

METHODOLOGY OF HADITH ANALYSIS AND COMMUNICATIVE CLASSIFICATION: A STUDY ON SAHIH AL-BUKHARI

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ABSTRACT

Understanding the verbal and nonverbal communicative elements of Prophet Mohammad (SAW) is essential to have a deeper understanding of the role model and desired replication of the sunnah of the Prophet (SAW) for Muslims and non-Muslims to study. Through a complete historical archival study and classification of ahadeeth in *Sahih Al-Bukhari*, the researcher has completed a comprehensive, quantitative, descriptive statistical data analysis to determine the verbal and nonverbal frequencies of verbal and nonverbal communicative elements and determined subcategories. The study results indicate that verbal communication is the most frequently used method of communication of Prophet Mohammad (SAW), totaling 3498 ahadeeth, with the verbal subcategory of "Declarative Statement" totaling 1984 ahadeeth. Both verbal and nonverbal communication is the second most frequent method of communication by Prophet Mohammad (PBUH), totaling 1314 ahadeeth. A further breakdown of all verbal and nonverbal subcategories indicates the range, approach, presence, and communicative example of Prophet Mohammad (PBUH), as well as his role as the final Messenger of Allah (SWT), to model for successful messaging, communication, and furthering adherence to his sunnah.

Keywords: Communication, Hadeeth, Verbal Communication, Nonverbal Communication, Prophet Mohammad (PBUH).

INTRODUCTION

It is essential to understand the communication and communicative elements of Prophet Mohammad (PBUH) to model from. The verbal and nonverbal communication of a message presented by a sender creates an experience and understanding of the message to the receiver. Investigating the communicative

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elements of Prophet Mohammad (PBUH) provides further insight into not only the content, setting, and actions that encapsulate a recorded hadeeth of Prophet Mohammad ﷺ but also the investigation of the communicative method of delivery used by Prophet Mohammad (PBUH), provides a deeper understanding into the context and meaning of the hadeeth itself. Jamlin et al. agree, "it is important, therefore, to explore how Prophet Muhammad disseminated the divine message into a form that people could learn and understand."¹

The central role of Prophet Mohammad (PBUH) as the guide, leader, and ultimate source of Islamic knowledge and exemplary way of life, as the sunnah, became realized through his ﷺ embodiment and communicative expression of the message of Islam. The communication style of the Messenger (PBUH) should be appreciated by any individual who intends to guide others to become complete human beings in this world and the afterlife.² With the collection of hadeeth being the primary source of Prophet Mohammad's (PBUH) communication, it must be examined to understand his overall execution of the transference of information with an intended purpose.

This historical archival study of the ahadeeth, or the sayings and actions, of Prophet Mohammad (PBUH), as recorded in the complete collection of *Sahih Al-Bukhari*, provides further analysis of his communicative verbal and nonverbal elements. This study aims to quantitatively categorize the entire collection of all 7563 ahadeeth in *Sahih Al-Bukhari*. The data results through descriptive statistics of frequencies and totals of the communicative elements, including categories and subcategories, aim to provide an understanding of the method of delivery of information and the process of communication, instruction, and exemplification of the revealed Divine message of Islam to the world by Prophet Mohammad (PBUH) for further adherence, replication, and application.

ANALYSIS

The methodology of analyzing all 7,563 sahih ahadeeth collected by Imam Bukhari (May Allah SWT be pleased with him) is the only way to understand the verbal and nonverbal communicative elements of Prophet Mohammad (PBUH). By studying each hadeeth, the process of classification according to communicative aspects has been achieved by which categories of "verbal," "nonverbal," and "both" (both verbal and nonverbal) have been established. As the researcher reviewed each hadeeth, its placement in a communicative category and subcategory allows quantitative

¹ Jamilin, A. K., Kasmani, 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. <http://dx.doi.org/10.1166/asl.2017.8934>

² Jaafar, N. & Tamuri, A.H. (2012). Komunikasi Rasulullah s.a.w. Dalam Pengajaran: Teladan Bagi Pendidik. Paper presented at the Proceeding of Regional Seminar On Islamic Higher Education Institutions.

descriptive data analysis of ahadeeth totals and overall percentages, resulting in further insight into the communicative elements of Prophet Mohammad (PBUH).

The reference text "The Translation of the Meanings of Sahih Al-Bukhari Arabic-English" by Dr. Muhammad Muhsin Khan³ acknowledges the inherent challenges of accurately translating Arabic into English, considering the researcher's linguistic limitations. However, cross-checking language translation and usage to ensure precision; cross-referencing between Arabic and English is employed for hadith analysis.⁴

Verbal and Nonverbal Communication

Mehrabian's communicative theory combines words, or content (7%), voice tone (38%), and body language (55%) as the three factors that determine audience perceptions of message transference and communication, making a comprehensive analysis of all communicative elements of Prophet Mohammad (PBUH) necessary.⁵ By review of the ahadeeth, those being "verbal" or "both" verbal and nonverbal, include an instance where Prophet Mohammad (PBUH) indicated a message through meaningful or a sound with meaning. The phrase "the Prophet PBUH said", or "قل" ("qala") means "said." Nonverbal communication does not involve spoken words or sounds and is very important to convey attitudes and feelings as the receiver trusts body language more than words spoken.⁶ Nonverbal communication includes writing or written communication, a form of self-expression independent of an audience, body language, facial expressions, position, eye contact, silence, or the lack of a physical response.

Communicative Subcategories Defined

The following set of communicative subcategories have emerged for this research:

Verbal:

- Concise Speech
- Declarative Statement
- Conditional Statement
- Dialogue
- Question From the Prophet (PBUH)
- Question to the Prophet (PBUH) with Answer

³ Muḥammad ibn Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, trans. Muhammad Muhsin Khan (Riyadh: Makataba Dar-us-Salam, 1997).

⁴ Nasser, M. (2008). Processes of word formation in English and Arabic. *Journal of the College of Education*, 2(3), 71-87.

⁵ Mehrabian, A. (1971). Verbal and nonverbal interaction of strangers in a waiting situation. *Journal of Experimental Research in Personality*, 5, 127-138.

⁶ Mehrabian, 1971

- Repetition
- Imperative/Instructional Statement
- Statement of Listener's Name
- Example
- Figurative Language
- Emotional Appeal/Volume
- Storytelling
- Qur'an Recitation

Nonverbal:

- Action (walking, eating, salat, wudu, ghusl, hajj, riding, etc.)
- Silence/No Response
- Gesture (hands, head, mouth movement, etc.)
- Listening/Active Hearing
- Expressions/Appearance
- Human Attributes (sleeping, sweating, illness, call of nature, death)
- Reference of Character
- Written Letter/Communication through Writing
- Position with Relation to Others or Self (sitting, laying, standing, behind, in front, among, location, etc.)

Both:

- Elements of both verbal and nonverbal exist in the same hadeeth.

The researcher established determining factors for selecting a subcategory based on relevance and frequency patterns and identifying existing verbal and nonverbal communicative elements. The researcher then defined rules for each subcategory to determine whether a hadeeth was a true or false fit, allowing single and multiple valid categories for data collection and statistical analysis.

Verbal Communicative Subcategories:

1. Concise Speech

Concise speech is as a single sentence or phrase without the inclusion of "and" or Arabic "و" ("wa"), also communicating a single thought not included as part of the dialogue to where multiple concise sentences are expressed but may be included as a single response when prompted by a question.

Example of hadeeth classified as "Concise Speech":

"Narrated Anas RA: The Prophet PBUH said, "None of you will have faith till he likes for his (Muslim) brother what he likes for himself."⁷

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ . رَضِيَ اللَّهُ عَنْهُ . عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . وَعَنْ حُسَيْنِ الْمُعَلِّمِ، قَالَ حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ . "

This hadeeth is verbal with no mention of nonverbal elements. The speech of Prophet Mohammad (PBUH) is concise, a single sentence without the use of "and" and conveys a single thought. This hadeeth is also categorized as conditional, outlined in the following explanations.

2. Declarative Statement

A declarative statement is informational without commands or conditions. It provides factual information to a general audience. Other words, such as "should," may indicate declarative or imperative verbal communication and are further evaluated for sub-categorical placement.

