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## CHARACTERISATION OF EYE SIGNALS IN THE NOBLE PROPHETIC HADITH

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### Abstract

Eye gestures are an important component in the expression of meaning and sign. It is considered one of the most active types of signals and is an expressive language that allows communication to take place more meaningfully. For the ancient Arabs, paying attention to the eyes when communicating and expressing was considered important, which tacitly made them agree on the importance of the eyes in the process of expressing one's thoughts. This paper aims to reveal the importance of eye gestures that are visible in the facial expressions of the Prophet Muhammad PBUH. Accordingly, the methodology employed is through a qualitative approach using content analysis involving the hadith narrations regarding the eye signals of the Prophet PBUH and the scholars' descriptions of them. The findings of the study showed that eye signals were visible in the facial expressions of the Prophet PBUH which were acceptable to the Arabs and by the psychological state of the recipient. It can be concluded that non-verbal communication was once used by the Prophet PBUH and this study suggests that future conducted studies can link between the practices of the Prophet PBUH and the non-verbal practices of modern society today.

Keywords: communication, eye signals, expressive language, noble prophetic *hadith*, non-verbal.

## INTRODUCTION

Al-Andalusi (2008) stated in a chapter entitled “The eye signal”: *It should be noted that the eye epitomizes messages and is used to discern intended meanings, and the four senses are connected to the mind and they are like windows around the soul. The eye is more accurate among the senses in terms of signal and action. It is a true model of the mind and its source of guidance and efficiency that reveals reality. It characterizes the qualities and recognizes the senses. It has been stated that: A listener is not the same as a viewer.* In many cases, eye language is used in place of spoken language (Ibrahim, 2018).

Pease (1997) says in his book (The eye is a reporter of stories): *Indeed, the eye gives more revealing and accurate signals of all human communications because it is a central point on the human body that functions independently.*

Zuhair (2003) stated:

When you interact with a friend or an enemy

The faces tell you about the minds

The Arabs recognised that the eye is more revealing than the tongue. Khalid bin Safwan said: *Watch out for the eye, I swear by Allah it is more revealing for you than the tongue.* It also comes in the proverbs (Perhaps the eye is more expressive than the tongue) and (Perhaps the eye is more eloquent than the tongue) (Al-Maidani, 1955).

Ali bin Abi Talib (May Allah honour him) said (Al-Mawardi, 1978):

And the eye understands from the eyes of its speaker

Whether from those who afflict it or who upset it

Your eyes have guided my eyes on some things

If not because of them you would not reveal them

He also stated that (Zarzour, 2007):

There is an affluence in the eye

Since it speaks just like mouths

A poet said (Rabai’ah, 2010):

The eye reveals what is in the mind of its owner

Of hatred or affection if there are

The enemy has an eye to believe it

He cannot hide what is in the mind

The eye speaks while the mouths are silent

Until what the true mind has revealed

Therefore, many people cannot realise the true expressions of all these connotations. If they were not so, their signals cannot be revealed in the eye. The eye is a true reflection of human psychological feelings of any kind (Lifta & Badi, 2008).

Al-Tha'alibi (430H) has a chapter on the nature of eyesight and various forms. The chapter demonstrated some expressions that reflect these forms and their contexts. Each form has a specific expression -- and almost every expression becomes a physical description, and its components are the characters it reveals (Arrar, 2007). The eyesight may vary depending on various purposes. These include psychological conditions such as satisfaction, anger, rudeness, admiration. This defines the eye in particular and the nature of sight in general. This was evidenced by the eye movement and the amount of opening and direction of sight (Mohammed Al-Abd, 2007). The eyesight also varies depending on health conditions such as safety, sickness and social status, as well as other contributory factors in revealing the nature of eye and sight. Some forms of eyesight mentioned by Al-Tha'alabi include the hateful eye, the admirable eye, the safe-reproaching eye, the verifying eye, the in-depth looking eye, the fearful of misfortune eye, and the staring eye. These forms, which are physical descriptions, have certain connotations (Arrar, 2007).

## **METHODOLOGY OF THE STUDY**

This paper aims to reveal the importance of eye gestures visible in the facial expressions of the Prophet Muhammad PBUH. The methodology employed is a qualitative approach using content analysis involving the hadith narrations regarding the eye signals of the Prophet SAW and the scholars' descriptions of them.

