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Interpersonal Communication in the Era of Prophet Muhammad: Communicative Behavior and a Prophetic Method to Education – An Analytical Study of Selected Hadiths

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Abstract

This paper aims to identify the methods of interpersonal communication during the prophetic era through the hadiths of the Prophet Muhammad (peace and blessings be upon him), focusing on the communicative, educational, and guidance methods used to address mistakes and disputes. By employing a descriptive method to analyze the selected hadiths qualitatively, the study's main findings revealed that that the Prophet Muhammad (PBUH) used interpersonal communication in various forms, both direct and indirect, verbal and nonverbal. His approach encompassed dialogue, emotional connection, and gentleness, demonstrating the diversity of his communicative and guidance strategies. Moreover, he actively engaged his speech and body language to convey his message.

Keywords: Dialogue; Education; Guidance; Interpersonal Communication; Method; Prophetic Era.

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I. INTRODUCTION

Communication is a social, cultural, and psychological construct. It serves as an effective means for promoting interaction, change, and connection among individuals and communities. It exists to influence human nature, which is inherently inclined to coexist within groups of different sizes, ethnicities, objectives, and aspirations. This phenomenon is one of many factors that human life is built upon, as it is manifested in different forms and types, including interpersonal communication. The latter is considered one of the oldest modes of communication known to man, in which its symbols are used when interacting with others. Interpersonal communication is one of the simplest forms of human communication and one of the most important and effective means of conveying messages and persuading the recipient of their content. These features are due to many reasons, including the fact that communication is reciprocal, which means it occurs directly, face-to-face, and in two directions. This form of communication allows individuals to exchange, discuss, and interpret ideas and information and set grounds for dialogue. It also helps them achieve persuasion, mutual understanding, and a profound impact, which is the goal of this communication process. Thus, It is a vital process in social life to bring people closer and unite them.

Those who study and delve into the Noble Prophetic Biography (*Alssīrah alnnabawīyah*) realize that it is a rich and extensive avenue for exploring the concept of interpersonal communication. The Prophet (PBUH) used all possible methods and ways to convey his message and fulfil his mission of calling people to Islam (*da'wah*). The *da'wah* mission went through secret and public phases, each of which consisted of different communication strategies. Hence, personal, interpersonal, group, and mass communication were all present in the Prophet's life and method (PBUH). He deeply understood how deep interpersonal communication is. It had an enduring nature and was built upon persuasion, as it ensured the sender's credibility and captured the receiver's attention. It is also a ground for consistent improvements since it provides message feedback. These qualities ensure higher degrees of compelling clarity and correctness. The Prophet (PHUB) relied on it in conveying his message and communicating with his companions and other people, seeking to educate them, guide them to self-purification, develop their personality and refine it, and teach them how to shoulder responsibility. His noble biography (PBUH) became a unique and comprehensive communicative model depicted in his words and actions. It was also a holistic prophetic method of education and guidance, as it addressed all aspects of life, including spirituality, intellectual engagement, and balanced moral conduct.

Taking these aspects into account, the current study tries to look into forms, manifestations and methods of interpersonal communication that were exercised during the prophetic era and analyze its role in education and guidance as reflected in a selection of hadiths by answering the following questions:

1- What forms and manifestations of interpersonal communication are present in these hadiths?
2- What are the interpersonal communication methods used in these noble prophetic hadiths?
3- What impact, educational norm, or prophetic guidance can be deduced from each Hadith?

1. Objectives and Significance of the Study

This study aims to achieve the following objectives:

1- Bringing attention to interpersonal communication in the prophetic Hadith.
2- Highlighting the forms and manifestations of the two types of interpersonal communication in the prophetic Hadith.

3- Shedding light on the significance of interpersonal communication and its role in education and guidance.
4- Addressing the role of interpersonal communication exercised by the Prophet Muhammad (PBUH) in education and guidance and its impact on the companions' behavior (May Allah be pleased with them).
5- Demonstrating that the Prophet (PBUH) combined various forms of interpersonal communication to convey the message and achieve its purpose.

