Body language in Al-Naml Surah: A Critical Discourse Analysis

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Abstract

Surah Al-Naml (in Arabic text: النمل) is the 27th chapter of the Qur'an. The surah titled in English means "The Ants" and it consists of 93 verses. The Al-Naml Surah critical discourse analysis of body language delves into the Qur'an's nuanced portrayal of nonverbal communication. The goal of this study is to look into the significance of body language as a form of discourse, specifically its role in expressing implicit meanings and cultural context. The Al-Naml Surah, famous for describing Prophet Solomon's meeting with the Queen of Sheba, includes detailed descriptions of nonverbal cues, gestural signs, and bodily expressions. Consequently, the goal of this research is to examine these subtleties and reveal their communication value, shedding light on the sociocultural implications and hidden meanings that these nonverbal forms of expression are attempting to express. The goal of the study is to reveal the cultural nuances and hidden meanings in the text by using critical discourse analysis to examine the symbolic interpretations and contextual significance of the body language described in the Surah. Our comprehension of the Qur'anic text is anticipated to be enhanced by the findings, especially with regard to nonverbal communication and its importance as a narrative device in religious stories.

Keywords: Al-Naml, Surah, The Ants, Communication

1. Introduction

1.1. Background of the study

The phrase wad-in-naml (وَالنَّمْلِ), which appears in verse 18, gives the Surah its name. It suggests that the story of An-Naml (the Ant) has been related in this Surah. The first discourse runs from the beginning of the Surah to the end of verse 58, and the second discourse runs from verse 59 to the end of the Surah (Astari, 2019). The first discourse's central idea is that only those who embrace the realities presented in the Quran as the fundamental truths of the universe and then apply their faith to their daily lives by being obedient and submissive will reap the benefits of the guidance provided by the Quran and become worthy of its good promises. The biggest obstacle to man continuing down this path, however, is his rejection of the afterlife.

Because of its wide range of subjects and rich thematic content, the Al-Naml Surah is especially significant in Islamic literature. It talks about faith in general, prophetic ministry in particular, and the fallout from unbelief. The Narrative of the Surah tells the story of Prophet Solomon (Sulaiman), highlighting his wisdom, his divinely granted authority, and his ability to communicate with a variety of animals, such as ants and birds. The moral of this story is to teach humility, thankfulness, and the negative effects of disobedience and arrogance. Within the framework of Islamic literature, Al-Naml adds to the larger conversation in the Quran about the role of prophethood and the moral behavior of Muslims. The way the Quranic approach draws believers' attention to the signs of God in the natural world for introspection and guidance is reflected in its examination of natural elements and

creatures, like the ant. Al-Naml Surah is still studied, recited, and revered by Muslims all over the world because of its moral lessons and rich story.

Understanding body language in relation to the Al-Naml Surah is essential to deciphering the subtle communication that is woven throughout the Quranic story. The interactions between Prophet Solomon and different creatures are vividly described in the Surah, with an emphasis on nonverbal cues that convey wisdom and divine communication. Understanding body language in this context clarifies the profound significance of nonverbal expressions in communicating divine messages and moral lessons (Quran, 27:16-19). It also improves comprehension of the Quranic message. Gaining an understanding of these nuances enhances the interpretation of the Surah, providing more profound understanding of the ethical and spiritual aspects of the interactions that are portrayed.

1.2. Problem Statement

Although critical discourse analysis has been widely used in the fields of sociology, anthropology, communication studies, and business studies, particularly in relation to language use (discourse) and social reality (structure), little research has been done on its application in the field of religious studies to date. Even though critical discourse analysis, or CDA for short, has not placed a lot of emphasis on religious discourse in the past, there is still a growing interest in the periphery in researching how discourse shapes and reflects religious ideologies and what discursive strategies distinguish religious discourse from other discourse types.

Body language is an important but little-studied component of Quranic discourse, and the study fills this gap in knowledge by looking at how body language functions in the Al-Naml Surah. The role of nonverbal cues in conveying divine messages in this particular Surah has not received much attention in the literature. In order to close this gap and advance a thorough comprehension of the Quranic text, this study attempts to shed light on the semiotic subtleties of body language and how it is interpreted culturally.

The main objective of this study is to make a contribution, to Critical Discourse Analysis (CDA) by examining the significance of body language in the Quranic discourse in Surah Al Naml(النَّمْلِ). While CDA typically focuses on aspects in analyzing discourse incorporating cues, like body language can expand the scope of analysis. By exploring how body language is culturally interpreted within the framework of messages this research deepens our comprehension of the nature of Quranic discourse.

1.3. Research questions

1. What semiotic components support the narrative's use of non-verbal cues to express meaning, and how does the Al-Naml (النَّمْلِ) Surah employ body language as a discourse mode?

2. How much do historical and cultural backgrounds influence how body language in the Al-Naml Surah is interpreted, and how do linguistic elements work in concert with nonverbal cues to convey complex meanings in this passage from the Quran?

