



HADITH TRANSMISSION: THE PROPHET'S APPROACHES IN ESCHATOLOGICAL NARRATIVES RELATED TO *AL-FITAN* AND SIGNS OF THE HOUR

Khairun Nabilah Khairuddin¹, Mohd Yusuf Ismail²
^{1,2}Fakulti Pengajian Quran dan Sunnah, Universiti Sains Islam Malaysia

Abstract

This article discussed the technique used by the prophet in narrating the hadith related to *al-fitan wa ashrat al-sa'ah*. Comprehending the methodology of Prophet Muhammad's communication is crucial for gaining a deeper insight into his role as a model and for those seeking to emulate his Sunnah. The objective of this research is to identify the features and criteria of prophetic tradition demonstrated by the prophet in narrating the hadith related to *al-fitan wa ashrat al-sa'ah*. This identification is significant to Muslim society in preventing them from having any misunderstandings towards prophetic traditions or manipulating them from their rightful meaning. Some examples of hadith narration using different techniques will also be presented. Besides, this paper also discussed the specific criteria of hadith *al-fitan wa ashrat al-sa'ah*. The research methodology employed involves a descriptive analysis of books and writings authored by respected and prominent scholars within the field of hadith. It is hoped that the findings of this research will contribute to rectifying the understanding and approaches to interacting with these hadiths. This attempt seeks to preserve and refine them, ultimately facilitating a clearer comprehension among scholars and researchers.

Keywords: *al-fitan wa ashrat al-sa'ah*, hadith narrations, prophetic approaches.

Article Progress

Received: 1 April 2024
Revised: 24 April 2024
Accepted: 21 May 2024

*Corresponding Author:
Khairun Nabilah
Khairuddin.
Fakulti Pengajian Quran
dan Sunnah, USIM.

Email:
alkhayra@gmail.com

INTRODUCTION

Hadith *al-fitan wa ashrat al-sa'ah* is included as among a branch of Islamic eschatology in its definition. The word "eschatology" comes from the Greek word *eschatos*, which means "last." Eschatology is thus the doctrine of, or discourse about, the last things. It is futuristic, which can be interpreted as a doctrine directed to the future. The earliest use of the term 'eschatology' recorded in the Oxford English Dictionary (2013) is from 1845. In Islamic eschatology, the final judgment is the defining climax of history and the world. The concepts of eschatology and the hereafter are among the most characteristic and fundamental elements of faith and spirituality in Islam.

Hadith related to *al-fitan* can be defined as the prophetic narration related to the afflictions and tribulations that will occur at the end times. It is commonly mentioned associated with *ashrat al-sa'ah* or as among the signs of the Hour. The term "*ashrat al-sa'ah*" comprises two distinct Arabic words that have been merged, which literally means 'Signs of the Hour'. In general definition, *ashrat al-sa'ah* means the signs that precede the Hour and indicate its arrival. They are the indicators that point towards the coming of the Hour and its imminent occurrence for those who witness them, and it was named for the quickness with which it occurs, or because it surprises people in an hour, and every creation will die with a single blow.

The discussion about hadith *al-fitan wa ashrat al-sa'ah* is also known as *Fiqh al-Tahawwulat* among certain contemporary scholars. This concept was introduced by Al-Habīb Abu Bakr al-Adny, a scholar from Yaman. Al-Habīb Abu Bakr al-Adny is a leading Islamic thinker who has authored more than 150 works in various disciplines including jurisprudence, history, literature, Islamic thought, and methodology. *Fiqh al-Tahawwulat* can be interpreted as 'evolutionary understanding' or 'progressive comprehension,' or scholars themselves tend to interpret it as 'dynamic understanding'.

Fiqh al-Tahawwulāt is a study of the fourth pillar of the *Dīn* after Islam, Iman and Ihsan. This fourth pillar is based on Hadīth Jibril wherein it was narrated that Jibril came to the Prophet and asked the Prophet several questions in the presence of the Companions. In the fourth question, the Prophet was asked about the Signs of the Hour, which consequently serves as the principal foundation for *Fiqh al-Tahawwulāt*. Aside from this hadith, the prophet also narrates numerous hadith in separate situations which mentioned about the signs of the Hour and tribulations that will occur during the approaching Hour.

The discussion related to the matters of *al-fitan wa ashrat al-sa'ah* is based on the events reported by the texts of Islamic references and the explanations of Islamic scholars, which began to be observed from the death of the Prophet Muhammad until the end of the world. The centre of discussion of this topic differs from discussing faith in the Hereafter because the matter of Hereafter touches on matters or events in the eternal dimension, after the end of the world or starting from the realm of *barzakh*. On the other side, the discussions about *al-fitan wa ashrat al-sa'ah* often focus on prophetic traditions that predict various futuristic events and phenomena preceding the Hour. These discussions involve interpreting Quranic verses and Hadiths to identify the narrated signs such as the appearance of false prophets, widespread corruption, and natural disasters which is predominantly encountered in hadith narration.

