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THE EXPRESSIONS OF THE FROWNED FACE IN THE QUR'AN

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ABSTRACT
The Holy Qur'an also describes the meaning and expressions of a wrinkled face in different contexts. This allows for a deeper understanding of the spiritual and linguistic aspects of a wrinkled face. Facial expressions mentioned in the Holy Qur'an show how a person's mental state is reflected through non-verbal expressions.
KEY WORDS: *Quran, face, wrinkled, frowned, linguistics, non-verbal.*

Of course, we always look at people's faces when communicating with them. This process is repeated several times in our daily life. A mother's knowledge of the desires of her nursing child that she cannot explain in words, and the aids in understanding language in crowded streets and places with a lot of people's noise are all non-verbal tools. Summing up the above points, the face is the body part where mental states are manifested in the most complete form. The reason is that facial expressions are a powerful tool for expressing inner behaviors such as embarrassment, fear, anger, joy, and sadness.[1]

The first verse of Surah Abasa in the Holy Qur'an is also related to the non-verbal state of the face. That verse is "عَبَسَ وَتَوَلَّى" "he frowned and turned his face away"[2]. In the dictionary, العبوس means "wrinkling his face, frowning, squinting between his eyes", "joining the skin between the eyes and the forehead"[3] expresses its meaning. In addition to these meanings, "squealing of the face from heart palpitations"[4] and also means "heavy, intense". This meaning is found in the Holy Qur'an in the combination "يَوْمًا عَبُوسًا". The word عبس is also found in Surah Muddassir. « ثُمَّ عَبَسَ وَبَسَرَ » – " Then he frowned and frowned "[5].

In the Holy Qur'an, عبس appears in two verses. They are the first verse of Surah Abasa and the twenty-second verse of Surah Muddassir. Both verses consist of two words and conjunctions. From this we can understand that body language can express many meanings even with few expressions.

In the Surah, the epithet al-bws is used in relation to Muhammad a.s. The reason is that the Prophet (pbuh) was explaining the religion to the non-Muslim nobles and leaders of Makkah at that time. Because, usually, a change in the elders of the people causes a change in a large community, and this meeting was extremely important. At that time, a companion named Abdullah ibn Umm Maktum, who was blind in both eyes, came to the Prophet (pbuh) to study religion and the Qur'an, and in a state of ignorance, he called Muhammad (pbuh) several times.

In the body language, it is said that al-bws "twitch the forehead" and especially the middle of the two eyebrows, just like the number 11 or 111 in Arabic writing. This sign alone is enough to express feelings of anger or, if not, to reflect the expression of dissatisfaction, non-acceptance, disapproval of a place, person, or work.[6]

At the beginning of the sura, the verb did not appear in the 2nd person عَبَسْتَ وَ تَوَلَّيْتَ, but instead of the 3rd person عَبَسَ وَ تَوَلَّى a to inform. As Sheikh Zoda said, "It is as if the person who frowns and turns away here is not the person being addressed, but another person and the person being addressed is being complained about his work. This means that it is an unimaginably bad thing to happen to a person who has been sent to the worlds as a blessing and has a great character. Allegedly, it is assumed that this case happened elsewhere. In the following verses, the change of address to the 2nd person is due to the increase of denial and rebuke of the deed.[7]

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[1] مهدي أسعر عرار.البيان بلا لسان.دراسة في لغة الجسد.-الكويت.دار الكتب العلمية.2007.ص.45
[2] Muhammad Sodiq Muhammad Yusuf.Tafsiri Hilol.-Toshkent,2022.6-jild
[3] إسماعيل بن حماد الجوهري أبو نصر.الصحاح.-القاهرة.دار الحديث.2009.صفحة 432
[4] ألو القاسم حسين بن محمد بن المفضل المعروف الراغب الأصفهاني.المفردات في غريب القرآن.- بيروت.دار المعرفة.2008.صفحة 544
[5] Muhammad Sodiq Muhammad Yusuf.Tafsiri Hilol.-Toshkent,2022.6-jild
[6] خالد بن محمد المسيهيج،لغة الجسد في القرآن الكريم،ط1،دار لوتس،2020. صفحة 105
[7] كمال عبد العزيز إبراهيم.لغة الجسد في القرآن الكريم.-ط1-القاهرة.الدار الثقافية للنشر.2010.ص64

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It is for wisdom and tender maturity that the speech is directed towards Muhammad a.s. When Allah Almighty informed about this situation about the missing person and said `عَبَسَ وَ تَوَلَّى in the sense of honor and respect to the prophet, it is understood as directing this case to another person.