2. Conceptual Framework

2.1. Interpersonal Communication

2.1.1. Lexical Meaning of Communication

According to Ibn Manẓūr:

The word *tawāṣul* is derived from the verb *waṣl*, which has the root "*wāw-ṣād-lām*", meaning joining one thing to another. Linguistically, the word *waṣl* refers to the connection, the opposite of *hijrān* (severance) and *faṣl* (separation), whereas *tawāṣul* (mutual connection) is the opposite of *taṣārum* (estrangement). In the Qur'an, Allah says: "And We have [repeatedly] conveyed to them the word [i.e., the Qur'ān] that they might be reminded" (Qur'an 28:51)[1], meaning that Allah connected the mention and stories of prophets and those who came before and linked them so that people could reflect and heed the lesson. *Ittiṣāl* (state of being connected) and *wuṣla* (connection or link) refer to something that joins one thing to another. (Ibn Manẓūr, 2008, p. 306)

In al-Qāmūs al-Muḥīṭ by Al-Fayrūzabādī (817 AH/1414 CE), *ittiṣāl* means reaching, attaining, or arriving at something. This meaning is derived from the root *waṣala*. The action *waṣala al-shay'* is "he connected the thing," while *waṣala ilayhi* means "he reached it." In addition, *wuṣūl* (reaching) and *ṣila* (bond) are related terms derived from this root.

2.1.2. Terminological meaning of communication

Communication is defined as follows:

- Communication is a process through which two parties achieve a state of complete or partial sharing of an idea, attitude, feeling, or motivation toward a specific action (Jawhar, 1979, p. 11).
- Communication is a dynamic process where an individual conveys a message to others for a specific purpose, using symbols within a given context, regardless of any interference that may arise, containing information, opinions, orientations, attitudes or emotions (Abū Aṣba', 1999, p. 12).

2.1.3. Interpersonal Communication

According to different researchers, interpersonal communication is defined as follows:

- Interpersonal communication is "a dialogue between two or a small number of individuals where both the sender and receiver can recognize each other and assess the extent of their interaction and influence with a level of certainty closer to assurance than speculation" (Al-Ddu'yāj, 2011, p. 21).
- Interpersonal communication is also defined as "the personal exchange of ideas and news between individuals without any intermediary factors or channels. During this process, one person plays the sender's role, while the other acts as the receiver" ('Awdah, 1998, p. 111).

[1] The translations of Qur'anic verses in this study are taken from Saheeh International. See: Saheeh International. (2011). The Qur'an: English meanings and notes. Al-Muntada Al-Islami Trust.

- It refers to "It refers to face-to-face interaction between individuals through the verbal and nonverbal exchange of symbols in informal social settings" (Al-'Īfah, 2014, p. 285).
- Interpersonal communication is "a face-to-face interaction in which all five senses can be used. As a result, friendships and intimate relationships are formed between individuals. This type of communication allows for immediate and direct recognition of the message's impact, known in the media language as direct feedback" (Shāwī, 2014, p. 39).

2.2. Method

2.2.1. Lexically

According to Mukhtār al-Ṣiḥāḥ, *al-nahj* (way or manner) is a noun of the same form or pattern as *fils* (penny or coin), while *al-manhaj* refers to a method or approach, and *al-minhāj* means a clear path (Al-Rāzī, 1999, p. 320). In Lisān al-ʿArab, it is stated that "*waṭuruqun nahjatun*" and "*wasabīlun manhajun*" describe clear and easy-to-follow routes. "*wamanhaja alṭṭarīqa: waḍḍaḥahu*" refers to making a path distinct, and *Minhāj* carries the same meaning as *Manhaj*. For example, the Qur'anic verse states, "To each of you, We prescribed a law and a method" (Qur'an 5:48). In addition, the phrase "*w'anhj al-ṭarīq*" means that the route became distinct and well-defined, forming a straightforward way. *Minhāj* thus signifies a clear and explicit path, and "*Astanhaja alṭṭarīq*" indicates that the way became easily distinguishable (Ibn Manẓūr, 1414 AH/1993 CE, p. 383).