Example of hadeeth classified as "Declarative Statement":

Narrated Abu Huraira RA: Allah's Messenger PBUH said, "(The performance of) `Umra is an expiation for the sins committed (between it and the previous one). And the reward of Hajj Mabrur (the one accepted by Allah) is nothing except Paradise."⁸

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ سُمَيٍّ، مَوْلَى أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الْعُمْرَةُ إِلَى الْعُمْرَةِ كَقَارَةٍ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ . "

This hadeeth is verbal and declarative as the Prophet (PBUH) is speaking with no other indication of nonverbal elements. The speech is declarative in that it informs the audience on the topic of Umrah, by which its performance is "an expiation for the sins committed...". The narration continues as Prophet Mohammad (PBUH) also states in a second declarative statement that "the reward of hajj Marbrur (the one accepted by Allah) is nothing except Paradise," again communicating general information to his audience to instruct on the reward of hajj marbrur. Both sentences are declarative and contain general information transmitted to the audience.

⁷ Muḥammad ibn Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, trans. Muhammad Muhsin Khan (Riyadh: Makataba Dar-us-Salam, 1997), Kitāb al-Imaan, Bāb 7, no.13, vol. 1, 60-61.

⁸ Ṣaḥīḥ al-Bukhārī, Kitāb al-ʿUmra, Bāb 1, no.1773, vol. 3, 21.

Note: Declarative speech also includes references to verbal instances of takbeer (saying 'Allahu Akbar' or 'Allah is the Greatest'), tasbeeh (remembrance of Allah SWT), and duah (invocation). Duah also involves raising hands or performing specific prayers, such as al-istisqa for rain or duah qunut during salah, where verbal communication is integral to the action.

Example of hadeeth classified as "Declarative Statement" (du'a):

Narrated 'Abdullah bin Abu Aufa RA: Whenever a person came to the Prophet PBUH with his alms, the Prophet PBUH would say, "O Allah! Send your Blessings upon so and so." My father went to the Prophet PBUH with his alms and the Prophet PBUH said, "O Allah! Send your blessings upon the offspring of Abu Aufa."⁹

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى، قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَتَاهُ قَوْمٌ بِصَدَقَتِهِمْ قَالَ "اللَّهُمَّ صَلِّ عَلَى آلِ فُلَانٍ". فَأَتَاهُ أَبِي بِصَدَقَتِهِ، فَقَالَ "اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى".

This hadeeth is verbal and declarative as Prophet Mohammad (PBUH) is verbally speaking to make a duah, as indicated by the narration, "the Prophet PBUH would say", or "قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ", followed by the invocation or duah made by him. Invocations or duah made by Prophet Mohammad (PBUH) are verbal communication declarative statement types.

3. Conditional Statement

A conditional statement involves a qualifier where the truth of an action is linked to certain conditions or consequences, often based on Islamic Jurisprudence (Fiqh). Conditional statements provide conditions and associated outcomes without direct instructions, allowing individuals to choose based on the stated parameters, often using words like 'whoever,' 'if,' and 'then.' They differ from imperative and declarative statements.

Example of hadeeth classified as "Conditional Statement":

Narrated `Amr bin Al-`As RA: That he heard Allah's Messenger PBUH saying, "If a judge gives a verdict according to the best of his knowledge and his verdict is correct (i.e. agrees with Allah and His Apostle's verdict) he will receive a double reward, and if he gives a verdict according to the best of his knowledge and his verdict is wrong, (i.e. against that of Allah and His Apostle) even then he will get a reward."¹⁰

⁹ Ṣaḥīḥ al-Bukhārī, Kitāb al-Zakat, Bāb 64, no.1497, vol. 2, 335.

¹⁰ Ṣaḥīḥ al-Bukhārī, Kitāb al-Atsaam bkitab wa al-Sunna, Bāb 21, no.7352, vol. 9, 271.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُزَيْدٍ، حَدَّثَنَا حَيْوَةُ، حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي قَيْسٍ، مَوْلَى عَمْرِو بْنِ الْعَاصِ عَنْ عَمْرِو بْنِ الْعَاصِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ ". قَالَ فَحَدَّثْتُ هَذَا الْحَدِيثَ أَبَا بَكْرٍ بْنُ عَمْرِو بْنِ حَزْمٍ فَقَالَ هَكَذَا حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ. وَقَالَ عَبْدُ الْعَزِيزِ بْنُ الْمُطَّلِبِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِي سَلَمَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ.

This hadeeth is verbal communication with a conditional statement. The Prophet (PBUH) uses the word "if" or in Arabic, "إذا" or "ida" indicating a context and lexical structure of a conditional statement. He states if a judge gives a verdict, and it is correct, he will receive a double reward. Furthermore, if the judge issues a verdict to the best of his knowledge and it's wrong, he will still get a reward.

4. Dialogue

Dialogue involves a verbal exchange among multiple speakers who take turns communicating in a single setting. It includes situations where the Prophet (PBUH) was informed, and he responded verbally. Dialogue also consists of any reference stating "the Prophet (PBUH) was informed..." when coupled with a verbal response from the Prophet (PBUH), as it is not a response prompted by a question, which would instead be indicated in the subcategory of "Question to the Prophet (PBUH) with Answer."

Example of hadeeth classified as "Dialogue":

Narrated `Aisha RA: The Prophet PBUH in his fatal illness, called his daughter Fatima and told her a secret because of which she started weeping. Then he called her and told her another secret, and she started laughing. When I asked her about that, she replied, The Prophet PBUH told me that he would die in his fatal illness, and so I wept, but then he secretly told me that from amongst his family, I would be the first to join him, and so I laughed."¹¹

حَدَّثَنِي يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ . رَضِيَ اللَّهُ عَنْهَا . قَالَتْ دَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاطِمَةَ ابْنَتَهُ فِي شَكْوَاهُ الَّذِي قُبِضَ فِيهِ، فَسَارَّهَا بِشَيْءٍ فَبَكَتْ، ثُمَّ

¹¹ Ṣaḥīḥ al-Bukhārī, Kitāb al-Manāqeb, Bāb 25, no.3625, vol. 4, 495.

دَعَاَهَا، فَسَارَّهَا فَضَحِكَتْ، قَالَتْ فَسَأَلْتُهَا عَنْ ذَلِكَ. فَقَالَتْ سَارَّني النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَنِي أَنَّهُ يُقْبَضُ فِي وَجَعِهِ الَّذِي تُؤَقِّفُ فِيهِ فَبَكَيْتُ، ثُمَّ سَارَّني فَأَخْبَرَنِي أَنِّي أَوَّلُ أَهْلِ بَيْتِهِ أَتْبَعُهُ فَضَحِكَتْ.

This hadeeth displays both verbal and nonverbal communication by the Prophet (PBUH). Being in his final illness, a nonverbal aspect of 'Human Attributes' is noted. The narration describes a verbal exchange where the Prophet (PBUH) called his daughter Fatima (RA), shared secrets with her, and caused emotional responses—first her weeping, then her laughter. The hadeeth is narrated from Aisha's (RA) third-person perspective as she inquires about the conversation between Fatima (RA) and the Prophet (PBUH) where what was said was shared.

5. Question From the Prophet (PBUH)

Question from the Prophet (PBUH) refers to instances when he asked questions in various settings or communicative exchanges, including dialogue, declarative statements, imperatives, or combinations. Included ahadeeth start with or contain his questions.

Example of hadeeth classified as "Question From the Prophet (PBUH) ":

Narrated Abu Huraira RA: The Prophet PBUH said, "Isn't he who raises his head before the Imam afraid that Allah may transform his head into that of a donkey or his figure (face) into that of a donkey?"¹²

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ، سَمِعْتُ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَمَا يَخْشَى أَحَدُكُمْ . أَوْ لَا يَخْشَى أَحَدُكُمْ . إِذَا رَفَعَ رَأْسَهُ قَبْلَ الْإِمَامِ أَنْ يَجْعَلَ اللَّهُ رَأْسَهُ رَأْسَ حِمَارٍ أَوْ يَجْعَلَ اللَّهُ صُورَتَهُ صُورَةَ حِمَارٍ " .

This hadeeth is verbal communication as Prophet Mohammad (PBUH) is asking the people a question in a general presentation of knowledge to teach through a rhetorical approach. Likewise, the question is in concise speech form, communicating information clearly and shortly without the use of "and".

6. Question to the Prophet (PBUH) with Answer

A question to the Prophet (PBUH) with an answer includes exchanges where a question is posed to him, and he responds.

Example of hadeeth classified as "Question to the Prophet (PBUH) with Answer":

Hadeeth No. 4721

¹² Ṣaḥīḥ al-Bukhārī, Kitāb al-Adhān, Bāb 53, no.691, vol. 1, 395.