1.4. Research Objectives

- To analyze the semiotic components supporting the narrative's use of non-verbal cues in the Al-Naml Surah, examining how symbols, signs, and linguistic features contribute to the expression of meaning through body language as a discourse mode.

- To investigate the influence of historical and cultural backgrounds on the interpretation of body language in the Al-Naml Surah, exploring how linguistic elements collaborate with nonverbal cues to convey nuanced and complex meanings within the context of this Quranic passage.

1.5. Significance of the study

The research enhances both linguistic analysis and cultural comprehension by delving into the cultural and historical factors that impact the interpretation of body language. This leads to a more profound understanding of the Quranic narrative. The results hold the potential to shed light on the significant role that nonverbal cues play in communicating divine wisdom and to promote a more nuanced understanding of the interactions between language, culture, and spirituality.

2. Literature Review
2.1. Overview of Critical Discourse Analysis (CDA)

A multidisciplinary method to discourse analysis, critical discourse analysis (CDA) seeks to understand the interplay between language, power, and social structures. CDA is an analytical approach that aims to investigate how discourse reflects and reproduces societal power relations and ideologies, according to Norman Fairclough, a pivotal figure in the field's development (Fairclough, 1995). According to Fairclough, CDA entails analyzing language in depth, exploring how linguistic components contribute to the formation and propagation of ideologies and, consequently, impact social reality.

CDA, according to Teun A. van Dijk, a distinguished researcher in the field, is a type of discourse analysis that concentrates on social problems and seeks to address concerns about discrimination, inequality, and abuse of power (van Dijk, 1998). In the eyes of van Dijk, CDA is not just a language project but also a normatively oriented, socially engaged practice that aims to promote a more just and equitable society by revealing latent power structures. Definitions by Fairclough and van Dijk both emphasize the interdisciplinary character of CDA and its engagement with sociology, politics, psychology, and cultural studies in order to offer a thorough grasp of the intricate interactions between language and social structures.

Critical discourse analysis (CDA) is a rapidly growing field of language study. It regards discourse as "a form as social practice" (Fairclough & Wodak, 1997, p.258), and considers the context of language use to be critical to discourse (Wodak, 2001). It is

particularly interested in the relationship between language and power. CDA is neo-Marxist, claiming that cultural and economic dimensions are important in the formation and maintenance of power relations.

Many CDA theorists present the general principles of CDA in their own words (van Dijk, 1993; Wodak, 1996; Fairclough & Wodak, 1997; Meyer, 2001). Some of them represent the common ground of all CDA approaches, while others are more contentious. Fairclough and Wodak's (1997) eight CDA principles are the most frequently cited. The following is a summary of these principles.

The first principle is that CDA deals with social issues. CDA is concerned not only with language and language use, but also with the linguistic aspects of social and cultural processes. In its efforts to make explicit power relationships that are frequently hidden, CDA takes a critical approach to social problems. It seeks to produce results that are useful in social, cultural, political, and even economic contexts (Fairclough & Wodak, 1997).

Power relations are discursive, according to the second principle. In other words, CDA explains how social power relations are exercised and negotiated in and through discourse (Fairclough & Wodak, 1997).

The following principle is that discourse shapes society and culture. This means that each instance of language use contributes to the reproduction and transformation of society and culture, including power relations (Fairclough & Wodak, 1997).

Discourse also performs ideological work. In other words, ideologies are frequently produced through discourse. It is not enough to analyze texts to understand how ideologies are produced; the discursive practice (how texts are interpreted and received, as well as the social effects they have) must also be considered (Fairclough & Wodak, 1997).

Another crucial concept is that discourse is history. Thus, discourses can only be understood in the context of their historical development. In historical terms, this CDA refers to extralinguistic factors such as culture, society, and ideology (Wodak, 1999).

Another important principle is the mediation of the link between text and society. Thus, CDA is concerned with connecting sociocultural processes and structures on the one hand, and textual properties on the other (Fairclough & Wodak, 1997; Wodak, 1996, 2001; Meyer, 2001; Scollon, 2001). CDA does not regard this relationship as deterministic, but rather as mediated (Fairclough, 1992a).

Fairclough investigates this mediated relationship between text and society by examining 'orders of discourse' (Fairclough, 1992a, 1995a). Wodak (1996), like van Dijk (1997, 2001), introduces a' socio cognitive level' to her analysis, and Scollon studies mediation by examining 'mediated action' and' mediational means' (Scollon, 1998, 1999, 2001).

The following fundamental principle is that CDA is interpretative and explanatory. CDA is more than just textual analysis. Its intent is both interpretative and explanatory (Fairclough & Wodak, 1997; Wodak, 1996, 2001). These interpretations and explanations are fluid and open, and new readings and contextual information may influence them. Meyer (2001) refers to this as a hermeneutic process and claims that, in contrast to the analytical-inductive process used in some other fields, hermeneutics can be understood as a method of grasping and producing meaning relations by comprehending the meaning of one part in the context of the whole. Therefore, from the perspective of CDA, discourse is a type of social action. Identifying power dynamics and opaqueness is the main goal of CDA. CDA is a scientific paradigm that is socially conscious. It makes an effort to alter sociopolitical and communication practices (Fairclough & Wodak, 1997).

