

Exploration of the Quranic Roots of the Imam Khamenei's Body Language Disparities in Meetings with People and Leaders of Some Countries

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Abstract

Language and the power of speech are not the only means of human communication; rather, a significant percentage of his messages, whether intentional or unintentional, are conveyed to others through bodily movements and behaviors, known as body language. Messages sent through body language are often more expressive and impactful than those conveyed through speech. Ayatollah Khamenei has demonstrated great proficiency and capability in using body language throughout his leadership and in various documented scenes. On the other hand, one of the foundations of personality psychology is that individuals' movements and behaviors are influenced by their personalities. Therefore, the present study aims to explore the Quranic roots and foundations of the different body language of Imam Khamenei in meetings with people and leaders of some countries to introduce his scientific and Quranic character. The findings indicate that the humble and kind body language displayed towards the people, especially the families of martyrs, contrasts with the authoritative and seemingly arrogant body language exhibited in meetings with some government officials, both of which align with the humane and sublime teachings of the Holy Quran.

Keywords: Body language, language, Body, Quran, Imam Khamenei.

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Introduction

Verbal communication is considered only a part of human communication, with another significant aspect found in behaviors, movements, gestures of the head, eyes, hands, face, and posture, which collectively constitute body language or non-verbal communication. Body language is a non-verbal language that serves as one of the best connectors among humans.

According to the findings of behavioral scientists, a significant portion of people's daily interactions occur non-verbally through body language; that is, through behaviors and states of the head, hands, eyes, feet, eyebrows, etc. (Pease, 2010 AD/1389 SH: 1).

The concept of body language has been of interest and utilized at a global level, discussed and applied in various fields; however, body language is most closely related to social psychology and personality psychology.

The concept of body language is also discussed in other fields such as social sciences, communications, anthropology, zoology, education, family counseling, business, marketing, and performing arts such as theater, pantomime (Pease, 2014 AD/1393 SH: 1), and even politics and international relations.

Numerous verses of the Holy Quran have utilized this method of conveying meanings, including facial expressions (al-Mulk: 27; al-Dhariat: 29) and eyes (al-Naziat: 9, 17; al-Zukhruf: 71), gestures, bodily actions, and physical appearance (al-Isra: 109, 27; al-Baqarah: 143), etc. Referring to the exemplary behavior of the impeccable Imams (Tustari, 1988 AD/1409 AH: 11, 431; Ibn Babawayh, 1999 AD/1378 SH: 1, 319), we find that he was not oblivious to the use of body language in preaching religion. Although the religious sources do not explicitly mention body language, they refer to various principles and techniques that strengthen non-verbal communication. Additionally, in the verses and traditions, physical and behavioral signs of different personalities are mentioned, which can be beneficial in personality psychology, audience analysis, self-awareness, self-improvement, and education.

The skill of using and controlling body language and understanding its messages and signals, which requires familiarity with human body language messages in different situations and states, as well as study, research, contemplation, practice, and extensive use in identifying and utilizing these messages, has many benefits that ultimately lead to success and progress in our interactions and communication with others (Terry D. 2017 AD/1396 SH: 9). Body language is divided into two parts: Intentional, conscious, and acquired, and unintentional,

unconscious, and inherent. Controlling the major part of body language, which is unconscious, unintentional, and inherent, is impossible or very difficult, and one can only use intentional body language for a short period, issuing messages contrary to what is inside the individual (Hesamzadeh, 2011 AD/1390 SH: 45). Therefore, fabricating body language for a long period is challenging (Pease, 2010 AD/1389 SH: 18).

Nevertheless, the recorded images of the body language of Imam Khamenei during his leadership of the Islamic system over the years indicate that he is highly skilled and powerful in using and controlling body language. Thus, the conscious part of his body language has its roots in his mastery of techniques and principles of body language, while the unconscious part of his body language stems from his personality. One of the foundations of personality psychology is that the movements and behaviors of individuals are a reflection of their personalities, "What is inside the vessel will spill out." (Shaykh Baha'I, 1996 AD/1375 SH: 83) Imam Ali (AS) said, "Know that every outward appearance corresponds to an inner reality. That which appears pure, its inner self is also pure and clean, and that which appears impure, its inner self is also impure." (Nahj al-Balaghah, Sermon 154)

Therefore, the present study aims to describe and explain the body language of the Leader's personality based on Quranic foundations and evidence.