Narrated `Abdullah RA: While I was in the company of the Prophet PBUH on a farm and he was reclining on a palm leave stalk, some Jews passed by. Some of them said to the others. "Ask him (the Prophet PBUH about the spirit." Some of them said, "What urges you to ask him about it?" Others said, "(Don't) lest he should give you a reply which you dislike." But they said, "Ask him." So they asked him about the Spirit. The Prophet PBUH kept quiet and did not give them any answer. I knew that he was being divinely inspired so I stayed at my place. When the divine inspiration had been revealed, the Prophet PBUH said. "They ask you (O, Muhammad) concerning the Spirit, Say: "The spirit," its knowledge is with my Lord; and of knowledge you (mankind) have been given only a Little." (17:85)¹³

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ بْنُ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ . رَضِيَ اللَّهُ عَنْهُ . قَالَ بَيْنَا أَنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَرْثٍ وَهُوَ مُتَّكِئٌ عَلَى عَصِيْبٍ إِذْ مَرَّ الْيَهُودُ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ سَلُّوهُ عَنِ الرُّوحِ، فَقَالَ مَا رَأَيْتُكُمْ إِلَيْهِ، وَقَالَ بَعْضُهُمْ لَا يَسْتَقْبِلُكُمْ بِشَيْءٍ تَكْرَهُونَهُ فَقَالُوا سَلُّوهُ فَسَأَلُوهُ عَنِ الرُّوحِ فَأَمْسَكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يُرِدْ عَلَيْهِمْ شَيْئًا، فَعَلِمْتُ أَنَّهُ يُوحَى إِلَيْهِ، فَمُنْتُ مَقَامِي، فَلَمَّا نَزَلَ الْوَحْيُ قَالَ {وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا} .

While this hadeeth contains both verbal and nonverbal elements, the leading communicative sub-categorical element is a question asked to Prophet Mohammad (PBUH). The beginning of the narration is contextual to place, time, culture, and people present, indicating the Prophet (PBUH) is "on a farm" outside, "reclining on a palm leave stalk" where "some Jews passed by". The "reclining on a palm leave stalk" portion displays nonverbal communication in which the subcategory of "Position" is present. The narration continues by Abdullah (May Allah SWT be pleased with him) that these Jews were debating on whether to ask the Prophet (PBUH) "about the spirit" or not. When they did ask the Prophet (PBUH), he did not give any answer and "kept quiet", indicating the subcategory of "Silence/No response" present as it is narrated as intentional nonverbal communication by the Prophet (PBUH). There is an indication by the narrator that Prophet Mohammad (PBUH) was being inspired, thus displaying the deliberate silence and no response to the prompted question as a strategy of making a point, a moment of inspiration, or waiting to communicate the correct answer to a question. He then responds through the recitation of the Qur'an (17:85) to provide the appropriate response, also indicating verbal communication of the subcategory of "Qur'an Recitation" to be present in this hadeeth.

¹³ Ṣaḥīḥ al-Bukhārī, Kitāb al-Tafseer, Bāb 13, no.4721, vol. 6, 195.

7. Repetition

Repetition is defined as a repeating verbal word, phrase, or sentence Prophet Mohammad (PBUH) communicated more than once in a single setting, communicative exchange, or defined parameters (such as "per day").

Example of hadeeth classified as "Repetition":

Hadeeth No. 7261

Narrated Jabir bin `Abdullah RA: On the day of (the battle of) the Trench, the Prophet PBUH called the people (to bring news about the enemy). Az-Zubair responded to his call. He called them again and Az-Zubair responded to his call again; then he called them for the third time and again Az-Zubair responded to his call whereupon the Prophet said, "Every prophet has his Hawairi (helper), and Az-Zubair is my Hawari."¹⁴

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا ابْنُ الْمُنْكَدِرِ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، قَالَ نَذَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْخَنْدَقِ فَانْتَدَبَ الزُّبَيْرُ، ثُمَّ نَذَبَهُمْ فَانْتَدَبَ الزُّبَيْرُ، ثُمَّ نَذَبَهُمْ فَانْتَدَبَ الزُّبَيْرُ فَقَالَ "لِكُلِّ نَبِيٍّ حَوَارِيٌّ وَحَوَارِيُّ الزُّبَيْرِ". قَالَ سُفْيَانُ حَفِظْتُهُ مِنْ ابْنِ الْمُنْكَدِرِ. وَقَالَ لَهُ أَيُّوبُ يَا أَبَا بَكْرٍ حَدِّثْنَاهُمْ عَنْ جَابِرٍ، فَإِنَّ الْقَوْمَ يُعْجِبُهُمْ أَنْ تُحَدِّثَهُمْ عَنْ جَابِرٍ. فَقَالَ فِي ذَلِكَ الْمَجْلِسِ سَمِعْتُ جَابِرًا فَتَابَعَ بَيْنَ أَحَادِيثَ سَمِعْتُ جَابِرًا، قُلْتُ لِسُفْيَانَ فَإِنَّ التَّوْرَةَ يَقُولُ يَوْمَ قُرَيْظَةَ فَقَالَ كَذًا حَفِظْتُهُ كَمَا أَنْتَ جَالِسٌ يَوْمَ الْخَنْدَقِ. قَالَ سُفْيَانُ هُوَ يَوْمٌ وَاحِدٌ. وَتَبَسَّمَ سُفْيَانُ.

This hadeeth clearly indicates the verbal and sub-categorical communicative elements of repetition. The Prophet (PBUH) "called the people," as an imperative statement in which "Az-Zubair responded to his call." The Prophet (PBUH) "called them again," and "then he called them for the third time," by which each time "Az-Zubair responded to his call," which in Arabic is "ثُمَّ نَذَبَهُمْ فَانْتَدَبَ الزُّبَيْرُ". The Prophet (PBUH) concludes the interaction with a declarative statement to inform the people "every prophet has his Hawairi (helper)" and ends the message by personalizing the general information about the Prophets (AS), stating, "Az-Zubair is my Hawari."

8. Imperative/Instructional Statement

An imperative/instructional statement directs individuals or groups through instructions, requests, orders, advice, or rulings, including commands or permissions, teaching, and guiding them. It encompasses direct statements like "the Prophet (PBUH) forbade" and references without direct quotations, such as "the Prophet

¹⁴ Ṣaḥīḥ al-Bukhārī, Kitāb al-Akhbar al-Ahad, Bāb 2, no.7261, vol. 9, 226.

(PBUH) ordered us to." Imperative statements may also relate to Fiqh (Islamic jurisprudence) by which "fard" (obligatory) aspects of the sunnah are derived.

Example of hadeeth classified as "Imperative/Instructional Statement":

Narrated Abu Zur'a bin `Amr bin Jarir RA: The Prophet PBUH said during Hajjat-al-Wada', "Let the people be quiet and listen to me. After me, do not become disbelievers, by striking (cutting) the necks of one another."¹⁵

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، قَالَ سَمِعْتُ أَبَا زُرْعَةَ بْنَ عَمْرِو بْنِ جَرِيرٍ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ "اسْتَنْصِتِ النَّاسَ، لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ". رَوَاهُ أَبُو بَكْرَةَ وَابْنُ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

This hadeeth is analyzed as verbal communication as indicated by "the Prophet PBUH said" or "قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ" without any attributes of nonverbal communication. The Prophet (PBUH) speaks a command/imperative statement by saying, "let the people be quiet and listen to me." His (PBUH) speech continues to provide a clear imperative command to all people by saying, "After me, do not become disbelievers, by striking (cutting) the necks of one another". By using the words "do not" and in Arabic, "لَا" or "la," it is a negative command to the succeeding verb or action.

9. Statement of Listener's Name

The statement of the listener's name includes ahadeeth, where Prophet Mohammad (PBUH) mentioned the listener's name in his verbal communication, whether addressing individuals or using general terms like "O people."

Example of hadeeth classified as "Statement of Listener's Name":

Narrated Abu Huraira RA: The Prophet PBUH said, "O Muslim women! None of you should look down upon the gift sent by her female neighbor even if it were the trotters of the sheep (fleshless part of legs)."¹⁶

حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ، حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، عَنِ الْمُقْبِرِيِّ، {عَنْ أَبِيهِ،} عَنْ أَبِي هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَا نِسَاءَ الْمُسْلِمَاتِ لَا تَحْقِرَنَّ جَارَةً لِجَارَتِهَا، وَلَوْ فَرَسَنَ شَاةٍ ."

¹⁵ Ṣaḥīḥ al-Bukhārī, Kitāb ad-Diyat, Bāb 2, no.6869, vol. 9, 15.

¹⁶ Ṣaḥīḥ al-Bukhārī, Kitāb al-Hiba wa Fadluha wa al-Tahreed Aleiha, Bāb 1, no.2566, vol. 3, 428.

