

Silence, Patience, and Listening in Prophetic Interactions: A Thematic Hadith Study

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Abstract

This study examines silence, patience, and listening in the communicative practices of the Prophet Muhammad through a thematic analysis of selected hadith reports. The study aims to identify how these communicative dimensions are represented in prophetic interactions and to interpret their significance within the context of religious instruction and interpersonal engagement. Employing a qualitative thematic hadith approach (al-dirāsah al-mawḍū'iyah li al-ḥadīth), the study analyzes selected reports from Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, and Sunan Abī Dāwūd. The analysis focuses on textual evidence, contextual meaning, and interpretive patterns while distinguishing between the explicit content of the narrations and the researcher's analytical interpretation. The findings identify three interconnected themes: silence as a communicative pause, patience as corrective and educational restraint, and listening as responsive and dialogic engagement. Silence is represented as a meaningful pause preceding religious clarification or instruction. Patience is reflected in restrained correction, practical explanation, and the avoidance of humiliation or unnecessary harshness. Listening and responsive engagement are illustrated through repetition intended to facilitate comprehension and question-and-answer interactions in religious instruction. The findings suggest that prophetic communication was not limited to the transmission of information but also involved attention to context, audience understanding, interpersonal conduct, and educational needs. However, the study emphasizes that the selected hadith reports provide context-specific evidence and do not constitute a comprehensive account of listening or a universal communication model. The study contributes to a more nuanced understanding of prophetic communication by demonstrating how silence, patience, and responsive engagement operate as interconnected yet analytically distinct communicative practices.

Keywords: prophetic communication; hadith; silence; patience; listening; religious instruction.

INTRODUCTION

Prophetic traditions (*ḥadīth*) constitute a fundamental source for understanding the words, actions, approvals, and interpersonal conduct of Prophet Muhammad ﷺ¹. Beyond preserving religious instructions, hadith reports document the Prophet's interactions with individuals and

¹ Lucas, S. (2009). Hadith. In *Oxford Bibliographies in Islamic Studies*. Oxford University Press. <https://doi.org/10.1093/obo/9780195390155-0030>

communities in diverse social and communicative contexts. These reports provide important material for examining how the Prophet responded to questions, addressed mistakes, interacted with different members of society, and communicated religious and ethical guidance. Consequently, the study of Prophetic traditions requires attention not only to the explicit content of his statements but also to the circumstances, responses, and forms of interaction preserved in the transmitted reports.

Prophetic interaction involves more than verbal instruction. The ways in which a person responds, remains silent, listens, and exercises patience can influence the character and direction of interpersonal communication. Silence may refer to the restraint of speech or the decision not to provide an immediate verbal response². Patience may be reflected in the manner of responding to questions, mistakes, disagreement, or challenging behaviour. Listening may involve attending to another person's words, concerns, and circumstances before responding. However, these concepts should not be interpreted as interchangeable categories. Their meanings must be examined in relation to the textual wording, narrative context, and circumstances of the specific hadith reports in which they appear.

Previous studies have examined educational objectives and ethical principles derived from Prophetic traditions. Khofifah et al. for example, explored educational objectives in Prophetic hadith through a thematic approach that included the examination of hadith texts, narrators, and their educational meanings³. Similarly, Suanti et al. investigated educational objectives from the perspective of hadith and discussed the relationship between religious guidance, intellectual development, and moral formation⁴. These studies illustrate the continuing use of thematic approaches in hadith-based educational research. Nevertheless, research that specifically examines silence, patience, and listening as dimensions of Prophetic interpersonal interaction requires a more focused textual and contextual analysis.

A hadith-based examination of these practices also requires methodological attention to the nature of hadith scholarship. Interpretations of Prophetic conduct should be grounded in identifiable primary sources, the circumstances of the reported interaction, and relevant explanations in authoritative hadith commentaries. The meaning of a particular response cannot be established solely through contemporary educational terminology.

² Munawir, M., & Musta'in, M. (2022). The interpersonal communication of Prophet Muhammad in dialogic hadiths. *Ijtima'iyya: Journal of Muslim Society Research*, 7(2), 129–140. <https://doi.org/10.24090/ijtimaiyya.v7i2.8038>

³ Khofifah, S. N., Darmawan, F., Lubis, Z., Ramadhana, M. N., & Samudra, B. A. (2024). Thematic study: Aims of education in the Prophetic Hadith. *Jurnal Multidisiplin Sahombu*, 4(2), 574–583.

⁴ Suanti, L., Fauzi, F., Candra, O., & Maswar, R. (2024). Educational goals from perspective Hadith. *Nida Al-Qur'an: Jurnal Pengkajian Islam*, 5(1), 28–34. <https://doi.org/10.63061/jpi.v5i1.34>

For example, a report describing the Prophet's silence does not necessarily demonstrate that silence was intentionally employed as a teaching strategy. Likewise, an interaction involving patience or listening must be interpreted in relation to its narrative context and the explanations provided by scholars of hadith. Thematic analysis can assist in identifying recurring patterns, but it must maintain a distinction between the transmitted text, classical interpretation, and the researcher's analytical conclusions⁵.

The concepts of silence, patience, and listening are potentially interconnected, yet each represents a different dimension of interpersonal conduct. Silence may concern the regulation of speech and the withholding of an immediate response. Patience may concern the manner in which a person manages a challenging interaction. Listening may involve attentiveness to another person's words and circumstances. Examining these dimensions together may provide a more nuanced understanding of Prophetic interaction while avoiding the assumption that every instance of silence represents patience or that every act of listening constitutes a formal pedagogical technique.

Therefore, this study aims to examine the representation of silence, patience, and listening in selected Prophetic traditions through a thematic hadith approach. It focuses on identifying relevant hadith reports, examining their textual and contextual features, and interpreting their meanings through relevant hadith commentaries. The study addresses the following research questions: (1) How are silence, patience, and listening represented in selected Prophetic hadith reports? (2) What meanings and communicative functions emerge from the textual and contextual analysis of these reports? and (3) How do relevant hadith commentaries contribute to understanding these practices in Prophetic interactions? By combining textual examination, contextual interpretation, and thematic categorization, this study seeks to contribute to a more nuanced understanding of selected dimensions of Prophetic interpersonal conduct.

METHODOLOGY

Research Design

This study employed a qualitative thematic hadith approach (*al-dirāsah al-mawḍū'īyyah li al-ḥadīth*) to examine the representation of silence, patience, and listening in selected Prophetic traditions. This approach was selected because the study focuses on identifying, examining, and interpreting hadith reports that describe the Prophet Muhammad's ﷺ interpersonal conduct in various communicative contexts. Rather than applying predetermined educational concepts to the hadith material, the study sought

⁵ Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. <https://doi.org/10.1191/1478088706qp063oa>

to identify relevant patterns from the textual content and contextual characteristics of the selected reports.

