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Abstract: *Non-verbal communication is usually used to express feeling and emotion. It shows inside of us. Besides, non-verbal communication is usually called as communication without words. The role of this communication in the rules of ethics in society is invaluable that can be seen for various situations. Non-verbal signs are very important in interpersonal communications and its role in many cases, the transfer of meaning from one individual to another is very critical. As Islamic society pays great attention on right and wrong, they are so careful while using body language. There is the fact that nonverbal communication is well supported in Islamic world in order to avoid disrespect to people.*

Key words: *nonverbal expressions, facial communication, Islamic culture, habits, respect attitudes, body language.*

*When the eyes say one thing, and the tongue another, a
 practiced man relies on the language of the firs.*

Ralph Waldo Emerson

Nonverbal communicating is the transfer of information through use of body language including eye contact, facial communications or gestures. It refers to various ways in which being convey information about people's emotions, intentions, attitudes and thoughts. Matsumoto and Hwang noted that “ no discussion of communication is complete without the inclusion of nonverbal behaviors” .⁷⁴ Liu refers to it simply as “ communication without using words” or “ the use of non-spoken symbols to communicate a message” .

For Samovar nonverbal communication involves “ all those nonverbal stimuli in a communication setting that are generated by both the source and his or her use of the environment and that have potential message value for the source or receiver” .⁷⁵ This definition draws attention to the boundaries of nonverbal communication and points to the process involved, which may include both intentional and unintentional messages.

⁷⁴ Matsumoto, D. and Hwang, H.S. (2012) Nonverbal communication: The messages of emotion, action, space, and silence, in J. Jackson (ed.) The Routledge Handbook of Language and Intercultural Communication, Abingdon: Routledge, pp. 130-147.

⁷⁵ Samovar, L.A., Porter, R.E. and McDaniel, E.R. (2010) Communication between Cultures, 7th edn, Boston: Wadsworth Cengage Learning, pp. 246.

Nonverbal communication often occurs through the interaction of the speaker (dress, voice, distance maintained), the receiver (posture, facial expression, distance kept from the speaker) and the situation as perceived by the interactants (the social context, the environment, the time of the interaction). From points of this view, Hickson depicts nonverbal communication as “ a process whereby people, through the intentional or unintentional manipulation of normative actions and expectations, express experiences, feelings and attitudes in order to relate to and control themselves, others, and their environments”⁷⁶.

Nonverbal communication is inherently multidisciplinary and has been of interest to a variety of fields including, next to psychology and linguistics, also medicine, sociology, anthropology, ethology, and law to name just a few. As such, a wide range of studies have accumulated a rich body of literature. Because much of nonverbal communication operates automatically and often outside of awareness, it provides an efficient means of regulating our social contacts with others. Nonverbal communication differs from verbal communication in several ways. First, while verbal communication is direct and involves the use of a single channel (spoken word, written word), nonverbal communication is continuous and ongoing and involves many channels communicating simultaneously. As Sohrab Marvati claims, there may be some differences and similarities of communicating in nonverbal version according to states or realities. There have been a number of studies on the complex topic of nonverbal communication with varying results. However, most experts agree that 70 to 93 percent of all communication is nonverbal. Albert Mehrabian's 7-38-55 Communication model says that 7% of the meaning of feelings and attitudes takes place through the words we use in spoken communications, while 38% takes place through tone and voice and the remaining 55% of communication of these factors take place through the body language we use. Jude Burgoon and other scholars have suggested that nonverbal communication can bring more benefits to society in ethical principles.

Islam, from its beginnings in what is now Saudi Arabia over 1,400 years ago, it has grown and spread to include almost a billion adherents, living in virtually every corner of the world. Before going to discuss about non-verbal expressions in Islam culture, it is important to know what culture is. A culture consists of non-observable and observable elements. The non-observable elements include a system of ideas and knowledge of human minds, values and beliefs. On the other hand, behaviors such as language, gestures, customs and habits; and products such as literatures and other types are observable elements. A culture covers all ways of life, which are shared by members of a group of people, ideas and rules that organize them. A culture is not something innate, but it is acquired from the environment of society. Islamic cultures are all ways of life

⁷⁶ Hickson, M., Stacks, D.W. and Moore, N.J. (2004) *Nonverbal Communication: Studies and Applications*, Los Angeles, CA: Roxbury Publishing Co, pp. 482.

which are shared by members of Muslim people, ideas and rules that organized them which of course refers to the Islamic teaching.