2.2.2. Terminologically

A method is "a system that includes objectives, content, activities, experiences, educational strategies, teaching methods, instructional tools, and assessment techniques aimed at the education and development of individuals" (Yūnis & Muḥammad, 1999, p. 59). It is also defined as a set of principles and rules that can be used to derive the Prophet Muhammad's (PBUH) methods in addressing various circumstances and situations (Kutaybī, 2007, p. 22).

2.3. Education

2.3.1. Lexically

According to Lisān al-ʿArab:

The word *rabā* conveys meanings of growth and increase. The verb *rabā* refers to something increasing in size or flourishing. The phrase arbaytuh means that something was nurtured and developed. The Qur'anic verse states: "Allāh destroys interest and gives increase for charities. And Allāh does not like every sinning disbeliever" (Qur'an 2:276). Thus, The term *Ribā* (usury) in Islamic law is derived from the same root, indicating unlawful financial gain. (Ibn Manẓūr, 1410 AH/1989 CE, p. 304)

According to Muʿjam Maqāyīs al-Lugha:

The root "*Rā'-Bā-* and the weak letter' (*Almu'tal*)" consistently carry the meaning of increase, growth, and elevation. The verb *Rabá* means something has expanded or risen. The expression "*Rabā alrrābiyah*" implies that he reached an elevated position. The word *rabwa* refers to a high or elevated land, and the phrase "*arbat alḥinṭah*" means that the wheat has thrived and yielded an abundant harvest. Similarly, "*Rabbaytuhu*" or "*tarabbaytuhu*" signifies caring for and raising an individual (ben Fāris, 1947, p. 482).

2.3.2. Terminologically

Ibn Sīnā (Avicenna) defined education as "a means of simultaneously preparing the young for religion and worldly life. It involves intellectual and moral formation, enabling individuals to acquire a profession suited to their inclinations and nature, thus empowering them to develop their intellect" (Al-Zintānī, 1993, p. 24). Ismāʿīl ʿAlī described education as "a set of interrelated concepts within a unified intellectual framework based on the principles and values of Islam. These principles outline several practical procedures and methods that, when implemented, guide individuals to behave in accordance with Islamic beliefs" (ʿAlī, 1978, p. 6).

Education has also been defined as "a comprehensive intellectual framework and an integrated system of educational teachings, both theoretical and practical, from an Islamic perspective. It is a process of balanced and harmonious development of human talents, aimed at shaping a devout Muslim personality that directs all its knowledge, actions, and character toward Allah" (Al-Ḥuqayl, 1996, p. 6). It is further described as "a collection of traditional, intellectual, social, and empirical scientific methods used by scholars and educators for disciplining, refining, and nurturing individuals, society, and humanity as a whole, with the ultimate goal of instilling consciousness of Allah and reverence for Him in the hearts and minds" (Farḥān, 1402 AH/1982 CE, p. 32).

II. Methodology

Anyone who explores studies and research that discuss interpersonal communication will find that it has several forms and types, which differ depending on the communicated message, the tool and means that convey it, its purpose, and the target audience. Despite these variations, these types remain interconnected and complementary to each other. The Prophet (PBUH) employed various forms of interpersonal communication in his interactions with his companions and those around him. His choice of communication method was guided by necessity and the specific circumstances he was addressing.

Using a descriptive approach, this study examines three Prophetic hadiths in which interpersonal communication played a central role. Although these interactions were personal, their guidance and lessons extend beyond their immediate context, remaining universally relevant across all times and places.