The method of discussing these matters or events is also different, as the matter of hereafter only takes a comprehensive understanding from relevant texts categorized as *al-Sam'iyat* (heard by revelation). Meanwhile, the method of discussing the matter of *al-fitan wa ashrat al-sa'ah* includes elements of thought, current political and demographic studies, filtering historical information, future predictions, alignment of texts, and a deep understanding of practices and beliefs related to the end times. Therefore, the knowledge and discussion related to hadith *al-fitan wa ashrat al-sa'ah* is always undergoing revolution and addition, in line with developments in the world and the emergence of signs of the end times.

THE PROPHETIC APPROACHES IN NARRATING HADITH AL-FITAN WA ASHRAT AL-SA'AH

Islamic scholars had outlined several methodologies to interact with hadith *al-fitan wa ashrat al-sa'ah* in their writings. The methodologies are among important aspects to ensure the accuracy of the understanding related to the selected hadith. Aside from these outlined guidelines, the prophetic techniques in narrating *al-fitan wa ashrat al-sa'ah* also been observed. The techniques can be defined as the way of the prophet communicate with his companions and followers regarding the matter of *al-fitan wa ashrat al-sa'ah*. Communication is about delivering a message to the audience, with maximum accuracy and minimum confusion. These basics are essential for exchanging ideas and feelings with others effectively.

This study explores the prophetic technique in narrating *al-fitan wa ashrat al-sa'ah*, highlighting how the Prophet effectively communicated complex and often daunting future events in a manner that provided clarity, reassurance, and guidance for the Muslim community. By examining his approach, a deeper understanding of the enduring relevance and transformative power of these prophetic teachings is revealed. In general, there are certain methods and techniques used by the Prophet when he narrated hadith about *al-fitan wa ashrat al-sa'ah* to his companions. Among the approaches are:

1) Dialogue

Dialogue is a culturally and historically specific form of social discourse achieved through language and verbal exchanges. It implies community, mutuality, and authenticity, reflecting an egalitarian relationship. Dialogue occurs among several participants who alternate in communicating within a particular setting. Dialogue also means a conversation between two or more characters to convey an event to the listener. This dialogue technique is widely used in storytelling to enliven the story.

In hadith narration, this technique encompasses scenarios wherein the Prophet received information and verbally responded. The hadith also shows several dialogues between the prophet and his companions discussing the matter related to *al-fitan wa ashrat al-sa'ah*. Among the dialogue techniques appears are:

a) Dialogue between the prophet and Jibril AS

This method can be seen in hadith Jibril itself, in which Jibril enquired the prophet certain information. Umar al-Khattab narrated that while companions of the prophet were seated in the presence of the prophet, a man clothed in exceptionally white garments, with striking black hair and showing no signs of travel fatigue, suddenly appeared before them. He was sitting directly facing the Prophet, he rested his knees against the knees of the Prophet, and placed both palms upon his thighs, and said:

((فأخبرني عن الساعة، قال: ما المسؤول عنها بأعلم من السائل. قال: فأخبرني عن أماراتها قال: أن تلد الأمة ربتها، وأن ترى الحفاة العراة العالة رعاء الشاء يتطالون في البنيان))

He enquired: "Inform me about the Hour." He (ﷺ) replied, "I have no more knowledge thereof than you". He said, "Inform me about some of its signs." He (ﷺ) said, "They are - that a bondswoman gives birth to her own master, and that you will find the barefooted, naked, poor shepherds competing one another in the construction of higher buildings." (Sahih Muslim, Kitab al-Iman, no.1)

This illustrates instruction through the exchange of questions and answers, a method that proves effective as it captivates attention and facilitates the transmission of knowledge through active engagement. By being prompted with questions, the individual's mind becomes primed, leading them to actively seek and internalize the answers. Consequently, their desire for understanding solidifies their grasp of the concept.

2) Dialogue between the prophet and his companions

One of Prophet Muhammad's dialogues with his companions involved instilling a desire and curiosity for knowledge before imparting it. He achieved this by posing thought-provoking questions to his companions. For example, he would ask them, "Shall I not inform you?" or "Do you know?" before sharing important teachings or information. This approach aimed to capture the attention of his companions, ensuring they were attentive and receptive to the knowledge being conveyed.

Abu Hurairah narrated that the prophet said:

((سَمِعْتُمْ مَدِينَةَ جَانِبٍ مِنْهَا فِي الْبَرِّ وَجَانِبٍ مِنْهَا فِي الْبَحْرِ)). قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ. قَالَ ((لَا تَقُومُ السَّاعَةُ حَتَّى يَغْزَوْهَا سَبْعُونَ أَلْفًا مِنْ بَنِي إِسْحَاقَ فَإِذَا جَاءُوهَا نَزَلُوا فَلَمْ يُقَاتِلُوا بِسِلَاحٍ وَلَمْ يَزِمُوا بِسَهْمٍ قَالُوا لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، فَيَسْقُطُ أَحَدُ جَانِبَيْهَا))

You have heard about a city, one side of which is on land and the other is in the sea (Constantinople). They said: Allah's Messenger, yes. Thereupon he said: The Last Hour would not come unless seventy thousand persons from Bani Ishaq would attack it. When they would land there, they will neither fight with weapons nor would shower arrows but would only say: "There is no god but Allah and Allah is the Greatest," and one side of it would fall." (Sahih Muslim, Kitab al-Fitan wa Asyrat al-Sa'ah, no. 2920).