## **FINDINGS**

Based on the findings of the document analysis, the following is the characterisation of eye signals together with the source of the hadith:

No	Kind of Sight	Content of Hadith	Translation
1	The Weeping Eye	<p>عن أنس بن مالك (رضي الله عنه)، قال: (دخلنا مع رسول الله (صلى الله عليه وسلم) على أبي سيف القين، وكان ظفراً لإبراهيم (ابن رسول الله) فأخذ رسول الله (صلى الله عليه وسلم) إبراهيم فقبَّلهَ وشَمَّه، ثم دخلنا عليه بعد ذلك وإبراهيم يجود بنفسه فجعلت عينا رسول الله (صلى الله عليه وسلم) تذرَّفان، فقال له عبد الرحمن بن عوف (رضي الله عنه): وأنت يا رسول الله؟ فقال: يا ابن عوف إنَّها رحمة، ثم اتبعها بأخرى فقال (صلى الله عليه وسلم): إنَّ العينَ تدمعُ والقلبُ يحزن ولا تقولُ إلا ما يُرضي ربَّنا وإنا بِفراقك يا إبراهيم لمحزونون) (البخاري، ١٩٩٩).</p> <p>عن عبد الله بن مسعود (رضي الله عنه) قال: (قال لي رسول الله (صلى الله عليه وسلم) اقرأ عليَّ، قلت: اقرأ</p>	<p>Anas bin Malik reported that: We went with the messenger of Allah PBUH to the blacksmith Abu Saif, and he was the husband of the wet-nurse of Ibrahim (the son of the Prophet). The messenger of Allah took Ibrahim and kissed him, smelled him, and later we entered Abu Saif's house and at that time Ibrahim was in his last breaths and <b>the eyes of Allah's Messenger started shedding tears.</b> Abdur Rahman bin Auf said, "O Allah's Apostle, even you are weeping!" He said, "O Ibn Auf, this is mercy." Then he wept more and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrahim! Indeed we are grieved by your separation" (Al-Bukhari, 1999).</p> <p>On the authority of Abdullah bin Mas'ud: The Prophet PBUH said to me, "Recite (the Qur'an) to me." I said, "O Allah's Messenger PBUH, shall I recite (the Qur'an) to</p>

		<p>عليكَ وعليك أنزل؟ قال: إني أحبُّ أن أسمعهُ من غيري فقرأت عليه سورة النساء حتى بلغت "فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَيَّ هُوَ لَاءِ شَهِيدًا" [النساء: 41] قال: أمسك فإذا عيناه تذر فان (البخاري، ١٩٩٩).</p>	<p>you while it has been revealed to you?" He said, "Yes." So I recited Surah-Al-Nisa' (The Women), but when I recited the Verse: 'How (will it be) then when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these people.' (4.41) He said, "Enough for the present," I looked at him and behold! <b>His eyes were overflowing with tears</b> (Al-Bukhari, 1999).</p>
	<p><b>The Astounded Eye</b></p>	<p>عن أنس (رضي الله عنه) قال: (أُني رسول الله (صلى الله عليه وسلم) بمال من البحرين فقال: انثروه في المسجد، وكان أكثر مالٍ أُني به رسول الله (صلى الله عليه وسلم)، فخرج رسول الله (صلى الله عليه وسلم) إلى الصلاة ولم يلتفت إليه، فلما قضى الصلاة جاء فجلس إليه، فما كان يرى أحداً إلا أعطاه، إذ جاء العباس (رضي الله عنه) فقال: يارسول الله أعطني فإني فاديت نفسي وفاديت عقيلاً، فقال</p>	<p>Anas (May Allah be pleased with him) narrated that: Some goods came to Allah's Messenger PBUH from Bahrain. The Prophet PBUH ordered the people to spread them in the mosque --it was the biggest amount of goods Allah's Messenger PBUH had ever received. He left for prayer and did not even look at it. After finishing the prayer, he sat by those goods and gave them to everybody he saw. Al-Abbas came to him and said, "O Allah's Messenger PBUH!, give me (something) too, because I gave ransom for myself and 'Aqil". Allah's Messenger PBUH told him to</p>

