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AXIOLOGICAL FEATURES IN NONVERBAL SEMIOTICS OF THE MUSLIM EAST

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The article is devoted to the identification of axiological features of nonverbal semiotics of the Muslim East in context of modern social problems. The study used Pierce's approach of "pansemiotic view of the universe". He emphasized that any thinking is symbolic, in fact, for Ch.S. Pierce man is a creature that performs signs through semiosis.

The main elements of the value system of the Arab countries were also considered. One of the characteristic features of the Arabs is the extroverted type of communication and abundant nonverbalism. The definition of the mnemonic method of classification of letters of the Arabic alphabet Abjad is specified. The meaning of the symbols of the Muslim East is described: "hamsa". The philosophical significance of the image "harf Alif" and "harf wav" is generalized. Elements of nonverbal behavior of Muslims in social communication are considered and analyzed. In conclusion, the emergence of the Abjad system gives the right to argue that the first grains of digitalization of society originated in the early Middle Ages. The modern tendency to translate everything into digital code began in the Muslim East. Thus confirms the cyclical nature of historical events. With the development of cognitive-discursive approach it becomes increasingly clear that the structures of knowledge, thoughts, beliefs, imagination, which "stand" behind the real language of real homo verbo agens, speaking this natural language, are inherently related to evaluation and reach the ratio of conscious and unconscious, stable and creative. It is clear that the promotion of information depends on the method of its presentation, which can generate a possible intentional world in the field of "communication of consciousness" and social symbolic production and exchange; that verbal-semiotic regulation of human relationships in the life world is value-based.

Keywords: Nonverbal Semiotics, "Hamsa", Abjad System, "Harf Alif", "Harf Wav".

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АКСІОЛОГІЧНІ ОСОБЛИВОСТІ НЕВЕРБАЛЬНОЇ СЕМІОТИКИ МУСУЛЬМАНСЬКОГО СХОДУ

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Метою статті є виявлення аксіологічних особливостей невербальної семіотики мусульманського Сходу в контексті соціальних проблем. У дослідженні використовувався підхід Пірса "пансеміотичного погляду на Всесвіт". Він підкреслив, що будь-яке мислення є символічним, власне, для Ч.С. Пірса Людина – це істота, яка виконує знаки через семіозис. Також були розглянуті основні елементи системи цінностей арабських країн. Однією з характерних рис арабів є екстравертний тип спілкування і рясний невербалізм. Уточнено визначення мнемонічного методу класифікації літер арабського алфавіту Абджад. Описано значення символів мусульманського Сходу: "хамса". Узагальнено філософське значення образів "харф Аліф" та "харф вав". Розглянуто та проаналізовано елементи невербальної поведінки мусульман у соціальній комунікації.

Методологічними засадами дослідження є аксіологічний, філософсько-антропологічний, історико-культурний підходи, філософська рефлексія. Наукова та практична цінність дослідження: підсумовуючи, поява системи Абджад дає право стверджувати, що перші зерна цифровізації суспільства зародилися ще в ранньому середньовіччі. Сучасна тенденція переводити все в цифровий код почалася на мусульманському Сході. Тим самим підтверджується циклічність історичних подій. З розвитком когнітивно-дискурсивного підходу стає все більш очевидним, що структури знань, думок, переконань, уяви, які стоять за реальною мовою реальних *homo verbo agens*, кажучи цим природним мови, невід'ємно пов'язані з оцінкою і досягають співвідношення свідомого і несвідомого, стійкого і творчого. Зрозуміло, що просування інформації залежить від методу її представлення, який може породити можливий інтенційний світ у сфері "комунікації свідомості" та соціального символічного виробництва й обміну; що вербально-семіотична регуляція людських стосунків у життєвому світі є ціннісною.

Ключові слова: невербальна семіотика, "хамса", система Абджад, "харф Аліф", "харф вав".

