tribe," he said.

Message: Failure to acknowledge the words of the other party (PBUH) is the message of the laughter of Imam (AS).

Source: The source of laughing at this point in the sermon is also inherent.

Encryption: Laughter is an instinctive and internal reaction to the question of the other side of Imam (AS).

Application: The application of laughter is information. In the sense that Imam (AS) by laughing in response to the question of the Kalbi man, wants to send a message of disapproval to him and reject his words.

In another part of Nahj al-Balaghah works: "Ytil Balsrvr per hour Hznh Vyfz to Alslvh the disaster Nzlt to, Zna Bghzarh Yshh Vshhahh Blvh Vlbh Bynma Ho Yzhk to Dunya Vtzhk Dunya" (Sermon / 221) who wanted to joy, sorrow of heart The world

Encryption: The relationship between crying and the message of grief is completely instinctive and internal; Because crying is instinctual in terms of encryption; Because it is a sign of emotion; But there is also a part of feeling. (Little John, 190: 1384).

Application: The application of crying in the mentioned sermon is information.

"The fear of the resurrection has brought tears to their eyes" (Sermon 22).

Message: Crying in the mentioned sermon is a sign and indicates fear. Of course, it is important to mention that this fear is accompanied by knowledge and wisdom, and in fact it is fear and humility, not cowardice; In other words, this sermon has been described in the description of the pure of society, and the fear of the Day of Judgment has brought tears to their eyes.

Origin: The origin of crying is generally inherent.

Encryption: Crying of humans is also instinctive and internal in terms of encryption.

Usage: The use of crying is usually always information, which is also information here.

cry long (Sermon / 182) "Imam (AS) cried for a long time."

Message: Imam's (AS) crying message in the above words is a great longing for his companions.

Source: The source of Imam (AS) crying is inherent.

Encryption: The relation of crying and its meaning of nostalgia is instinctive.

Application: The application of this movement to the audience is information.

3-2-3. The language of laughter

Laughter is one of the most important tools of non-verbal communication and laughing in different situations can induce different

movement messages that have specific meanings for specific cultures; However, these movements are seen in most cultures. ([Tavakoli, 100: 1374](#)).

Analysis of examples of hand language in the book "Nahj al-Balaghah" based on the theory of Akman and Frisen in the fields of "origin, encryption and application":

"I warn you with my fingers" ([Sermon / 100](#)) Translation: You point to each other.

Message: A finger gesture made by the followers of the Prophet, which expresses the concept of acknowledging the Prophet as a leader and obeying his command.

Origin: The origin of this hand movement is fixed in the sense that it is a general and universal behavior. Everywhere, whenever they want to introduce themselves to their chosen leader, they point to him.

Encryption: The encryption approach, which relates action to meaning, is visual in this sermon because they point a finger at the person they are talking about.

Application: By pointing to the companions of the Prophet, information about their companionship is conveyed to the addressee.

he applauded (peace be upon him) one hand over the other " ([Sermon / 121](#)) Translation: Clap your hands.

Message: The message of this hand gesture is Imam's regret over the question they asked him about arbitration.

Origin: The origin of "clapping" is cultural education. In our culture, we learned from our predecessors that whenever clapping is a sign of regret or tragedy, etc., but in various other cultures, this movement is lost. This concept does not apply.

Encryption: The relationship between clapping one hand and the other, meaning regret, is conventional. Any action can be a contract that has no meaning in the nature of the sign.

laughed at them and they laughed at the world when they were in trouble with entertainment.

Message: Laughing at people who are busy with the world shows their negligence and ignorance.

Origin: The origin of the act of laughing is inherent.

Encryption: The relationship between laughing neglected people and its meaning (ignorance) is instinctive and internal.

Application: This kind of mutual laughter between the world and the unaware person is a kind of communication and interaction.