The data is collected through library research methods and processed through descriptive and analytical methods. The innovation of this article lies in the fact that, despite being interdisciplinary (communications, psychology, international relations, and Quranic interpretation), it is the only article that discusses the Quranic foundations and evidence of the body language of the esteemed Leader while often explaining the verses in his own words. It examines the manifestations of dignity in the face of the arrogant, displays of power, and displays of asceticism and simple living in three axes after conceptualizing and analyzing his body language, and explains the roots in the Quran using his statements.

1. Body Language Semantics

Body language is a compound word consisting of two words, "Language" and "Body." In linguistic terms, language is a patterned system of optional vocal signs defined by characteristics such as creativity, duality, and cultural transmission (Jason, 2020 AD/1399 SH: 26-27).

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In a more precise definition, language is a set of conventional signs used along a dimension (time) for message transmission. The extension along a dimension means that each sign follows another in turn, and the set of signs over time forms a concept in the human mind (Najafi, 2008 AD/1387 SH: 26-34).

In linguistics, each word is called a sign or symbol. These signs can be auditory, written, or gestural; therefore, human language has various forms, including spoken language, written language, and sign language (Fazeliyan, 2019 AD/1398 SH: 92).

The word "Body" is an Arabic term that refers to the complete structure of an individual (Raghib Isfahani, 1993 AD/1412 AH: 112). Another equivalent in Arabic is "al-Jasad," and in English, it is "Body," which in Persian is interpreted as the body, torso, limbs, physique, or human body. In other words, the body is the complete structure of a living individual, consisting of organs and limbs.

Lexicographers have not spoken about using the word "Body" for animals (Ibn Faris, 2020 AD/1399 SH: 1, 211; Firoozabadi, 1993 AD/1414 AH: 18, 48). Therefore the term "Body" refers to a collection of parts, limbs, or organs of a human.

The word "Body" is only used once in the Quran in the story of Prophet Musa and Pharaoh (al-Yunus: 92). Its derivative word "Budn" in the plural form "badanah" means a large and fat camel and is also mentioned only once in the Quran (al-Hajj: 36).

Related terms to the body can be the word "Jism," which is used twice in the Quran (al-Baqarah: 247; al-Munafiqun: 4), the word "Saw'ah" in Surah al-Maidah: 31 is also understood to mean body.

The word "Jasad" can also be understood as the body, and the verses in which the word "Jasad" is used convey this meaning (al-Anbiya: 8, 34). According to some, "Jasad" is more specific than "Jism," as "Jism" is only applied to what is visible, while "Jism" is applied to colorless phenomena such as air and water (Raghib Isfahani, 1991 AD/1412 AH: 196).

Then the discussion arises whether the body is the body without a soul or the body with a soul and whether the body is also mentioned in non-humans or not (Tabarsi, 2001 AD/1408 AH: 4, 359).

In any case, what scientists mean by the body in the term "Body Language" is the same as the subject of medical science (Lindsley et al., 2015: 41).

Body language, also known as nonverbal communication, is a very effective communication tool (Patel, 2014: 90) that can strengthen the relationship between a doctor or psychiatrist and a patient, leading to more effective treatment (Lindsley et al., 2015: 41). It can even be used

in learning foreign languages (HIŞMANOĞLU and HIŞMANOĞLU, 2008: 165). Each perspective on body language has defined and explained it as a practical tool based on the use individuals make of it.

The comprehensive definition of body language is that "Body language is a set of behavioral and non-verbal signs and symbols that are often inherited, non-acquired, and non-conventional, and under various conditions and situations such as emotions, stress, lying, fear, expressing interest, etc., often unconsciously, involuntarily, and non-volitionally by the human body parts and organs in the form of movements and gestures of visible body parts such as the head, eyes, hands, face, posture, various gestures, standing posture, walking style, maintaining distance, clothing style, gaze, attention, and even tone and way of speaking, conveying one or more messages." (Alavizadeh, 2023 AD/1402 AH: 21)

2. Background

The discussion about body language has a long history and is abundantly observed in religious and national literary texts, with many points found about it; because the antiquity of body language dates back to the birth of humans, and perhaps before the invention of words, humans communicated with each other through body language, but what is known as the science and technique of body language is not more than 40 years old (Vadayi', 2013 AD/1392 SH: 16).