III. Results and discussion

3.1. The First Hadith

Abu Umamah (may Allah be pleased with him) reported:

A young man came to the Prophet (peace and blessings be upon him) and said, "O Messenger of Allah, allow me to commit adultery." The people around him reacted with disapproval, reprimanding him and telling him to stay quiet. However, the Prophet gently called him forward, saying, "Come closer." The young man stepped forward and sat before him. The Prophet then asked, "Would you want this for your mother?" The young man immediately responded, "No, by Allah! May I be sacrificed for you." The Prophet replied, "Likewise, others do not want it for their mother" He continued, "Would you want this for your daughter?" The young man again said, "No, by Allah, O Messenger of Allah! May I be sacrificed for you." The Prophet said, "Likewise, others do not want it for their daughters." The Prophet then asked, "Would you want this for your sister?" The man firmly replied, "No, by Allah! May I be sacrificed for you." The Prophet said, "Likewise, others do not want it for their sisters." He then asked, "Would you want this for your paternal aunt?" Again, the man answered, "No, by Allah! May I be sacrificed for you." The Prophet affirmed, "Likewise,

others do not want it for their paternal aunts." The Prophet finally asked, "Would you want this for your maternal aunt?" The young man said, "No, by Allah! May I be sacrificed for you." The Prophet responded, "Likewise, others do not want it for their maternal aunts." Then, the Prophet placed his hand upon the young man and supplicated, "O Allah, pardon his transgressions, cleanse his heart, and safeguard his chastity." From that moment onward, the young man no longer desired anything sinful.[1] (Musnad Aḥmad, Hadith 22211)

In this Hadith, the forms and manifestations of interpersonal communication varied between the Prophet (PBUH) and the young man who approached him, seeking permission to commit adultery in the presence of a group of companions.

Table (1): Forms of interpersonal communication in the first hadith

Interpersonal communication	Explanation	Methods of interpersonal communication
1st Form	"O Messenger of Allah, allow me to commit adultery." The people around him reacted with disapproval, reprimanding him and telling him to stay quiet. However, the Prophet gently called him forward, saying, "Come closer."	Dialogue
2nd Form	The young man stepped forward and sat before him.	Persuasion and Rational Argumentation (Deep Reflection)
3rd Form	Then, the Prophet placed his hand upon the young man and supplicated, "O Allah, pardon his transgressions, cleanse his heart, and safeguard his chastity."	

The source: By the researcher

In the first form, the Prophet (PBUH) and the young man communicated directly. The young man initiated by asking for permission from the Prophet (PBUH) to commit adultery. He used spoken words articulated by the tongue and audible to the receiver, thus manifesting direct oral interpersonal communication (Table 1). The second form is when the Prophet (PBUH) asks the young man to come closer and sit before him. This is a representation of approaching the addressed individual. The sender's engagement and direct face-to-face communication with the recipient during the communication process grant the recipient a sense of importance, significance of the received message, comfort, and reassurance toward the sender. This body posture implies acceptance of the other and is one of the crucial ways of positioning the body in interpersonal communication, facilitating a smooth and effective interaction.

In the third form, the Prophet (PBUH) placed his noble hand on the young man and supplicated for him, using his hand to communicate. In addition to supplication (*duʿāʾ*), this form exemplifies a direct interaction, as placing the hand is a form of non-verbal interpersonal communication. It depicts a communicative method to convey messages of different meanings, such as expressing affection and mercy, drawing attention, instilling reassurance and tranquility in his heart, and invoking Allah's response to the supplication due to the Prophet's (PBUH) honored and elevated status.

These examples of interpersonal communication included both verbal and non-verbal communication. Verbal communication was evident in the direct exchange of words and phrases between the Prophet (PBUH) and the young man. In contrast, non-verbal

[1] The translation of this Hadith is the researcher's rendering based on the original Arabic text.

communication was demonstrated through body movements—first, in the Prophet's (PBUH) method toward the young man and seating him in front of him, and second, in placing his noble hand on the young man and supplicating for him.

3.1.1. Communication Method in the Hadith

This interaction showed the Prophet's (PBUH) wisdom in choosing the most suitable communication method with the young man: dialogue. Dialogue is one of the most important interpersonal communication methods because it allows the two parties to reach truth and correctness, clarifying the right stance or decision. This method unfolds through exchanging words, asking questions, providing answers, and presenting arguments and proofs. Doing so establishes a logical framework for persuasion, encouraging deep reflection and contemplation on the provided evidence.