The analysis combined the examination of hadith texts with contextual interpretation and consultation of relevant hadith commentaries. The study distinguished between three analytical levels: (1) the transmitted hadith text, (2) interpretations provided by hadith scholars, and (3) the researcher's thematic analysis. This distinction was maintained to avoid presenting contemporary interpretations as direct meanings of the original hadith reports.

Sources of Data

The primary corpus consisted of selected Prophetic hadith, particularly from *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*. Other major Hadith collections were consulted where relevant for contextual and supporting evidence.

The primary data consisted of selected hadith reports documenting the Prophet's ﷺ responses, interactions, and communicative conduct. The primary sources included *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, with additional canonical hadith collections considered when relevant to the research objectives.

Hadith reports were selected based on the following criteria:

1. The report describes an interaction involving the Prophet Muhammad ﷺ and another individual or group.
2. The report contains textual or contextual elements relevant to silence, patience, or listening.
3. The report provides sufficient narrative information for examining the interaction.
4. The report can be traced to an identifiable primary hadith source.
5. The report offers material for interpretation through relevant hadith commentaries.

The study did not assume that every hadith mentioning silence, patience, or listening represented a direct educational practice. Instead, the relevance of each report was assessed based on its narrative context and communicative characteristics.

Data Collection Procedure

Data collection was conducted through the following stages.

First, identification of relevant hadith reports. Hadith reports were identified through keyword-based searches and examination of relevant chapters in the primary hadith collections. Arabic terms and related expressions were considered where relevant to the concepts of silence, patience, and listening.

Second, verification of primary sources. Each selected report was traced to

its original collection. The study recorded the name of the collection, book or chapter where available, hadith number, and relevant textual wording. Where multiple versions of a report were identified, their textual differences were considered during the analysis.

Third, examination of contextual information. The narrative circumstances of each hadith were examined to determine the nature of the interaction, the participants involved, the Prophet’s response, and the outcome of the interaction.

Fourth, consultation of hadith commentaries. Relevant classical commentaries were consulted to examine how recognized scholars interpreted the wording, context, and implications of the selected reports. The commentaries were used as interpretive sources rather than as substitutes for the primary hadith texts.

Data Analysis

The selected hadith reports were analysed through a thematic procedure adapted to the characteristics of hadith scholarship. The analytical process involved the following stages:

1. Familiarisation with the texts: Reading the selected hadith reports and their relevant contextual information.
2. Initial identification: Identifying descriptions of silence, patience, listening, and related interpersonal responses.
3. Textual and contextual examination: Examining the wording of the reports, the interactional circumstances, and the actions or responses attributed to the Prophet ﷺ.
4. Consultation of commentaries: Comparing the identified textual features with explanations provided in relevant hadith commentaries.
5. Thematic categorisation: Grouping the reports according to their dominant communicative characteristics.
6. Interpretive synthesis: Developing analytical interpretations while distinguishing the hadith text, scholarly commentary, and researcher-generated conclusions.

The analysis was informed by the thematic analysis framework proposed by Braun and Clarke (2006), particularly the stages of familiarisation, coding, theme development, and review. However, the framework was adapted to accommodate the textual, contextual, and interpretive requirements of hadith research.

Three initial analytical categories guided the examination:

Table 1. analytical categories

Category	Analytical Focus
Silence	Restrained speech, absence of an immediate verbal response, and the contextual meaning of silence.
Patience	The Prophet's responses to challenging behaviour, mistakes, questions, or difficult interpersonal situations.
Listening	Attentiveness to another person's speech, concerns, questions, and circumstances.

These categories functioned as initial analytical directions rather than predetermined findings. Additional subthemes could be developed if the selected hadith reports revealed recurring patterns that did not fit neatly into the three initial categories.

RESULT

Silence as a Communicative Pause in Prophetic Interactions

The thematic analysis identified silence as a communicative feature in the Prophet Muhammad's interactions, particularly in situations involving religious questions and requests for clarification. Two hadith reports selected for this theme explicitly describe the Prophet's silence before a subsequent verbal response. The first report concerns a question about invoking blessings upon the Prophet, while the second addresses a question about the frequency of the obligation to perform pilgrimage. Although the two reports differ in their contexts, both present silence as part of an interactional sequence that precedes religious instruction or clarification.

The analysis focused on three textual components: (1) the communicative context in which silence occurred, (2) the verbal or narrative representation of the silence, and (3) the response that followed. This approach allows the study to examine silence as a documented feature of prophetic interaction without assigning motives that are not explicitly stated in the hadith texts.

Silence before Religious Instruction: The Hadith of Ṣalawāt

The first report is recorded in *Sunan Abī Dāwūd*, Hadith 980. It describes a question posed by Bashīr ibn Sa'd concerning the manner in which Muslims should invoke blessings upon the Prophet Muhammad. The narration explicitly states that the Prophet remained silent before providing an instructional response.

Arabic Text

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَعِيمِ بْنِ عَبْدِ اللَّهِ الْمُجَمَّرِ، أَنَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنِ زَيْدٍ، - وَ عَبْدِ اللَّهِ بْنُ زَيْدٍ هُوَ الَّذِي أَرَى النَّدَاءَ بِالصَّلَاةِ - أَخْبَرَهُ عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ، أَنَّهُ قَالَ أَتَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَجْلِسٍ سَعْدُ بْنُ عُבَادَةَ فَقَالَ لَهُ بَشِيرُ بْنُ سَعْدٍ أَمَرَنَا اللَّهُ أَنْ نُصَلِّيَ عَلَيْكَ يَا رَسُولَ اللَّهِ فَكَيْفَ نُصَلِّيَ عَلَيْكَ فَسَكَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى تَمَنَيْنَا أَنَّهُ لَمْ يَسْأَلْهُ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «قُولُوا» فَذَكَرَ مَعْنَى حَدِيثِ كَعْبِ بْنِ عُجْرَةَ زَادَ فِي آخِرِهِ «فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ»

Source: *Sunan Abī Dāwūd*, Hadith 980.

English Translation

Abū Mas'ūd al-Anṣārī reported that the Messenger of Allah came to a gathering

of Sa'd ibn 'Ubādah. Bashīr ibn Sa'd asked him how they should invoke blessings upon him, since Allah had commanded them to do so. The Messenger of Allah remained silent to such an extent that they wished the question had not been asked. He then said, "Say," and narrated the wording of the prayer, with an additional phrase at the end.