This hadeeth is classified as verbal communication as the Prophet (PBUH) begins by stating, "O Muslim women!" or "يَا نِسَاءَ الْمُسْلِمَاتِ", seeking the direct attention of Muslim women to be the receivers of his instruction. The following phrase is an imperative statement providing a command for Muslim women to follow by saying, "none of you should look down upon the gifts sent by her female neighbor," or "لَا تَحْقِرَنَّ جَارَةً لِّجَارَتِهَا".

10. Example

Classification as "Example" arises when verbal statements include listed, numbered, or detailed subjects such as "there are three types of people who...", often accompanied by other statement types, like declarative, imperative, conditional statements, or storytelling.

Example of hadeeth classified as "Example":

Narrated 'Abdullah bin Mas'ud RA: The Prophet PBUH said, "Do not wish to be like anyone except in two cases. (The first is) A person, whom Allah has given wealth and he spends it righteously; (the second is) the one whom Allah has given wisdom (the Holy Qur'an) and he acts according to it and teaches it to others."¹⁷

حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبِي حَالِدٍ، عَلَى غَيْرِ مَا حَدَّثَنَا الزُّهْرِيُّ، قَالَ سَمِعْتُ قَيْسَ بْنَ أَبِي حَازِمٍ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَلِطَ عَلَى هَلَكَتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ الْحِكْمَةَ، فَهُوَ يَفْضِي بِهَا وَيُعَلِّمُهَا".

This hadeeth is classified as verbal, as the Prophet (PBUH) makes a clear statement that is imperative, as he gives the command or instruction "do not wish to be like anyone," or "لَا حَسَدَ" and continues to provide two examples "except in two cases," or "إِلَّا فِي اثْنَتَيْنِ". The examples of the "two cases" are explained by the Prophet (PBUH).

11. Figurative Language

Figurative language includes allegory, simile, metaphor, alliteration, hyperbole, personification, or anything else. Note: This is established through Arabic standards of language usage and is not based on English translation. The category is, however, labeled according to the English topic of "figurative language," which can best be summarized for Arabic application as a "degree of real or literal (haqiqi) and nonreal

¹⁷ Ṣaḥīḥ al-Bukhārī, Kitāb al-ʿIlm, Bāb 15, no.73, vol. 1, 99.

(majazi)" elements of communication, as the English counterpart of using "like" or "as" does not depict a comparative metaphorical use of figurative language in Arabic.¹⁸

Example of hadeeth classified as "figurative language":

Narrated Abu Musa RA: The Prophet PBUH said, "A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other." While (saying that) the Prophet PBUH clasped his hands, by interlacing his fingers.¹⁹

حَدَّثَنَا خَلَادُ بْنُ يَحْيَى، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي بُرْدَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ، يَشُدُّ بَعْضُهُ بَعْضًا ". وَشَبَّكَ أَصَابِعَهُ.

This hadeeth contains both verbal and nonverbal communication by Prophet Mohammad (PBUH), categorizing it as 'both' types of communication. The verbal aspect is indicated by 'the prophet (PBUH) said' and includes a simile comparing faithful believers to a brick wall. The nonverbal communicative element is "while (saying that) the Prophet (PBUH) clasped his hands, by interlacing his fingers," or "وَشَبَّكَ أَصَابِعَهُ", enhancing the message's visual and auditory impact without other communicative subcategories.

12. Emotional Appeal/Volume

Emotional appeal includes Prophet Mohammad's (PBUH) expressions of liking, disliking, or vocal volume references in his speech.

Example of hadeeth classified as "Emotional Appeal/Volume":

Narrated Abu Huraira RA: Allah's Messenger PBUH said, "By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and his children."²⁰

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، قَالَ حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ. رَضِيَ اللَّهُ عَنْهُ. أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " فَوَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ ".

This hadeeth is verbal communication by Prophet Mohammad (PBUH), stating a condition that emotionally appeals to the audience by emphasizing the importance

¹⁸ Mohaghegh, A. & Dabaghi, A. (2013). A comparative study of figurative language and metaphor in English, Arabic, and Persian with a focus on the role of context in translation of Qur'anic metaphors. *Journal of Basic and Applied Scientific Research*, 3(4), 275-282.

¹⁹ Ṣaḥīḥ al-Bukhārī, Kitāb as-Salāt, Bāb 88, no.481, vol. 1, 301.

²⁰ Ṣaḥīḥ al-Bukhārī, Kitāb al-Imaan, Bāb 8, no.14, vol. 1, 61.

of loving him more than one's father or children as a requirement for faith. Through this comparison, the importance of faith in Allah (SWT) is explained with the status of Prophet Mohammad (PBUH) as placed by Allah (SWT) and for believers to have and maintain as the greatest love one would have with true faith in their life. The use of the term "loves", or "aheba" (أَحَبَّ) to express this emotion is evident.

13. Storytelling

Prophet Mohammad (PBUH) engages in storytelling, wherein he truthfully narrates historical events, future revelations, personal experiences, or dreams using a sequential style to convey messages. Storytelling is a communicative element in which a narration of events is communicated with a sequence or narrative effect to communicate a message with a beginning, middle, and end. It is clear that any ahadeeth considered as "storytelling" reflects the communicative element by which the method, style, and a longer narrative of information are communicated to captivate the audience's attention and is not considered as fictional or untrue.

Note: The Isra' night journey is one narration categorized in the verbal "storytelling" subcategory. Although "Dialogue" and "Actions" such as travel are part of this event, the overall narration of these events is from Prophet Mohammad (PBUH) himself in which the context is him narrating this event that took place. Therefore, it is "Storytelling".

Example of hadeeth classified as "Storytelling":

Narrated Abu Huraira RA: The Prophet PBUH said, "A man PBUH a dog eating mud from (the severity of) thirst. So, that man took a shoe (and filled it) with water and kept on pouring the water for the dog till it quenched its thirst. So Allah approved of his deed and made him to enter Paradise."²¹

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، سَمِعْتُ أَبِي، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَنَّ رَجُلًا رَأَى كَلْبًا يَأْكُلُ التُّرَى مِنَ الْعَطَشِ، فَأَخَذَ الرَّجُلُ حُمْفَهُ فَجَعَلَ يَغْرِفُ لَهُ بِهِ حَتَّى أَزْوَاهُ، فَشَكَرَ اللَّهُ لَهُ فَأَدْخَلَهُ الْجَنَّةَ ."

This hadeeth contains verbal communication by Prophet Mohammad (PBUH), indicated by the phrases "The Prophet PBUH said" and "was heard," or "sam'i'tu" or "سَمِعْتُ," in the narration chain from Abu Huraira (RA). It features a storytelling style to impart instruction.

14. Qur'an Recitation

²¹ Ṣaḥīḥ al-Bukhārī, Kitāb al-Wuḍu, Bāb, no.173, vol. 1, 152.

It is implied that the entire Qur'an was revealed to and recited verbally by Prophet Mohammad (PBUH) to others. The Qur'an recitation subcategory includes ahadeeth, where Prophet Mohammad (PBUH) directly recites specific Qur'anic verses or references their revelation timing, either through speech or during actions like Salah. Excluded are ahadeeth, where individuals other than Prophet Mohammad (PBUH) mention Qur'anic verses or narrate general Qur'anic revelations during his lifetime, lacking direct indication of his recitation in those specific moments. The following are examples of ahadeeth with the provided analysis to their inclusion or exclusion of categorization in the verbal subcategory of Qur'an recitation:

A. Hadeeth No. 4537:

Narrated Abu Hurairah RA: Allah's Messenger PBUH said, "We have more right to be in doubt than Abraham when he said, 'My Lord! Show me how You give life to the dead.' He said, 'Do you not believe?' He said, 'Yes (I believe) but to be stronger in Faith.'" (2.260)²²

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شَهَابٍ، عَنْ أَبِي سَلَمَةَ، وَسَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ. رَضِيَ اللَّهُ عَنْهُ. قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ { رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوْ لَمْ تُؤْمِنْ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قُلُوبِي } "

Analysis: Included as Qur'an Recitation

Reasoning: This hadeeth is categorized as verbal because it features the phrase "Allah's Messenger (PBUH) said" and includes Qur'an recitation of verse 2:260 by Prophet Mohammad (PBUH). Similar ahadeeth with this quoted structure are included in the Qur'an recitation subcategory.

B. Hadeeth No. 4540:

Narrated Aishah RA: When the Verses of Surat-al-Baqarah regarding usury (i.e. Riba) were revealed, Allah's Messenger PBUH recited them before the people and then he PBUH prohibited the trade of alcoholic liquors.²³

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ بْنُ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ، حَدَّثَنَا مُسْلِمٌ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ. رَضِيَ اللَّهُ عَنْهَا. قَالَتْ لَمَّا نَزَلَتِ الْآيَاتُ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي الرِّبَا قَرَأَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى النَّاسِ، ثُمَّ حَرَّمَ التِّجَارَةَ فِي الْخَمْرِ.