While reprimanding His Beloved and last Prophet, Allah did not address him directly, but rebuked him as if he were talking about a third person, which is a unique example of the treatment of a friend to a friend.[8]

If we look at the lexical analysis of the verse, both verbs in the verse عَبَسَ وَ تَوَلَّى are past tense verbs and invariable verbs ending with fatha action. The subject of both verbs is hidden, the subject is the pronoun "u". The occurrence of verbs in three places along with two verbs and then the place in the verse, that is, it does not come with the letter "ta", which is not hidden in the verb of address, but comes in relation to the unseen, respect for the Prophet and is a grace. وَأَنْ جَاءَهُ الْأَعْمَى comes in the place of the nasb and is maffulun liajlihi. His original name was lāḍān jāʾh al-aʿmy. The letter was omitted and connected to the verb. The word that caused it to fall into the nasb state is either the verb ʿabasa or tawalāy. And جَاءَهُis a past tense verb, and the compound pronoun is mafūlun bihi and al-aʿmayy is a doer of action..
The part of the Surah أَنْ جَاءَهُ is a requirement for the occurrence of عَبَسَ وَ تَوَلَّى. Some scholars of Kufa say that the word " أَنْ " in the verse means " إِذْ " which represents time, and nothing else.[9]

أَنْ جَاءَهُ is in nasb because of the عَبَسَ و تَوَلَّى that came before it. For this reason, the meaning of turned away comes from. And reciting أَنْ جَاءَهُ with two hamzas in its place, ending it with the alif of تَوَلَّى between two verses and beginning with "when the blind came to him" is a negation of the Prophet, peace be upon him.[10]

The letter أَنْ in the verse comes before the verb. If the present-future tense comes before the verb, it often changes the meaning of the actual tense of the verb to the future tense. That is, the meaning of your saying أُرِيدُ أَنْ تَأْتِيَنِي means that you want it to come after you speak. It can also come before the verb in the past tense " هَلْ تَنْقِمُونَ مِنَّا إِلَّا أَنْ ءَامَنَّا بِاللهِ " i.e. "You" O people of books! Do you accuse us because we only believe in Allah and what has been revealed to us, and because most of you are evil-doers?" say "and it also comes before the command verb "» وَ إِذَا أُنْزِلَتْ سُورَةٌ أَنْ ءَامِنُوا بِاللهِ وَ جَاهِدُوا مَعَ رَسُولِهِ اسْتَئْذَنَكَ أُوْلُوا الطَوْلِ مِنْهُمْ "Believe in God and fight against His Messenger", when the sura was revealed... " In some verses, it can also represent a reason. « عَبَسَ وَ تَوَلَى * أَنْ جَاءَهُ الأَ « that is, " He twisted his face * When he came blind to him ".

The word عَبَسَ appears elsewhere in the Holy Qur'an. In the 22nd verse of Surah Muddassir, "ثُمَّ عَبَسَ وَبَسَرَ" appears as "Then he frowned and frowned".

For a broader discussion of who the reality in the sura is describing and how precisely it is described, we will also quote other verses around the verse of the sura related to this topic.

إِنَّهُۥ فَكَّرَ وَقَدَّرَ ١٨ فَقُتِلَ كَيْفَ قَدَّرَ ١٩ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ٢٠ ثُمَّ نَظَرَ ٢١ ثُمَّ عَبَسَ وَبَسَرَ ٢٢ ثُمَّ أَدْبَرَ وَٱسْتَكْبَرَ ٢٣ فَقَالَ إِنْ هَٰذَآ إِلَّا سِحْرٌ يُؤْثَرُ ٢٤ إِنْ هَٰذَآ إِلَّا قَوْلُ ٱلْبَشَرِ ٢٥
" for he contemplated and determined ˹a degrading label for the Quran˺. May he be condemned! How evil was what he determined! May he be condemned even more! How evil was what he determined! Then he re-contemplated ˹in frustration˺, then frowned and scowled, then turned his back ˹on the truth˺ and acted arrogantly, saying, "This ˹Quran˺ is nothing but magic from the ancients"[11]
In the above verses, Walid ibn Mugheera, who is one of the greatest Meccan polytheists and one of the most advanced in poetry, as well as one of the best poets of the nation, expressed his opinion on the verses of the Holy Qur'an with his facial expression. At first, Walid ibn Mugheera heard Prophet Muhammad (pbuh) reciting the 90th verse of Surah "Nahl" and said, "I swear by Allah, what I heard has a special charm and charm.