In the hadith, through the conversation, the Prophet gives his companions glad tidings of future conquests to strengthen their hearts. He would inform them of God's promise of the spread of Islam, empowerment, and victory using an interest-building method in his initial conversation with his companions.

Through the utilization of such dialogue, Prophet Muhammad cultivated an environment of curiosity and anticipation among his companions. This method proved effective in igniting their intellectual inquisitiveness and inspiring them to engage actively in the learning process. It fostered a thirst for knowledge within them, motivating them to proactively pursue and absorb knowledge.

3) Questioning method

The question-and-answer technique emerges as one of the most frequently employed methods in hadiths. The companions would pose questions to Prophet Muhammad on diverse topics they sought to understand better. The Prophet Muhammad encouraged companions to ask questions too. The Prophet used the method of questioning in delivering big news to get more effective attention from the person being questioned. In the hadith narration, there are situations in which the prophet asked the question to his companions. In the other scene, the prophet also received questions from his listeners about *al-fitan wa ashrat al-sa'ah* and he answered the question based on the revelation given to him.

a) Question from the prophet

Among the example of questioning method applied in hadith *al-fitan wa ashrat al-sa'ah* is the hadith narrated by Abdullah bin Amr that the prophet said:

((كَيْفَ بِكُمْ وَبِرَمَانٍ يُوشِكُ أَنْ يَأْتِيَ يُعَزِّبَلُ النَّاسُ فِيهِ غَرْبَلَةٌ وَتَبْقَى حُتَالَةٌ مِنَ النَّاسِ قَدْ مَرَجَتْ عُهُودُهُمْ وَأَمَانَاتُهُمْ فَاحْتَلَفُوا وَكَانُوا هَكَذَا)). وَشَبَّكَ بَيْنَ أَصَابِعِهِ قَالُوا: كَيْفَ بِنَا يَا رَسُولَ اللَّهِ إِذَا كَانَ ذَلِكَ؟ قَالَ: ((تَأْخُذُونَ بِمَا تَعْرِفُونَ وَتَدْعُونَ مَا تُنْكِرُونَ وَتُقْبِلُونَ عَلَى خَاصَّتِكُمْ وَتَذَرُونَ أَمْرَ عَوَامِكُمْ)).

“How will you be at a time that will soon come, when the good people will pass away and only the worst ones will be left, who will break their promises and betray their trusts, and they will differ while they were previously together like this,” – and he interlaced his fingers. They said: “What should we do, O Messenger of Allah, when that comes to pass?” He said: “Follow that which you know is true, and leave that which you dislike. Take care of your own affairs and turn away from the common folk.” (Sunan Ibn Majah, Kitab al-Fitan, no. 3957).

The hadith describes a conversation between the Prophet Muhammad and his companions about a time when people would face trials, causing trustworthy and honourable individuals to become rare. The companions, perplexed by this prospect, asked the Prophet how they should navigate such a challenging time. In response, the Prophet illustrated a practical approach, symbolically interlocking his fingers. He advised them to hold onto what they know to be right, uphold their responsibilities, maintain their personal integrity, and not involve themselves in the affairs of the general populace.

In the mentioned hadith, the prophet starts the conversation by asking a question. He asks his companion about how things will be when good people are gone, leaving behind those of doubtful character. This way of starting the conversation shows that the companions were worried about this possibility. Their questioning of the prophet regarding the appropriate course of action reveals their concern and seeking guidance in such a situation. This method is a common approach in the Prophet's discussions, especially when addressing topics related to trials and tribulations.

b) Question to the prophet with an answer

In another situation, the questioning method occurs when a question is asked to the prophet, not from the prophet. Abu Hurairah narrated that when the Prophet was saying something in a gathering, a Bedouin came and asked him, “When would the Hour (Doomsday) take place?” The prophet continued his talk. When the Prophet finished his speech, he said, “Where is the questioner, who

inquired about the Hour (Doomsday)?” The Bedouin said, “I am here, O Allah's Messenger “Then the Prophet (ﷺ) said:

((فَإِذَا ضُيِّعَتِ الْأَمَانَةُ فَانْتَظِرِ السَّاعَةَ)). قَالَ: كَيْفَ إِضَاعَتُهَا قَالَ: ((إِذَا وُسِدَ الْأَمْرُ إِلَىٰ غَيْرِ أَهْلِهِ فَانْتَظِرِ

السَّاعَةَ))

When honesty is lost, then wait for the Hour (Doomsday).” The Bedouin said, “How will that be lost?” The Prophet (ﷺ) said, “When the power or authority comes in the hands of unfit persons, then wait for the Hour (Doomsday).” (Sahih al-Bukhari, Kitab al- ‘Ilm, no 59).