Analysis: Included as Qur'an Recitation

²² Ṣaḥīḥ al-Bukhārī, Kitāb al-Tafseer, Bāb 46, no.4537, vol. 6, 58.

²³ Ṣaḥīḥ al-Bukhārī, Kitāb al-Tafseer, Bāb 46, no.4540, vol. 6, 60.

Reasoning: This hadeeth is categorized as verbal since it mentions Prophet Mohammad (PBUH) reciting verses of Surat-al-Baqarah 'before the people,' specifically on the topic of usury. Similarly structured ahadeeth without specific verse citations are included in this subcategory as evidence of his Qur'anic recitation.

C. Hadeeth No. 4545:

Narrated Ibn' Umar RA: This Verse: "Whether you show what is in your minds or conceal it..." (2.284) was abrogated.²⁴

حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا الثَّقَلِيُّ، حَدَّثَنَا مِسْكِينٌ، عَنْ شُعْبَةَ، عَنْ خَالِدِ الْحَدَّادِ، عَنْ مَرْوَانَ الْأَصْفَرِ، عَنْ رَجُلٍ، مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ ابْنُ عُمَرَ أَنَّهَا قَدْ نُسِخَتْ {وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ {الآيَةَ.

Analysis: Not included as Qur'an Recitation

Reasoning: This hadeeth contains verse 2:284, quoted by Ibn' Umar RA, not verbally communicated by Prophet Mohammad (PBUH). Consequently, it doesn't fall under the verbal Qur'an Recitation subcategory and is categorized as "No direct mention", lacking any reference to Prophet Mohammad's (PBUH) verbal or nonverbal communication.

D. Hadeeth No. 4551

Narrated 'Abdullah bin Abu Aufa RA: A man displayed some merchandise in the market and took an oath that he had been offered a certain price for it while in fact he had not, in order to cheat a man from the Muslims. So then was revealed: "Verily! Those who purchase a small gain at the cost of Allah's Covenant and their oaths..."(3.77)²⁵

حَدَّثَنَا عَلِيُّ بْنُ أَبِي هَاشِمٍ. سَمِعَ هُشَيْمًا، أَخْبَرَنَا الْعَوَّامُ بْنُ حَوْشَبٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى. رَضِيَ اللَّهُ عَنْهُمَا. أَنَّ رَجُلًا، أَقَامَ سِلْعَةً فِي السُّوقِ فَحَلَفَ فِيهَا لَقَدْ أُعْطِيَ بِهَا مَا لَمْ يُعْطَهُ. لِيُوقِعَ فِيهَا رَجُلًا مِنَ الْمُسْلِمِينَ، فَنَزَلَتْ {إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمًّا قَلِيلًا} إِلَى آخِرِ الْآيَةِ.

Analysis: Not included as Qur'an Recitation

Reasoning: This hadeeth cites verse 3:77 but lacks clarity on whether Prophet Mohammad (PBUH) recited it during the narrated events. The phrase 'So then was

²⁴ Ṣaḥīḥ al-Bukhārī, Kitāb al-Tafseer, Bāb 46, no.4545, vol. 6, 62.

²⁵ Ṣaḥīḥ al-Bukhārī, Kitāb al-Tafseer, Bāb 3, no.4551, vol. 6, 66.

revealed' suggests uncertainty about his recitation. Therefore, it's classified as 'No direct mention' with no clear verbal or nonverbal communication by Prophet Mohammad (PBUH).

Nonverbal Communicative Subcategories:

1. Actions (walking, eating, salat, wudu, ghusl, hajj, riding, etc.)

Actions refer to purposeful, intentional, and controllable physical movements, including those that may involve verbal elements like salah. Hajj, umrah, wudu, and similar activities with multiple movements are treated as single actions. In the case of salah, it's noted separately due to its dual nature as both worship and instructional communication.

Example of hadeeth classified as "Action":

Narrated 'Ata' bin Yasar RA: Ibn 'Abbas performed ablution and washed his face (in the following way): He ladled out a handful of water, rinsed his mouth and washed his nose with it by putting in water and then blowing it out. He then, took another handful (of water) and did like this (gesturing) joining both hands, and washed his face, took another handful of water and washed his right forearm. He again took another handful of water and washed his left forearm, and passed wet hands over his head and took another handful of water and poured it over his right foot (up to his ankles) and washed it thoroughly and similarly took another handful of water and washed thoroughly his left foot (up to the ankles) and said, "I PBUH Allah's Messenger PBUH performing ablution in this way."²⁶

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، قَالَ أَخْبَرَنَا أَبُو سَلَمَةَ الْخَزَاعِيُّ، مَنْصُورُ بْنُ سَلَمَةَ قَالَ أَخْبَرَنَا ابْنُ بِلَالٍ .
يَعْنِي سُلَيْمَانَ . عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ تَوَضَّأَ فَعَسَلَ وَجْهَهُ، ثُمَّ
أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَمَضْمَضَ بِهَا وَاسْتَنْشَقَ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَجَعَلَ بِهَا هَكَذَا، أَضَافَهَا إِلَى يَدِهِ
الْأُخْرَى، فَعَسَلَ بِهَا وَجْهَهُ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَعَسَلَ بِهَا يَدَهُ الْيُمْنَى، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ،
فَعَسَلَ بِهَا يَدَهُ الْيُسْرَى، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ فَرَشَّ عَلَى رِجْلِهِ الْيُمْنَى حَتَّى غَسَلَهَا، ثُمَّ
أَخَذَ غَرْفَةً أُخْرَى، فَعَسَلَ بِهَا رِجْلَهُ . يَعْنِي الْيُسْرَى . ثُمَّ قَالَ هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَتَوَضَّأُ.

²⁶ Ṣaḥīḥ al-Bukhārī, Kitāb al-Wuḍu, Bāb 7, no.140, vol. 1, 138.

This hadeeth is classified as nonverbal communication, as Prophet Mohammad (PBUH) is mentioned as being seen “performing ablution”, as ‘Ata bin Yasar (RA) states “I saw Allah’s Messenger (PBUH) performing ablution in this way”, or “هَكَذَا”.
 “رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ”.

2. Silence/No Response

This subcategory reflects when Prophet Mohammad (PBUH) responded with intentional silence when directly prompted or communicated to.

Example of hadeeth classified as "Silence/No Response":

Narrated `Aisha RA: The people used to send gifts to the Prophet PBUH on the day of my turn. Um Salama said: "My companions (the wives of the Prophet PBUH Other than Aisha) gathered and they complained about it. So I informed the Prophet PBUH about it on their behalf, but he remained silent."²⁷

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ . رَضِيَ اللَّهُ عَنْهَا .
 قَالَتْ كَانَ النَّاسُ يَتَحَرَّوْنَ هَدَايَاهُمْ يَوْمِي . وَقَالَتْ أُمُّ سَلَمَةَ إِنَّ صَوَاحِبِي اجْتَمَعْنَ . فَذَكَرْتُ لَهُ ، فَأَعْرَضَ عَنْهَا .

The narration discloses Prophet Mohammad (PBUH), "he remained silent," or "فَأَعْرَضَ عَنْهَا" when spoken to.

3. Gestures (hands, head, mouth movement, etc.)

Gesture is an intentional body movement (hand, head, etc.) with independent or combined communicative meaning.

Example of hadeeth classified as "Gestures":

Narrated `Abdullah bin Hisham RA: We were in the company of the Prophet PBUH and he was holding the hand of `Umar bin Al-Khattab.²⁸

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي حَيْوَةُ، قَالَ حَدَّثَنِي أَبُو عَقِيلٍ، زُهْرَةُ بْنُ
 مَعْبُدٍ سَمِعَ جَدَّهُ عَبْدَ اللَّهِ بْنَ هِشَامٍ، قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ آخِذٌ بِيَدِ عُمَرَ بْنِ
 الْخَطَّابِ .

²⁷ Ṣaḥīḥ al-Bukhārī, Kitāb al-Hiba wa Fadluha wa al-Tahreed Aleiha, Bāb 8, no.2580, vol. 3, 434.

²⁸ Ṣaḥīḥ al-Bukhārī, Kitāb al-Isti'dān, Bāb 27, no.6264, vol. 8, 159.

This nonverbal hadeeth mentions Prophet Mohammad (PBUH) holding 'Umar bin Al-Khattab's (RA) hand, which is a gesture and an action, while being in the company of others includes "Position".