		<p>له رسول الله (صلى الله عليه وسلم):  حُذِّ فحشى في ثوبه ثم ذهب يُقْلَهُ فلم  يستطع، فقال: يا رسول الله مُرَّ  بعضهم يَرْفَعُهُ إِلَيَّ قال: لا، قال:  فارفعه أنت عليّ، قال: لا فنثر منه ثم  ذهب يقله فقال: يا رسول الله ! أوامر  بعضهم يَرْفَعُهُ، قال: لا قال: فارفعه  أنت عليّ، قال: لا فنثر منه، ثم  احْتَمَلَهُ فَأَلْقَاهُ على كاهله، ثم انطلق،  فما زال رسول الله (صلى الله عليه  وسلم) يُتَبِعُهُ بَصَرَهُ حتى خَفِيَ علينا  عَجَبًا من حرصه، فما قام رسول الله  وَمَنَّ مِنْهَا درهم) (البخاري، ١٩٩٩).</p>	<p>take. So he stuffed his garment with it and tried to carry it away but he failed to do so. He said, "O Allah's Messenger PBUH! Order someone to help me in lifting it". The Prophet PBUH refused. He then said to the Prophet: Will you please help me to lift it?" Allah's Messenger PBUH refused. Then Al-`Abbas threw some of it and tried to lift it (but failed). He again said, "O Allah's Messenger PBUH, order someone to help me to lift it". He refused. Al-`Abbas then said to the Prophet: "Will you please help me to lift it?" He again refused. Then Al-`Abbas threw some of it, and lifted it on his shoulders and went away. <b>Allah's Messenger PBUH kept on watching him till he disappeared from his sight and was astonished at his greediness.</b> Allah's Messenger PBUH did not get up till the last coin was distributed (Al-Bukhari, 1999).</p>
<p><b>The Fixed Eye</b></p>		<p>عن عائشة (رضي الله عنها) قالت:  كان النبي (صلى الله عليه وسلم)  يقول وهو صحيح: ( إنّه لم</p>	<p>Aisha (may Allah be pleased with her) narrated that: When the Prophet PBUH was healthy, he used to say, "No soul of a prophet is captured till he is shown his place in</p>

		<p>يُقْبَضُ نَبِيٌّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ، ثُمَّ يُجَيَّرُ فَلَمَّا نَزَلَ بِهِ وَرَأَسُهُ عَلَى فَخْذِي عُشِّي عَلَيْهِ ثُمَّ أَفَاقَ فَأَشْخَصَ بَصْرَهُ إِلَى سَقْفِ الْبَيْتِ ثُمَّ قَالَ: اللَّهُمَّ الرَّفِيقَ الْأَعْلَى، فَقُلْتُ: إِذَا لَا يَخْتَارُنَا، وَعَرَفْتُ أَنَّهُ الْحَدِيثُ الَّذِي يَحْدُثُنَا بِهِ وَهُوَ صَحِيحٌ، قَالَتْ: فَكَانَ آخِرَ كَلِمَةٍ تَكَلَّمُ بِهَا: اللَّهُمَّ الرَّفِيقَ الْأَعْلَى (البخاري، ١٩٩٩).</p>	<p>Paradise and then he is given the option". When death approached him while his head was on my thigh, he became unconscious and then recovered his consciousness. <b>He then looked at the ceiling of the house and said,</b> "O Allah! (with) the highest companions" I said (to myself), "Hence, he is not going to choose us". Then I realized that what he had said was the application of the narration which he used to mention to us when he was healthy. The last word he spoke was, "O Allah! (with) the highest companion" (Al-Bukhari, 1999).</p>
	<p><b>The Honored Eye</b></p>	<p>عن جابر بن عبد الله (رضي الله عنه) أنه سمع رسول الله (صلى الله عليه وسلم) يقول: (لما كذبتني قريش فُمت في الحجر، فجلى الله لي بيت المقدس، فطفقت أخبرهم عن آياته، وأنا انظر إليه) (البخاري، ١٩٩٩).</p>	<p>It is narrated on the authority of Jabir bin Abdullah that the messenger of Allah PBUH said: When the Quraish belied me, I was staying in Hatim and Allah lifted before me Bayt al-Maqdis and I began to narrate to them (the Quraish of Mecca) its signs while <b>I was in fact looking at it</b> (Al-Bukhari, 1999).</p>