The lowest part of it is a fertile ground for bearing fruit, and the upper part is the harvest", he praised with high praises and defended the Holy Qur'an from the inappropriate attributes attributed to other polytheists of Mecca. Hearing these words of Walid, the polytheists were worried that he would become a Muslim and said, "If Walid apostatizes, all Quraysh will apostatize." Abu Jahl, one of those who know his nature and character best, went to him and asked, "Are you going back from the religion of your forefathers?" said, this incident related to the situation that prevented him from this job was described in detail by the Qur'an Karim Walid's non-verbal expressions during his later denial of the verses of the Qur'an..

[8] *Shayx Alouddin Mansur, " Qur'oni azim muxtasar tafsiri ", 4-qism, "Movarounnahr" nashriyoti, Toshkent, 2020, 314-bet*
[9] *إعراب القرآن - ص 519*
[10] *فخر الدين الرازي، التفسير الكبير، دار إحياء التراث العربي،بيروت-لبنان، ط2، 1997*
[11] *Abdulaziz Mansur. Qur'oni Karim ma'nolarining tarjimasi. – Toshkent. : Toshkent islom universiteti, 2001. 333-bet. Muddasssir 18-25*

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If we analyze the verses structurally, إنَّ in the verse إِنَّهُ فَكَّرَ وَ قَدَّرَ is considered to be a prepositional letter and it is a letter that does not change with fatha. And the pronoun attached to it is a noun in the invariable form of the accusative verb, and it is the name of إنَّ . fakãra is an invariable past tense verb with fatha action, and its doer is the hidden pronoun "U". the verb فَكَّرَand its hidden subject together form a verb phrase. This verb phrase is in the place of the main clause and is the participle of إنَّ . and the verb qadãra is connected to the verb فَكَّرَ before it. And the letter fa in the word فَقُتِلَ كَيْفَ قَدَّرَ verse is a conjunction. the verb فَقُتِلَ is a past tense verb in the passive tense and its substitute verb is hidden and is the pronoun "he". and the word kayf is an invariable interrogative predicate with the action of fatha. From the interrogative meaning in Buyer, the meaning is surprise and mockery of his measure. ثُمَّ قُتِلَ كَيْفَ قَدَّرَ This sentence is more mature than the one before it. It came for the emphasis of a sentence similar to the one that came before it, and it is for the repetition of the emphasis. The letter ثُمَّ in verse ثُمَّ نَظَرَ is a connector that expresses the order of consecutive works with a break between them, as we said above. That is, Walid looked at people's faces in a state of anger when they said that he had "returned from his religion and is leaning towards Muhammad". ثُمَّ in the verse ثُمَّ عَبَسَ وَ بَسَرَ is also a conjunction as mentioned above. That is, then he scrunched up and twisted his face, and then narrowed his eyes and looked arrogantly out of the corner of his eyes.

Allah described his face and said, "Then he wrinkled his face and frowned." Two issues can be found in this verse. The first issue is that from this word of God, Walid knew in his heart that Muhammad (pbuh) was true, and only because of his stubbornness, he did not believe. There are several reasons for this. First, a frown appeared on his face as he decided to tell himself that this was a lie. If he was sure that his allegation was true, he would have been happy instead of angry. As long as he was not happy, we can know that his suspicion is weak. And the second one, which we have mentioned above, is that Walid said that after listening to the verses of the Qur'an, he came to his people and heard a wonderful word that was neither the words of a man nor a jinn. knew that Thirdly, he knew that magic is one of the things that are based on blasphemy against God, and Muhammad (pbuh) was only calling to God. These conclusions made Walid admit that what he was talking about was a lie and a lie, and for this reason "he frowned and frowned".[12]

In many places of the Holy Qur'an, the conjunction ثُمَّ is repeated and it gives an additional meaning. The presence of more than one conjunction in the same verse can further affect the meaning. For example, a verse containing the conjunctions ثُمَّ and ف has several meanings. At this point, psychological attention can be one of the main important things of these goals. There are many examples of this situation that we consider, and some expressions may be more understandable than others. However, in the above verse, we will look at the reason for the appearance of this conjunction and how the conjunction in this verse gives its own spiritual meaning. In the above verse, when the people sent Walid ibn Mugheyrah as an ambassador to Muhammad, after the Prophet s.a.w recited a few verses from the Qur'an to him, what Walid heard was something he had not heard before and that it had its own charm and that it was not the words of a human being. admits. However, due to the threats and reproaches of his companion, a thought contrary to his thoughts comes out of his tongue, and Allah the Exalted clearly describes these moments. In fact, despite the fact that Walid ibn Mughira's psychological state lasts only a few seconds, the long description of this scene makes one think. The Holy Qur'an describes its situation in nine verses. The situation is depicted precisely and slowly, as shown in slow motion. One of the things that contributed to its slowness here was the conjunction thumã, which appears four times. It describes the sequence of actions, their gradual rise. These actions describe to us the emotional struggle of Walid ibn Mugheera after hearing the Holy Qur'an and being influenced by it. Apparently, it describes the hesitation between the arrogance of his stubborn ego and the recognition of the truth.