This hadith shows a verbal communication in which a Bedouin posed two questions to the prophet, and he responded. The first question is ‘When would the Hour take place?’ and the second question is ‘How will the integrity be lost? The prophet answers both questions asked in a clear description. The Prophet’s subsequent interaction with the Bedouin demonstrates his attention to individual queries and his willingness to provide guidance. By specifically addressing the questioner and imparting wisdom about the consequences of betraying trust, the Prophet emphasizes the ethical dimensions of eschatological beliefs.

3) Analogy Method

In another hadith, the prophet used the method of analogy in the hadith of *al-fitan wa ashrat al-sa’ah*, and it is an applied rhetorical study about the hadith of the Prophet. According to the Oxford Dictionary, an analogy is a comparison between two things based on the similarity of a specific aspect, often used for the purpose of understanding or clarification. As a cognitive process, analogy involves transferring meaning or characteristics from one subject to another.

a) Analogy of ashrat al-sa’ah

For example, when the prophet described dajjal, he used a tangible analogy to give the companions pictures of the physical character of Dajjal. Abdullah bin Umar reported that the prophet said:

((إن الله ليس بأعور، ألا إن المسيح الدجال أعور العين اليمنى، كأن عينه عنبة طافية))

Verily, Allah is not one-eyed but Al-Masih Ad-Dajjal is blind in the right eye which looks like a swollen grape” (Sahih al-Bukhari, Kitab Ahadith al-Anbiya, no. 3439).

The hadith states that Allah is not one-eyed, emphasizing His perfection and transcendence beyond any physical imperfection. It then draws an analogy, likening the Antichrist (*al-Masih al-Dajjal*) to being one-eyed, specifically blind in his right eye, which is described as resembling a floating grape. The analogy characterizes Dajjal's physical appearance, particularly his eye, which is depicted as visibly defective. By using vivid imagery like a floating grape, the hadith creates a striking visual image that conveys the unnatural and unsettling nature of the Dajjal's appearance.

As for the term ‘*tafi’ah*’ it has been narrated with and without the glottal stop (hamza), and both are correct. The version with the hamza (طافئة) refers to the eye whose light is gone, while the version without the hamza (طافية) refers to the eye that is protruding, bulging, elevated, and has some light in it. This was previously explained in the Book of Faith, clarifying this issue and reconciling the two narrations. It is mentioned in one narration that he is blind in the right eye, and in another narration, blind in the left eye, and both are correct. In linguistic terms, ‘*a’war*’ means defect, and both of his eyes are defective. One of them is ‘*tafi’ah*’ with the hamza, meaning it has no light, and the other is ‘*tafi’ah*’ without the hamza, meaning it is prominent and bulging.

Another narration of analogy method used by the prophet is the hadith reported by Aus bin Malik that the prophet said:

((اعْدُدْ سِتًّا بَيْنَ يَدَيِ السَّاعَةِ، مَوْتِي، ثُمَّ فَتَحْ بَيْتَ الْمَقْدِسِ، ثُمَّ مَوْتَانُ يَأْخُذُ فِيكُمْ كَقُعَاصِ الْغَنَمِ))

Count six signs that indicate the approach of the Hour: my death, the conquest of Jerusalem, a plague that will afflict you (and kill you in great numbers) as the plague that afflicts sheep” (Sahih al-Bukhari, *Kitab al-Jizyah*, no. 3176).

This hadith outlines six significant events that will occur before the Hour. Among them are the death of the Prophet Muhammad, and the conquest of Jerusalem (Bayt al-Maqdis), followed by plagues that will afflict people. The comparative term used in this hadith is 'kaf.' 'Mutan' is a term in the language of the Bani Tamim tribe that is associated with plague and death. 'Qu'as al-ghanam' is a type of disease that affects livestock such as goats. Symptoms of this disease can be seen if there is fluid flowing from the animal's nose, causing sudden death. It was also said to be a disease that affects the chest, as if it breaks the neck.

This disease, a plague (cholera), occurred during the caliphate of Umar ibn al-Khattab. Many of the companions of the Prophet died from it, including Abu Ubaydah Amir ibn al-Jarrah. It happened in the town of Amwas, in Palestine, in the eighteenth year of Hijra, after the conquest of Jerusalem, as indicated by the prophetic hadith.

Another *hadith al-fitan wa ashrat al-sa'ah* that using analogy method is the hadith about the characteristics of al-Khawarij group. Abu Sa'id al-Khudri narrated that the prophet said:

((يَخْرُجُ نَاسٌ مِنْ قِبَلِ الْمَشْرِقِ وَيَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، ثُمَّ لَا يَعُودُونَ فِيهِ حَتَّى يَعُودَ السَّهْمُ إِلَى فُوقِهِ))

There will emerge from the East some people who will recite the Qur'an but it will not exceed their throats and who will go out of (renounce) the religion (Islam) as an arrow passes through the game, and they will never come back to it unless the arrow, comes back to the middle of the bow (by itself) (i.e., impossible)” (Sahih al-Bukhari, *Kitab al-Tauhid*, no. 7562).