Introduction of the issue. Today communication is the most important tool for change and management in the socio-cultural life of modern man. Due to the above, modern communications become the basis for posing new problems of philosophical thought. Digitalization of the information space, the fashion for the use of stylized graphic images-symbols instead of text messages, pandemic and other modern challenges contribute to the reduction of verbal communication and the development of nonverbal communication as one of the most important areas of semiotics. According to the definition of Y. Lotman, semiotics should be understood as the *science of communication systems and signs* used in the communication process.

The purpose of the article. The article is devoted to the identification of axiological features of nonverbal semiotics of the Muslim East.

Materials and Methods. Over the past 20-30 years, interest in nonverbal

communication has grown, as evidenced by the large number of publications on this topic A. Pease, (Body Language (1981); A. Pease, B. Pease, (The Definitive Book of Body Language (2006)); G. Wainwright, (2002); J. Fast, (2014) et. Various courses of lectures for students of anthropologists, culturologists, psychologists, sociologists, managers, political scientists are devoted to theoretical and practical aspects of nonverbal human communication. Such courses include Theory and Practice of Intercultural Communication, Human Ethology, Fundamentals of Nonverbal Communication, Semiotics, Ethnopsychology and a lot of others.

For Western scientific thought of the late nineteenth century (especially this was evident in American philosophy) became increasingly valuable life and practical success of man. It was the introduction of the concept of "man" in the philosophy of pragmatism that marked the beginning of a rethinking of man's place in the world.

Pragmatism is characterized by a variety of options, united by a commitment to empiricism and experience, which is explained primarily not in terms of contemplative theoretical attitude to the world, but in the context of active human activity. During this period, Ch.S. Pierce, W. James, J. Dewey, O. W. Holmes (as part of the Metaphysical Club in 1872) formed the core of Eastern philosophical themes, which later became known as "pragmatism".

The most important contribution of Ch.S. Pierce to the philosophical heritage is his normative description of objective research, the doctrine of categories and the theory of signs. Sign, for Ch.S. Pier is a complex and multifaceted category. In his reasoning, Pierce followed a "pansemiotic" view of the world ("any thought is a sign") (Pierce, 1932). It is impossible to disagree with the statement of Ch.S. Pierce that everything has a semiotic nature: thinking, cognition and even man himself. Semiotics, the science of studying signs and sign systems, divides signs into three groups: iconic, index and symbolic. The first group includes signs similar to the affected object (photographs, maps). The second, index group, includes signs, or designations of part of the object, or those where the image acts as a sign of the object as a whole. Finally, the third, symbolic, group includes images that have nothing or almost nothing to do with the marked object. Ch.S. Pierce developed a complex logical system of types of signs and focused on establishing logical relations within the sign, with the basis of his reasoning is the dynamics of thought, embodied in various forms of the sign. He emphasized that any thinking is symbolic, in fact, for Ch.S. Pierce *man is a creature that makes signs through semiosis*. In addition, Pierce identified three semiotic elements: *sign, object and interpreter*. He is the author of the term semiosis. Basic bases of the concept of Ch.S. Pierce is the theory of interpreters and the theory of semiosis.

It's allow us to give the following definition of a sign: it is a triadic connection that causes a dynamic process of

interpretation (semiosis), through which communications create signs or associate values with signs.

It is interpretation, or "thought that is interpreted", according to Ch.S. Pierce is a necessary condition of signification, but the meaning that presupposes the existence of man as an interpreter, we consider in the context of the English verb "signify" – "sign", "point". We emphasize that the most important function of the sign in the process of semiosis is the function of signification.

Discussion and results. Pierce was convinced that thinking always takes the form of dialogue, therefore, signs are mandatory mediators not only in interpersonal but also in reflexive communication. Signs are tools of thoughts and language communication. He also argued that thought is inseparable from the ways of its expression, that is, it receives its semiotic embodiment in a communicative act. The researcher believed that consciousness and reason do not endow signs with life, the very action of signs is a sign of the vitality of thought in communications.