3-3. Handcuffs

In everyday life we may have come to the conclusion many times that many people speak with their hands; This means that they have conveyed various messages to the audience through different movements of the body organs, and through this, they communicate effectively with them. Movement of the limbs, also called body language, involves movements performed with the head, arms, and legs. To some, "every gesture is like a word in a language." Often a single word is meaningless, only when a string of words are put together in a sentence, a message is revealed. In the study of limb movements, the interpretation of interconnected hand, foot, head, etc. movements has been emphasized; "Because in some movements and gestures, several members play a role together and convey a single concept (consciously and unconsciously)." ([Brisage, 2003: 7](#)). "What you think in your mind, you reflect with the movements of your head and hands, in fact you experience a slight rejection of the implicit meaning of what your words do not convey. "Your hand gestures can reflect reality, and you may be able to draw what you have seen or heard in the air to pass it on to others." ([Quilliam, 1398: 22-23](#)). The science of recognizing movements, like language itself, seems to be both intrinsic and culturally distinct. There are other

Message: Touching a person with a hand and rubbing that hand on his face indicates blessing.

Origin: The source of this movement is cultural education. In our culture, Muslims, in order to bless the holy shrines and the saints of God (here we mean the Prophet), after contacting them, we put our hand on our face as a blessing.

Encryption: The relationship between shaking hands and the meaning of contract blessing.

Application: Its application is communicative and interactive. Imam Ali (AS) has established communication and interaction with the Prophet with this move.

For the oppressor who appears, tomorrow will have a bite in his palm. ([Wisdom / 186](#)) Translation: The initiator of oppression will bite his finger on the Day of Judgment.

Message: The message of moving the finger to bite the teeth mentioned in the wisdom is remorse and regret.

Origin: The source of this lost movement is cultural education. In other words, the cultures that exist among human beings express a movement that is specific to the dominant culture to express regret and remorse.

Encryption: The relation of the action of the tongue of the oppressor to its meaning (remorse) is a contract.

Application: The use of finger biting is information. In fact, this non-verbal sign of body language informs the audience of their remorse and regret.

"All the fathers long for God, and they will be redeemed" ([Sermon / 222](#)) Translation: Their hand is extended to the doors of God's hope.

Message: Reaching out to God Almighty means praying.

Application: The use of this hand on the hand is information and the audience, seeing such a movement, knows that something has happened and the owner of the hand is upset and sorry.

So he gathered his fingers and put them between his ear and his eye. ([Sermon / 141](#)) Translation: Imam (AS) put his fingers between his eyes and ears.

Message: Putting a finger between the eye and the ear indicates deep thought and reflection on a particular subject.

Origin: The origin of this movement is fixed in the sense that it is a general and universal behavior.

Encryption: This movement is contractually formed between the action and its meaning.

Application: The audience, seeing such a movement, realizes that the person is thinking and reflecting. As a result of this movement, it is information.

"Beat his hand on his honorable noble life" ([Sermon / 182](#)) Translation: He touched his blessed beard.

Message: Touching the merits in the above words indicates the great regret and concern of Imam (AS).

Origin: The source of this movement is cultural education. In other words, in different cultures and groups, the way of expressing regret and concern specific to the culture occurs and takes shape.

Encryption: The relationship between giving up the merits and its meaning is conventional. In our culture, according to custom, we all agree that this movement is a sign of regret and sorrow.

Application: The application of this type of lost behavior is also information for the audience.

And I put it in my hand, so I passed it on my face. ([Sermon / 197](#))

be common. Just as verbal language is different in different cultures, so may nonverbal language. While a state or movement may be common in one culture and have a clear interpretation, it may be meaningless in another culture or have a completely opposite meaning.

Encryption: The relationship between cheekbones and forehead rubbing and the concept of humility is conventional.

Application: The application of this movement is a connection between the servant and the Creator.

encloses me in his bed, touches his body »(Sermon / 192) Translation: He would hold me in his arms and cling to his body. His head is on my chest (Sermon / 197) Translation: While his head was on my chest.

Message: The message of the above movements (hugging, touching and putting one's head on someone's chest) indicates expressing love and friendship.

Origin: The origin of these movements can also be fixed, ie general and universal behavior.

Encryption: There is a contract between embracing and expressing affection that leads to this kind of non-verbal communication.

Application: The application of all the movements mentioned in the above sermons are communication-interactive.