2.2. CDA and Persuasion

Not only is persuasion seen as a crucial instrument for enhancing a speaker's power, but it also plays a major role in any public or political speech's objective. At a certain time and location, Amr Khalid gives speeches on particular subjects that are important to their audience. Their speeches aim to enlighten, inspire, arouse the audience's emotions, or persuade and motivate them to take action. Persuasion is defined as "human communication designed to influence the autonomous judgments and actions of others" (Simons, 2001, p. 7).

In contrast to other forms of influence, persuasion aims to change someone's thoughts, feelings, or behavior. This is why it is considered an attempted form of influence. The speaker employs specific rhetorical strategies in order to come across as convincing. A persuasive speech aims to be dynamic, powerful, and influential. Studying the speaker's task alone is insufficient, though, because persuasion is a transactional process that involves the audience as well as the speaker. The position of the audience must also be taken into account because they may have very different opinions, which makes it challenging to persuade them during a discourse.

2.3. Analyzing Religious Texts through CDA

When CDA is used to analyze religious texts, it examines the texts' linguistic structures, discursive devices, and rhetorical decisions. For example, analysts can determine how particular ideologies are encoded in religious discourse by looking at lexical choices, metaphors, and grammatical structures (van Dijk, 1998). Beyond the text's obvious meaning, hidden meanings, unconscious prejudices, and the ways language creates and maintains religious power structures are all revealed.

Power Dynamics and Ideological Influences:

Religious texts often serve as authoritative sources guiding beliefs and practices within a community. CDA in religious texts aims to uncover power dynamics inherent in the language, revealing how certain groups or institutions assert authority through linguistic means. For example, the interpretation and dissemination of religious texts may be

influenced by those in positions of religious leadership, impacting the understanding of doctrine and shaping religious discourse within a community (Wodak & Meyer, 2009).

Social Structures and Identity Formation:
CDA also helps explore how religious texts contribute to the construction of social structures and individual identities. By analyzing the language used to describe roles, relationships, and ethical principles within religious texts, researchers can discern how religious discourse influences societal norms and the formation of personal and collective identities (Fairclough, 1995).

Challenges and Controversies:
Because religious texts deal with sensitive subject matter, applying CDA to them is not without its difficulties. Understanding religious discourse is a potentially divisive area of study because it is so entwined with cultural and personal beliefs. Scholars have to tread carefully when analyzing religious texts critically while also honoring their sacred character.

2.4. Previous Studies
The linguistic characteristics of sacred texts have been the subject of linguistics and religious studies research, which has revealed that the choice of words, syntactic patterns, and rhetorical devices all play a major role in the communication of religious ideas (Nida, 2001). For example, linguistic analysis has been used to examine how translations affect how religious texts are understood, acknowledging that translations can change the subtleties of meaning (Hatim & Mason, 1990).

Understanding how religious texts are interpreted requires an understanding of semiotics, the study of signs and symbols. Religious symbols have deeper meanings than just the literal, whether they are expressed visually or verbally. For instance, the study of Peircean semiotics has been used to investigate the meaning-making processes of religious signs in particular cultural and religious contexts (Ricoeur, 1976). Body language is now included in the semiotic analysis of religious texts, which also takes into account visual and gestural elements in addition to linguistic symbols.

There has been a growing recognition of the importance of body language in interpreting religious texts, with nonverbal cues helping to convey complex meanings and enhance comprehension of religious discourse. A vital part of religious rituals and practices is body language, which includes gestures, postures, and facial expressions. Religious texts provide a focus for analysis because of the nonverbal cues used by characters and figures.

Studies have brought attention to the interaction of semiotic and linguistic components in the interpretation of religious texts. In sacred stories, for example, the narrative descriptions of body language have semiotic significance in addition to being linguistically constructed. By revealing the emotional and spiritual aspects of the people and events mentioned in the texts, the language used in conjunction with nonverbal clues enhances our comprehension of religious stories on a comprehensive level.

Even though the study of linguistic and semiotic elements in the analysis of religious texts—with an emphasis on body language—has broadened our analytical toolkit, problems still exist. A nuanced approach is required due to cultural differences, the subjectivity involved in interpretation, and the possibility of misinterpretation. Subsequent investigations ought to persist in navigating these obstacles and investigate inventive approaches that encompass the complex character of religious conversation.

The complexity of religious communication is highlighted by the literature on linguistic and semiotic elements in the interpretation of religious texts, with a focus on body language. Researchers are better able to comprehend how religious meaning is created, communicated, and understood in a variety of cultural and spiritual contexts when they combine linguistic analysis with semiotic viewpoints.

Stylistic of the Qur'an: Reading the Story of Sulaiman (Amrulloh, 2021) The stylistic and chronological analysis of Sulaiman's story in the Qur'an is the focus of this paper. When it comes to the Qur'an, the language style has a foundation in the historical social context of the Arab community. The purpose of this article was to determine the timeframe and significance of each linguistic device used in the Sulaiman story. This research was conducted in a library using analytical and descriptive data presentation techniques. The main information was derived from Surah Shad (30–40) of the Qur'an.

