

COMMUNICATION SKILLS AND METHODOLOGY FROM ISLAMIC PERSPECTIVE: ANALYTICAL STUDY OF POLICY AND DOMAIN

¹DR. SYED SHAMEEL AHMED QUADRI, ²DR. SHABIR AHMAD JAMEE, ³DR. SYED ABDUL GHAFAR BUKHARI, ⁴DR. MUZAFFAR ALI, LECTURER, ⁵DR. NASEEM MAHMOOD,

¹Assistant Professor, Political Science, University of Karachi

²Associate Professor, Department of Islamic Studies, The Minhaj University, Lahore, Pakistan

³Associate Professor, Department of Islamic Thought and Culture, National University of Modern Languages Islamabad Pakistan

⁴Department of Islamic Thought and Culture, National University of Modern Languages Islamabad Pakistan

⁵Department of Islamic Thought and Civilization, University of Management and Technology, Sialkot

Email: globalwill2021@gmail.com

Abstract

The Islamic principles governing effective communication offer a crucial framework for (Muhammad & Omer, 2016) fostering positive relationships with individuals of all backgrounds, irrespective of their religious affiliation, geographic location, national origin, or ethnicity. The Prophet Muhammad ﷺ was renowned for his eloquence, being considered the most proficient in this regard. His speeches were characterized by their effectiveness and positivity, captivating the attention of all who had the pleasure of listening to him. He demonstrated a remarkable ability to provide brief, coherent, tangible, and polite answers to inquiries of a highly intricate nature. Over the past two centuries, the world has undergone significant transformations, largely due to the advent of highly efficient communication technologies that are now readily available to individuals. The cohabitation of individuals is an inherent inclination of the human species, which is predicated upon the exchange of information to satisfy their requirements and express their emotions. A life that is both vibrant and tranquil is contingent upon proficient communication that serves to mitigate the likelihood of disagreement. Ineffective communication can result in the creation of ambiguities, misunderstandings, and conflicts. As a comprehensive system of living, Islam furnishes the necessary directives for proficient communication. The topic at hand is underscored by the verses of the Holy Quran and the Traditions of the esteemed Prophet Muhammad (PBUH) to understand the concept, methods, and importance of effective communication.

Keywords: Communication skills, Communication methods, Islam, Quran, Sunnah

INTRODUCTION

When an individual engages in conversation with another, it is for one of two purposes: seeking knowledge or imparting knowledge. If the inquiry or information presented is not comprehensible to the listener, it may lead to unfavorable consequences. Verily, the efficacy of a coherent communication that is comprehensible to the addressee is not manifest until the addressee provides a response. It is incumbent upon the recipient to provide a response to the messenger, indicating the level of reception of the message (Muhammad & Omer, 2016). It is known that the esteemed Prophet Muhammad ﷺ was renowned for his brief, coherent, and unambiguous communication style, such that his words were comprehensible to all who received them. It is apparent from the Seerah legacy that the Messenger of Allah (peace be upon him) utilized every conceivable avenue of communication, including face-to-face interactions, addressing congregations, written correspondence, and dispatching emissaries, in order to disseminate the divine message (Islam, 2019). Since the development of current communication technologies and devices has transformed the globe into a global village, it is essential to study and offer the most cutting-edge methods of communication from an Islamic perspective.

Subject exploration

Understanding Communication

Communication is an indispensable fundamental skill of life. Effective communication is a



fundamental necessity for human beings, whether it be in the mundane routines of daily life or in the midst of weighty discussions. Effective communication is a bilateral exchange that necessitates a coherent comprehension of a message by both the sender and the recipient to ensure that the message retains its intended significance. As per the words of Robert Wandberg, the act of conveying a message, be it through transmission or reception, constitutes communication (Wandberg, 2000). Throughout the ages, various means of communication have emerged, including conversations, letters, newspapers, radio and television broadcasts, internet services, and more (Frank Cervone, 2014). As technology continues to progress, so too does the evolution of communication channels become increasingly apparent (Ratheeswari, 2018). Communication cannot be deemed as such if a message fails to be conveyed. The act of sending a letter is but a partial form of communication, for its true efficacy lies in its reception and comprehension (Thompson, 2018). Only when the recipient has replied and demonstrated their understanding can the process be deemed complete. In the cycle of communication, there exist two pivotal points: the sender, who dispatches the message, and the receiver, who accepts the message. People or groups can be the sender or receiver of a message, for example, a national president's address to the nation (Coughlan & Macredie, 2002). The channels of radio, television, and print media serve as vital means of communication between organisations and the general public. Emails have the ability to be transmitted and received by both large groups and individuals. Internet services such as Twitter and Instagram facilitate communication between individuals, while also enabling them to observe the exchanges of others, thus rendering them a form of mass communication (Wandberg, 2000).