The reasons for the interest in research on nonverbal human communication become clear if we turn to the data of anthropologists and ethologists, who found that information transmitted by words is only about 7% of the total amount of information received by man, while nonverbal cues account for 93% (facial expressions, postures, gestures, touches, smells, signals are up to 55%, and the share of vocal paralinguistic component is up to 38%). On average, a person speaks only 10-11 minutes a day, and the verbal component is only 35% of the semantic load, and the nonverbal much more - 65%.

Determining when people began to use gestures in communication with each other is as difficult as determining the time of appearance of oral speech. If it is fair to assume that gesture communication existed before oral communication, it must have originated one and a half million years ago. The simplest forms of writing emerged much later than oral speech. Icons - refer

to the New Stone Age (Neolithic Age) and date from 8000-3000 BC. Cuneiform, which was made on boards made of raw clay (signs in the form of groups of wedge-shaped lines), appeared about 3000 years BC. At the same time include ideographic writing, which was developed in Chinese characters.

Non-verbal communication is the oldest form of human communication and ... the most sincere. Fyodor Tyutchev said that expressed opinion - is a lie. In this phrase, the whole essence of verbal communication - a person can be insincere. And with gestures we unconsciously express a whole range of emotions: joy, anger, indifference, boredom, insecurity, etc.

There are two problems in understanding nonverbal communication: first, in verbal communication the process of transmitting and receiving information is understood by both parties, while in nonverbal is carried out on unconscious or subconscious levels - it complicates the understanding of this phenomenon and raises the question of justification communication. Therefore, when it comes to nonverbal communication, some experts consider it permissible to use another concept - «nonverbal behavior», understanding this phenomenon as the behavior of an individual that carries certain information, regardless of whether the individual is aware of it or not; secondly, in many scientific works there is confusion in the concepts of "nonverbal communication", "nonverbal behavior", often used as synonyms, nonverbal communication is a type of communication characterized by the use of nonverbal behavior as the *main* means of transmitting information, organizing interaction, forming an image and concept of a partner, influencing another human.

Ukrainian researcher of nonverbal communication I. Kovalinska described the basic theoretical concepts which needed to understand the process of nonverbal communication. Here are a few lines from her work: "Without solving the question of how non-verbal communicative activity of man and what is its relationship with

verbal activity, it is impossible to model communication systems and the very process of thinking... Nonverbal language of another country must be studied as well as verbal... Words may be what people use when all other means of communication have proved ineffective" (Kovalinska, 2014).

The Main Elements of the Value System of Arab Countries. Researcher of the theory of intercultural communication Yu.V. Taratukhina in her work, noted: "In most Arab countries, religion plays a dominant role in the public consciousness and has a significant impact on the social sphere, politics, and business. The value systems of the Arab and Western countries are sometimes radically different from each other. Consider the main elements of the value system of Arab countries.

1. The basic unit in the Arab countries is not an individual but a family.

2. A person's reputation and achievements largely depend on his origin and are determined by belonging to a kind.

3. Flexibility in communication - the main feature of communication in these countries.

4. The Arabs are characterized by *an extroverted type of communication and abundant nonverbalism*.

5. Arab culture in general is characterized by a synthesis of traditional and progressive.

6. During business meetings, Arabs prefer long conversations, like to talk about their connections.

7. The special position of women in the Arab world.

8. Arab culture - a hospitable culture, the same applies to office life. The concepts of "open house" and "open office" are typical for Arab countries.

9. The perception of time in the Arabs, not linear but cyclical. This specificity must be taken into account when planning business meetings (Taratukhina, 2018).

The meaning of the symbols "Hamsa", "Alif", "Wav". So, let's look at some symbols and signs of the Muslim East. An interesting symbol of the Arab world is the "hamsa", a Middle Eastern protective amulet in the shape of an open palm with

five fingers. Muslims also call this symbol "the hand of Fatima" and the Jews the "hand of Miriam". In Islam, five fingers on the hand means the family of the Prophet Muhammad: Prophet Muhammad, Fatima Zahra, Imam Ali, Imam Hussein, Imam Hassan.