Anthropologists and researchers in psychology, sociology, communications, and linguistics have conducted extensive research on how body language functions and have gradually made it more comprehensive.

One of the important books on body language is the book "Body Language" by Richard Mulvey, which is one of the first books on body language translated into Persian by Abbas Behzadi Moghadam and Mahdi Din Mohammadi. This book covers topics such as the face, head, hands, arms, legs, body posture, imitation of movements, and territory. Another book, "Body Language and Its Use for Understanding and Attracting Others" by Terry Di Clark, translated by Amirhossein Makki, discusses topics such as recognizing signs, reflection, body language in negotiations, sales, interviews, meetings and encounters, and body language for attracting others over seven chapters.

The book "The Definitive Book of Body Language" by Allan Pease and Barbara Pease, translated by Saeed Gol Mohammadi and Giti Shahidi, is more detailed than the previous two books and delves into more specific topics such as laughter and smiles, cultural differences, gestures and special signals, signs related to evaluation and deception,

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eye signs, mimicry, hidden signs behind smoking movements, wearing glasses and makeup, and more.

Regarding articles related to the Quran that have addressed body language, the following articles can be mentioned: "Investigating the Rhetorical Signs of Body Language in the Holy Quran (Case Study: Hand Language)" by Abdolreza Atashi, "A Cognitive Linguistic Study of Body Part Metaphors in Surah al-Baqarah and Al-e Imran" by Hamid Sabahi Garaghani and Ahmadreza Heidarian Shahri, and "A Comparative Study of Body Language in the Quran and its Persian Translations (Emphasizing Hand Movements in Khoramshahi and Gharmaroudi Translations)" by Mohammad Javad Pourabed, Sayyid Naser Jaberi Ardakani, and Amina Forouzan Kamali.

There has been no independent research on the body language of the Supreme Leader of the Revolution. The initiative of this article is to examine and explain the Quranic foundations of the body language of the Leader of the Revolution in meetings with various individuals using his own statements.

3. The Different Body Language of Imam Khamenei in Meetings with People and in Meetings with Leaders of Some Countries

One of the most memorable moments of the leadership of Imam Khomeini was his dignified encounter with Edward Shevardnadze, the then Foreign Minister of the powerful Eastern country, the Soviet Union. He entered the session with casual attire, without formal attire, without looking at anyone's face, to hear the historic message to Gorbachev. They did not stay in that historic session for more than a few minutes and, as a sign of protest, stood up in the middle of Edward Shevardnadze's words reading Gorbachev's message, and with a combination of dignity and speed in movement, they left the session room (Raja'i, 2013 AD/1392 SH: 2, 326).

After the passing of Imam Khomeini, Imam Khamenei has repeated these types of displays of authority in his own style even at a higher level than the Foreign Minister of the Soviet Union in front of officials of arrogant countries in a different way. They convey subtle and complex messages to the opposite party through body language. Overall, they always stand with a straight posture and shoulders pulled back, indicating their self-confidence and authority. Sometimes they use powerful gestures like placing hands on the chest or leaning on a chair, which enhances their authority.

He usually looks directly and penetratingly at his interlocutor, which indicates his self-confidence and decisiveness. Also, in meetings with leaders of unfriendly countries, they rarely smile, which adds to the

seriousness and firmness of their face. They also speak with a dignified and firm tone, indicating their mastery of the topic under discussion and their self-confidence.

The meetings of Imam Khamenei with Putin, the President of Russia, are one of the most important diplomatic meetings in recent years. While leaning back in the chair, they never lean forward. This means they are in complete peace of mind and someone who sits in this way conveys this calmness to the opposite party through their body language and tells them, "You can stay for a long time and continue the conversation." (Hesamzadeh, 2011 AD/1390 SH: 143)

Of course, this authoritative way of sitting has been repeated in front of all other officials of countries, including China and leaders of Eastern and Western countries. In these types of meetings, their hands are open, straight, and extended to the end of the armrests of the chair. Someone who places their hands in this way communicates through their body language: "I have control over this place." (ibid: 138). In general, this body language reflects their authority and dominance over the opposite party.