The Prophet (PBUH) appealed to reason and wisdom during his conversation with the young man. He neither scolded nor reprimanded him harshly, but he addressed his intellect and talked to him calmly and thoughtfully until he was thoroughly convinced. The dialogue was gentle and engaging, free from intimidation or severity, and conducted with patience and wisdom. The Prophet (PBUH) asked him five times, and the young man responded candidly and comfortably. By the end of the conversation, he had arrived at the correct Islamic ruling without the Prophet (PBUH) explicitly stating it. Instead of immediately prohibiting the act, the Prophet (PBUH) gradually guided him through reasoning, which allowed his innate nature, initially blinded by human instinct, to resurface and recognize the wrongdoing.

Through this meaningful dialogue and interpersonal communication, the Prophet (PBUH) taught a profound lesson to the young man and the companions present in that gathering and to all Muslims thereafter. He presented a model of education and guidance and demonstrated the importance of rational deliberation in assessing actions and situations, distinguishing right from wrong, and avoiding misdeeds.

3.2. The Second Hadith

ʻAʻisha reported:

A woman asked the Apostle of Allah (may peace be upon him) how to wash herself after menstruation. She mentioned that he taught her how to take bath and then told her to take a piece of cotton with musk and purify herself. She said: How should I purify myself with that? He (the Holy Prophet) said: Praise be to Allah, purify yourself with it, and covered his face, Sufyan b. ʻUyaina gave a demonstration by covering his face (as the Holy Prophet had done). ʻAʻisha reported: I dragged her to my side for I had understood what the Apostle of Allah (may peace be upon him) intended and, therefore, said: Apply this cotton with musk to the trace of blood. Ibn ʻUmar in his Hadith (has mentioned the words of ʻAʻisha thus): Apply it to the marks of blood. (Ṣaḥīḥ Muslim, Book of Menstruation, Hadith 647)[1]

[1] The translation of this Hadith is taken from the English translation of Sahih Muslim, translated by Abd-al-Hamid Siddiqui. See: Ṣaḥīḥ Muslim. (2009). *Ṣaḥīḥ Muslim* (ʻA. al-Ḥ. Siddīqī, Trans., M. al-ʿAlmānī, Ed., 1st ed.).

Table (2): Forms of interpersonal communication in the second hadith

Interpersonal communication	Explanation	Methods of interpersonal communication
1st Form	A woman asked the Apostle of Allah (may peace be upon him) how to wash herself after menstruation. How should I purify myself with that? (**Verbal Communication**)	Dialogue
2nd Form	Praise be to Allah, purify yourself with it, and covered his face, Sufyan b. 'Uyaina gave a demonstration by covering his face.	

The source: By the researcher

The forms of interpersonal communication in this noble Hadith varied between verbal and non-verbal in its direct form (Table 2). Verbal communication took place between the Prophet (PBUH) and the woman (a female companion) who asked him about the way of purification after menstruation. She explicitly stated that she had asked the Messenger of Allah (PBUH) about this matter and that he had explained the answer to her. However, communication did not stop with verbal interaction; it extended to non-verbal communication when the Prophet (PBUH) used parts of his body, hand, and face as a second form of interpersonal communication.

Since facial expressions reflect a person's inner emotions and feelings, the face is considered one of the most significant means of non-verbal communication. Facial expressions vary according to the message's content and from the Hadith's context. The Prophet's (PBUH) gesture of averting his face and motioning with his hand indicated his modesty in response to the woman's second question: "How should I purify myself with that?" His gestures were a message that the woman did not immediately grasp, but Aisha (May Allah be pleased with her) understood and proceeded to convey the intended meaning.

In light of this, the Prophet (PBUH), in this Hadith, used various forms of interpersonal communication: He communicated directly verbally through his dialogue with the woman and nonverbally through his expression of modesty on his face and his gesture of turning away with his hand.