The amulet of Hamsa also symbolizes the five pillars of Islam: faith, fasting, Hajj, prayer, charity. The second name of the mascot is associated with the legend of the daughter of the Prophet Muhammad Fatima, who began to stir the boiling halva with his palm, learning that her husband Ali brought home a new wife. This legend does not correspond to historical facts, as Ali married other women only after the death of Fatima. Hamsa is popular among Berbers, and due to its importance for Berber and Arab cultures, it became part of the coat of arms of Algeria.

The next symbol: the image of the letter "waw". In calligraphic inscriptions, on the walls of mosques, on ornaments, statuettes, paintings, you can often see the Arabic letter "waw" و, which is written separately. What is the meaning of it? Giving special meaning to individual letters of the Arabic alphabet has its source in the culture of Tasawwuf, which, in general, is prone to symbolism and metaphors. In this culture, the letter "waw" had several meanings. Her writing is reminiscent of a bowed man. Therefore, it symbolized the recognition of man's helplessness before the Almighty, faith in the Lord and service to him. Along with this, the letter "waw" resembles a child in the womb. From the letter "waw" begins the name of the Almighty "One" (in Arabic - Al-Wahid), so it was also a symbol of Him as one God. One of the meanings of the letter "waw" is associated with the calculation of "abjad". Abjad is a mnemonic way of classifying the letters of the Arabic alphabet, ie each word in the Arabic alphabet has a certain numerical meaning, when each number can be expressed in letters, and vice versa. In this calculation, this letter "waw" corresponds to the number 6, which is interpreted as 6 pillars of faith: faith in Allah, in the angels, in the Scriptures, in the prophets, on the

Day of Judgment, in doom. Belief in these six points makes a person a Muslim, and therefore the letter "waw", which symbolizes these pillars, was given special meaning.

In many calligraphic inscriptions, the letter "waw", is a neighbor of the first letter of the Arabic alphabet "Alif". The connection between these two letters in tasawwuf (التصوف) Tasawwuf is the observance of high morals and the renunciation of low behavior". (Ali-zade, 2007). According to Al-Khatib al-Baghdadi (1002-1072) "Zuhdvaar-Rakaik" ("Asceticism and kindness") "Tasawwuf is a science through which the ways of purification of the vicious soul (nafs), ennoblement of customs, improvement of the obvious and hidden for eternal happiness" are learned. "A person is born in the position of the letter و " waw ", and when some time passes, he straightens up, begins to consider himself ا "Alif ". Meanwhile, the day when he was hunched over and was the truest in his life. The meaning of service to the Almighty is "waw", and "alif" is a symbol of divinity and unity. Therefore, the name of the Almighty Allah begins with him. "Alif is the key to the universe, and "waw" is the universe itself"(Schimmel,2011).

The Abjadsystem. *Abjad* is a mnemonic way of classifying the letters of the Arabic alphabet, ie each "harf" in the Arabic alphabet has a certain numerical value, when each number can be expressed in letters, and vice versa. In other words, each word, in addition to its literal meaning, also has a numerical meaning. There are three traditional versions of the origin of this organization of letters: according to the first of them, the sound of words corresponds to the names of six kings of antiquity, the second - the names of genies, and the third identifies them with the names of the days of the week. This method of counting dates back to antiquity and was a widespread form of Arabic writing even before the Epistle of the Holy Qur'an.