In meetings with Western leaders who have more hostile positions, we may witness more direct eye contact, furrowed brows, and a more decisive tone. For example, in their meeting with Emmanuel Macron, the President of France, we saw direct eye contact and a decisive tone from the esteemed leader, but in the meeting with Angela Merkel, the former Chancellor of Germany, their smile was more prominent and their tone was softer, which may be due to the less adversarial positions of Merkel. Therefore, it can be said that their body language in these meetings is a reflection of the positions and policies of the Islamic Republic of Iran towards Western countries, and the analysis of Imam Khamenei's body language in dealing with Western leaders opens a new window towards understanding their personality, attitudes, and goals, showing that Imam Khamenei has a very high ability to use body language effectively and convey messages through it.

In these types of sessions, those sitting in front of them have distanced themselves from the chair, and their hands are either inside or on top of each other, indicating submission in body language. For example, Mr. Putin, who is very dominant in all his meetings with presidents of different countries, sits very humbly in front of the esteemed leader and places his hands inside each other. Their smile will be more prominent and their tone will be softer.

This is while in meetings with various segments of the population or small gatherings with the families of martyrs or intellectual, cultural, and artistic elites, they have a very different body language. In these

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meetings, the leader's body language interestingly changes towards humility, paternalism, intimacy, and familiarity. In front of the families of martyrs, they do not fully lean on the chair, they bend towards the people, clasp their hands, and often interlace their fingers; indicating humility and submission towards the families of martyrs.

4. The Quranic Foundations of Imam Khamenei's Body Language in Meetings with Friends and the People

There are numerous verses that command believers to be kind and courteous to each other and to show utmost humility and modesty towards each other, which, of course, since the addressee of some of these verses is the Prophet himself, it can be inferred that this Quranic teaching emphasizes more on leaders.

4.1. The Necessity of kindness and love among believers

One of the foundations of the humble behavior of the leader of the revolution in such meetings is the noble verse "...Ruhama'u Baynahum..." (al-Fath: 29). "Ruhama'" is the plural of "Rahim" (Tabarsi, 1991 AD/1412 AH: 4, 147) which means that like a father to a child or a servant to his master (Tabarani, 2008: 2, 413), the hearts of believers are kind to each other and are soft towards each other, easily accepting each other (Tabari, 1991 AD/1412 AH: 26, 69).

Their compassion towards each other reaches a point where a believer does not see another believer unless they shake hands with them, embrace them, and kiss them (Tabarsi, 1987 AD/1408 AH: 9, 192).

It is necessary to mention that "Ruhama'u Baynahum" is a specific attribute of the Prophet of Islam and his companions in the Torah, so when the Prophet was sent, the people of the Book recognized him very quickly (Tabataba'i, 1996 AD/1417 AH: 1, 334).

Imam Baqir (AS) in the interpretation of this verse says: "The relationship of every believer with another believer is like two bodies with one soul; for they are created from the same dust of the seven heavens that has come from paradise, then recited the verse: "Ruhama'u Baynahum" and said: "Is there anything other than being kind and generous?" (Barqi, 1992 AD/1371 SH: 1, 134; Majlisi, 1982 AD/1403 AH: 71, 276)

The leader explains the meaning of the verse: "In the Noble Quran, when it says: Ruhama'u Baynahum, it means being compassionate and merciful towards each other. This is not just related to the sick; it is relevant to everyone. Everyone should treat each other with compassion and kindness." (Khamenei. Statements in a televised speech on the occasion of the birth of Zainab (SA) and Nurses' Day, 1399/09/30)

Additionally, in his view, the reason for the existence of wars and conflicts among Muslims (Statements in a meeting with participants in international Quran competitions, 1398/01/26) and the indifference of some Muslim countries to the Palestinian issue (Statements in a gathering in communion with the Quran, 1397/02/27) is forgetting this verse.