	<p>The Apathetic Eye</p>	<p>عن سهل بن سعد الساعدي قال: (جاءت امرأة إلى رسول الله (صلى الله عليه وسلم) فقالت: يا رسول الله، جئت أهب لك نفسي، قال: فنظرَ إليها رسول الله (صلى الله عليه وسلم) فصعدَ النظرَ فيها وصبَّه ثم طأطأ رسول الله (صلى الله عليه وسلم) رأسه، فلما رأت المرأة أنه لم يقض فيها شيئاً جلست، فقام رجل من أصحابه فقال: يا رسول الله، إن لم يكن لك بها حاجة فزوّجنيها، فقال: وهل عندك من شيء؟ قال: لا والله يا رسول الله، فقال: اذهب إلى أهلك فانظر هل تجد شيئاً؟ [...]) (البخاري، ١٩٩٩).</p>	<p>Sahl Ibn Sa'd al-Saa'idi reported: A woman came to Prophet PBUH and said: Messenger of Allah, I have come to you to entrust myself to you (you may contract my marriage with anyone at your discretion). <b>Allah's messenger PBUH saw her and casted a glance at her from head to foot. Allah's messenger PBUH then lowered his head.</b> When the woman saw that he had not decide concerning her, she sat down. There stood up a person from amongst his companions and said: Messenger of Allah, marry her to me if you do not need her. He (the Prophet) said: is there anything with you (which you can give as a dower)? He said: No, Messenger of Allah, by Allah I have nothing. Thereupon Allah's Messenger PBUH said: Go to your people (family) and see if you can find something (Al-Bukhari, 1999).</p>
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## DISCUSSION

According to the Prophetic Hadith, the researchers realised that the kind of sight mentioned by the Prophet PBUH has been summarised into six types. This was according to what was reported from Saheeh Al-Bukhari, relying on the narrator's description on the kind of sight for evidence: the sad weeping eye, the verifying and weeping eye, the astounding eye, the fixed eye, the honored eye, and the apathetic eye. So, the researchers made six denotations from them respectively; The sign of



mercy, the sign of dismay, the sign of regret, the sign of soul removal, the sign of dignity, and the sign of rejection, as discussed in detail as follows:

### **The Weeping Eye:**

There are two Hadiths in the Noble Sunnah of the Prophet that include a reference to the crying eye in two different situations. First, the situation of grief by the separation of loved ones and second, the fear and respect for the command of Allah. They carry the following denotations:

#### a) The sad crying eye:

Anas bin Malik reported that: We went with the messenger of Allah PBUH to the blacksmith Abu Saif, and he was the husband of the wet-nurse of Ibrahim (the son of the Prophet). The messenger of Allah took Ibrahim and kissed him, smelled him, and later we entered Abu Saif's house and at that time Ibrahim was in his last breaths and the eyes of Allah's Messenger started shedding tears. Abdur Rahman bin Auf said, "O Allah's Apostle, even you are weeping!" He said, "O Ibn Auf, this is mercy." Then he wept more and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrahim! Indeed, we are grieved by your separation" (Al-Bukhari, 1999).

Tears are one of the main features that develop physically because of the strong natural connection with the eye. The eye is not without tears, but it does not appear in the eye without a sensory stimulus. The tears then translate the feelings and channel them into the outer area. In essence, emotions are intrinsic, not dependent upon the power of conscious will. Therefore, tears are inflamed by the eye and cannot be withheld or resisted when emotions are high in situations of joy or pleasure, sadness or anger. The signal of tears is the preparation of the eye to perform its function of conveying accurate meanings and signals by disrupting other means, especially the means of verbal communication because the flow of communication weakens or completely cripples their ability. The eye functions in place of verbal communication and becomes the major means of communication as exemplified in the Noble Hadith (Lifta & Badi, 2008). One of the shreds of evidence that portray this meaning is the saying of Al-Irabiyyah (Al-Dainuri, 1963):

And bade farewell with his eye on the  
day of separation

Choked by teardrops and could not  
speak

The tears are a visible sign that does not appear without reason. Therefore, it is possible to see an honest person shedding tears for an admiration or an abstract desire (Lifta & Badi, 2008). The researchers can notice from the apparent tears of the Prophet PBUH the sign of mercy which Allah placed in his heart. Two forms of mercy have

been exemplified in Hadith. First, The Prophet PBUH held, embraced, kissed, and smelled him Prophet Ibrahim (AS), which indicates the extent of the Prophet's love for Ibrahim and his position in his mind. Second, the Prophet PBUH wept on Ibrahim (AS), which indicates admiration recognised by the Prophet. Besides, Askari (395H) differentiated between mercy and sympathy, saying that ((sympathy is in the mind of creatures, but mercy is from the action of the merciful (Allah). People say "He sympathized with him and have mercy on him", thereby making sympathy the cause of mercy)). In addition, it can be observed in the explanation that ((adding the word "action" means that such a thing does not fall under the power of human beings and does not bear the responsibility)). This came as a confirmation of recent studies on the purposes of the eye. It has been analysed ((in object noun form in the word "Lamahzunin" (brokenhearted), meaning: the sadness is not from our deed, but the reality of us being so)) (Al-Qastallani, 1966).