Cultural differences in body language around the world indicate which aspects of homogeneous nonverbal messaging are possibly instinctive. Where there are cultural differences, it shows where the differences in messaging come from. It also shows us the range of alternative forms of non-verbal messaging adapted from different cultures. Which is of great practical importance; Because cultural differences in non-verbal messaging are a major source of friction, misunderstanding, and resentment between cultural and national groups. All cultures

Origin: The origin of this movement is fixed in the sense that it is a general and universal action. Muslims, Christians, etc. raise their hands while praying to God Almighty.

Encryption: The relationship between the act of reaching out and the concept of prayer is conventional.

Application: The use of this movement is communication in the sense that a person who extends his hands to God Almighty intends to communicate with him.

3-4. Touch modes (contact)

Contact and tactile cues, which are interpreted as "touch science", are a type of non-verbal communication. "The science of touch or the science of supplication is the study of tactile and contact messages in non-verbal communication." (Bidarmaghz, 19: 1392). Of course, "the amount of touching and the purpose of touching is largely the result of cultural norms, and there are types such as: shaking hands, caressing, hugging, etc." (Richmond and McCroskey, 299: 1388). The emphasis of this type of state is on the body, because "the body is the center of attraction and the center of the code." (Bozcore, 74: 2016). People's feelings about their relationships are conveyed through their nonverbal behaviors. (Karimi, 1396: 14). In Nahj al-Balaghah, based on the theory of Akman and Friesen, in the field of "origin, encryption and application", we analyze this type of tactile movement:

And they rolled between their foreheads and their cheeks, (Sermon / 97) Translation: They rubbed their foreheads and cheeks on the ground before God.

Message: The movement of rubbing the forehead on the ground shows the humility of the companions of the Prophet (PBUH).

Origin: The source of this movement is also cultural education. In Muslim culture, this movement is done for humility in the presence of God Almighty, but in other groups and cultures, another movement may

3. The language of the hand in Nahj al-Balaghah indicates concepts such as regret, thinking and contemplation, regret, and so on. Most of these movements are fixed (general and global) and come from cultural education. And we seldom encounter manual movement that is inherent. In the cryptographic approach, they are mostly conventional, in the sense that sometimes we use a series of conventional signs and symbols to convey meaning, which are appropriate to the cultural and national context and situation, and in a way we determine them. The approach of using hand language in this research is more informative. However, some cases have a communicative or interactive application.

4. In the analysis of tactile movements, concepts such as expressing love and friendship, humility and modesty are given to the audience. The source of these movements is mostly cultural education and is specific to a particular culture (Muslim community). Because some body gestures and body language gestures are agreed upon in a group and used in the culture of a society that have a specific and limited meaning to that culture or group and are used consciously by people. Touch gestures are more communicative and interactive in the sense that they are intentionally used to convey meaning. Action is both communicative and interactive if it is intentional and effective.

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have their own distinct nonverbal practices. ([Karimi, 1396: 49](#)). The range of stable physical states in humans is very wide. According to the famous anthropologist [Hughes \(1957\)](#), who studied bodily states in various human cultures, there are approximately a thousand types of these states. Physical condition can be the center of definite social rules. ([Karimi, 1396: 59](#))

Conclusion

Imam Ali (AS) in the book of Nahj al-Balaghah of various body languages including; Facial language, hand language and tactile language have been used. By interpreting different types of body language from the book of Nahj al-Balaghah with the theory of "Paul Ackman and Wallace Frison", we understand well that the words of the Prophet (pbuh) have such a capacity and capacity that can be analyzed with new theories of non-verbal communication.

According to Ackman and Frieson theory, by examining some of the body language in the words of Imam Ali (as) by analyzing the content and using the options mentioned in the article, we reached the following results:

1. Facial behaviors in Nahj al-Balaghah such as "crying and laughing" convey concepts such as; Sadness is negligence, etc., and according to Eckmann and Frisen theory, the main source of this condition is the face, innate and made and paid by the nervous system. Their encryption is instinctive and internal, and their use is more informative.

2. By analyzing the language of the eye, which is another manifestation of facial language, such as "looking into the corner of the eye, dropping the eye, etc.", it induces concepts such as caring and mastering the situation, indifference, etc. to the audience. And according to the "origin, coding, and application" approaches, the source of most eye language in sermons is culturally contracted educational teachings that are more informative in terms of application.

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