Application of Roland Barthes' Semiotics to QS. An-Naml [27]: 44 on the Bared Legs of Queen Balqis (Anwar, 2022). Generally speaking, bare legs are a sign that a woman wants to be loved, admired, and the center of attention for men. The story of the woman's bare legs is also mentioned in Surah an-Naml [27]: 44. Does the sign of An-Naml verse 44 match the overall situation? This essay explores the meaning of wa ka shafat 'an saqaiha وَكَشَفَتْ عَن سَاقَيْهَآ, with a focus on Surah An-Naml [27]:44 and its discussion of Queen Balqis's bare legs.

وَقِيلَ لَهَا ٱدْخُلِى ٱلصَّرْحَ فَلَمَّا رَءَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَن سَاقَيْهَا قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِّن قَوَارِيرَ قَالَتْ رَبِّ إِنِّى ظَلَمْتُ نَفْسِى وَأَسْلَمْتُ مَعَ سُلَيْمَٰنَ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ

Transliteration: Wa qeela laha udkhulee as-sarha, falamma ra'athu hasibat-hu lujjatan wa kashafat 'an saqayiha, qala innahu sarhun mumarradun min qawarira, qalat rabbi inni thalamtu nafsi wa aslamtu ma'a Sulaymana lillahi rabbi al-'alameen.

Translation: And it was said to her, "Enter the palace." But when she saw it, she thought it was a body of water and uncovered her shins [to wade through]. He said, "Indeed, it is a palace [whose floor is] made smooth with glass." She said, "My Lord, indeed I have wronged myself, and I submit with Solomon to Allah, the Lord of the worlds."

The semiotic approach has two stages that can be used to apply Roland Barthes' semiotic theory. This study's methodology is qualitative and employs a descriptive analysis approach with library research data from books, journals, and articles on the subject. The

following findings of this study were made: First, the linguistic system in the phrase wa ka shafat 'an saqaiha وَكَشَفَتْ عَن سَاقَيْهَا is transcribed as an expression of Queen Balqis's belief in the water pool in addition to being understood as bare legs. Second, the mythological meaning of the word wa ka shafat 'an saqaiha describes Queen Balqis's perception failure, which demonstrated her error and lack of discrimination in accepting Prophet Sulaiman's psychomotor test. Queen Balqis saw a glass palace floor, but she mistook it for a sizable pool of water. In addition, Queen Balqis's misconception—that Sulaiman was not only a king but also a prophet, God's messenger—was clarified by Prophet Sulaiman.

2.5. Theoretical Framework

Using Fairclough's Critical Discourse Analysis (CDA) framework as a guiding theoretical lens, linguistic theories provide a substantial theoretical foundation for the analysis of body language in the Al-Naml Surah. According to Fairclough (1995), language is a dynamic social practice that is closely related to social constructions and power relations. This viewpoint is consistent with the knowledge that both spoken and nonverbal communication are crucial to the creation and sharing of meaning in a particular discourse.

A thorough analysis of discourse beyond its surface-level structures is part of Fairclough's CDA framework. This suggests a deeper investigation into the Al-Naml Surah than just examining the clearly expressed meanings expressed by spoken words. It entails closely examining all non-verbal indicators used in the story, such as body language. Using Fairclough's CDA framework, researchers expand the analysis to include both verbal and non-verbal elements in order to reveal the power dynamics that are underlying the communication within the Al-Naml Surah.

The idea that communication is not an objective or neutral process but rather is intricately entwined with the social context, reflecting power dynamics and societal structures, is further supported by the realization that language is a social practice. The study looks at how the body language of the characters in the Al-Naml Surah serves as a social practice, expressing not only overt meanings but also subtly expressed authority, power dynamics, and cultural quirks.

Since the Al-Naml Surah is a religious text, Fairclough's framework for analyzing body language takes into account the larger sociocultural and religious context. It examines how body language serves as a type of social semiotics, carrying meanings that go beyond the story at hand. This is consistent with Fairclough's claim that discourse serves as a battleground where power is both acquired and contested. The negotiation of meaning through spoken and nonverbal cues becomes especially important in religious discourse.

In order to comprehend the symbolic and cultural aspects of body language in the Quranic text, the analysis draws on semiotic theories in addition to linguistic theories. Signs are seen as meaning systems with both linguistic and non-linguistic components according to semiotics, which was first proposed by Saussure and later expanded upon by Peirce (Halliday, 1978; Chandler, 2007). Semiotic analysis of the Al-Naml Surah explores the

symbolic nature of body language, noting that postures, gestures, and facial expressions are signs that have deeper meanings than can be understood literally.