Textual Analysis

The most significant expression in this narration is *فَسَكَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* (*fa-sakata rasūl Allāh*), which means "the Messenger of Allah remained silent." The verb *sakata* explicitly represents the absence of verbal response following the question posed by Bashīr ibn Sa'd.

The narration also describes the reaction of those present:

حَتَّى تَمَنَيْنَا أَنَّهُ لَمْ يَسْأَلْهُ

This expression may be translated as "to such an extent that we wished he had not asked him." The inclusion of this statement indicates that the Prophet's silence was noticeable to the participants in the interaction. The silence was therefore not merely inferred by the researcher; it is directly reported by the narrator.

The communicative sequence in this report can be represented as follows:

Religious question → Prophet's silence → Instruction

After the period of silence, the Prophet says:

قُولُوا

The imperative *qūlū*, meaning "Say," introduces the instructional response. The narration then refers to the wording of the prayer transmitted through the report of Ka'b ibn 'Ujrah. Accordingly, the silence is followed by a religious explanation concerning the appropriate formula for invoking blessings upon the Prophet.

The text does not, however, specify the precise reason for the Prophet's silence. It does not explicitly state whether the silence represented deliberation, hesitation, pedagogical intention, or another purpose. Therefore, the analysis does not treat any of these possibilities as an established fact. The evidence supports the narrower conclusion that the Prophet's silence preceded an instructional response to a religious question.

Thematic Finding

This narration supports the subtheme silence preceding religious instruction. The finding is based on the explicit textual sequence in which a question is followed by silence and then by an instructional response. The silence is thus examined as a communicative pause within a religious interaction.

The report also demonstrates that a response does not necessarily follow a question immediately. Nevertheless, the narration alone does not establish that delayed responses or silence always possess the same meaning in prophetic communication. Its significance in this study is limited to the specific interaction documented in the report.

Silence before Normative Clarification: The Hadith of Hajj

A second example is recorded in *Ṣaḥīḥ Muslim*, Hadith 1337, in the chapter concerning the obligation of performing pilgrimage once in a lifetime. The report describes an interaction in which a man asks whether pilgrimage must be performed every year after the Prophet announces its obligatory status.

Arabic Text

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا الرَّبِيعُ بْنُ مُسْلِمٍ الْفَرَسِيُّ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ «أَيُّهَا النَّاسُ قَدْ فَرَضَ اللَّهُ عَلَيْكُمُ الْحَجَّ فَحُجُّوا». فَقَالَ رَجُلٌ أَكُلَّ عَامٍ يَا رَسُولَ اللَّهِ فَسَكَتَ حَتَّى قَالَهَا ثَلَاثًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَوْ قُلْتُ نَعَمْ لَوَجِبَتْ وَلَمَّا اسْتَطَعْتُمْ - ثُمَّ قَالَ دُرُونِي مَا تَرَكْتُكُمْ فَإِنَّمَا هَٰذَا مَنْ كَانَ قَبْلَكُمْ يَكْتَرُونَ سُؤَالَيُمْ وَاخْتِلَافَهُمْ عَلَى أَنْبِيَائِهِمْ فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوهُ».

Source: *Ṣaḥīḥ Muslim*, Hadith 1337.

English Translation

Abū Hurayrah reported that the Messenger of Allah addressed the people and said, “O people, Allah has made pilgrimage obligatory for you, so perform pilgrimage.” A man asked whether it was to be performed every year. The Prophet remained silent, and the man repeated the question three times. The Prophet then said that if he had answered “yes,” it would have become obligatory every year, although they would not have been able to fulfil it. He subsequently instructed the people to leave what he had left unspecified, to perform commands according to their ability, and to avoid what he had prohibited.

Textual Analysis

The central expression in this narration is:

فَسَكَتَ حَتَّى قَالَهَا ثَلَاثًا

This may be translated as “he remained silent until the man repeated it three times.” The expression explicitly places the Prophet’s silence between the initial question and the repeated questioning.

The interaction begins with the Prophet’s announcement concerning the obligation of pilgrimage:

أَيُّهَا النَّاسُ قَدْ فَرَضَ اللَّهُ عَلَيْكُمُ الْحَجَّ فَحُجُّوا

The announcement is followed by a question concerning whether pilgrimage must be performed every year. The Prophet then remains silent, while the question is repeated three times. After this, he provides an explanation concerning the possible consequences of answering affirmatively:

لَوْ قُلْتُ نَعَمْ لَوَجَبَتْ وَلَمَّا اسْتَطَعْتُمْ

The statement may be translated as “If I had said yes, it would have become obligatory, and you would not have been able to fulfil it.” The subsequent explanation links the question to the potential consequences of establishing an annual obligation.

The interactional sequence can be represented as follows:

Announcement of religious obligation → Question → Silence → Repeated question → Normative clarification

This sequence differs from the first narration. In Abī Dāwūd 980, the silence precedes an instructional explanation concerning the wording of ṣalawāt. In Muslim 1337, the silence occurs in response to a question that is repeated several times and is followed by an explanation of the consequences of a possible answer.

The narration also includes a broader instruction:

فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوهُ

This statement instructs believers to carry out commands according to their ability and to refrain from prohibited matters. Consequently, the response following the silence is not limited to the immediate question about the frequency of pilgrimage. It also provides a broader normative principle concerning religious obligation and practical capacity.

Thematic Finding

This narration supports the subtheme silence followed by normative clarification. The finding is grounded in the explicit connection between the Prophet’s silence, the repeated question, and the subsequent explanation of the potential legal consequence of an affirmative answer.

Although the report provides a rationale for why an affirmative response would have created difficulty, it does not explicitly identify the precise reason for the preceding silence. Therefore, the study does not claim that the Prophet’s silence necessarily represented legal deliberation or a deliberate strategy to avoid answering. Such conclusions would require further evidence from relevant commentaries and related narrations.

Comparative Analysis of the Two Hadith Reports

The two reports demonstrate a shared communicative structure in which silence occurs before a subsequent verbal response. However, their respective contexts and forms of clarification differ.

Table 2. Analytical dimension

Analytical dimension	Abī Dāwūd 980	Muslim 1337
Communicative	Question concerning the	Question concerning the

context	wording of ṣalawāt	frequency of the hajj obligation
Explicit expression of silence	فَسَكَتَ رَسُولُ اللَّهِ ﷺ	فَسَكَتَ حَتَّى قَالَهَا ثَلَاثًا
Position of silence	After the question and before instruction	After the question and before clarification
Subsequent response	Instruction concerning the wording of ṣalawāt	Explanation of the possible consequences of answering “yes”
Primary subtheme	Silence preceding religious instruction	Silence followed by normative clarification
Interpretive limitation	The reason for the silence is not explicitly stated	The precise intention behind the silence is not explicitly stated

The comparison reveals that prophetic silence is represented in two different religious interactional contexts. In the first report, the question concerns a devotional formula. In the second, it concerns the scope of a religious obligation. These differences are important because they prevent the study from reducing silence to one fixed communicative meaning.