Thus, in various examples of classical Eastern literature, you can often find the calculation of abjad. The date of some

important event, such as the ascension of the ruler to the throne, great military victories, grandiose constructions, were often expressed not in numbers but in words. Even poets often indicated the date of creation of their works in the calculation of abjads. The system, which determined the numerical equivalent of each of the twenty-eight letters of the Arabic alphabet, thus made it possible to express any number with words. The word "abjad" is formed from the first four letters ("alif", "ba", "jim" and "dal") of the Arabic alphabet. Regarding the calculation of abjads, all numbers from 1 to 1000 can be expressed using combinations of 28 letters. In order to alternately memorize these 28 letters, they were combined into 8 words: "abjad, havvaz, huttu, kalyaman, safas, karashat, sa haz and dazag". The first nine letters of the alphabet represent unique numbers from 1 to 9, the next nine letters are tens - from 10 to 90, the next nine letters - hundreds from 100 to 900, and finally, the last letter means 1000. That is, the numerical value of the letters of the Arabic alphabet is distributed as follows: alif - 1, ba - 2, jim - 3, dal - 4, he - 5, wow - 6, za - 7, ha - 8, ta - 9, ya - 10, kaf - 20, lam - 30, mim - 40, nun - 50, sin - 60, ain - 70, fa - 80, sad - 90, kaf - 100, ra - 200, shin - 300, tya - 400, sia - 500, ha - 600, zall - 700, zad - 800, za - 900, gain - 1000. In addition, to identify a character of the alphabet, the sum of all letters that make up the name of the letter is used. For example, the alif can be expressed using the numbers 1 and 111, since (alif¹ + lam³⁰ + ya¹⁰ + fa⁸⁰) = 1 + 30 + 10 + 80 = 111.

The location of the letters of the Arabic alphabet according to the abjad system:

أ ب ج د ه و ز ح ط ي ك ل م ن س ع ف ص ق ر ش ت ث
خ ذ ض ظ غ

According to this system, the letters are divided into three blocks according to their numerical values. The first 9 letters are called "ahad" – single, ie they have a numerical value from one to nine. The second block, which also consists of nine letters is called "ashar" – decimal, have a numerical value from 10 to 90. The third block consists of ten letters and is called

"miat" – hundreds, meaning from one hundred to nine hundred.

The abjad system was known to the Arabs before the Qur'anic revelations. It was widely used by poets of the time. The Qur'an began to send in the heyday of Arabic literature and literature, many poets of that era, hearing the verses of scripture understood that these words do not come from man, but from one who is higher, stronger than man, from one who has infinite knowledge. The prophetic mission, based on the revelations of God and the affirmation of Islam in the lands of Hijaz, did not stop the practice of poets and linguists using the "abjad" system, which is also referred to as "Jifri". This word denotes the science of numerical meanings of the letters of the Arabic alphabet, built on the system of "abjad". The use of abjad did not stop because there were no objective reasons to ban it. The Qur'an – the Divine Scriptures, forbids only that which harms people and allows what is good for them. Abjad, in turn, represented at that time an integral part of Arabic literature and poetry, a unique experience of the desert people, who for hundreds of years learned about the harsh world of sand and conveyed its beauty in the most mysterious forms, understandable only to those in whose veins flows the blood of Semitic ancestors. They are the oldest nation, which was formed in the heart of the planet, where people began to settle in other areas. The Qur'an penetrated the souls of the people who loved the beauty of words, the beauty of language. These people were stunned by the style of the Koran, its beautiful sound, strange structure of sentences, unique style of presentation. The use of "Jifri" and "abjad" in the study of his verses has helped many to be convinced of its uniqueness, to be convinced that the Qur'an is truly a divine miracle that no poet or group of poets will ever be able to create. Thanks to ancient science, many scholars are still able to reveal some secrets of the holy book of Muslims. But it should be noted that this science is available only to scholars who have special knowledge, any interference in the verses of the Qur'an, especially with

allegorical content can lead to misinterpretations and erroneous conclusions.

Consider in more detail the "nonverbal of the Muslim East". First of all, let's pay attention to the non-verbal behavior of women in the Muslim East. The woman should lower her head and not meet the eyes of the man-interlocutor. So, she shows her modesty and politeness.