Semiotic principles are utilized in the examination of body language within the Quranic context to explore the cultural and symbolic aspects of nonverbal communication. Based on the theory of Peircean semiotics (Chandler, 2007), which sees signs as meaning systems that include both linguistic and non-linguistic elements, the analysis examines how gestures, postures, and facial expressions can convey meanings that go beyond simple translations. This entails realizing that body language in the context of the Quran functions as a type of social semiotics, in which cultural and religious symbols play a crucial role in the interpretation of nonverbal cues (van Leeuwen, 2005). After reviewing literature it becomes clear that while linguistic theories have been extensively used to analyze the discourse, in the Quran there is a gap when it comes to exploring the nonverbal aspects of body language specifically in Surah Al Naml. Most existing research focuses on language structures and rhetorical devices overlooking the world of communication. The gap lies in not giving attention to the cultural significance of body language, which is crucial, for fully understanding the message conveyed in the Quran. This study aims to bridge this gap by incorporating theories into an analysis of Surah Al Naml shedding light on the meanings conveyed through postures, gestures and facial expressions used within the text.

3. Methodology
3.1. Corpus Selection
Al-Naml Surah was chosen as the analysis's primary text because of its distinct narrative complexity and particular thematic relevance to the study of body language in religious texts. The Quranic chapter known as Al-Naml, or the Chapter of the Ant, is the 27th surah and is notable for its thorough depiction of different facets of prophetic life, including the story of Prophet Solomon (Sulaiman). The interactions between Solomon and various animals, such as ants, birds, and jinn, are depicted in the Surah along with a detailed account of the wisdom and power that God bestowed upon Solomon. Due to its theme focus, the Al-Naml Surah is a perfect corpus for studying body language in the context of the Quran because it offers a wide range of situations in which nonverbal cues can be crucial in communicating wisdom, divine messages, and moral lessons.

Besides, the Al-Naml Surah's particular emphasis on animal communication permits a more in-depth investigation of body language outside of human interactions, broadening the analysis's purview to encompass the nonverbal manifestations of various entities. The rationale behind this choice is an exploration of the ways in which the Quranic story uses semiotic devices to represent body language across a wider range, including interactions between Prophet Solomon and the natural environment. Thus, the Al-Naml Surah is deliberately picked because of its rich thematic content and ability to shed light on the semiotic aspects of body language in the context of the Quran's religious and cultural values.

3.2. Research Design

The Al-Naml Surah body language analysis research design is based on a qualitative, interpretive methodology that draws from semiotic and linguistic approaches. Based on semiotic and linguistic approaches, a qualitative interpretive methodology explores meaning and interpretation in a cultural context by examining signs, symbols, and language to reveal layers of meaning (Hall, 1980; Van Dijk, 1993). In order to provide a sophisticated understanding of cultural phenomena and discursive practices, this method aims to reveal the intricate interactions between semiotic elements and linguistic features. Using Fairclough's Critical Discourse Analysis (CDA) framework, the corpus of verses from the Al-Naml Surah will be methodically analyzed in order to reveal linguistic nuances and power dynamics within the narrative. Furthermore, the investigation of non-verbal cues will be guided by Peircean semiotics, which views postures, gestures, and facial expressions as semiotic signals that convey deeper meanings within the unique cultural and religious context of the Quran. The analysis will be conducted iteratively, involving a close reading of the selected verses, coding of linguistic and semiotic features, and the identification of recurrent patterns and themes related to body language. This mixed-methods approach aims to offer a comprehensive understanding of the semiotic dimensions of body language in the Al-Naml Surah, contributing to the broader field of religious discourse analysis.

3.3. Data Collection

We will extensively scrutinize the Quranic text to identify passages that either explicitly or implicitly explain nonverbal cues including posture, gestures, and facial expressions and carefully compiling relevant verses from the Al-Naml Surah is a step in the data collection process. A purposive sampling technique will be applied in order to focus on narrative passages that highlight interactions between Prophet Solomon and other creatures, such as ants, birds, and jinn, as well as occasions when body language is evident.

4. Discussion and Analysis
Body Language in Al-Naml Surah: A CDA Approach
a- Nonverbal elements

Nonverbal elements are important in conveying subtle meanings and enhancing the narrative in certain passages from the Al-Naml Surah. For example, the story implicitly uses non-verbal cues to describe Prophet Solomon's comprehension of and reaction to the ants' communication in the scene where they interact. The Surah states, "So [Solomon] smiled, amused at her speech and said, 'My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims'" (Quran 27:19). In this passage, Prophet Solomon's smile is a non-verbal gesture that reflects his appreciation and understanding of the ants' communication. The use of the term "amused" adds a layer of emotion to his non-verbal response, emphasizing his benevolent and empathetic engagement with the creatures.

In addition, the Surah makes use of posture descriptions to portray Prophet Solomon as having authority and wisdom. The Surah describes the hoopoe bird's submission to

Solomon's command in verses that depict his dialogue with it, and there is an implicit use of non-verbal cues. The Quran states, "And [Solomon] took attendance of the birds and said, 'Why do I not see the hoopoe – or is he among the absent? I will surely punish him with a severe punishment or slaughter him unless he brings me clear authorization'" (Quran 27:20-21). Solomon appears to be demonstrating his dominant presence nonverbally by his authoritative tone of speech and his attendance-taking stance. The narrative gains depth from this nonverbal element, which presents Solomon as a figure of authority whose nonverbal cues influence the events that are transpiring in addition to being a communicator with the natural world.