COMMUNICATION SKILLS AND METHODOLOGIES: ISLAMIC PERSPECTIVE

Verily, the art of communication holds great significance in diverse spheres of life, encompassing intimate bonds, occupational dealings, and communal involvement. The Islamic faith places great emphasis on the significance of proficient and virtuous communication, offering Muslims a set of principles and directives to adhere to. From an Islamic perspective, communication skills and methodologies hold great significance (Kirat, 2008). It is essential for individuals to possess effective communication skills in order to convey their thoughts and ideas in a clear and concise manner. The Islamic tradition emphasises the importance of communicating with kindness, compassion, and respect towards others. Furthermore, Islamic teachings encourage individuals to actively listen to others and to seek to understand their perspectives. By doing so, individuals can foster strong relationships and promote harmony within their communities (Kirat, 2008). It has been narrated that the esteemed Prophet Muhammad (peace be upon him) has stated that a true believer refrains from engaging in taunting, cursing, abusing, or indulging in indecent speech (Riyad as-Salihin 1555, Book 17, Hadith 45).

In the Islamic tradition, active listening is highly valued as it entails giving one's complete focus to the speaker, preserving eye contact, and refraining from interrupting. It is mentioned in the Holy Qur'an, "And when the Qur'an is recited, then listen to it attentively and incline towards it with utmost concentration so that you may attain mercy" (Al-Quran, Surah Al-A'raf, 7:204). From this Ayah, it can be implicated that listeners must pay attention to the speakers so that they can understand what is being said and act accordingly.

One of the fundamental teachings of Islam is to cultivate empathy and understanding toward fellow human beings. This is a crucial aspect of the Islamic faith, as it encourages believers to be compassionate and considerate towards others, regardless of their background or beliefs. By embodying these virtues, Muslims can foster a more harmonious and peaceful society, one that is rooted in mutual respect and understanding. It is imperative to acknowledge and honor diverse viewpoints, express empathy toward others' sentiments, and react with benevolence (Khalil, 2016). The noble Messenger of Allah, Muhammad (peace be upon him), has stated: "Verily, a person's faith is incomplete until he desires for his brother what he desires for himself." (Ṣaḥīḥ al-Bukhārī 13, Ṣaḥīḥ Muslim 45). This hadith implies that communication is not only by words but by actions and gestures as well. So, if people act with compassion towards one another, it will bring harmony among each other and society as a whole. Islam acknowledges the significance of non-verbal communication,



encompassing bodily gestures and facial expressions. It is incumbent upon the followers of Islam to utilise various modes of communication in a constructive and courteous manner, refraining from any bodily movements or verbal expressions that may be deemed impolite or dishonourable (Mowlana, 2013).

In accordance with the teachings of Islam, it is highly recommended to offer constructive criticism in a manner that is gentle and compassionate. It is incumbent upon the followers of Islam to prioritise the resolution of the matter at hand over the condemnation of the individual (Mowlana, 2003). As per the divine revelation of the Holy Qur'an, it is stated, "And call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the better way" (Al-Quran, Surah An-Nahl, 16:125). Sincerity and truthfulness is also very significant in communication. This principle is deeply rooted in the Islamic faith and holds great significance for Muslims. It is incumbent upon the followers of Islam to uphold the virtue of honesty and refrain from any form of deceit or falsity (Mowlana, 2003). The divine revelation of the Qur'an instructs the believers to have a profound sense of God-consciousness and to keep the company of those who are steadfast in their faith, as it is stated in Al-Quran, Surah At-Tawbah, verse 119.

Verily, the teachings of Islam transcend the confines of contemporary principles and instead espouse a holistic approach to attaining true efficacy in communication.

The underlying purpose of communication is to attain a coherent comprehension of the message, which necessitates that it must be in accordance with the listener's psychological disposition, cognitive aptitude, situational context, and societal position. It is incumbent upon us to recognise the diversity of backgrounds amongst individuals and to tailor our approach accordingly (Islam, 2019). Numerous Ahadith have been narrated on this subject, among them being the statement of the Prophet (ﷺ), wherein he advised to treat people in accordance with their station. When the noble Prophet Muhammad (peace be upon him) assigned his esteemed companions a divine mission, he would exhort them with the words "Disseminate the good news and do not turn away the people, adopt a lenient approach and do not impose hardships." (Sunan ibn-Majah). This is a profound lesson in the art of communication and leadership, as it emphasises the importance of compassion, empathy, and flexibility in conveying the message of Islam. The noble Prophet (peace be upon him) stated: "It is incumbent upon us to convey the message of Allah in a comprehensible manner, without causing any undue hardship or complexity." (Sahih Muslim, Book : 1, Kitab Al-Iman, The Book Of Faith). Verily, as stated in the Holy Qur'an (Surah Ibrahim, 14:4), the divine purpose behind the sending of prophets to various communities was to ensure that the message of truth was conveyed with utmost insight, employing the language of the respective populace. Indeed, the messenger was of the same lineage as the people to whom he was sent, and he spoke in their tongue, thereby facilitating the communication between the caller and the called. Verily, the proficiency to convey and to ensure its efficacy is a fundamental attribute for a da'ee (inviter to Islam). As per the teachings of the Holy Qur'an, it is not permissible to engage in communication with the deceased or those who are unable to hear, once they have passed away or lost their hearing ability (Kirat, 2008). This is mentioned in Surah Maryam, verse 19. Verily, it is known that the deceased, having departed from this mortal realm, are unable to engage in communication. Thus, the process of communication is not applicable to those who have passed beyond the veil of this world. It is worth noting that individuals who are deaf are unable to perceive auditory stimuli and may not be able to discern nonverbal cues if they are not facing the speaker. When the Prophet Muhammad (peace be upon him) conveyed his message to the people of Makkah for the first time, he did so with utmost sincerity and conviction. Initially, He inquired that all individuals congregate at a location where he may stand in a manner that permits all to observe and heed his words. In the second instance, the Prophet managed to capture the focus of his audience by inquiring as to whether they place their faith in the veracity of his statements. Upon receiving their undivided attention, He proceeded to deliver the message to his audience. This instance exemplifies the means by which one may achieve the undivided focus of a gathering (Mowlana, 2003).