3.2.1. Interpersonal Communication Method in the Hadith

The interpersonal communication methods in this Hadith varied, ranging from dialogue to expressions of astonishment. Dialogue was evident in the exchange: "A woman asked the Apostle of Allah (PBUH) how to wash herself after menstruation. She mentioned that he taught her how to take bath and then told her to take a piece of cotton with musk and purify herself. She said: How should I purify myself with that? Then, the conversation continued. The Hadith is primarily structured as a series of questions and answers, making dialogue the central method of communication. Here, the Prophet (peace be upon him) used a teaching style to explain a religious ruling, guiding the woman and, by extension, all Muslim women on matters of purification and related Islamic jurisprudential rulings.

The Prophet (PBUH) also expressed astonishment, which reflected his surprise at the woman's lack of understanding. Since he had already indicated what he meant without explicitly stating it out of modesty, he was surprised that she did not grasp the intended meaning. Consequently, Aisha (may Allah be pleased with her) understood his intent and clarified it for the woman.

3.2.2. The Impact of Interpersonal Communication

This Hadith shows how the Prophet (PBUH) instructed and ethically explained the process of purification to the inquiring woman. It also demonstrates that a teacher and student can engage in respectful dialogue even if they are of different genders, as long as the conversation remains within the bounds of propriety, good manners, and respectful dialogue.

3.3. The Third Hadith

Al-Bayhaqi reported from Al-Hasan that:

When the Messenger of Allah (peace and blessings be upon him) was building the mosque, his companions helped him, and he participated, lifting bricks until his chest was covered in dust. Among them was ʿUthmān ibn Maẓʿūn, a man known for his meticulous cleanliness. He would carry the bricks carefully to avoid getting his clothes dirty, and whenever he placed a brick, he would shake off his sleeves and inspect his garment, dusting off any speck of dirt that had settled on it. ʿAlī ibn Abī Ṭālib observed this and recited:

"Not equal are those who build mosques with their hands,

Striving in worship as faith commands,

And those who flee from dust and sands."

ʿAmmār ibn Yāsir overheard these words and began repeating them, unaware of whom they were directed at. When ʿUthmān ibn Maẓʿūn passed by, he said to ʿAmmār, "O ibn Sumayyah, I know very well whom you are referring to!" He lifted a piece of iron and threatened, "Stop this at once, or I will strike your face with it!" The Prophet (peace and blessings be upon him) heard this and became displeased. Some companions warned ʿUthmān, "The Prophet (peace be upon him) is upset with you, and we fear That the Qur'an may be revealed addressing our situation." Seeing this, ʿAmmār said, "I will appease him just as he was angered." When he approached the Prophet (peace and blessings be upon him), the Messenger of Allah said, "What is between me and your companions?" Then he turned to ʿAmmār and asked, "What is between you and them?" ʿAmmār replied, "O Messenger of Allah, they are trying to overburden me! While they carry one brick at a time, they make me carry two." Upon hearing this, the Prophet (peace and blessings be upon him) took ʿAmmār's hand, walked him around the mosque, and gently wiped the dust from his forehead, saying: "O ibn Sumayyah, they will not be the ones to kill you. Rather, you will be killed by a rebellious group."[1] (Kutaybī, 2007, pp. 135–136)

[1] The translation of this Hadith is the researcher's rendering based on the original Arabic text.

Table (3): Forms of interpersonal communication in the third hadith

Interpersonal communication	Explanation	Methods of interpersonal communication
1st Form	The Messenger of Allah said, "What is between me and your companions?" Then he turned to ʿAmmār and asked, "What is between you and them?" ʿAmmār replied, "O Messenger of Allah, they are trying to overburden me! (verbal communication)	Persuasion and Guidance
2nd Form	The Prophet (peace and blessings be upon him) took ʿAmmār's hand, walked him around the mosque. (Non-verbal interpersonal communication, body movement)	Gentleness and Kindness **(Showing compassion and refinement in speech)**
3rd Form	… and gently wiped the dust from his forehead, saying: "O ibn Sumayyah, they will not be the ones to kill you. Rather, you will be killed by a rebellious group. (Non-verbal interpersonal communication, hand gestures)	