4. Listening/Active Hearing

Listening refers to Prophet Mohammad's PBUH intentional and active hearing or listening, distinct from routine hearing in typical communicative interactions.

Example of hadeeth classified as "Listening/Acting Hearing":

Narrated Al-Aswad bin Yazid RA: I asked 'Aisha "What did the Prophet PBUH use to do at home?" She said, "He used to work for his family, and when he heard the Adhan (call for the prayer), he would go out."²⁹

حَدَّثَنَا مُحَمَّدُ بْنُ عَزْرَةَ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ بْنِ عُثَيْبَةَ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، سَأَلْتُ عَائِشَةَ . رَضِيَ اللَّهُ عَنْهَا . مَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ فِي الْبَيْتِ قَالَتْ كَانَ فِي مِهْنَةِ أَهْلِهِ، فَإِذَا سَمِعَ الْأَذَانَ خَرَجَ.

This hadeeth is nonverbal, featuring actions such as the Prophet (PBUH) working for his family, listening and reacting to the Adhan by going out, stating, "when he heard the Adhan, he would go out," or "فَإِذَا سَمِعَ الْأَذَانَ خَرَجَ," and his position inside and outside his home.

5. Expressions/Appearance

Expressions/appearance encompass direct references to Prophet Mohammad's (PBUH) facial expressions, physical appearance, and descriptions like emotions, facial features, or conditions, distinct from "Actions," "Gestures," "Position," or "Human Attributes".

Example of hadeeth classified as "Expressions/Appearance":

Narrated Anas RA: Whenever a strong wind blew, anxiety appeared on the face of the Prophet (fearing that wind might be a sign of Allah's wrath).³⁰

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ أَخْبَرَنِي حُمَيْدٌ، أَنَّهُ سَمِعَ أَنَسًا، يَقُولُ كَانَتْ الرِّيحُ الشَّدِيدَةُ إِذَا هَبَّتْ عُرِفَ ذَلِكَ فِي وَجْهِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

This hadeeth illustrates nonverbal "Expressions/Appearance" as it describes the Prophet (PBUH) showing anxiety on his face due to strong winds, stating "anxiety

²⁹ Ṣaḥīḥ al-Bukhārī, Kitāb al-Nafqat, Bāb 8, no.5363, vol. 7, 181.

³⁰ Ṣaḥīḥ al-Bukhārī, Kitāb al-Istisqā, Bāb 25, no.1034, vol. 2, 97.

appeared on the face of the Prophet (PBUH)", or "كَانَتْ الرِّيحُ الشَّدِيدَةُ إِذَا هَبَّتْ عُرِفَ ذَلِكَ فِي وَجْهِهِ" "النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ".

6. Human Attributes (sleeping, sweating, illness, call of nature, death)

Human attributes refer to the human conditions affecting Prophet Mohammad (PBUH), including uncontrollable physical states like sleep, illness, sweating, call of nature, and death, influencing perceptions and reactionary communication despite not being direct forms of communication.

Example of hadeeth classified as "Human Attribute":

Narrated `Aisha RA: The Prophet PBUH died when he was sixty three years old.³¹

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُوُفِّيَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ. وَقَالَ ابْنُ شِهَابٍ وَأَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ مِثْلَهُ.

This hadeeth is classified as "Human Attributes" as it is a narration on the state of death of Prophet Mohammad (PBUH).

7. Reference of Character

Reference of character involves narrations where Prophet Mohammad's (PBUH) character traits are mentioned.

Example of hadeeth classification of "Reference of Character":

Narrated Ibn `Abbas RA: The Prophet PBUH was the most generous of all the people, and he used to become more generous in Ramadan when Gabriel met him. Gabriel used to meet him every night during Ramadan to revise the Qur'an with him. Allah's Messenger PBUH then used to be more generous than the fast wind.³²

حَدَّثَنَا عَبْدَانُ، حَدَّثَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ النَّاسِ، وَأَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ، حِينَ يَلْقَاهُ جِبْرِيلُ، وَكَانَ جِبْرِيلُ - عَلَيْهِ السَّلَامُ - يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ، فَيُدَارِسُهُ الْقُرْآنَ فَلَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

This hadeeth is classified as nonverbal communication. The narration by Ibn' Abbas RA describes the character of Prophet Mohammad (PBUH) as "the most generous

³¹ Ṣaḥīḥ al-Bukhārī, Kitāb al-Manāqeb, Bāb 19, no.3536, vol. 4, 455.

³² Ṣaḥīḥ al-Bukhārī, Kitāb al-Manāqeb, Bāb 23, no.3554, vol. 4, 460.

of all the people", or "كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ النَّاسِ" and "more generous in Ramadan", or "وَأَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ". Additionally, "Position" is indicated stating, "Gabriel used to meet him every night during Ramadan", or "وَكَانَ جِبْرِيلُ عَلَيْهِ السَّلَامُ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ", showing Prophet Mohammad (PBUH) in the positional physical presence of Gabriel (AS). "Action" is also indicated by Prophet Mohammad (PBUH) as revising the Qur'an with Gabriel (AS).

8. Written Letter/Communication through Writing

Written letter/communication refers to when Prophet Mohammad (PBUH) had his messages put in writing.

Example of hadeeth classified as "Written Letter/Communication through Writing":

Narrated Ibn `Abbas RA: Abu Sufyan said, "Heraclius sent for me when I was in 'Ilya' (i.e. Jerusalem). Then he asked for the letter of Allah's Messenger PBUH and when he had finished its reading there was a great hue and cry around him and the voices grew louder and we were asked to quit the place. When we were turned out, I said to my companions, 'The cause of Ibn Abi Kabsha has become conspicuous as the King of Bani Al- Asfar is afraid of him.'"³³

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا. أَخْبَرَهُ أَنَّ أَبَا سُفْيَانَ أَخْبَرَهُ أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ وَهُمْ بِبَيْلِيَاءَ، ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا فَرَعَ مِنْ قِرَاءَةِ الْكِتَابِ كَثُرَ عِنْدَهُ الصَّخَبُ، فَارْتَفَعَتِ الْأَصْوَاتُ، وَأُخْرِجْنَا، فَقُلْتُ لِأَصْحَابِي حِينَ أُخْرِجْنَا لَقَدْ أَمَرَ ابْنُ أَبِي كَبْشَةَ، إِنَّهُ يَخَافُهُ مَلِكُ بَنِي الْأَصْفَرِ.

This hadeeth is nonverbal communication by Prophet Mohammad (PBUH). It mentions Heraclius asking for 'the letter of Allah's Messenger PBUH,' falling under the 'Written Letter' category.

9. Position with Relation to Others, Space, or Self (sitting, laying, standing, behind, in front, among, location, etc.)

Position refers to both the physical stance of Prophet Mohammad (PBUH) (e.g., sitting, standing) and his location (e.g., Medina, mosque). It also includes his relational stance with people and objects (e.g., riding, standing on a pulpit). Some ahadeeth may appear in both 'Actions' and 'Position' subcategories, like prostration, which relates to physical stance and actions.

³³ Ṣaḥīḥ al-Bukhārī, Kitāb al-Jihād, Bāb 122, no.2978, vol. 4, 141.

Example of hadeeth classified as "Position":

Narrated `Aun bin Abi Juhaifa RA: My father said, "I PBUH Allah's Messenger PBUH at a place called Al-Abtah. Bilal came and informed him about the prayer and then came out with a short spear (or stick) and planted it in front of Allah's Messenger PBUH at Al-Abtah and pronounced the Iqama."³⁴

حَدَّثَنَا إِسْحَاقُ، قَالَ أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ، قَالَ حَدَّثَنَا أَبُو الْعُمَيْسِ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْأَبْطَحِ فَجَاءَهُ بِلَالٌ فَأَذَنَهُ بِالصَّلَاةِ، ثُمَّ خَرَجَ بِلَالٌ بِالْعَنْزَةِ حَتَّى رَكَزَهَا بَيْنَ يَدَيِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْأَبْطَحِ وَأَقَامَ الصَّلَاةَ.

This hadeeth falls under the 'Position' category, based on Prophet Mohammad's (PBUH) nonverbal positional aspects. It mentions he was seen at 'Al-Abtah' and later had a spear/stick 'in front' of him for salah.

No Direct Mention

A "No Direct Mention" hadeeth does not explicitly mention Prophet Mohammad's (PBUH) words or nonverbal communication but may indirectly refer to the influence of his sunnah, lacking sufficient detail for precise communication categorization.