4.2. The Necessity of Humility and Modesty towards Believers

One of the factors of Imam Khamenei's body language in such gatherings is the noble verse: "And lower to them the wing of humility out of mercy and say: My Lord, have mercy upon them as they brought me up when I was small." (al-Shuara':215)

In the verse: "Lower the wing toward believers," (al-Hijr: 88) the expression "Lower the wing" is a metaphor for humility, love, and tenderness because birds tuck their chicks under their wings out of love (Tabataba'i, 1996 AD/1417 AH: 15, 329).

Birds also spread their wings towards their mate or parents to show love, humility, and submission by opening and flapping their wings.

Some have interpreted the verse to mean "And lower your wing for the believers," which is a metaphor for lowering a bird's wing when it wants to land and sit on the ground (Fayd Kashani, 1994 AD/1415 AH: 4, 54) as when a bird wants to land, it breaks and lowers its wings, and if it wants to take off for flight, it opens and raises its wings. Therefore, lowering the wing during landing is considered an example of humility and modesty (Kashani, 2004 AD/1423 AH: 5, 62).

Another verse that could be the root of Imam Khamenei's body language is a verse that promises the coming of distinguished believers in the future who will be blessed by divine favor, and one of their qualities is gentleness and humility towards other believers (Tusi, 1992 AD/1371 SH: 3, 511): "So Allah will soon bring a people whom He loves and who love Him, humble towards the believers, mighty against the disbelievers." (al-Ma'idah:54)

Some, considering that the word "Humble" is used with the letter "For" in the language, have used it in the verse with the preposition "On" to indicate that the humility of believers is their dignity and honor, in fact, it is dignity, not lowliness and humiliation; moreover, the mentioned word in this verse also implies mercy and compassion (which are used with the preposition "On"), as in another verse, the companions of the Noble Prophet (PBUH) are considered kind to each other (Zamakhshari, 1986 AD/1407 AH-1993 AD/1414 AH: 1, 648; Fakhr Razi, 1999 AD/1420 AH: 12, 381; al-Biqa'i, (n.d.): 18, 339).

The Prophet of Islam said about the blessings of humility: "Whoever is humble for the sake of Allah, Allah will elevate him. So, he is weak

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and insignificant in his own eyes, but appears great in the eyes of people." (al-Muttaqi al-Hindi, 1980 AD/1401 AH: 3, 113)

4.3. The Necessity of Good Manners towards People

The manifestation of humility and modesty in the body language of the esteemed Leader may be based on verses that refer to the noble ethics of the Prophet and also verses that command people to follow the example of the Noble Prophet (al-Ahzab: 21).

Many leaders and rulers show arrogance and pride towards their subordinates, to the extent that if the slightest disrespect is observed from them, they would imprison, torture, or even kill the person. However, the ethics of the Prophet (PBUH) were such that God would say: "And indeed, you are of a great moral character" (al-Qalam: 4); because "Unless one possesses the highest virtues of ethics, the Almighty will not assign this great and important mission to him." (Khamenei. Statements in a meeting with the officials of the system and ambassadors of Islamic countries on the occasion of the anniversary of the Mab'ath, 1385/05/31)

The meaning of "Great moral character" considering the context of the verse, refers to the preferred social ethics of the Prophet, or the etiquette of social interaction, such as standing firm for justice, patience and forbearance in the face of people's annoyances and the wrongdoings of the wicked, generosity, kindness, humility, and the like (Tabataba'i, 1996 AD/1417 AH: 19, 369).

The Quran also mentions the noble ethics of Prophet Muhammad: "[O Prophet!] So by mercy from Allah, you were lenient with them. And if you had been rude and harsh-hearted, they would have disbanded from about you." (Al-e Imran: 159) This was how people gathered around the Prophet and in a short period, the light of Islam spread worldwide, because as the impeccable Imams have stated, good manners lead to attracting the love of others, maintaining friendships (Leythi Waseti, 1997 AD/1376 SH: 228), and creating empathy with others (ibid: 228).