The source: By the researcher

In this Hadith, interpersonal communication is depicted in various forms, the first of which is verbal. The Prophet (PBUH) addressed ʿAmmār ibn Yāsir, asking him a straightforward question about why the companions were upset with him (Table 3). The second form of interpersonal communication appeared when the Prophet (PBUH) changed where he and ʿAmmār ibn Yāsir stood. This is a form of body language or a nonverbal communication method related to physical positioning. The movement of the sender, receiver, or both parties during the communicative process can have several implications. Changing positions implies several things when communicating, including the message being misinterpreted, incomplete, or carrying unintended meanings. This can be attributed to discomfort, difficulty in communication, or external influences affecting the conversation. Hence, the Prophet was conscious and adapted his response.

The Prophet (PBUH) used non-verbal interpersonal communication in two other situations. The first was when he took ʿAmmār ibn Yasir's hand, and the second was when he wiped the dust from his forehead. These types of body language and examples of interpersonal communication hold meanings of warmth, kindness, and compassion. This Hadith consisted of several forms of interpersonal communication, including direct verbal and nonverbal communication depicted in changing positions: first, when the Prophet (PBUH) took ʿAmmār's hand and walked with him, and second, by wiping the dust from his forehead.

3.3.1. Interpersonal Communication Methods in ʿAmmār's Hadith

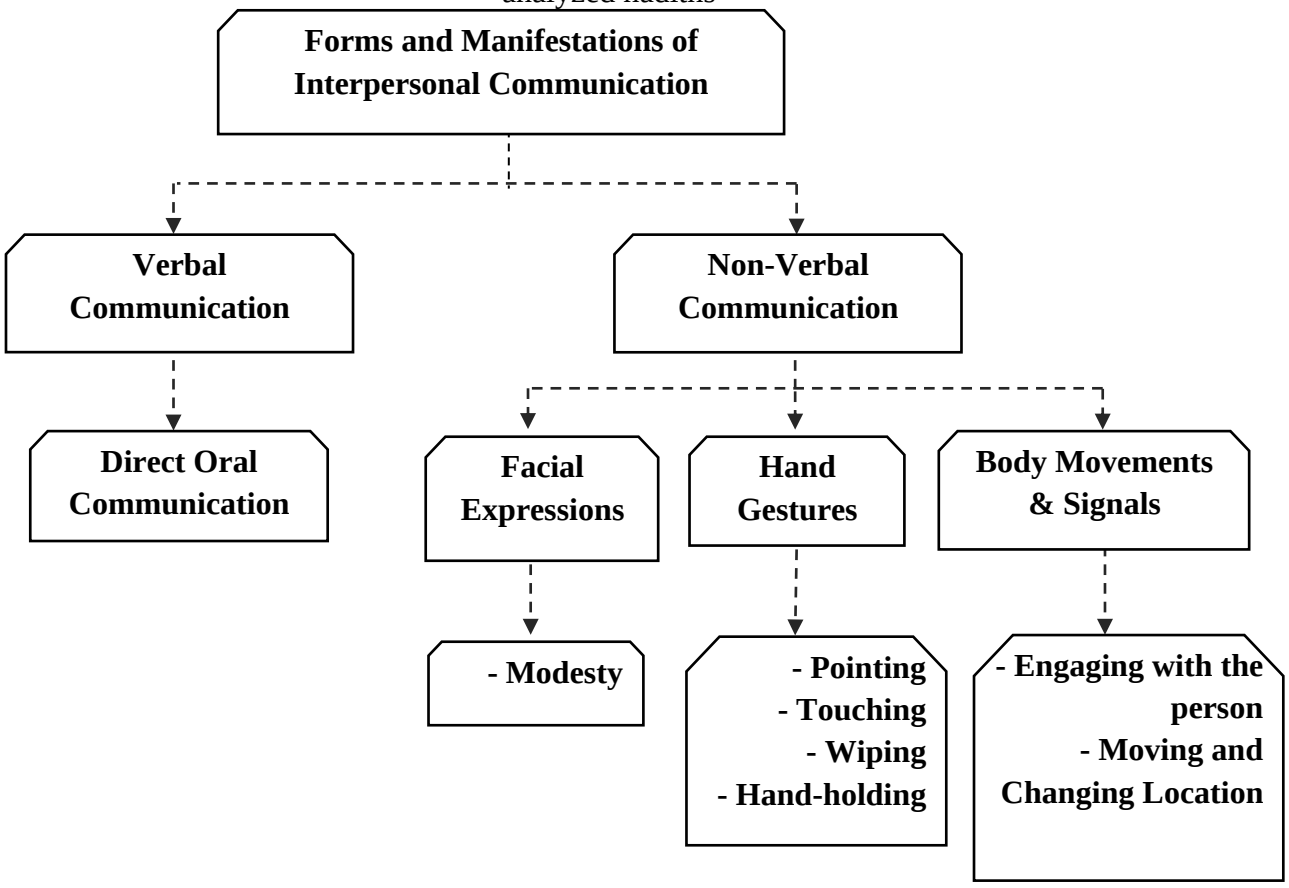
The Prophet (PBUH) dealt with the situation using different communication methods to ease the tension between 'Uthman ibn Maz'un and ʿAmmār ibn Yasir. He aimed to reassure ʿAmmār by simplifying the matter. He told him gently, "They will not be the ones to kill you," and kindly addressed him, "O ibn Sumayyah." The Prophet (PBUH) won him over with a tender approach, as he took his hand and walked with him around the mosque in a gesture that brought comfort. By wiping ʿAmmār's forehead, the Prophet (PBUH) reinforced his message and communicative method in a powerful that act conveys warmth, compassion,