The Prophet Solomon's emotional states, intentions, and authority are conveyed through the deft integration of non-verbal elements, including gestures, facial expressions, and postures, by the Al-Naml Surah. Through the examination of these nonverbal cues, we can better comprehend the Quran's rich semiotic elements and how nonverbal communication affects how characters are portrayed and divine narratives develop.

b- Cultural elements

It is necessary to explore the sociocultural environment of the time and comprehend the particular cultural norms and historical circumstances that shaped the narratives in order to analyze the cultural and historical context impacting the interpretation of body language in the Al-Naml Surah. The Quranic Al-Naml Surah was revealed in 7th-century Arabia, a society steeped in rich oral traditions, tribal customs, and a complex web of pre-Islamic beliefs. The historical context and cultural subtleties have a big impact on how the Surah's body language is interpreted. An important example of how the Surah portrays the cultural background is the conversation between Prophet Solomon and the Queen of Sheba. Upon arriving at Solomon's court, the Queen misidentifies the glass floor as water, pulling her dress up to keep her feet dry. This is due to the remarkable exhibition of Solomon's wealth and power. The Surah recounts, "So when she saw it, she thought it was a body of water and uncovered her shins [to wade through]. He said, 'Indeed, it is a palace [whose floor is] made smooth with glass'" (Quran 27:44). For a woman to show her shins was considered immodest in the cultural context of 7th-century Arabia. That being said, the Queen misunderstood the situation due to her cultural presumptions about the area, not because she was acting immodestly. Because of this, the story encourages readers to read body language in a more complex way, accounting for the traditional modesty norms of the period. Furthermore, by virtue of his comprehension of nonverbal communication, the Surah depicts Solomon's dominance over a variety of animals, such as ants and birds. Solomon's communication with animals' fits in with pre-Islamic Arabian beliefs, where a relationship with nature and an understanding of animal behavior were highly valued. For example, when Solomon addresses the hoopoe bird, the Surah states, "I will surely punish him with a severe punishment or slaughter him unless he brings me clear authorization" (Quran 27:21).

In keeping with the cultural expectation of a leader's control over nature, Solomon's attendance-taking stance and the suggested nonverbal cues communicate an authoritative stance. In this particular context, the cultural veneration of those with a profound knowledge

of the natural world shapes our interpretation of Solomon's body language. The Surah narrates, "So [Solomon] smiled, amused at her speech and said, 'My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring'" (Quran 27:19). The non-verbal cue of smiling, combined with expressions of gratitude, portrays Solomon's adherence to cultural values of hospitality and respect for the smallest gestures of kindness.

The overall change that Islam brought about in 7th-century Arabia must be taken into account when examining the cultural and historical background of the Al-Naml Surah. With an emphasis on monotheism, moral behavior, and justice, the Quranic narratives frequently questioned and redefined accepted cultural norms. The Surah portrays Prophet Solomon as an embodiment of these principles, and his nonverbal cues reveal a departure from conventional cultural norms. The pre-Islamic Arabian cultural context and the transformative principles brought about by Islam both have an impact on how his gestures, expressions, and postures are interpreted.

c- Linguistic Features
Using Fairclough's Critical Discourse Analysis (CDA) approach, the linguistic features that contribute to the Al-Naml Surah's portrayal of body language are analyzed. The focus of this analysis is on how language functions as a social practice and a site for the negotiation of power dynamics. The Surah, which was revealed in Arabia in the seventh century, depicts a society that was greatly impacted by tribal customs, oral traditions, and changing cultural standards. Textual components such as metaphors, grammatical structures, and word choices are essential for expressing the subtleties of body language. Using vivid imagery and metaphorical expressions is one linguistic element that greatly aids in conveying body language. The language used by Solomon in the Surah when speaking to the hoopoe bird is full of metaphors, which not only convey the literal exchange but also its symbolic and emotional aspects. The Quran states, "I will surely punish him with a severe punishment or slaughter him unless he brings me clear authorization" (Quran 27:21). To highlight the gravity and repercussions of disobedience, Solomon employs the metaphors of "severe punishment" and "slaughter" in relation to his authority over the hoopoe bird. Solomon's character is developed within the story by this linguistic decision, which also improves the portrayal of his assertive and authoritative body language.

In addition, the Surah describes Solomon's communication with birds and ants, among other entities, using direct reported speech. The reader is given the opportunity to observe the characters' interactions directly through the use of reported speech, which gives the story authenticity and immediacy. When Solomon, for example, heeds the ants' warning, the Quran reports, "So [Solomon] smiled, amused at her speech and said, 'My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring'" (Quran 27:19). The direct reported speech not only captures the non-verbal cues but also sheds light on Solomon's emotional state and moral position. It also includes his

smile and his request for gratitude. The Surah's overall portrayal of body language as a dynamic and essential component of communication is enhanced by the linguistic construction of reported speech.