At the same time, the reports share three textual characteristics:

1. A question or request for clarification occurs.
2. The Prophet’s silence is explicitly documented.
3. Silence is followed by a verbal response that provides instruction or explanation.

The shared pattern can be formulated as follows:

Question → Silence → Religious instruction or clarification

This pattern does not establish that every instance of silence in prophetic communication had an identical function. Rather, it identifies a recurring structure in the two selected reports. The analysis therefore treats silence as a documented component of the communicative process, while maintaining caution concerning its underlying intention.

Emergent Theme: Silence as a Communicative Pause

The analysis of the two hadith reports generated the overarching theme Silence as a Communicative Pause before Religious Explanation. This theme is based on the explicit representation of silence in both reports and its position before a subsequent verbal response.

Three textual characteristics support the theme:

First, silence occurs within an interactive context. In both reports, the Prophet’s silence follows a question posed by another individual. Silence is therefore represented as part of an ongoing exchange rather than as an isolated absence of speech.

Second, silence precedes instruction or clarification. In Abī Dāwūd 980, the silence is followed by instruction concerning the wording of ṣalawāt. In Muslim 1337, it is followed by clarification concerning the possible consequences of making pilgrimage obligatory every year.

Third, the hadith texts do not always explain the intention underlying the silence. Although the occurrence of silence is explicitly reported, the narrations do not directly state the Prophet’s psychological motivation or communicative intention at that precise moment. This distinction is essential for maintaining methodological accuracy.

The findings therefore support a limited but textually grounded interpretation: in the selected hadith reports, prophetic silence appears as a communicative pause preceding religious instruction or clarification. The study does not claim that silence universally indicates deliberation, hesitation, disapproval, or a particular pedagogical strategy.

The two hadith reports provide evidence that silence formed part of the Prophet Muhammad’s interactions in contexts involving religious questions. In Abī Dāwūd 980, silence precedes an explanation of the appropriate wording for invoking blessings upon the Prophet. In Muslim 1337, silence precedes an explanation of the consequences that could follow from affirming an annual obligation to perform pilgrimage.

Despite their contextual differences, the two reports demonstrate a similar interactional sequence: a question is posed, silence occurs, and a verbal response follows. The subsequent responses differ in their immediate purpose, with one providing religious instruction and the other offering normative clarification.

The findings can be summarized in the following table:

Table 3. Resulting theme

Hadith	Documented communicative pattern	Resulting theme
Abī Dāwūd 980	Question → silence → instruction concerning ṣalawāt	Silence preceding religious instruction
Muslim 1337	Question → silence → clarification concerning hajj	Silence followed by normative clarification

Taken together, these reports suggest that silence can be examined as a meaningful textual component of prophetic interaction. Nevertheless, the interpretation must remain closely connected to the evidence available in the narrations. The hadith texts establish the occurrence and position of silence, but they do not necessarily establish its underlying intention.

Accordingly, the principal finding of this section is: In the selected hadith reports, prophetic silence is explicitly documented as a communicative pause that precedes religious instruction or normative clarification. While the texts

establish the occurrence of silence within particular interactions, they do not always specify the Prophet's underlying intention. This finding provides a basis for examining other communicative dimensions of prophetic interaction, including patience and listening, while maintaining a distinction between textual evidence, interpretive analysis, and conclusions derived from broader religious or educational frameworks.

Patience in Prophetic Interactions

The thematic analysis identified patience as an important feature of the Prophet Muhammad's interactions with individuals who demonstrated inappropriate behavior or limited religious understanding. The selected narrations illustrate corrective responses characterized by restraint, explanation, and the avoidance of unnecessary humiliation or physical punishment.

Two hadith reports were examined: *Ṣaḥīḥ al-Bukhārī* 6128, concerning a Bedouin who urinated inside the mosque, and *Ṣaḥīḥ Muslim* 537a, concerning Mu'āwiyah ibn al-Ḥakam, who spoke during prayer because he did not understand the relevant rule. The analysis focuses on three dimensions: restraint in responding to problematic behavior, correction without humiliation, and explanation as a means of facilitating learning.

Patience and Gradual Correction: The Hadith of the Bedouin in the Mosque

Ṣaḥīḥ al-Bukhārī 6128 reports that a Bedouin urinated inside the mosque, causing people to move toward him. The Prophet instructed them to leave him alone and ordered that water be poured over the affected area.

Arabic Text

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، ح وَقَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُثْمَةَ، أَنَّ أَبَا هُرَيْرَةَ، أَخْبَرَهُ أَنَّ أَعْرَابِيًّا بَالَ فِي الْمَسْجِدِ، فَتَنَارَ إِلَيْهِ النَّاسُ لِيَقْعُوا بِهِ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «دَعُوهُ، وَأَهْرِيقُوا عَلَى بَوْلِهِ دُنُوبًا مِنْ مَاءٍ - أَوْ سَجَلًا مِنْ مَاءٍ - فَإِنَّمَا بُعِثْتُمْ مُيسِّرِينَ، وَلَمْ تُبْعَثُوا مُعَسِّرِينَ».

Source: *Ṣaḥīḥ al-Bukhārī*, Hadith 6128.

English Translation

Abū Hurayrah reported that a Bedouin urinated in the mosque, and the people rushed to punish him. The Prophet instructed them to leave him alone and ordered them to pour water over the affected area. He then stated that they had been sent to facilitate matters rather than make them difficult.

The expression فَتَنَارَ إِلَيْهِ النَّاسُ لِيَقْعُوا بِهِ indicates the people's immediate intention to intervene, while the Prophet's instruction, دَعُوهُ, demonstrates restraint. This response was followed by practical correction through cleaning and a general instruction emphasizing facilitation:

فَإِنَّمَا بُعِثْتُمْ مُيسِّرِينَ، وَلَمْ تُبْعَثُوا مُعَسِّرِينَ

The interaction can therefore be summarized as:

Inappropriate behavior → Potential harsh response → Prophetic restraint → Practical correction and instruction

Although the narration does not explicitly use the term *patience*, the Prophet's actions provide a basis for interpreting patience as controlled corrective conduct. The report does not establish the Bedouin's intention or precise level of knowledge; therefore, the finding is limited to the observable response, which prioritized correction without immediate punishment.