5. The Quranic Foundations of the Body Language of Imam Khamenei in Meetings with the Leaders of Some Countries

5.1. The Necessity of Reliance on God

Also, his body language is influenced by verses like "And upon Allah let the believers rely." (al-Taghabun: 13)

It is mentioned regarding the revelation of this verse that during one of the battles, Dhat al-Riqa', the Prophet stopped under a tree alongside a small group of companions. At that moment, a flood came, creating a gap between them and his companions. At that moment, one of the

polytheists overpowered him, stood over him with a drawn sword, and said, "O Muhammad, who can save you from me today?" He replied, "God." At that moment, Gabriel pushed him to the ground so that he fell, and the sword slipped from his hand. The Messenger of God immediately picked up the sword, stood over him, and said, "Who can save you from me today?" He said, "No one," and then he recited the two testimonies and became a Muslim (Tabarsi, 1987 AD/1408 AH: 3, 263; Majlisi, 1983 AD/1404 AH: 25, 305).

It is explained in the interpretation of this verse that a believer assigns his reliance solely to God because he knows that there is no helper except God (Fayd Kashani, 1994 AD/1415 AH: 1, 396).

Therefore, Imam Khamenei also conveys through his confident and dignified body language that our relationship with you is not based on weakness or submission, as our reliance is solely on God, and the material, military power, and worldly dominance of your worldly powers are nothing compared to the power of God. For example, during discussions with the leaders of those countries, they often look at their interlocutors with penetrating eyes and self-confidence, indicating their faith and reliance on God. Additionally, their upright posture, slightly leaned back shoulders, and decisive tone and composure demonstrate their power, strong determination, and reliance on God. Therefore, they tell government officials: "...Do not fear the enemy and know that the hand of God is above all hands, and the Almighty God supports and assists a nation that defends His religion, and this nation, by the grace of God, will accomplish this task." (Khamenei. Statements in a meeting with the people of East Azerbaijan, 1397/11/29)

They introduce the Islamic Republic as a role model for others based on this verse, not because the political structure in all Islamic countries should be like the Islamic Republic, but because of the principles and foundations of the Islamic Republic, including "Severe against the disbelievers and merciful among themselves" (al-Fath: 29) and "And upon Allah let the believers rely" (al-Taghabun: 13) (Khamenei. Statements in a meeting with participants in the Seventh Summit of the Assembly of Experts of the Ahl al-Bayt (AS), 12/6/1401).

5.2. The Prohibition of the Disbelievers Domination over Muslims

One of the roots of the authoritative body language of the esteemed Leader of the Revolution in the face of officials of arrogant powers is the verse "...And never will Allah give the disbelievers over the believers a way [to overcome them]" (al-Nisa: 141); meaning a true believer never allows the disbelievers to dominate over his life, property, honor, and other Muslims. It is the believers who should dominate over the disbelievers. The Prophet of Allah (PBUH) said

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about this: "Islam will prevail and nothing will prevail over Islam." (Ibn Babawayh, 1992 AD/1413 AH: 4, 334)

After the victory of the Muslims in the Battle of Badr, Ibn Mas'ud, who was walking among the slain polytheists, saw Abu Jahl taking his last breaths. Ibn Mas'ud stood over him, and as he looked at him, he said: "O insignificant shepherd! You have reached a high place!" Referring to this narration, Ibn Mas'ud said: "Islam will prevail and nothing will prevail over Islam." (Fakhr Razi, 1999 AD/1420 AH: 32, 225)

Jurists have extracted the principle (or the rule of Nafy-e Sabil) from this verse and narration, which is the source of deducing many religious commandments. Similarly, theologians have inferred from this hadith that the logic of Islam has superiority over any other logic (Motahhari, 2023 AD/1387 SH: 1, 198-199).