In the hadith, the prophet mentioned that ‘they pass through the religion as an arrow passes through the target,’ which means that they leave the fold of Islam quickly and do not retain any part of it. The term ‘yamruqun’ (they pass through) comes from ‘maruq’. which means to depart or to go out. Similarly, ‘marq’ refers to broth because the goodness of the meat has departed into it.

The analogy is made like a powerful, swift arrow that pierces through its prey without any trace of blood or flesh remaining on it. The phrase ‘*min al-ramiyah*’ indicating the target aimed at or the hunted prey. Their departure from the religion is compared to an arrow that hits the prey, enters it, and exits from it with great speed due to the force of the shooter, not retaining anything from the prey's body. The phrase ‘*ila fuuqihi*’ means refers to the position of the bowstring of the arrow. This analogy describes the Khawarij, who do not acknowledge the authority of the leaders and rebel against them.

b) Analogy of al-fitan

Another analogy narrated by the prophet is the hadith related to *al-fitan*. Usamah reported that the prophet had said:

((هَلْ تَرَوْنَ مَا أَرَى إِيَّيَّ لِأَرَى مَوَاقِعَ الْفِتَنِ خِلَالَ بُيُوتِكُمْ كَمَوَاقِعِ الْقَطْرِ))

“You do not see what I am seeing and I am seeing the places of turmoil between your houses as the places of rainfall” (Sahih al-Bukhari, *Kitab Fadha'il al-Madinah*, no. 1878).

This hadith highlights the insightful vision of Prophet Muhammad as he metaphorically compares the spreading of trials and tribulations among the households of his community to the falling of raindrops. The comparison to the places of raindrops signifies abundance and widespread occurrence, meaning that the tribulations are numerous and affect all people, not limited to a specific group. The

analogy illustrates the pervasive nature of trials, emphasizing that they can affect everyone, just like raindrops falling on every house in a community.

There is another example where Prophet Muhammad made an analogy of *fitan* as a part of a dark night. Abu Hurairah reported that the prophet said:

((بادروا بالأعمال فتناً كقطع الليل المظلم يصبح الرجل مؤمناً ويمسي كافراً ويمسي مؤمناً ويصبح كافراً، يبيع دينه بعرض من الدنيا))

“Be prompt in doing good deeds (before you are overtaken) by turbulence which would be like a part of the dark night. A man would be a believer in the morning and turn to disbelief in the evening, or he would be a believer in the evening and turn disbeliever in the morning, and would sell his Faith for worldly goods” (Sahih Muslim, *Kitab al-Iman*, no. 186)

In this hadith, the prophet makes an analogy of *fitan* resembles an accumulation of the darkness of the pitch-black night, not the moonlit night. This hadith underscores the unpredictability and severity of trials that can lead individuals to compromise their faith. The analogy of darkness symbolizes the obscurity and confusion that trials bring, causing a person to undergo such a drastic change in a single day. The visualization of the dark night is horror and when the environment is dark, people cannot see clearly what is around them. During the tribulation time, every person will get affected, such as the dark night that covers all beings.

In another narration, the hadith mentioned that the companions of the prophet discussing about *fitnah*. Umar was reported saying: “I do not ask you about these afflictions, but about those afflictions which will move like the waves of the sea”.

This hadith narrates an incident where Umar ibn al-Khattab inquired about a specific hadith regarding trials and tribulations. He asked who among them remembered a hadith of the Prophet Muhammad about trials, to which a companion responded affirmatively. However, Umar indicated that he was looking for a specific hadith that describes trials as waves in the sea. The analogy used in this hadith ‘It waves like the sea waves’, can be elaborated as causing people to become agitated and push against each other. The waves of the sea surge when it is turbulent and stormy. This is a metaphor for the intensity of disputes and the frequency of conflicts, and what arises from that, such as arguments and fighting. During this time, people will become like animals, meaning they will have no intellect to think properly or to differentiate between good and bad.

Huzaifah bin al-Yaman narrated that the prophet said:

((مِنْهُمْ ثَلَاثٌ لَا يَكْدُنَ يَذَرْنَ شَيْئًا وَمِنْهُمْ فِتْنٌ كَرِيحِ الصَّيْفِ مِنْهَا صِعَاژٌ وَمِنْهَا كِبَاژٌ))

“And he especially made a mention of three turmoil which would not spare anything and amongst these there would be turmoil like storms in the hot season, Some of them would be violent and some of them would be comparatively mild.” (Sahih Muslim, *Kitab al-Fitan wa Asyrat al-Sa’ah*, no. 2891)

In this narration, Huzaifah bin al-Yaman stated that he had unique knowledge of every trial that would occur between his time and the Hour, except for anything that the Prophet Muhammad had privately disclosed to him. The phrase “وَمِنْهُمْ فِتْنٌ كَرِيحِ الصَّيْفِ” refers to trials similar to the strong, unpredictable windstorms that occur during the summer season. These trials are characterized by their suddenness, intensity, and widespread impact, just like the swift and forceful summer winds.