Example of hadeeth classified as "No Direct Mention":

Narrated `Aisha RA: the mother of believers: Allah enjoined the prayer when He enjoined it, it was two rak'at only (in every prayer) both when in residence or on journey. Then the prayers offered on journey remained the same, but (the rak'at of) the prayers for non-travelers were increased.³⁵

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عُرْوَةَ بْنِ الرُّيَيْرِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، قَالَتْ "فَرَضَ اللَّهُ الصَّلَاةَ حِينَ فَرَضَهَا رَكْعَتَيْنِ رَكْعَتَيْنِ فِي الْحَضَرِ وَالسَّفَرِ، فَأُفِّرَتْ صَلَاةُ السَّفَرِ، وَزِيدَ فِي صَلَاةِ الْحَضَرِ".

(Bukhari, No. 350)

This hadeeth does not contain any verbal or nonverbal communicative elements of Prophet Mohammad PBUH, and thus is "No Direct Mention."

RESULTS AND DISCUSSION

³⁴ Ṣaḥīḥ al-Bukhārī, Kitāb al-Adhān, Bāb 18, no.633, vol. 1, 367.

³⁵ Ṣaḥīḥ al-Bukhārī, Kitāb as-Salāt, Bāb 1, no.350, vol. 1, 239-240.

Distribution Frequency of Communicative Elements of Prophet Mohammad PBUH

The methodology and results of the communicative analysis provide a deeper understanding of the communicative elements of the Prophet (PBUH).

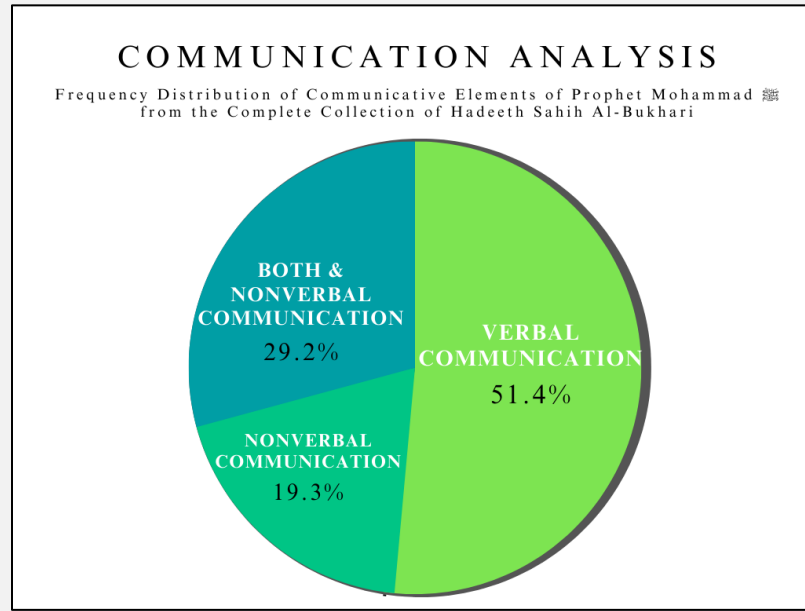


Figure 1: Frequency distribution of the communicative elements of ahadeeth of Prophet Mohammad (PBUH) derived from the complete collection of *Sahih Al-Bukhari*.

The results of a complete quantitative analysis of the communicative elements of the entire hadeeth collection of *Sahih Al-Bukhari* reveal that 51.4% of the ahadeeth include verbal communicative elements of Prophet Mohammad (PBUH), implying verbal communicative elements as the primary method of communicative delivery. The ahadeeth categorized as nonverbal communication resulted in 19.3% of ahadeeth with communicative elements indicated as nonverbal communicative elements Prophet Mohammad (PBUH) displayed. The frequency of both verbal and nonverbal communicative elements resulted in 29.2% of ahadeeth, indicating both usages by Prophet Mohammad (PBUH).

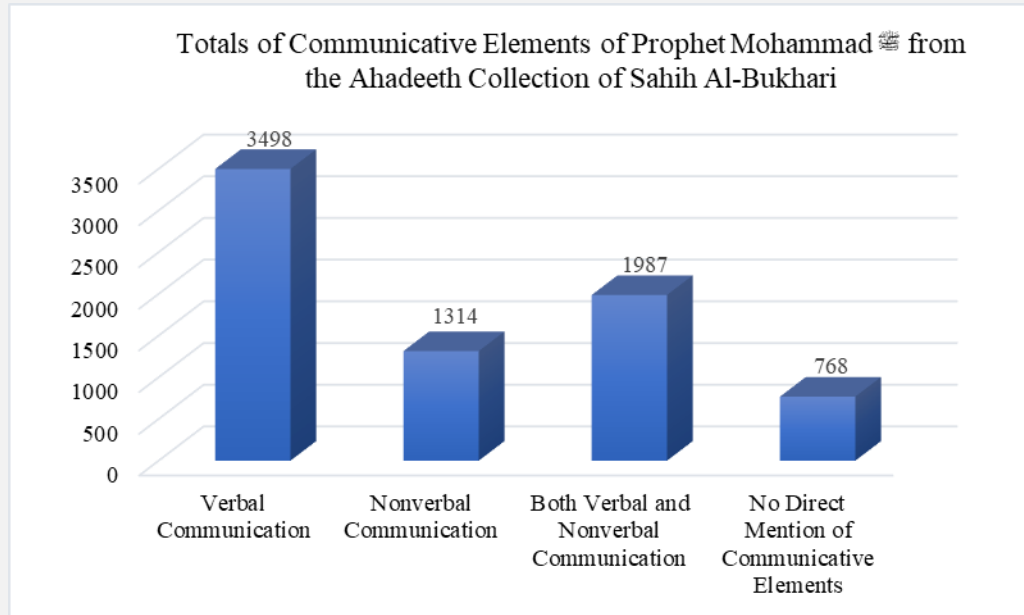


Figure 2: Communicative category totals of ahadeeth of Prophet Mohammad PBUH derived from the complete collection of Sahih Al-Bukhari.

Communicative totals of all ahadeeth indicate verbal communication being the most, totaling 3489 ahadeeth. Both verbal and nonverbal communication total 1987 ahadeeth, with nonverbal communication totaling 1314 ahadeeth. Ahadeeth with no direct mention of communicative elements total 768 ahadeeth.

A further breakdown of the sub-communicative elements of Prophet Mohammad (PBUH) resulting from the analysis of *Sahih Al-Bukhari* also indicates the following figures.

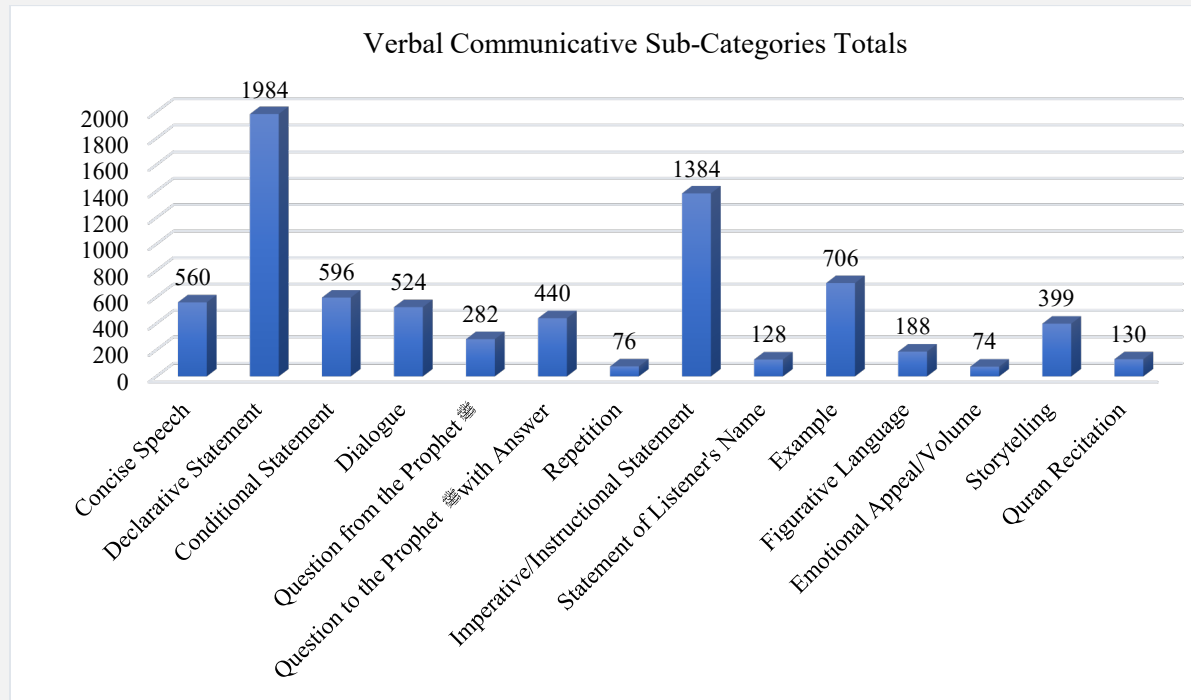


Figure 3: Verbal communicative subcategories totals of ahadeeth of Prophet Mohammad (PBUH) from the complete collection of *Sahih Al-Bukhari*.