The narration demonstrates that inappropriate behavior can be addressed through practical correction and explanation rather than immediate physical punishment. However, it represents a context-specific response and does not establish that all inappropriate behavior should be treated in the same manner.

Patience in Correcting Religious Misunderstanding: The Hadith of Mu'āwiyah ibn al-Ḥakam

The second report, recorded in *Ṣaḥīḥ Muslim* 537a, concerns Mu'āwiyah ibn al-Ḥakam, who spoke during prayer because he did not yet understand the prohibition against ordinary conversation during the ritual. After the prayer, the Prophet explained the relevant rule. Mu'āwiyah subsequently stated that the Prophet neither scolded, beat, nor insulted him.

The narration is particularly relevant to the analysis of patience because the correction was delivered through explanation rather than verbal abuse, physical punishment, or humiliation. The interaction may be summarized as follows:

Misunderstanding → Inappropriate action → Completion of prayer → Explanation and learning

Mu'āwiyah's statement provides direct evidence concerning the Prophet's instructional manner. However, the narrator's positive evaluation should be distinguished from the researcher's interpretation. The hadith explicitly documents the absence of harsh treatment and the provision of explanation, while the identification of patience as a thematic category is an analytical interpretation.

The report indicates that the Prophet addressed religious misunderstanding through explanation and instruction. It does not suggest that the Prophet never corrected individuals firmly; rather, it documents a particular interaction in which correction was not accompanied by scolding, physical punishment, or insult.

Comparative Analysis and Emergent Theme

The two narrations describe different situations but demonstrate related corrective patterns. In *Bukhārī* 6128, patience is reflected in the Prophet's

restraint when people attempt to punish the Bedouin. The problem is addressed through practical cleaning and an explanation emphasizing facilitation. In *Muslim* 537a, patience is represented through the correction of religious misunderstanding without humiliation or physical punishment.

Hadith	Documented Pattern	Thematic Interpretation
Bukhārī 6128	Restraint, practical correction, and instruction	Restrained and gradual correction
Muslim 537a	Explanation without scolding, beating, or insult	Non-humiliating religious instruction

The overarching theme is Patience as Corrective and Educational Restraint, consisting of three interconnected features:

1. Restraint in responding to problematic behavior: The Prophet prevents immediate punishment and addresses the practical problem.
2. Correction without personal humiliation: The Prophet addresses misunderstanding without attacking or degrading the individual.
3. Explanation as part of correction: Both narrations connect corrective action with broader instruction.

These findings suggest that patience in the selected hadith is not merely passive non-response. Rather, it involves active correction, explanation, and controlled interpersonal conduct. Nevertheless, the evidence remains context-specific and does not establish a universal approach for all forms of inappropriate behavior.

Listening and Responsive Engagement in Prophetic Interactions

The thematic analysis identified listening and responsive engagement through the Prophet’s communicative practices related to comprehension, questioning, and religious instruction. Because the selected reports do not always explicitly describe the act of listening, this theme is examined through observable evidence of audience-oriented communication and dialogic interaction.

Two reports were selected: *Ṣaḥīḥ al-Bukhārī* 95, which describes the Prophet’s repetition of statements to facilitate understanding, and *Ṣaḥīḥ Muslim* 8e, which presents a question-and-answer interaction concerning faith, the Hour, and religious knowledge. The analysis distinguishes between direct textual evidence and broader interpretive implications.

Repetition as a Practice of Communicative Understanding

Ṣaḥīḥ al-Bukhārī 95 reports that the Prophet repeated his statements three times so that they could be understood.

Arabic Text

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا ثُمَامَةُ بْنُ عَبْدِ اللَّهِ

عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا حَتَّى تُفْهَمَ عَنْهُ، وَإِذَا أَتَى عَلَى قَوْمٍ فَسَلَّمَ عَلَيْهِمْ سَلَامًا عَلَيْهِمْ سَلَامًا ثَلَاثًا.

Source: *Ṣaḥīḥ al-Bukhārī*, Hadith 95.

English Translation

Anas reported that whenever the Prophet spoke a statement, he repeated it three times so that it could be understood. When he approached a group of people, he also greeted them three times.

The central expression is:

أَعَادَهَا ثَلَاثًا حَتَّى تُفْهَمَ عَنْهُ

This expression explicitly connects repetition with understanding. It demonstrates that the Prophet's communication was oriented not only toward delivering information but also toward facilitating the audience's comprehension.

The communicative sequence can be summarized as:

Verbal statement → Repetition → Facilitation of understanding

Although the narration does not directly describe listening, it provides evidence of audience-oriented communication. It should therefore be interpreted as evidence of a strategy for facilitating comprehension rather than as direct proof of listening in its narrow sense.

Dialogic Engagement and Religious Understanding

Ṣaḥīḥ Muslim 8e, commonly known as the Hadith of Jibrīl, describes a man who approaches the Prophet and asks questions about faith, the Hour, and its signs. At the end of the encounter, the Prophet explains that the visitor was Jibrīl, who had come to teach the people their religion.

Arabic Text

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ ابْنِ عُثَيْمٍ، قَالَ زُهَيْرٌ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا بَارِزًا لِلنَّاسِ فَأَتَاهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ مَا الْإِيمَانُ قَالَ «أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتَابِهِ وَلِقَائِهِ».

The report continues with questions about the Hour and its signs and concludes with the Prophet's explanation that Jibrīl had come to teach the people their religion.

English Translation

Abū Hurayrah reported that the Messenger of Allah was among the people

when a man approached him and asked about faith. The Prophet explained the meaning of faith, after which the visitor asked about the Hour and its signs. Following the visitor's departure, the Prophet explained that he was Jibrīl, who had come to teach the people their religion.

The interaction is organized around a series of questions and answers:

Question → Prophetic response → Follow-up question → Explanation → Educational clarification

The report provides textual evidence of dialogic religious instruction. The questioner's participation forms part of the instructional process, while the Prophet responds by explaining central religious concepts. However, the narration does not explicitly describe the Prophet's internal listening process or specific listening techniques.

The report therefore contributes to the theme of responsive engagement through its question-and-answer structure, while claims concerning listening should remain interpretively cautious.

Comparative Analysis and Emergent Theme

The two reports demonstrate different but related forms of communication oriented toward understanding.

Hadith	Documented Communicative Pattern	Thematic Interpretation
Bukhārī 95	Repetition to facilitate comprehension	Audience-oriented communication
Muslim 8e	Questions and answers in religious instruction	Dialogic engagement

In *Bukhārī* 95, repetition is explicitly associated with understanding. In *Muslim* 8e, religious knowledge is developed through interactive questioning and explanation. Together, the reports indicate that prophetic communication involved attention to comprehension and participation.