4) Repetition Method

According to Oxford Dictionary, repetition refers to the act of saying or writing something again or more than once. Meanwhile, according to Kamaruddin (1998), repetition is an element that denotes: “Repeated occurrences or something that is repeated.” Repetition may occur at the beginning, middle, or end of a word.

In narrative hadiths, there are several techniques of repetition including themes of the story, verses, words, rhyme, and diction (word choice). The use of these techniques strengthens the message being conveyed. There is a message or teaching in the hadith that is repeated in its delivery to leave a profound impact on the Muslim community (Iz al-Dīn, 1984; Talib, 2002; Umairah, 2010). Examples of repetition techniques in the hadith of *al-fitan wa ashrat al-sa'ah* can be seen as follows: Salim's father narrated that the Prophet (ﷺ) stood up beside the pulpit (and pointed with his finger towards the East) and said:

((الْفِتْنَةُ هَا هُنَا الْفِتْنَةُ هَا هُنَا مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ)) أَوْ قَالَ: ((قَرْنُ الشَّمْسِ))

"Afflictions are there! Afflictions are there, from where the side of the head of Satan comes out," or said, "...the side of the sun.." (Sahih al-Bukhari, *Kitab Bad al-Khalq*, no. 3279).

The hadith narrated from Salim's father focuses on the topic of trials and the signs of the end times. The analysis of repetition techniques in the above hadith is as follows: The phrase *هَذَا الْفِتْنَةُ هَا هُنَا* is repeated twice. This repetition serves as emphasis, known as *tawkid lafzi* in Arabic (Al-Rajihī, 2000). Repetition techniques are used in narrative hadiths to strengthen the message being conveyed. The message or teaching in the hadith is repeated in its delivery to leave a profound impact on the Muslim community.

In another narration, Ibn Umar reported that the prophet said:

((اللَّهُمَّ بَارِكْ لَنَا فِي شَأْمِنَا، اللَّهُمَّ بَارِكْ لَنَا فِي يَمِينِنَا)). قَالُوا وَفِي نَجْدِنَا. قَالَ: ((اللَّهُمَّ بَارِكْ لَنَا فِي شَأْمِنَا، اللَّهُمَّ بَارِكْ لَنَا فِي يَمِينِنَا)). قَالُوا: يَا رَسُولَ اللَّهِ وَفِي نَجْدِنَا فَأَظُنُّهُ قَالَ فِي الثَّالِثَةِ ((هُنَاكَ الزَّلَازِلُ وَالْفِتْنُ، وَبِهَا يَطْلُعُ قَرْنُ الشَّيْطَانِ))

"O Allah! Bestow Your blessings on our Sham! O Allah! Bestow Your blessings on our Yemen." The People said, "And also on our Najd." He said, "O Allah! Bestow Your blessings on our Sham (north)! O Allah! Bestow Your blessings on our Yemen." The people said, "O Allah's Apostle! And also, on our Najd." I think the third time the Prophet (ﷺ) said, "There (in Najd) is the place of earthquakes and afflictions and from there comes out the side of the head of Satan." (Sahih al-Bukhari, *Kitab al-Istisqa'*, no. 1037)

The hadith is a supplication by the Prophet Muhammad asking for blessings for the regions of Sham and Yemen. When his companions asked about Najd, the Prophet repeated his prayer for blessings for Sham and Yemen. When asked again about Najd, the Prophet mentioned that it is a place of earthquakes, tribulations, and the emergence of the horn of Satan.

5) Non-verbal communication

Communication occurs in two forms, verbal, and non-verbal communication. Non-verbal communication encompasses all forms of communication that occur without the use of spoken or written words. This type of communication includes gestures, vocal tone, body language, and facial expressions. Non-verbal messages frequently go along with verbal messages, but they are nevertheless important. The Prophet used non-linguistic communication techniques depending on the nature of the problem. In the case of conveying hadith related to *al-fitan wa ashrat al-sa'ah*, the Prophet combined verbal and non-verbal communication that simultaneously provided information while using hand signals to reinforce the message. The companions reported that the prophet intertwined his two fingers to illustrate the nearness of the approaching Hour.

Anas narrated that the prophet said:

((بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ)). قَالَ: وَضَمَّ السَّبَّابَةَ وَالْوَسْطَى

“I and the Last Hour have been sent like this and (he while doing it) joined the forefinger with the middle finger” (Sahih al-Bukhari, *Kitab Tafsir al-Quran*, no. 4936).

The hadiths emphasize the close connection between the prophethood of Prophet Muhammad and the approaching end of times or the Hour. The wording in these hadiths indicates that there is a short period between the mission of Prophet Muhammad and the arrival of the Hour. The verbal statement of the prophet is followed by non-verbal communication by joining his index and middle fingers together, and in another narration, bringing them together. Qatadah explained it as the slight difference in length between the two fingers.