In this context, another Hadith comes with additional meaning and explanation from a different perspective – the hand signal – which is intended to increase awareness about the danger of the tongue.

Abdullah bin Umar narrated that Ubada complained of illness. The Messenger of Allah PBUH came to visit him accompanied by 'Abd al-Rahman bin 'Auf, Sa'd b. Abi Waqqas and 'Abdullah bin Mas'ud. As he entered (his room) he found him in a swoon. Upon this, he said: Has he died? They said: Messenger of Allah, it is not so. The Messenger of Allah PBUH wept. When the people saw Allah's Messenger PBUH weeping, they also began to weep. He spoke. Listen, Allah does not punish for the tears that the eye sheds or the grief the heart feels, but He punishes for this (pointing to his tongue), or He may show mercy (Al-Bukhari, 1999).

We can observe here that: from the beginning (listen) which is an introduction to his statement for its importance, so that no one will be nervous to cry or think that there is transgression. But what is the difference between (Indeed Allah punishes for this, or He may show mercy) and (Indeed Allah punishes for the tongue, or He may show mercy?). The difference is that one of them is a reference and the other is a statement with a name. There is no doubt that the deletion and substitution of the name indicates affirmation of meaning and its importance, especially because there is legislation that entails haram (prohibition) and halal (permission). Likewise, the deletion of the word (tongue) indicates its consequences, because it either raises the person to uppermost heaven, or brings him down to the lowest of the low (Said Jumaa, n.d.); ((Because its function is greater amongst the limbs since it plays a role in the very act of obedience or transgression. Therefore, belief and disbelief are revealed by the evidence of tongue)) (Al-Tibi, 1997). It is mentioned in the Noble Hadith narrated by Mu'adh bin Jabal that he asked the Prophet PBUH: ('O Prophet of Allah, will we be brought to

account for what we say?’ He said: ‘May your mother not found you, O Mu’adh! Are people thrown onto their faces in Hell for anything other than the harvest of their tongues?’ (Al-Tirmidhi, 1996). This exemplifies the words of Abdul Qahir al-Jurjani: ((refraining from the statement is more eloquent than the statement)) (Al-Jurjani, 1992).

We can recognise the crying eye signal in the Noble Hadith of the Prophet PBUH. He combined patience, mercy and satisfaction along with the judgment of Allah, where he did not utter anything in a manner that is not suitable for him in terms of sadness and despair, which might result in Allah’s wrath and punishment.

b) The verifying and weeping eye:

On the authority of Abdullah bin Mas’ud: The Prophet PBUH said to me, “Recite (the Qur’an) to me.” I said, “O Allah’s Messenger PBUH, shall I recite (the Qur’an) to you while it has been revealed to you?” He said, “Yes.” So, I recited Surah-Al-Nisa’ (The Women), but when I recited the Verse: ‘How (will it be) then when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these people.’ (4.41) He said, “Enough for the present,” I looked at him and behold! His eyes were overflowing with tears.

In the Noble Hadith, several possibilities made the Prophet PBUH crying. First, it is necessary to make the testimony and judge the acclaimed witness based on the witness’ statement. As witness and intercessor, the Prophet PBUH cried over the immoderate people of his Ummah (Al-Aini, 2001). We can draw a deduction from this reason the sign of the Prophet’s keenness and compassion for his Ummah, and his sympathy over the delinquent people amongst them. This clarifies the saying of Allah “There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful” [Tawbah: 128].

The second possibility: ((He cried for the greatness contained in this verse of seriousness intensity of command, since the position on the Day of Judgment is the day on which people will assemble, where the prophets will be brought as witnesses over the actions of their Ummah)) (Al-Aini, 2001). This possibility reflects the fear of the situation on Day of Judgment and the greatest responsibility placed on the Prophet PBUH, where he will be brought as a witness for his people let alone his witness for all other people. His testimony has the final say. Third, it is a pleasure to accept the testimony of his people over all other people, and these things deserve the length of tears (Al-Qastallani, 1966).