The data results indicate the sub-categorical communicative element of "Declarative Statement" is the most, totaling 1984 ahadeeth, used by Prophet Mohammad (PBUH) according to the collection of *Sahih Al-Bukhari*. Second is the "Imperative/Instructional Statement" at 1384, followed by "Example" at 706 ahadeeth. The least indicated verbal communicative element is "Emotional Appeal/Volume" at 74 ahadeeth, showing minimal expression of opinion or oneself while imparting instruction by Prophet Mohammad (PBUH).

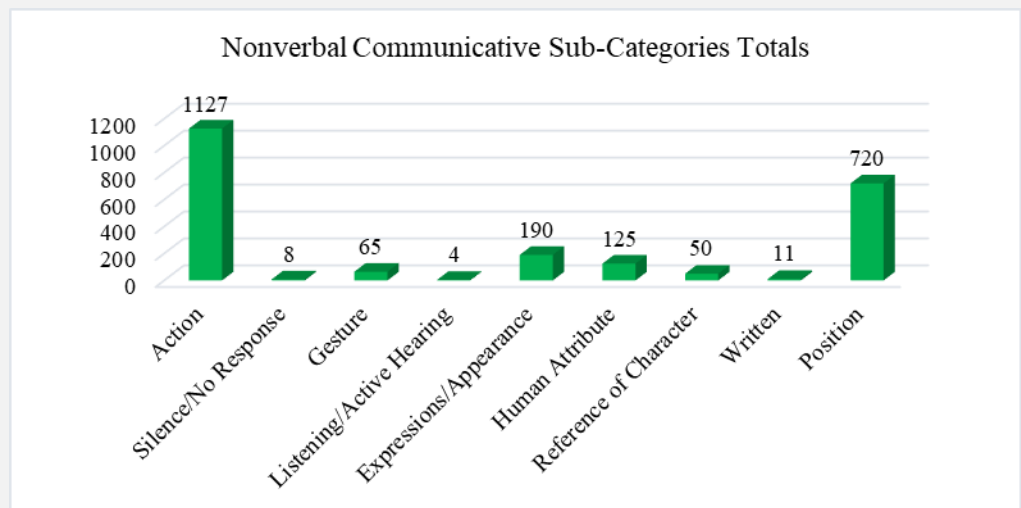


Figure 4: Nonverbal communicative subcategories totals of ahadeeth of Prophet Mohammad (PBUH) from the complete collection of *Sahih Al-Bukhari*.

The nonverbal data results indicate the sub-categorical communicative element of "Action" is the most, totaling 1127 ahadeeth, used by Prophet Mohammad (PBUH) according to the collection of *Sahih Al-Bukhari*. Second is "Position" at 720, followed by "Expression/Appearance" totaling 190 ahadeeth. The least indicated nonverbal communicative element is "Listening/Active Hearing" totaling four ahadeeth, displaying minimal indications of listening/active hearing by Prophet Mohammad (PBUH) where listening for something specific, such as overhearing something, is referenced.

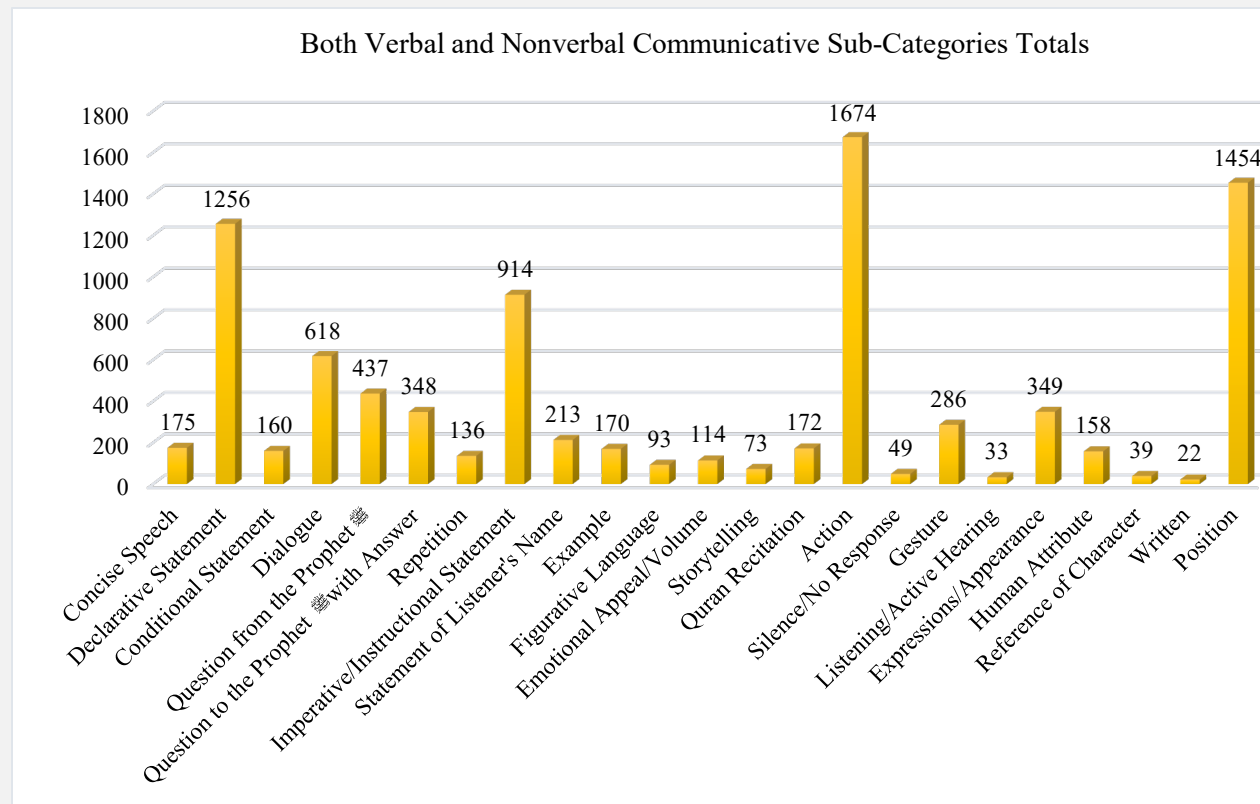


Figure 5: Both verbal and nonverbal communicative subcategories totals of ahadeeth of Prophet Mohammad (PBUH) from the complete collection of *Sahih Al-Bukhari*.

The data results of both verbal and nonverbal communication show the sub-categorical communicative element of "Action" is the most, totaling 1674 ahadeeth, indicating an action used with verbal communication to be the most frequently used by Prophet Mohammad (PBUH) according to the collection of *Sahih Al-Bukhari*. Second is "Position" totaling 1454, followed by "Declarative Statement" summing 1256 ahadeeth.

“Written” communication is the least indicated communicative element of verbal and nonverbal communication, totaling 22 ahadeeth.

CONCLUSION

The statistical results provide a complete understanding of the communicative practices of Prophet Mohammad (PBUH). Determining the communication methodology of Prophet Mohammad (PBUH) allows scholars and individuals to study ahadeeth and the communicative practices of him for the following reasons:

1. To replicate the communication of Prophet Mohammad (PBUH) as part of Islamic religious adherence and faith in following the Sunnah of Prophet Mohammad (PBUH) for Muslims.
2. To develop effective communication in delivering messages, as Prophet Mohammad (PBUH) is the role model for speaking and communicating a message and information.
3. Having a better understanding of how to interact with other people while being conscious that verbal, nonverbal, and both types of communication and their subcategories are essential in the overall display of character and Muslims to model Islamic character.
4. Understanding the usage of the types of communication by Prophet Mohammad (PBUH) can aid other fields outside of Islamic sciences, such as communication and education, in developing a model for instruction and message delivery in the frequency of implementation of each category and subcategory of communication and communicative elements.

The quantitative descriptive statistical results of the ahadeeth analysis of this research provide a complete understanding of the communicative practices and methodology of Prophet Mohammad (PBUH), ultimately providing greater insight into the sunnah or "way of life" of the final Messenger (PBUH) of Allah (SWT) for all humankind.

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