Islamic scholars have given two interpretations regarding the gesture of two fingers shown by Prophet Muhammad. Firstly, they signify closeness. This means that there will be no other prophets between Prophet Muhammad and the Hour and that the time of his prophethood is nearing the arrival of the Hour.

Secondly, the period between the time of Prophet Muhammad's prophethood and the arrival of the Hour is likened to the difference in length between the index finger and the middle finger. This means that human history can be represented by the comparison between these two fingers. The boundary of the difference between the length of the index finger and the middle finger indicates the remaining time for human existence until the end of time, which began with the prophethood of Prophet Muhammad.

In another narration, Abu Hurairah reported that the prophet said:

((يُفْتَحُ الرَّدْمُ رَدْمٌ يَأْجُوجٌ وَمَأْجُوجٌ مِثْلَ هَذِهِ)). وَعَقَّدَ وَهَيْبٌ تِسْعِينَ.

“A hole has been opened in the dam of Gog and Magog.” Wuhaib (the sub-narrator) made the number 90 (with his index finger and thumb)”. (Sahih al-Bukhari, *Kitab al-Fitan*, no. 7136)

This hadith narrates that during the end times, a barrier restraining the tribe of Ya'juj and Ma'juj (Gog and Magog) will be opened, symbolized by the Prophet demonstrating with his hands, indicating a gap. Additionally, Wuhaib (the narrator) made a hand gesture, indicating the size of the gap, and suggesting its significant width, presumably emphasizing the magnitude of the event.

Another narration of the hadith was narrated by Zainab binti Jahsy that the prophet said:

((لَا إِلَهَ إِلَّا اللَّهُ، وَيْلٌ لِلْعَرَبِ مِنْ شَرِّ قَدِ اقْتَرَبَ، فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلَ هَذَا)). وَحَلَّقَ بِإِصْبَعِهِ وَبِالْيَمِينِ تَلِيهَا.

“None has the right to be worshiped but Allah! Woe to the Arabs because of evil that has come near. Today a hole has been made in the wall of Gog and Magog as large as this.” pointing with two of his fingers to make a circle”. (Sahih al-Bukhari, *Kitab Bad al-Khalq*, no. 3346)

In this hadith, the Prophet explained the reason for the impending calamity by mentioning that “today a gap has been made in the barrier of Gog and Magog,” referring to the wall built by Zulqarnain between us and them. He demonstrated with his fingers, placing the index finger over the thumb and tightly clasping them together, leaving only a slight gap between them. This gesture symbolized the imminent arrival of the calamity, indicating that little time remained.

The first indication of hadith related to Ya'juj and Ma'juj was from Wuhaib who indicated the number 90, while the second narration is from the prophet who indicated by pointing with two of his fingers to make a circle. There is no contradiction between both hadith as both of them indicated, and

the indication was by circling the thumb and the index finger in a specific manner known to mathematicians.

CONCLUSION

The findings offer invaluable insights into Prophet Muhammad's communicative techniques within the context of hadith *al-fitān wa ash-rat al-sa'ah*. Understanding the communication methodologies employed by the Prophet holds significant implications for scholars and individuals alike, serving the following purposes:

Upholding the Sunnah of Prophet Muhammad is integral to Islamic adherence, motivating Muslims to emulate his communication practices as a manifestation of religious devotion.

Embracing the Prophet's exemplary communication style serves as a blueprint for effective message delivery, guiding individuals in articulating messages and disseminating information with clarity and impact.

Insight into Prophet Muhammad's interactions offers valuable lessons in interpersonal communication, emphasizing the importance of verbal and non-verbal cues in shaping character and fostering harmonious relationships in accordance with Islamic principles.

Beyond Islamic studies, understanding the Prophet's communication strategies can inform various fields like communication and education, providing a framework for instruction and message delivery based on the frequency and efficacy of different communication categories and elements.