The aforementioned evidence confirms the meaning of the verse: “And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you”. And the great signal in the prophet’s weep is that it carries various interpretations. We are more likely to support Sayyid Qutb – Knowledge is with Allah – which is the first possibility, and then the second one. The signal oscillates between fear and mercy, and indeed, he shed tears to express the deep impact of what he heard of truth, which cannot be efficiently expressed except with heavy tears. It is a condition recognised within the human psyche, where the impression is too high to be expressed by words, hence the flow of tears. Therefore, the eye expresses what cannot be expressed by words to release the deep impression (Sayyid Qutb, 1978).

### **The Astounded Eye**

Anas (May Allah be pleased with him) narrated that: Some goods came to Allah's Messenger PBUH from Bahrain. The Prophet PBUH ordered the people to spread them in the mosque --it was the biggest amount of goods Allah’s Messenger PBUH had ever received. He left for prayer and did not even look at it. After finishing the prayer, he sat by those goods and gave them to everybody he saw. Al-Abbas came to him and said, “O Allah’s Messenger PBUH! give me (something) too, because I gave ransom for myself and ‘Aqil”. Allah’s Messenger PBUH told him to take. So, he stuffed his garment with it and tried to carry it away but he failed to do so. He said, "O Allah’s Messenger PBUH! Order someone to help me in lifting it”. The Prophet PBUH refused. He then said to the Prophet: Will you please help me to lift it?" Allah's Messenger PBUH refused. Then Al-`Abbas threw some of it and tried to lift it (but failed). He again said, "O Allah's Messenger PBUH, order someone to help me to lift it”. He refused. Al-`Abbas then said to the Prophet: “Will you please help me to lift it?” He again refused. Then Al-`Abbas threw some of it, and lifted it on his shoulders and went away. Allah's Messenger PBUH kept on watching him till he disappeared from his sight and was astonished at his greediness. Allah’s Messenger PBUH did not get up till the last coin was distributed (Al-Bukhari, 1999).

The Prophet’s companions understood the meanings of his noble face from its expression and communication through eye-sighting, thus they regulate their discussion based on the emerging meaning (Arrar, 2007). ((Human beings are relatively surprised by something when its position is great and when the reason is concealed)) (Ibn Manzoor, 2003). The surprise is recognised according to the speaker’s expression (Al-Kafawi, 1974). It was narrated in the Hadith commentary that the nature of the Noble sight is placed on staring, and it might be the major and clearer indication of what is expressed by speaking (Shihab, 2006). Staring is described as looking deeply at something. If one opens both of his eyes due to deep looking, it is considered staring (Al-Thaalabi, n.d). There is a reflection on the

narrator's description of the Prophet's nature of sight by saying: (Allah's Messenger PBUH kept on watching him till he disappeared from his sight) perhaps we might not accept that the nature of sight here is not staring, but from the narrator's description – Allah knows better – there is not any depth in the sight, rather it is to follow and continue looking at his uncle Abbas, astonished by his behaviour. Perhaps it can be traced back to the sign of sorrow and regret provided by Ibn Hazm in the description of exhaustive look at something (Al-Andalusi, 2008) and which might be behind astonishment ((Deploring the loss of your actions or the actions of others)) (Al-Kafawi, 1974). This is especially because Abbas is a well-off person, which is evident in his statement (I have paid my and `Aqil's ransom on the day of Badr). But his behaviour is an indication of a man's general concern about the accumulation of wealth, and Abbas is specifically in this position. The sign of surprise which we noticed might be embodied by the verbal reference of the Prophet's response to his uncle's request: (No) and its repetition, and then followed by nonverbal reference – with the eye – to emphasise the prohibition in order to create the meaning for those who were present and remain in their mind the nature of sight as an indication of the need to decompose the extreme desire for worldly life. If we imagine the Hadith without this additional useful information, we would not have seen those signs of wonder and reinforce the impact of its meaning in the minds of recipients.

### **The Fixed Eye**

Aisha (may Allah be pleased with her) narrated that: When the Prophet PBUH was healthy, he used to say, "No soul of a prophet is captured till he is shown his place in Paradise and then he is given the option". When death approached him while his head was on my thigh, he became unconscious and then recovered his consciousness. He then looked at the ceiling of the house and said, "O Allah! (with) the highest companions" I said (to myself), "Hence, he is not going to choose us". Then I realised that what he had said was the application of the narration which he used to mention to us when he was healthy. The last word he spoke was, "O Allah! (with) the highest companion" (Al-Bukhari, 1999).