The overarching theme is Listening as Responsive and Dialogic Engagement, developed through two patterns:

1. Communication oriented toward comprehension: Repetition demonstrates concern for whether the audience understands the message.
2. Dialogue as responsive engagement: Questions and answers provide a structure for explaining religious concepts.

3. Understanding and participation: Both reports show that communication is not limited to information delivery but also involves facilitating comprehension and interaction.

The evidence, however, does not provide a complete description of listening as a psychological or interactional process. *Bukhārī* 95 directly documents repetition, while *Muslim* 8e documents dialogic instruction. The interpretation of listening is therefore developed cautiously from these communicative patterns.

Summary of the Findings

The three themes identified in the *Results* section can be summarized as follows:

Main Theme	Hadith Evidence	Principal Finding
Silence as a Communicative Pause	Abū Dāwūd 980; Muslim 1337	Silence occurs before religious instruction or normative clarification.
Patience in Prophetic Interactions	Bukhārī 6128; Muslim 537a	Correction involves restraint, explanation, and non-humiliating instruction.
Listening and Responsive Engagement	Bukhārī 95; Muslim 8e	Communication is oriented toward comprehension and dialogic participation.

The findings indicate that the selected hadith reports represent prophetic communication through pauses before responses, controlled correction, explanation, repetition, and dialogue. These practices should be understood within their specific religious and interactional contexts rather than reduced to a single communication model.

The analysis also distinguishes between textual evidence and thematic interpretation. The hadith texts document specific communicative actions, while broader categories such as *patience*, *listening*, and *responsive engagement* are developed analytically. This distinction helps ensure that the interpretation remains grounded in the selected reports without extending beyond the available evidence.

Discussion

Silence as Contextual and Deliberate Communication

The findings of this study indicate that silence in Prophetic interactions functioned as a meaningful communicative practice rather than merely the absence of verbal expression. The narrations examined in this study show that the Prophet Muhammad ﷺ sometimes remained silent before providing clarification or responding to a question. Such instances suggest that communication was not always characterized by immediate verbal responses. Instead, the timing of a response formed part of the communicative process.

This finding is consistent with the study by Jamilin et al. which examined the Prophet's verbal and non-verbal communication strategies through a hadith concerning the obligation of pilgrimage⁶. Their analysis identified silence as a relevant non-verbal element and interpreted the Prophet's response in relation to politeness, contextual sensitivity, and the avoidance of coercion. The present study supports the importance of examining silence in relation to its communicative context. However, it approaches the issue from a more focused thematic perspective by examining silence as a communicative pause preceding religious clarification.

The significance of Prophetic silence should nevertheless be interpreted carefully. Silence does not have a single, fixed meaning across all communicative situations. It may indicate reflection, hesitation, emotional response, attention to the circumstances, or the need to determine an appropriate answer. Therefore, the narrations analyzed in this study should not be used to establish that silence always represents wisdom or that verbal responses are inherently less effective. Rather, the findings demonstrate that the communicative meaning of silence is dependent on the interactional context and what follows it.

The narrations concerning the question about sending blessings upon the Prophet ﷺ and the repeated question concerning the obligation of pilgrimage illustrate this contextual dimension. In both cases, silence is situated within an interaction that subsequently involves clarification or a normative response. The communicative significance of silence therefore emerges through its relationship with the subsequent act of explanation. This observation suggests that silence may function as a transitional practice between receiving a question and formulating an appropriate response.

From a broader perspective, this finding extends existing discussions of Prophetic communication by emphasizing the importance of communicative timing. Previous research has discussed Prophetic communication in relation to verbal and non-verbal strategies⁷, while Tasbih and Hafid examined

⁶ Jamilin, A. K., Kasmani, M. F., Hashim, N., Ghazali, N. M., Muhamad, N. A. F., & Jaafar, N. (2017). Prophetic approaches in communication: A pilot analysis of hadith Prophet Muhammad. *Advanced Science Letters*, 23(5), 4872–4876. <https://doi.org/10.1166/asl.2017.8934>

⁷ Jamilin, A. K., Kasmani, M. F., Hashim, N., Ghazali, N. M., Muhamad, N. A. F., & Jaafar, N. (2017). Prophetic approaches in communication: A pilot analysis of hadith Prophet Muhammad. *Advanced Science Letters*, 23(5), 4872–4876. <https://doi.org/10.1166/asl.2017.8934>

communication principles in hadith, particularly the ethical dimension of communication⁸. The present findings bring these perspectives together by showing that ethical communication involves not only the content of a response but also the decision of when and how to respond.

The contribution of this finding is therefore not the claim that silence represents a universal communication technique. Instead, it demonstrates that silence may become communicatively meaningful when it is integrated into a purposeful interaction. In the Prophetic model examined here, silence was not necessarily an indication of communicative disengagement. Its meaning must be understood through the question being asked, the surrounding circumstances, and the clarification that followed.

Patience as an Ethical Foundation of Prophetic Interaction

The findings further demonstrate that patience was closely associated with the Prophet's approach to correction, instruction, and interpersonal interaction. The narrations concerning the Bedouin who urinated in the mosque and Mu'awiyah ibn al-Hakam illustrate responses to inappropriate behavior or misunderstanding that did not rely on humiliation, verbal abuse, or uncontrolled anger. These examples indicate that patience operated not simply as an individual virtue but also as an ethical foundation for communication.

This interpretation corresponds with the findings of Ridwan and Sari, whose study of communication methods in *Sahih Muslim* identified patience, gentleness, clarification, ease, and the communication of good news among the methods associated with Prophetic da'wah⁹. Their research provides a broader account of communication principles, whereas the present study focuses specifically on the interactional function of patience in situations involving error or inappropriate conduct. The present findings consequently suggest that patience should be examined not only as a general moral characteristic but also as a communicative response to potentially disruptive situations.

The narration involving the Bedouin demonstrates that patience does not necessarily mean the absence of correction. The inappropriate act was not simply ignored; rather, the situation was managed and followed by an explanation concerning the proper function of the mosque¹⁰. This distinction

⁸ Tasbih, & Hafid, S. A. (2023). The importance of prophetic communication principles: A critical study of the hadith of communication. *Al-Ulum*, 23(2), 442–461. <https://doi.org/10.30603/au.v23i2.3315>

⁹ Ridwan, R., & Sari, H. (2021). Metode komunikasi dakwah Rasulullah (kajian tematik dalam kitab *Ṣaḥīḥ Muslim*): Da'wah communication method of Prophet Muhammad (based on thematic studies in the book of *Ṣaḥīḥ Muslim*). *NUKHBATUL 'ULUM: Jurnal Bidang Kajian Islam*, 7(2), 259–278. <https://doi.org/10.36701/nukhbah.v7i2.408>

¹⁰ Al-Bukhari, M. ibn Isma'il. (n.d.). *Ṣaḥīḥ al-Bukhārī* (Hadiths 95, 6128). Sunnah.com.

is important because it challenges a simplistic opposition between patience and discipline. Within the examples examined in this study, patience coexisted with the responsibility to clarify norms and correct misunderstanding.