Imam Khamenei based on the above verse, states: "The enemy, with all its apparent grandeur and pomp, represents all the Western arrogance and the decadent ignorant and tyrannical culture. This enemy has emerged over the centuries and has spread its influence over all the outlets of the world - economic, cultural, human, and political resources. Now it faces a significant barrier, which is true Islam - not declarative Islam. Of course, there is declarative Islam. Their name is Muslim. They sit at the same table; they eat together; they lick each other's fingers! It is natural that they have no fear. The real barrier is true Islam and the Quranic Islam. Islam is Allah will not grant the disbelievers a way [to overcome] the believers (al-Nisa: 141) and the command is not but for Allah (al-An'am: 57)." (Khamenei. Statements in a meeting with a group of Guards, 1375/09/24)

5.3. Prohibition of Submission to the Enemies of God

Furthermore, their body language can be rooted in the verse "And incline not toward those who do wrong." (Hud: 113) In lexicography, "Rukun" means inclining towards something and feeling assured and comforted by it (Ibn Manzur, 1993 AD/1414 AH: 13, 185).

It has been narrated from the Imams of the Ahl al-Bayt (AS) that they said: "Inclining towards the oppressors' means being friendly, benevolent, and obedient to them." (Tabarsi, 1987 AD/1408 AH: 5, 306)

Ibn Abbas said that in no matter of religious affairs should one lean towards the polytheists (ibid.). Therefore, the meaning of the verse is that one should not trust them, should not rely on what they say, should not be satisfied with their actions, should not accompany, cooperate, and be friendly with them, and should not flatter them (Tarihi, 1362: 6, 256).

They state: "What you see these people doing in the position of the presidency of such and such country against nations, against people,

against peace, against tranquility, against the stability of governments and countries, these are the same things that the Quran has condemned them for. People should understand this.

The Quran tells us: And incline not toward those who do wrong, lest you be touched by the Fire (Hud: 113). Not trusting the oppressors is the dilemma of the people of the world today. They trust, and their downfall comes. You see in some of these Arab countries, a good movement was initiated, a good struggle emerged, a commotion began, an awakening arose, but like a flame that they pour dust and ashes on, it went out; why? because they did not act upon and incline not toward those who do wrong. They leaned towards America, towards the Zionist regime; they did not understand what to do, [so] it turns out like this." (Khamenei. Statements in a gathering with the recitation of the Quran, 16/2/1398)

Therefore, the Leader of the Revolution, considering the religious prohibition of inclining towards the oppressors in various religious, individual, social, political, economic, military, and cultural matters, wants to convey through their body language to those who stand against them that we Muslims do not trust or lean towards you.

5.4. Prohibition of Friendship with the Enemies of God

Another verse that can be the basis for the body language of the Leader of the Revolution towards officials of hegemonic powers is the verse: "You should never be friend with unbelievers who are my enemies and you your enemy." (al-Mumtahanah: 1)

This verse was revealed concerning Hatib ibn Abi Balta'ah, who was one of the companions of the Prophet and the emigrants to Medina. His family remained in Mecca, and before the conquest of Mecca, the Quraysh asked him to write a letter inquiring whether the Prophet Muhammad intended to attack Mecca. His wife wrote the letter and sent it to them. Although he did not have permission to do such a thing and it was considered a breach of trust to disclose the secrets of the Muslims, he wrote that yes, Muhammad intended to do so.

The angel Gabriel informed the Prophet, who then sent Imam Ali (AS) and others to intercept the woman, retrieve the letter, and bring Hatib to the Prophet. Hatib said: "I swear by Allah, I did not betray or commit hypocrisy. I am not from the Quraysh, and my family is strangers there. I wanted that when I die, the Quraysh would protect and not harm my family. Otherwise, I had no ill intentions." The Prophet accepted his apology and forgave him. Then this verse was revealed, and God forbade believers from befriending the enemies of God (al-Arusi al-Huwayzi, 1994 AD/1415 AH: 5, 299; Bahrani, 1995 AD/1374 SH: 5, 353).

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Imam Khamenei, influenced by this verse, through his distant body language, wants to convey that Muslims do not want to be friends with the arrogant disbelievers who have proven their enmity towards Islam and Muslims. Even if they may have some form of close relationship due to circumstances, they do not want to be friends with them according to the Quranic command. Therefore, in his view, those who, contrary to this verse, accept the enemies of God, Islam, and Muslims as friends are the real enemies of Islam in Islamic society (Khamenei. Statements in the meeting of the participants in the "Lovers of the Ahl al-Bayt and the issue of Takfiris", 1396/09/02).