Three signs are stimulated by the combined signs included in the Hadith, as it provided a genuine expression of the narrators' keenness in general and the mother of believers, Aisha (may Allah be pleased with her) in particular on the Prophet's demise and the conditions he passed through. Therefore, they accurately described the the meaning in the Hadith. The first meaning is the Prophet's illness in which he passed away --and it was a difficult situation. This is what the Prophet PBUH confirmed by putting his head on Aisha's thigh. Second, it indicated revelation upon the Prophet PBUH in this situation, which reinforced this meaning that the prophet turned his sight to the rooftop and stated: "O Allah, the highest company," when Aisha (may Allah be pleased with her) understood or informed her this situation about the hadith in which the Prophet

PBUH said (No soul of a prophet is captured till he is shown his place in Paradise and then he is given the option). This is what made Aisha (AS) said “Hence, he is not going to choose us”, especially as he turned his sight ((meaning that he opened his eyes and did blink, and it was fixed)) (Ibn Manzoor, 2003). This is a well-known condition and is often seen by those who have witnessed death (49), and the eye being fixed is a sign of death (Ammar Ismail, n.d).

It has been reported that the last thing that follows the soul during passing is sight, and: ((the eye becomes fixed when something is suddenly experienced and seen as a surprise. In this case, the eyelid, which moves on the eye, becomes fixed and cannot even blink. A typical example of a fixed eye is when a person is surprised by something unexpected)) (Al-Sha’rawi, 1991). The fixed vision here is a sign of separation of soul from the body, which signifies the person’s end of life and the transition to the Hereafter. Another point of meaning abounds in the Noble Quran where the Almighty Allah says: “You were certainly in unmindfulness of this, and We have removed from you your cover, so your sight, this Day, is sharp” (Qaaf: 22).

It is useful to have a detailed verbal description of the incident and conditions of those who are involved. It has a direct and significant impact on the interpretation and understanding of the text, as well as knowledge of the method through which the non-verbal communication generates linguistic meaning and explanation (Mohammed Al-Abd, 2007). This is reflected in most of the noble hadith where the narrators are observant of the accurate description of its signs.

### **The Honoured Eye**

It is narrated on the authority of Jabir bin Abdullah that the messenger of Allah PBUH said: When the Quraish belied me, I was staying in Hatim and Allah lifted before me Bayt al-Maqdis and I began to narrate to them (the Quraish of Mecca) its signs while I was in fact looking at it (Al-Bukhari, 1999).

This noble hadith is a narration of Isra’ and Mi’raj and the position of polytheists of them, as well as the greatness of the Almighty Allah’s creation and omnipotence. The Almighty Allah honoured His Messenger PBUH on the night he was taken on a journey from the Mosque of al-Haram and the Mosque of al-Aqsa and ascended him to Sidrat Al-Muntaha through the seven layers of heaven. Whatever the Prophet PBUH saw was only within a period or part of the night. It is evident in the noble hadith interpretations that the Prophet’s sight has two possibilities: First, the Almighty Allah has taken him just to see and return him. Second, Allah (in His greatness) took and positioned the Prophet PBUH before Him. This is evident in the narration of Ibn Abbas (may Allah be pleased with him): (A mosque was brought and I was looking at it until it was placed at the House of Aqeel. This is a typical miracle and there is no

denial; the throne of Balqis was brought in the blink of an eye (Al-Askalani, 2003). Then he began to tell them about its signs and circumstances. In this case, it is a very special nature of sight that is considered supernatural conduct beyond human ability, which is confirmed by the omnipotence of the creator. Nothing restricts Him in the earth or in the heaven, and He is the All-hearing and the All-knowing. Therefore, the event serves as a trial for people so that Allah may purify the believers and reveal the hearts of those who have doubted and are hesitating in their doubt. It is stated in the Noble Qur'an: "He certainly saw of the greatest signs of his Lord" (Al-Najm: 18).

The Prophet's PBUH description is of those who saw and heard with what he was given of rich expressions and communication in the heaven at all times. It is a description beyond the limits of time and space, to relate the past with the present and future (Mohammad Hamzawy, n.d.). In the incident of Isra, Abu Bakr was nicknamed Al-Siddiq because of his true belief in the prophecy of Muhammad PBUH. The Almighty Allah says in the noble Qur'an: "Nor does he speak from [his own] inclination. It is not but a revelation revealed" [Al-Najm: 3-4]. The nature of sight here was stimulated by the Prophet's dignity PBUH (Al-Razi, 2008), ((Honour is a noun used for respect, and honourable means someone who deserves honour (Ibn Manzoor, 2003).