REFERENCES

1. Al-Qur'an al-Karim
2. Muhammad b. Ismail b. Ibrahim b. Al Mughirah Al Bukhari. *ŌaĀĒĪ al-BukhĒri*
3. Abu al-Husayn Muslim ibn al-Hajjaj al-Qushayri al-Nisaburi. (1955). *SahĒh Muslim*
4. Abu Dawud Sulaiman ibn al-Ash'ath al-Azdi al-Sajistani. (2009). *Sunan AbĒ DaĒd*
5. Muhammad b. Isa b. Thaurah b. Musa b. Ad Dhahak. (1985). *Jami' al-Tirmizi*
6. Abu Abdullah Muhammad b. Yazid Al Qazwini. *Sunan Ibn Majah*
7. Badr al-Din Abu Muhammad Mahmud b. Ahmad al-Aini. (-) *Umdah al-Qari Syarh Sahih al-Bukhari*. Beirut.
8. Abu Zakariya Muhyiddin Yahya ibn Sharaf al-Nawawi, 1392. *Al-Minhaj Sharh Sahih Muslim Ibn Hajjaj*. Beirut: Dar Ihyaa' al-Turath al-'Arabiyy.
9. Mahmud Rajab Hamaadi al-Walid, 2002. *Kashf al-Minan fi 'Alamat al-Sa'ah wa al-Malahim wa al-Fitan*. Beirut: Lubnan
10. Al-Qurtubī, Abū Abdullah Muhammad bin Aḥmad. 1425h. *Al-Tazkirah bi Aḥwāl al-Mawtā wa Umūr al-Ākhirah*. Riyadh : Maktabah Dār al-Minhaj.
11. Uthmān ibn Sa'īd ibn Uthmān ibn 'Umar Abū 'Amr al-Dānī, 1416H. *Al-Sunan al-wāridah fi al-fitan wa-ghawā'ilihā wal-sā'ah wa-ashrāṭihā*. Riyadh: Dar Al Asimah.
12. Abu Al Fida' Ismail bin Umar Ibn Kathir, 1988. *Al-Nihayah Fi al-Fitan wa al-Malahim*. Lubnan: Beirut.
13. Hamoud bin Abdullah bin Hamoud bin Abdulrahman Al-Tuwaijri, 1993. *IthĒf al-JamĒ'ah BimĒ JĒ'a fi al-Fitan wa al-MalĒhĒm wa AshrĒt Al-SĒ'ah*.
14. Abdul Muhaimin Mohd Rapingi, Mohd Yusuf Ismail. 2022. *Tanda-Tanda Besar Kiamat: Analisis Metode Dan Kronologi*. Journal of Hadith Studies. Vol.7, No. 1
15. As Syakir, Muhammad Iman. *Pembahasan Kitab al-Fitan (Fitnah-Fitnah/Huru-Hara/Chaos) Dalam Sunan Ibnu Majah*.
16. Mohd Hamidi b. Ismail. 2022. *Fiqh al-Tahawwulat: Penafsiran Eskatologi berpandukan Syarak*. Seminar Antarabangsa Falsafah, Tamadun, Etika dan Turath Islam 2022
17. Jerry L.Walls, 2009. *The Oxford Handbook of Eschatology*. Ball State University Library.
18. Mikel Burley, 2017. *Dislocating the Eschaton? Appraising Realized Eschatology*. Springer.
19. Novi Setyowati, *Eskatologi Islam dalam Syair Ibarat dan Khabar Kiamat*.
20. Sebastian Gunther & Todd Lawson, 2017. *Roads to Paradise: Eschatology and Concepts of the Hereafter in Islam*. BRILL.
21. Alexandra V. Maragha, 2024. *Methodology Of Hadith Analysis And Communicative Classification: A Study On Sahih Al-Bukhari*. al-Burhān Journal of Qur'ān and Sunnah Studies, Vol. 8, No.1.
22. Nurhasma Muhamad Saad, Yuslina Mohamed, Wan Moharani Mohammad, Muhammad Marwan Ismail & Zulkipli Md Isa, 2022. *Narrative Techniques In The Hadith Narrated By Ṣahīḥ Al-Bukharī*. International Journal of Islamic Studies (AL-QANATIR). Vol.25, No. 2

23. Hafiz Muhammad Nasarullah Mujahid, Muhammad Ahsan Raza, Mehvish Fatima, Auqسانia Khalid, Qamar Azeem, 2023. ***Instructional Strategies Of The Last Prophet Muhammad (PBUH): Relevance And Adaptation Into Modern Teaching Practice.*** Journal of Positive School Psychology. Vol.7, No.6
24. Taofeek Muhammed Thani, Ibrahim Dahiru Idriss, Adamu Abubakar Muhammad, Hafsat Sulaiman Idris, 2021. ***The Teaching Methods And Techniques Of The Prophet (Pbuh): An Exploratory Study.*** Journal of Hadith Studies. Vol 6. No. 1.
25. Khazri Osman, Mohamad Zulkifli Abdul Ghani, Abu Dardaa Mohamad & Ahmad Irdha Mokhtar, 2020. ***The Aesthetic of Simile Language Style In The Ahadith of Ashrat al-Sa'ah.*** Jurnal al-Turath; Vol. 5, No. 1.
26. Abbas Bashir, Hamdi Hamid. 2022. ***Prophetic rhetoric and preceding actions (A study of Simile in our Prophet's Holy Talks about Temptation, Epics and the Hour's sign),*** Global Libyan Journal
27. Noornajihan Ja'afar, Nurul Asiah Fasehah Binti Muhamad, Norzulaili Binti Mohd Ghazali, Ahmad Kamil Jamilin , Mohd Faizal Bin Kasmani, Rozita Binti Abdullah, Sofia Hayati Binti Yusoff, Noorhayati Binti Hashim, Muhammad Khairi Bin Mahyuddin, Osama Kanaker, 2017. ***Prophetic Communication Styles in Teaching.*** American Scientific Publishers