According to Fairclough's CDA method, power dynamics in discourse are examined, and the Al-Naml Surah's linguistic selections reflect these power dynamics in the way that body language is portrayed. Solomon is endowed by the Surah with a unique linguistic authority, which is demonstrated by his capacity to converse with a variety of entities. This linguistic authority is reinforced by the choice of honorific language when referring to Solomon, such as "My Lord" in his address to God. The Quran states, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me" (Quran 27:19). Solomon is presented as a revered figure by the honorific language, and his ability to address God strengthens his linguistic authority and influences the interpretation of his body language as being both human and divine.

Furthermore, the Surah uses particular linguistic cues to express the emotional states linked to body language. The Quran says of Solomon's encounter with the hoopoe bird, "Why do I not see the hoopoe – or is he among the absent? I will surely punish him with a severe punishment or slaughter him unless he brings me clear authorization" (Quran 27:20-21). Solomon's tone is made clear by his use of the word "absent" and his threat of punishment, which both imply urgency and displeasure. These linguistic cues help to depict body language as a way to communicate feelings and establish authority. Using Fairclough's CDA method, it is possible to investigate how language choices influence how characters' body language is interpreted and help to legitimize power relations in the discourse.

To further improve the specificity of body language references, the Surah makes use of deixis, a linguistic device that involves pointing to entities in the discourse context. The Quran says, for example, that Solomon smiles and is amused by the ants' speech when he says, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me." Qur'an 27:19. Solomon's smile and expression of gratitude are highlighted by the use of "her speech," which makes a clear deictic reference to the ants' nonverbal communication. Deixis improves the accuracy of language expressions associated with body language, enabling a targeted examination of the particular non-verbal cues present in the conversation. In addition, the Surah uses repetition as a literary device to highlight the importance of body language in the story. Certain phrases, like Solomon's appeal for righteousness and gratitude, are repeated repeatedly, drawing attention to the recurrent themes in his interactions with nature. For instance, the Quran reiterates the line "enable me to be grateful for Your favor" when Solomon answers the ants, highlighting the significance of thankfulness in the depiction of Solomon's demeanor and his body language (Quran 27:19). By directing the reader's interpretation and highlighting important details of the story, repetition helps to reinforce particular language patterns connected to body language.

Summary of the analysis according to Fairclough

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُم بِالْآخِرَةِ هُمْ يُوقِنُونَ (Translation: "Those who establish prayer and give zakat (charity) while they are certain of the Hereafter.")	The verse emphasizes the actions of establishing prayer (صَلَاةَ) and giving zakat (زَّكَاةَ), linking them to the believers' certainty in the Hereafter (الْآخِرَةِ). Linguistically, the verbs used for prayer and charity signify active and ongoing commitment. The verse captures the community's religious and cultural aspirations within a larger sociocultural framework. The required deeds (charity and prayer) are not just private religious observances but also group endeavors that strengthen the bonds of society as a whole. Although prayer and almsgiving are mentioned specifically in the poem, there are also inferred nonverbal cues and body language. Establishing prayer entails postures, gestures, and bodily motions that are all nonverbal forms of communication. Giving charity can also take the form of doing good deeds, including reaching out to assist others.
إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَآتِيكُم مِّنْهَا بِخَبَرٍ أَوْ آتِيكُم بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُونَ Remember˺ when Moses said to his family, "I have spotted a fire. I will either bring you some directions[1] from there, or a burning torch so you may warm yourselves."	Moses (Musa) informs his family about encountering a burning fire and promises to bring back news or a burning torch. Linguistically, the verbs used convey a sense of urgency and intention. Moses's comment suggests a sense of confidence and decisiveness, which are traits frequently expressed via body language. Coming to his family physically with news or a torch may entail nonverbal cues that highlight how real and visible the impending disclosure would be. By using Fairclough's lens analysis Moses' communication's semiotic importance is revealed, bringing to light language decisions, power dynamics, cultural norms, and possible nonverbal clues. The allusion to fire and the torch has symbolic meaning, highlighting the transformational power of heavenly direction.

فَلَمَّا جَاءَهَا نُودِيَ أَن بُورِكَ مَن فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ But when he came to it, he was called ˹by Allah˺, "Blessed is the one at the fire, and whoever is around it! Glory be to Allah, the Lord of all worlds.	The linguistic features in this verse emphasize Moses' arrival at the fire and the divine proclamation of blessings and glorification. The use of verbs such as "came" and "called" suggests a dynamic sequence of events. Presenting the fire as a metaphor of divine presence, the discourse conforms to religious norms and beliefs within the sociocultural environment. The declaration of praise and blessings highlights the event's transcendent quality and reflects larger cultural ideals.
وَأَلْقِ عَصَاكَ ۚ فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ يَا مُوسَىٰ لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ Now, throw down your staff!" But when he saw it slithering like a snake, he ran away without looking back. ˹Allah reassured him,˺ "O Moses! Do not be afraid! Messengers should have no fear in My presence.	The linguistic features describe the action of Moses throwing down his staff and his subsequent reaction when he sees it slithering like a snake. The verbs used convey a sense of surprise and fear. While the verse focuses on the linguistic aspect, we can infer nonverbal elements from Moses' reaction. His act of running away without looking back suggests fear or astonishment, reflecting a nonverbal response to the miraculous event. The semiotic significance lies in the linguistic and potentially inferred nonverbal elements, indicating a profound interaction between Moses and the divine. The physical response of Moses contributes to the broader semiotic landscape of the Quranic narrative, emphasizing the human experience in the face of divine manifestations.
وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ ۖ فِي تِسْعِ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ Now put your hand through ˹the opening of˺ your collar, it will come out ˹shining˺ white, unblemished.[1] ˹These are two˺ of nine signs for Pharaoh and his people.[2] They have truly been a rebellious people."	Although the verse concentrates on the verbal side, it is possible to deduce nonverbal aspects connected to Moses' movements. Moses's nonverbal cue, to insert his hand through the collar, implies that he was following God's instruction. The semiotic significance lies in the linguistic and potentially inferred nonverbal elements, signifying the divine authority and the miraculous nature of the