It is further noted that this nature of sight is part of the miracles from which the Almighty Allah supported His Prophet PBUH and raised him sensuously and morally. This honour has been increased by prescribing prayer for his people, which makes a servant closer to Allah and becomes the basis of his success and achievement in this world and the Hereafter. It was narrated in Saheeh Muslim that the Messenger of Allah PBUH was given three things at the Lote Tree of the Utmost Boundary: (He was given five prayers, he was given the concluding verses of Sura al-Baqara, and remission of serious Sins for those among his Ummah who associate not anything with Allah) (Al-Nisabouri, 2006).

### **The Apathetic Eye**

Sahl Ibn Sa'd al-Saa'idi reported: A woman came to Prophet PBUH and said: Messenger of Allah, I have come to you to entrust myself to you (you may contract my marriage with anyone at your discretion). Allah's messenger PBUH saw her and cast a glance at her from head to foot. Allah's messenger PBUH then lowered his head. When the woman saw that he had not decide concerning her, she sat down. There stood up a person from amongst his companions and said: Messenger of Allah, marry her to me if you do not need her. He (the Prophet) said: is there anything with you (which you can give as a dower)? He said: No, Messenger of Allah, by Allah I have nothing. Thereupon Allah's Messenger PBUH said: Go to your people (family) and see if you can find something.

In the noble Hadith, there is an indication of sight and head movement to suggest the desired meaning. There is an indication in the Prophet's sight that suggests his reflection of the woman's request by looking at her (Arrar, 2007). Therefore, he responded to her request by this reflection because the reflection is an expression of predicting the possible consequences (Al-Jarjani, 2002), as if the Prophet PBUH was inspired through the sight as described ((he deepened and directed the sight; meaning, he raised the sight toward her, and then lowered it)) (Al-Kirman, 1937) with an inevitable looking at a woman before marriage (Al-Tibi, 2007). This might confirm that the hadith is reported in the context of looking at women before marriage (Al-Bukhari, 1999). It was narrated that Al-Mughirah bin Shu'bah said: ("I proposed marriage to a woman during the time of the messenger of Allah, and the Prophet said: 'Have you seen her?' I said: 'No'. He said: 'Look at her, for that is more likely to create love between you'") (Al-Naisabouri, 1996). It is also narrated from the Prophet PBUH that it created love between them. In this situation, we can consider a representative from both parties. On the other hand, the Prophet PBUH ordered his companions to lower their sight in response to the command of Allah: Tell the believing men to lower [some] of their vision and guard their private parts [Surah al-Nur: 30].

This situation is specific to the Prophet PBUH, where the Almighty Allah says in the noble Qur'an: O Prophet, indeed We have made lawful to you your wives to whom you have given their due compensation and those your right hand possesses from what Allah has returned to you [of captives] [Surah al-Ahzab: 50]. We can notice two things from the movement of his noble head which is associated with his sight. First, the Prophet PBUH lowered his noble head due to the shyness of the situation. Abu Sa'id Al-Khudri narrated that: (The Prophet PBUH was shier than a veiled virgin girl) (Al-Bukhari, 1999). Second, the Prophet PBUH was in no need of her. At the same time, he did not disclose to foment her dignity or feeling. This is part of the Prophet's moral strength PBUH which justifies this meaning. The second version of the hadith in several places is expressed as (I am not in need of women) (Al-Bukhari, 1999), whether it indicates shyness or rejection – it is most likely the 'rejection' based on the hadith. She was speechless, though she was once highly expressive in communication and passing messages.

## CONCLUSION

The importance of eye signal is evident in the Prophet's PBUH facial expression through sensory image accepted by the Arab and consistent with the recipient's psychological condition. This was obvious in the inspirations expressed in the Prophet's face in general and his eyes in particular, in relation to happiness, sadness, anger, fear and so on. These components fall under the umbrella of what is universally



predominant among many people who have a clear understanding of their general meaning based on consensus. In addition, they are the sources of meaning in which the Prophet PBUH utilised while interpreting the gestures of those in front of him as exemplified in this study.

In analysing the eye signals, it can be seen that we moved from the context of the language to the context of human beings, investigating the nature of faces and eyes, especially from the Prophet PBUH. Thus, it becomes an open and interesting analysis, confirming that eye contact is more expressive than the spoken language. It also can be concluded that nonverbal communication was once used by the Prophet PBUH and this study suggests that future studies conducted can link between the practices of the Prophet PBUH and the nonverbal practices of modern society today.

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