If we compare non-verbal polite expressions in Western and Islamic cultures such as kinesics and gestures in Western include smiling, smiling by hugging each other, shaking hands, smiling by put out his hat for greetings and eyes contacts during the time of speaking for showing attention to what the speaker says, there are some differences in Islam society while all of these are similarities in Islamic cultures or can be accepted in except smiling by hugging each other is only for certain people, it has a limitation in Islam, for instance, people hug each other if they are in the same sex. If they are in a different sex, they should be mahram. In Islamic culture respect attitudes towards others has become habits in Muslim not only for what has been mentioned above, but also smiling by bowing their heads, smiling and bowing them by holding their knees and other respect attitudes. In this giving much smiling is recommended in Islam as the prophet Muhammad (SAW) peace be upon him did and what he said in al-hadith:

“ Your smiling on your brother or sister face shadaqah for you” .

Another Hadits states:

“I have never seen anyone who has more smiling than the Messenger of Allah (may Allah bless and grant him peace)”.

For muslim using right hand for giving and accepting something as the prophet Muhammad (SAW) peace be upon him usually did and it is Islamic cultures.

“Accepting by his right hand and giving by right hand”.

There are other nonverbal expressions which are used by Muslims in Islamic society. For example, placing one's right hand over one's heart signifies a *warm greeting*, especially when preceded by *a wave*. This gesture is commonly used when friends see each other from far away and want greet each other. Holding the hand out with the palm down while people move it up and down means to *quiet down*. Depending on the person, they will either just move the tips of their fingers or their entire hand; but either way if they are moving it up and down with the palm down it means that people need to *quiet down*. Don't take any offense, this is usually a polite gesture meant as just a reminder. To add an issue, *pointing finger* is excepted rude gesture. Even more so if we face-to-face with someone and we start jabbing your finger in their face. This is considered as the gesture that should not to be used. If a person you're trying to greet is far away, holding an open hand at ear level is the equivalent of a *"hello"*. It can accompany the verbal greeting *“ assalamu alaykum,”* which means *“ peace be upon you”*. Open face and a smile that shows the other side, have a positive attitude and accepting place.

Eye-contact is one of the most important means of nonverbal communication both in western and eastern culture. Conversely, we may reveal our distrust, dislike or lack of interest in another person through other nonverbal actions, such as avoiding eye contact (not looking at his or her eyes), folding our arms, leaning away from him or her when

talking and keeping a large physical distance between us when standing. But looking into older people's eyes is not a characteristic of Islamic society. In addition to this, wife does not look at husband's eyes, child does not look at parent's eye.

CONCLUSIONS.

While our language system is undeniably a vital component of communication, nonverbal actions that occur on their own or accompany spoken messages can be even more significant and powerful. Nonverbal cues account for most of the communication we have with others in face-to-face interactions and when there is a discrepancy between verbal and nonverbal messages, adults tend to believe the latter. Although nonverbal communication and verbal communication differ in many ways, the two systems often function together. It is important to recognize that we both send and receive nonverbal information through multiple sensory channels (e.g. visual, auditory, smell, touch) with or without speech.

Non-verbal communication and using body language is an essential part of cultures and expressing emotions, sense of admire and inspiration in Islam. Non-verbal communication will describe the appropriate sentence. It is a special look or a word out of a hundred is more meaningful and should not ignore the impact and gives the look and gestures and tone of voice are matters with meanings that are normal and all people find meaning in it speaking implies that while the situation. The tone of the movements and gestures based on cultures in ethics is more paid attention in Islam society.

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