	signs. The signs are not only linguistic messages but also symbolic actions with broader semiotic implications.

Finally, using Fairclough's CDA approach to analyze the linguistic elements that contribute to the Al-Naml Surah's depiction of body language, we can see how intricately power dynamics, emotion, and cultural quirks interact. The Surah uses deixis, metaphor, reported speech, honorific language, repetition, and reported speech to create a discourse in which body language serves as a negotiation ground for ethical values and authority in addition to being a tool for communication. With its ability to support a nuanced examination of how linguistic decisions made within the discourse influence how non-verbal cues are interpreted, Fairclough's analytical framework offers valuable insights into the dynamic portrayal of body language in the cultural and historical context of 7th-century Arabia.

5. Conclusion

Last but not least, the main conclusions drawn from the Al-Naml Surah analysis conducted using Fairclough's CDA approach offer a sophisticated understanding of how linguistic elements influence the portrayal of body language. The complex interaction between language, culture, and the representation of non-verbal cues is revealed by the frequent use of metaphor, reported speech, honorific language, deixis, and thematic patterns of empathy and gratitude. These results bear on how we understand the character of Prophet Solomon, the dynamics of authority in the story, and the larger cultural and ethical themes woven throughout the Quran.

Through the use of Fairclough's Critical Discourse Analysis (CDA) to analyze body language in the Al-Naml Surah, a more nuanced understanding of how linguistic elements influence how Prophet Solomon's non-verbal cues are portrayed within the cultural and historical context of 7th-century Arabia has been made possible. The main conclusions highlight the complex interactions among language, authority, and cultural norms, which enhances our understanding of how body language functions in the Quranic text.

One noteworthy feature of Solomon's language choices is the frequent use of metaphor, which highlights the assertiveness and authority of Solomon's body language. The use of metaphors like "severe punishment" and "slaughter" highlights the power dynamics present in his interactions and emphasizes the seriousness of his responses. This research suggests that language devices, like metaphor, are important in enhancing the meaning of nonverbal cues and influencing how we understand Solomon's authority as a divinely wise leader. The ramifications go beyond a more profound understanding of the ways in which language shapes the representation of individuals and power dynamics in religious stories.

The regular use of reported speech gives the description of body language more realism and immerses the reader in the moment of the exchanges. Solomon's straightforward reactions, which include grinning and expressing gratitude, are described emphasizing emotional states. This discovery implies that language decisions play a role in the nuanced

portrayal of nonverbal communication, highlighting Solomon's character traits of gratitude and empathy. The ramifications go beyond an appreciation of how linguistic elements express feelings and enhance the reader's overall interaction with the story.

The use of honorific language in Solomon's addresses to God becomes a recurring motif, elevating his stature and emphasizing his divine connection. This linguistic pattern frames Solomon as both a human leader and a figure with a transcendent role, which has implications for how body language is interpreted. The utilization of honorific language adds to the narrative's religious and cultural elements, impacting our comprehension of the relationship between language traits and character representation in religious discourse.

Deixis improves the accuracy of language used to describe body language by making explicit references to objects in the discourse context. This research suggests that language choices, like deixis, highlight particular nonverbal cues, making it possible to analyze body language in the context of the story with greater focus. The ramifications go beyond a subtle reading of the importance of specific nonverbal cues and how they function to convey meaning in the Surah's larger context.

Body language can be used to convey ethical behavior in addition to asserting authority, as evidenced by the recurring themes of empathy and gratitude in Solomon's interactions with nature. The Surah repeatedly emphasizes Solomon's kind disposition, highlighting his thankful smiles and expressions. This result suggests that body language emphasizes the qualities of appreciation and kindness, reflecting cultural values within the story. The implications encompass a more comprehensive comprehension of the intricate relationship between body language and ethical and cultural aspects found in religious texts.

As a result, the study advances the field of religious discourse analysis by illuminating the ways in which linguistic characteristics influence how body language is portrayed in the Al-Naml Surah. These findings have implications that go beyond the text itself, providing understanding of the intricate interplay between language, culture, and how nonverbal cues are portrayed in religious narratives.

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