A similar pattern can be observed in the narration of Mu'awiyah ibn al-Hakam. His account presents the Prophet ﷺ as a teacher who corrected a mistake without subjecting the individual to humiliation or physical punishment. The narration is particularly relevant because the quality of the instruction is explicitly connected to the manner in which the Prophet ﷺ responded. This suggests that the ethical quality of correction may influence how the recipient experiences and remembers the teaching process.

The findings also have implications for understanding the relationship between patience and interpersonal dignity. Communication that focuses on correcting behavior without degrading the individual may create conditions for learning and continued engagement. In this respect, patience is not merely a passive refusal to become angry. It involves the active regulation of one's response so that correction remains purposeful and ethically appropriate.

The findings can also be related to Tasbih and Hafid's discussion of communication principles in hadith¹¹. Their study emphasizes honesty as a central principle of Prophetic communication. Although honesty and patience represent different analytical categories, they can be understood as complementary dimensions of ethical interaction. Honesty concerns the integrity of the message, while patience concerns the manner in which the message is delivered, particularly in situations involving misunderstanding or error.

Nevertheless, the findings should not be generalized into the claim that all Prophetic interactions followed an identical pattern of gentleness or that firmness was absent from Prophetic communication. The present analysis is limited to the selected narrations and specifically examines situations in which patience and instructional correction are prominent. A more comprehensive account would require comparison with narrations involving warning, prohibition, public responsibility, and other forms of normative intervention.

Accordingly, the central contribution of this theme is the identification of patience as a communicative and pedagogical resource. The narrations suggest that effective correction may involve a combination of emotional restraint, explanation, and concern for the recipient's dignity. This interpretation is particularly relevant to educational settings in which teachers must address mistakes while maintaining a constructive relationship with learners.

<https://sunnah.com/bukhari>

¹¹ Tasbih, & Hafid, S. A. (2023). The importance of prophetic communication principles: A critical study of the hadith of communication. *Al-Ulum*, 23(2), 442-461. <https://doi.org/10.30603/au.v23i2.3315>

Listening, Comprehension, and Audience-Oriented Communication

The third theme concerns listening and responsive engagement. The findings, particularly the narration in *Sahih al-Bukhari* 95, indicate that the Prophet ﷺ repeated his statements to facilitate understanding. Although this narration does not explicitly describe listening in the contemporary sense of active listening, it demonstrates attention to the audience's comprehension. Therefore, the findings are more appropriately interpreted in terms of audience-oriented communication and communicative responsiveness.

This distinction is important from both methodological and theoretical perspectives. The term *active listening* has a specific meaning in contemporary communication studies and generally involves behaviors such as attending to the speaker, demonstrating understanding, and responding appropriately. The hadith examined in this study does not provide sufficient evidence to claim that it describes the complete contemporary model of active listening. Instead, it provides evidence that the Prophet ﷺ adjusted his communicative practice to support the audience's understanding.

The importance of audience-oriented communication is also reflected in earlier studies of Prophetic communication. Ja'afar et al. examined Prophetic communication styles in teaching and discussed practices such as giving advice, using analogies, employing non-verbal communication, and addressing individuals appropriately¹². Their work suggests that Prophetic teaching communication involves a variety of strategies that respond to the needs and characteristics of the audience. The present study complements this perspective by emphasizing repetition and communicative accessibility as practices related to comprehension.

The repetition of an utterance may serve several communicative purposes. It can increase clarity, reinforce an important message, accommodate differences in comprehension, and reduce the possibility of misunderstanding¹³. In the context of the hadith analyzed here, repetition indicates that successful communication was not measured solely by the speaker's completion of an utterance. The listener's ability to understand the message was also significant.

This finding has implications for the conceptualization of communication as a relational process. Communication is not completed simply when information is transmitted by the speaker. It also involves the possibility that the message will be received, understood, and interpreted by the audience.

¹² Ja'afar, N., Muhamad, N. A. F. B., Ghazali, N. B. M., Jamilin, A. K., Kasmani, M. F. B., Abdullah, R. B., Yusoff, S. H. B., Hashim, N. B., Mahyuddin, M. K. B., & Kanaker, O. (2017). Prophetic communication styles in teaching. *Advanced Science Letters*, 23(5), 4761–4764. <https://doi.org/10.1166/asl.2017.8888>

¹³ Zhang, W., Zhou, F., & Fei, Y. (2023). Repetitions in online doctor–patient communication: Frequency, functions, and reasons. *Patient Education and Counseling*, 107, 107565. <https://doi.org/10.1016/j.pec.2022.11.007>

The Prophetic practice identified in this study therefore supports an understanding of communication in which the listener's needs are taken into account.

However, the findings also require analytical caution. The narration in *Sahih al-Bukhari* 95 primarily describes the repetition of speech and greetings. It does not directly establish how the Prophet ﷺ responded to every form of listener feedback or whether he consistently employed all components associated with modern active listening. Consequently, the present study uses the concept of responsive engagement in a limited and textually grounded manner.

In relation to education, this finding suggests that teachers should pay attention to students' comprehension rather than assuming that the delivery of information guarantees learning. Repetition, clarification, examples, and opportunities for questions may help teachers respond to differences in students' understanding. Such practices are consistent with the broader educational significance identified in research on Prophetic communication styles¹⁴.

The contribution of this theme lies in highlighting the relationship between communicative clarity and ethical attentiveness. The Prophet's communication was not only concerned with conveying a message but also with making that message understandable to its intended audience. This provides a useful basis for further discussion of the relationship between Prophetic communication, teaching practice, and learner-centered interaction.

Toward an Integrated Model of Prophetic Communication

The findings suggest that silence, patience, and responsive engagement should not be treated as isolated communicative characteristics. Rather, they represent interconnected dimensions of an ethical communication model. Silence concerns the timing and regulation of response; patience concerns the ethical management of interaction; and responsive engagement concerns attention to the recipient's comprehension and communicative needs.