5.5. Prohibition of Entrusting Secrets to the Enemies of God

It is also possible that the root of the non-intimate body language of the Leader of the Revolution in meetings with the leaders of material powers of the world may be the following verse: "O you who have believed, do not take as intimates those other than yourselves, for they will not spare you [any] ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is greater." (Al-e Imran: 118) This verse was revealed about some Muslims who had close relations with the Jews in terms of friendship, kinship, neighborhood, and alliance, and who spent a lot of time sitting and rising with them in this quality (Tabarsi, 1987 AD/1408 AH: 2, 820; Tabari, 1991 AD/1412 AH: 4, 40).

Imam Khamenei, referring to this verse, advises the country's officials to recognize the enemy correctly, not to fall for the enemy's deception, because the enemy enters through various means; sometimes showing teeth, sometimes showing fists, and sometimes showing a smile; all of these are enmity in one sense, and what is in their filthy hearts full of hatred and malice towards Islam and Muslims, especially the Islamic Republic, is much more than what appears in their words (Khamenei. Statements in the meeting of the East Azerbaijan People, 1397/11/29).

5.6. The Necessity of Arrogance in the Face of Enemies and Tyrants

The Leader of the Revolution, in his interactions with officials of arrogant countries and even with officials of some Islamic countries who display arrogance, adopts a firm and seemingly arrogant body language. This behavior is because, according to the saying of the Prophet (PBUH), it breaks the pride and satanic arrogance of such individuals: "Whenever you see the humble ones of my Ummah, you should show humility to them, and whenever you see the arrogant ones, you should show arrogance to them, as this will lead to their humiliation and diminishment." (Waram ibn Abi Faras, 1989 AD/1410 AH: 201)

Allah does not like the arrogant, as He says: "And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful." (Luqman: 18)

Confronting such individuals with arrogance and humility reinforces this behavior because a truly arrogant person believes they are superior, therefore, one must act arrogantly towards such individuals.

The legitimacy of this behavior can be understood from the verse "Those who are arrogant upon the earth without right" (al-A'raf: 146); because according to this verse, arrogance has two types, one is unjustified and the other is justified; unjustified arrogance, like self-exaltation and seeking superiority over the servants of God, arrogance towards prophets and believers, and justified or praiseworthy arrogance, like arrogance towards the enemies of God and towards the arrogant ones (Tabataba'i, 1996 AD/1417 AH: 8, 246).

It has been narrated about justified arrogance that arrogance towards an arrogant person is worship (Sadeghi Tehrani, 1986 AD/1365 SH; *ibid*: 26, 49; Modarresi, 1998 AD/1419 AH: 6, 232) or charity (Haqqi Broussavi, (n.d.): 5, 25). Therefore, Imam Khamenei's behavior is a form of worship and charity because it is commanded by Sharia, not out of self-importance and ignorance; therefore, his body language in these situations reflects the form of arrogance, not arrogance itself, because true arrogance is only exclusive to God, and others do not have the right to show arrogance (Alusi, 1994 AD/1415 AH: 5, 59).

Therefore, Imam Ali (AS) considers arrogance towards an arrogant person as true humility: "Being arrogant towards the arrogant is humility in itself." (Nahj al-Balagha, Wisdom 410)

Conclusion

In this research, the Quranic foundations and roots of the body language of Imam Khamenei in two different situations was examined, one in meeting with ordinary people including the families of martyrs, and the other in meeting with government officials. The Quranic basis and root of the humble body language of the esteemed leader of the revolution towards the people should be sought in the Quranic command regarding the love and affection of believers towards each other, kindness towards people, and humility towards believers. Furthermore, the authoritative and seemingly arrogant behavior of Imam Khamenei towards some leaders and officials of various countries has its roots in various commands of the Quran, including the command of relying solely on

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God and not relying on worldly forces and powers, the necessity of firmness and impregnability against disbelievers, the necessity of arrogance towards the arrogant and enemies of God, as well as the prohibition of domination of disbelievers over Muslims, the prohibition of compromise, encouragement, and trust in enemies, the prohibition of friendship and sharing secrets with enemies. Hence, Imam Khamenei, in addition to his scholarly mastery of the teachings of the Quran, has internalized them in his being in the form of body language.

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