How do Arab women perceive the good news? Covering the mouth with the palm of the hand, as if in a whispering conversation, they make loud sounds in a shape similar to the chatter of turkeys. Every child in the East knows that if you do not behave well, or interfere with conversation between adults, and even in the presence of strangers, the mother only needs to bite her lower lip and look sternly, this will mean that you will be severely punished. If the child has done something very wrong, the threat will be a gesture - "American okay" but after biting his index finger, the last fingers are raised and threateningly swaying, accompanied by a stern look. The child, realizing everything at once, will apologize with the following gesture. He will bring his index finger to his closed mouth, as if hiding a secret, kiss his finger alternately to the tip of his nose and so on three times. In the Gulf countries, men greet each other in addition to shaking hands and rubbing their noses. In Turkey - in addition to shaking hands, touching the head to the head of the interlocutor twice, i.e left and right. Turkish women greet each other with handshakes and kisses on the right and left cheek. A gesture that shows admiration, adoration and good treatment of a child, a woman: pinch her cheek with her fingers and pat her. And then raise your hand to your lips, kiss it and sharply with the sound of "muah" tear off in the direction of the adored person. There is an interesting and widely used gesture "fingers in a bundle" and raised up. In Turkey "very good", but in Arab countries, this gesture will mean "wait", the same gesture "fingers in a bundle" but hit them in the heart, will mean - "what grief", or "my heart is in sorrow."

Gesture that means "no": clicking your tongue with your head raised. If their facial expressions are visible well enough that both Turks and Arabs are limited to raising eyebrows. You can easily warn your Turkish opponent, who is clearly deceiving, as if I understood everything - by pushing down the lower eyelid a little. Tickling your tongue more than 3 times will mean indignation - "what a shame" or "what an injustice." If a Turk touches his upper teeth with his thumb and thus raises his head up, this gesture means that he is very scared. Refusal of an unpleasant case, or a conversation about the end of a case is affected in the east by "cleaning" the palms against each other, as if "everything, my hands are clean."

Astonishment and indignation are expressed in one rotational movement in the wrist - turning the open palm on the rose and a stern look, this gesture also means "what is it?", "Where are you?", "And ... where are you going?". Honoring the elderly in the east, all the permission for children, the appreciation of bread, such simple things, but Europeans should be surprised. For example, if an elderly person enters the room, it is inadmissible to sit cross-legged. If this elderly person is a relative, then the greetings will be in the form of a kiss on the back of the palm before putting your hand to your forehead. In the Muslim East, such a ritual of greeting the elderly, or highly respected people, the sheikhs, is the most common. A gesture that also shows respect and recognition is a hand on one's head, "alyarasi" That is, appreciation, respect for the interlocutor above himself.

A funny gesture that means "not to be fooled" will look like this: at the same time squeezing the earlobe, pulling it to the bottom and an air kiss, and then tap the wooden surface three times with the same hand.

Conclusions. With the development of cognitive-discursive approach it becomes increasingly clear that the structures of knowledge, thoughts, beliefs, imagination, which "stand" behind the real language of real *homo verbo agens*, speaking this

natural language, are inherently related to evaluation and reach the ratio of conscious and unconscious, stable and creative. It is clear that the promotion of information depends on the method of its presentation, which can generate a possible intentional world in the field of "communication of consciousness"; that verbal-semiotic regulation of relationships in the life world is value-based.

Given the status significance of the axiological component of social life, discursive space can be modeled on the type of axiological system that contains different configurations and different formats of experiencing the axiological priorities of a culture. The emergence of the

Abjad system gives the right to claim that the first grain of digitalization of society were born in the early Middle Ages. The modern tendency to translate every thing into digital code began in the Muslim East. Thus confirms the cyclical nature of historical events. Fragmentary understanding of cultural values allows us to compare different aspects of social interaction in terms of their axiological load. Also identifies the principles and methods of affiliation of axiological concepts and specifies the culture-forming values, taking into account the topological characteristics of a particular area of the cultural universe.

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