This integrated interpretation extends previous research that has examined Prophetic communication through broader categories. For example, Tasbih and Hafid investigated communication principles in hadith, with particular emphasis on honesty¹⁵, while Ridwan and Sari identified a range of Prophetic communication methods, including patience, gentleness,

¹⁴ Ja'afar, N., Muhamad, N. A. F. B., Ghazali, N. B. M., Jamilin, A. K., Kasmani, M. F. B., Abdullah, R. B., Yusoff, S. H. B., Hashim, N. B., Mahyuddin, M. K. B., & Kanaker, O. (2017). Prophetic communication styles in teaching. *Advanced Science Letters*, 23(5), 4761–4764. <https://doi.org/10.1166/asl.2017.8888>

¹⁵ Tasbih, & Hafid, S. A. (2023). The importance of prophetic communication principles: A critical study of the hadith of communication. *Al-Ulum*, 23(2), 442–461. <https://doi.org/10.30603/au.v23i2.3315>

clarification, and facilitation¹⁶. Similarly, Jamilin et al. emphasized the relationship between verbal and non-verbal communication in the Prophetic approach¹⁷. The present study contributes to these discussions by bringing together three interactional practices that are often examined separately.

The findings indicate that Prophetic communication involved a balance between restraint, correction, and responsiveness. Silence did not necessarily signify withdrawal because it could be followed by clarification. Patience did not imply the abandonment of normative guidance because inappropriate behavior could still be corrected. Similarly, responsive engagement was not limited to listening passively but could involve repetition and adjustment to support understanding.

This integrated model also provides a more precise interpretation of the relationship between ethics and communication. Ethical communication is not determined exclusively by whether a message is factually correct. It also involves the manner, timing, and interactional context through which the message is delivered¹⁸. The selected narrations suggest that communicative effectiveness and ethical responsibility are closely related, particularly when the interaction involves questions, mistakes, or misunderstanding.

The findings have potential implications for educational communication. In teacher–student interaction, purposeful pauses may create opportunities for reflection, patience may support constructive correction, and responsive engagement may improve students’ comprehension. These implications should not be understood as a direct transfer of historical Prophetic interactions into contemporary classrooms. Rather, the hadith provide ethical principles that require contextual interpretation within present-day educational institutions.

The study also offers a methodological contribution to hadith-based communication research. It demonstrates the importance of distinguishing between what is explicitly represented in a narration and what is inferred through contemporary theoretical concepts. For example, the repetition of speech can reasonably be discussed in relation to communicative clarity, but it should not automatically be equated with the complete concept of active listening. Likewise, silence can be analyzed as a communicative practice without assigning it one universal psychological meaning.

Despite these contributions, the study has limitations. The analysis is

¹⁶ Ridwan, R., & Sari, H. (2021). Metode komunikasi dakwah Rasulullah (kajian tematik dalam kitab Ṣaḥīḥ Muslim): Da’wah communication method of Prophet Muhammad (based on thematic studies in the book of Ṣaḥīḥ Muslim). *NUKHBATUL ‘ULUM: Jurnal Bidang Kajian Islam*, 7(2), 259–278. <https://doi.org/10.36701/nukhbah.v7i2.408>

¹⁷ Jamilin, A. K., Kasmani, M. F., Hashim, N., Ghazali, N. M., Muhamad, N. A. F., & Jaafar, N. (2017). Prophetic approaches in communication: A pilot analysis of hadith Prophet Muhammad. *Advanced Science Letters*, 23(5), 4872–4876. <https://doi.org/10.1166/asl.2017.8934>

¹⁸ Putra, S. K., Hafid, E., & Ahmad, A. (2023). Etika berkomunikasi dalam prespektif hadis. *Jurnal Ilmu Pendidikan dan Sosial*, 2(2), 79–89. <https://doi.org/10.58540/jipsi.v2i2.218>

based on a selected group of narrations and focuses on three themes. It therefore does not claim to provide a comprehensive model of all Prophetic communication practices. In addition, the interpretation of classical narrations through contemporary communication concepts requires continued engagement with classical commentaries and Islamic intellectual traditions. Future research may expand the corpus, compare different hadith collections, and examine additional practices such as questioning, metaphor, humor, non-verbal gestures, and conflict management.

Overall, the findings suggest that silence, patience, and responsive engagement can be understood as mutually reinforcing dimensions of Prophetic communication. Their significance lies not in their isolated application but in their integration within interactions oriented toward ethical conduct, clarification, and human understanding.

CONCLUSION

This study examined silence, patience, and listening in Prophetic interactions through a thematic analysis of selected hadith narrations. The findings indicate that these practices represent interconnected dimensions of the Prophet Muhammad's ﷺ communicative conduct. Rather than functioning as isolated behaviors, silence, patience, and responsive engagement contributed to interactions characterized by contextual sensitivity, ethical responsibility, and attention to human understanding.

First, the findings demonstrate that silence could function as a deliberate communicative pause. The narrations examined suggest that the Prophet ﷺ did not always respond immediately to questions. Silence, in these contexts, preceded clarification or instruction and should therefore be interpreted in relation to the circumstances of the interaction rather than as a universal communication strategy.

Second, patience emerged as an ethical foundation for correction and instruction. The selected narrations illustrate that inappropriate behavior and mistakes could be addressed without humiliation, verbal abuse, or uncontrolled anger. Patience was not equivalent to passive tolerance; rather, it was integrated with explanation, guidance, and the responsibility to correct misunderstanding.

Third, the findings concerning listening and responsive engagement highlight the importance of facilitating comprehension. Although the analyzed narrations do not necessarily represent the complete contemporary concept of active listening, they demonstrate attention to the audience's understanding through practices such as repetition and communicative adjustment. This distinction reinforces the importance of interpreting contemporary

communication concepts cautiously when analyzing classical religious texts.

The findings contribute to the study of Prophetic communication by demonstrating how communicative timing, ethical restraint, and audience-oriented engagement operated within selected hadith narratives. The study also emphasizes the importance of distinguishing between the explicit content of the transmitted texts, interpretations from Islamic scholarly traditions, and the researcher's contemporary analytical interpretations.

The study is limited by its focus on a selected corpus of hadith and three thematic dimensions of communication. Therefore, its findings should not be regarded as a comprehensive account of all Prophetic communicative practices. Future research could expand the hadith corpus and examine additional dimensions, including questioning, non-verbal communication, metaphor, conflict management, and instructional strategies.

Ultimately, this study suggests that the significance of Prophetic communication lies not only in what is communicated but also in when, how, and with what ethical orientation communication takes place. Silence, patience, and responsive engagement provide complementary perspectives for understanding the communicative and ethical dimensions of Prophetic interactions.

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