and reassurance. In this way, the interpersonal communication methods that the Prophet (PBUH) used consisted of persuasion, guidance, gentleness in interaction, refinement in speech, and simplifying matters through kindness and politeness.

3.3.2. The Impact of Interpersonal Communication

The Prophet (PBUH) taught us a valuable lesson on handling disputes through interpersonal communication. His approach combined direct speech and body language, such as using his hands and gestures to convey his message. His methods varied, sometimes using persuasion and guidance and employing gentleness, politeness, and simplification to resolve the tension. During the construction of the Prophet's Mosque in Madinah (al-Masjid al-Nabawi), the Prophet (PBUH) gave his companions a significant educational and moral lesson: the best way to address disputes is not always by confronting the one in error but by offering support and reassurance to the other party. He corrected behavior, resolved conflict through his kindness and wisdom, and presented an example of patience and gentle rectification. Figure (1) below displays the forms and manifestations of interpersonal communication in the three analyzed hadiths in this study.

Figure (1): Forms and manifestations of interpersonal communication in the three analyzed hadiths



The source: By the researcher

IV. Conclusion

Based on this analysis of the previous noble prophetic hadiths, the study reveals that interpersonal communication was one of the tools the Prophet used in his interactions with his companions during his mission of *Daʿwah* (spreading Islam). He employed various forms of interpersonal communication, such as direct and indirect communication and verbal and nonverbal communication. Moreover, he communicated with his companions using nonverbal

communication forms like facial expressions, hand gestures, and body language to convey his message and accomplish his objectives. He sought to educate his companions and correct their mistakes using different methods. The interpersonal communication the Prophet (PBUH) used when interacting with his companions played a major role in guiding, educating, correcting errors, and teaching them about their religion. He also used different communication, education, and guidance methods to resolve disputes and conflicts. Examples of these methods included dialogue, persuasion, gentleness, kindness, and simplification of matters. To summarize, the Prophet Muhammad (PBUH) remains the best example and the most effective teacher and guide in communication, education, character development, and moral refinement.

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