The peculiarity of the conjunction ف, which appears in every verse at the end of the describing verses, is that it expresses the sequence of the connecting words and the absence of a break between them. For example, in your sentence خرج محمد فزيد, it is an equal conjunction in the sense that both of them performed the action of leaving. However, from the letter f alone, we understand that Muhammad came first and Zayd came after him. It turns out that there is no other work or person between their exits. If you say this sentence خرج محمد وَ زيد the meaning of this sentence is that the act of exiting in the sentence is the same for both of them, but who went out first and did another person come out among them or did another action take place? Chances are that it may have happened. Now, when you say this sentence as خرج محمد ثُم زيد, we understand that both have come out and there is order in their sequence. That is, Muhammad came out first and Zayd came out after him. However, it differs from the conjunction ف in that there is a break between the actions of the two, a little rest. From this, we conclude that in the verses describing Walid ibn Mughira, the sequence of actions in the places where the conjunction thumã occurs is the same as described, but there is some rest. We can understand that the verbs of Walid's thinking, contorting his face, and looking did not happen quickly, but slowly. This can be compared to the situation when a person thinks deeply about an important issue, stares for a long time, and the thoughts that pass through his imagination appear on his face. We can understand that the linker f thought about the idea that appeared in him because of the Holy Qur'an. I will remind you of the reality and it will be more understandable. Walid and his companion came as ambassadors. They listened to the Holy Qur'an there. On their way back, Walid spoke warmly about the Qur'an and admitted that it was a unique book and that he had never heard anything like it. However, in order to dissuade him from these thoughts, his

[12] *Tafsirur rooziy sahifa 201, 30 juz kitob*

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companion warns him that his kingdom will go away, that his people will be displeased with him, that he is going back from the religion of his ancestors, and that his actions will have many consequences. And when Walid admits the truth of something, he thinks about the losses that he might lose if he admits it. He hesitates between truth and falsehood. Finally, when he does not agree, he says the above words as if to convince himself and his people. That is, after a long reflection, he says that this is the magic that has affected him quickly without thinking as if he rejected his positive thoughts about the Qur'an. It is more clear to God himself.

وَ وُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ

" And ˙other˙ faces will be gloomy, "[13]

Different meanings of the verb بصر can be found in dictionary books. In particular, it is said to demand something before its time. For example, the compound بصر الدين is used in the meaning of "paying the debt before the due date". Also, this word is used for "to rush, to express disappointment on the face, to pollinate the fruits before the deadline, and the condition of the fruits at the time of ripening." Also, it also expresses the meaning of strong browning, darkening of the eyelids and frowning, change of color. At the same time, the Arabs call unripe persimmons busru. In the above verse, it is said that the faces of the inhabitants of hell are twisted from the torments of the hell before they enter it. The occurrence of this word in this place is appropriate because the facial expressions of the unbelievers, whose faces are twisted because they know the consequences there before they fall to their places in hell, are expressed by the verb بصر. So, the verb basara means changing the state of the face when hearing bad news before solving the problem related to the bad news or before facing it.

In the dictionary, a frown is a frown and a look with strong hatred. In the interpretations, frowning and frowning faces are mentioned. In body language, there are mutual differences in meaning between a frowning face and a frowning face. "Frowning" means frowning, frowning, and it is understood in the opposite sense of the meaning of happiness and brightening of the face. We understand a wrinkled face as a face in a state where the color has faded, the shape of the upper lip has been changed and it is raised towards the nose. A face of this appearance is disgusting and unsightly to the extent that it makes the caregiver's taste dull. [14]

If we explain the above contorted face in more detail, we can imagine a face that contains several inseparable emotions of anger, frustration, fear, hatred, and discomfort. . One thing is known that the person looking at that face will definitely not like that scene. Let's use our imagination to visualize a person walking against the hot wind of the desert in hot weather. It is similar to the scene of a person walking against a hot wind, when the particles of hot sand hit his face and he cannot open his eyes in such a difficult situation. At the same time, he is not angry, but he feels needy, in a bad situation and hates life. Of course, it is difficult for a person to fully describe this scene until he is in this situation.[15]

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[13] *Abdulaziz Mansur. Qur'oni Karim ma'nolarining tarjimasi. – Toshkent. : Toshkent islom universiteti, 2001. 333-bet. Qiyomat 24*
[14] *Lug'otul jasad musayhij sofha 97*
[15] *Lug'otul jasad musayhij sofha 98*