The Holy Qur'an has expounded on the attributes of an effective communicator. These qualities are of great significance and have been highlighted in the sacred text. The Quran, the sacred scripture



of Islam, offers profound insights and instructions on diverse domains of human existence, encompassing the art of communication. The Holy Quran expounds several fundamental principles and teachings that underscore the significance of effective communication. The Holy Quran emphasises the importance of clear and concise communication among the believers urging them to express themselves in a straightforward and unambiguous manner (Islam, 2019). The aforementioned principle is elucidated in various Quranic verses, including Surah Al-Muzzammil (73:4), wherein it is stated, "And recite the Qur'an distinctly." The Quranic teachings underscore the significance of conversing with others in a manner that is imbued with kindness, respect, and consideration. It is incumbent upon the followers of Islam to employ kind and courteous language, even in the midst of discord or strife. The divine revelation of Surah Al-Isra (17:53) instructs us to convey to the believers the importance of speaking in the most virtuous manner. Verily, it is Satan who instigates discord among the believers. Verily, the accursed Satan is an evident adversary to humanity. The Holy Quran emphasises the importance of active listening during interpersonal communication. The sacred Surah Al-Baqarah (2:83) imparts a divine counsel to the faithful, urging them to be mindful and open to the utterances of Allah. It reminds us of the solemn agreement that was made with the Children of Israel, wherein they were enjoined to worship none but Allah, and to extend kindness to their parents, kin, orphans, and the destitute. It is incumbent upon the believers to engage in benevolent discourse with their fellow human beings, to establish the ritual prayer, and to fulfil the obligation of giving zakah. And verily, ye did turn away, save but a few amongst you, and ye were in a state of denial (Muhammad & Omer, 2016). The Holy Quran exhorts the faithful to manifest forbearance and magnanimity in their interactions with others, especially in trying or delicate circumstances. In the exalted Surah Al-A'raf, verse 199, it is imparted that one should accept benevolence with gratitude, enjoin righteousness, and abstain from the company of the ignorant. It is imperative to adhere to the Quranic teachings that unequivocally denounce backbiting and slander, as they are detrimental modes of communication. It is incumbent upon the followers of Islam to adhere to the principle of truthfulness and to speak only that which is beneficial and in accordance with the teachings of the faith. In the sacred Surah Al-Hujurat (49:11), a warning against the reprehensible act of backbiting is expounded. It is addressed to the believers, urging them to refrain from ridiculing others, for it is possible that the ones being ridiculed are superior to those who indulge in such behaviour. The verse also specifically cautions women against ridiculing other women, as they too may be better than those who engage in such conduct. It is imperative for believers to refrain from engaging in verbal abuse and derogatory name-calling towards one another. The Holy Quran underscores the significance of acquiring knowledge and wisdom as a means to enhance one's communication abilities. In Surah Al-Mujadila (58:11), Allah addresses the believers and instructs them to maintain proper spacing during gatherings. The verse emphasises the importance of following this directive, as doing so will result in Allah creating more space for the believers. When the command is given to you to rise, then rise promptly. Allah will elevate the believers and the knowledgeable ones among you, in stages. Verily, Allah is the All-Knowing of your deeds."

CONCLUDING REMARKS

Islam offers divine guidance on the peaceful and equitable resolution of conflicts. It is incumbent upon the followers of Islam to actively pursue reconciliation and seek out areas of mutual agreement through the means of dialogue and negotiation. It is imperative to acknowledge that these principles are deduced from the teachings of Islam and hold relevance for the Muslim community. Verily, numerous of these principles are of a universal nature and can prove advantageous to individuals from all walks of life in augmenting their communication skills and fostering constructive relationships. In essence, the Quran advocates for the cultivation of proficient communication abilities through the promotion of lucid articulation, benevolence, reverence, attentive hearing, forbearance, abstinence from slander, and the pursuit of erudition and sagacity. It is believed that these principles have the potential to serve as a guiding light for individuals in their social interactions, thereby promoting greater comprehension, amicability, and constructive relationships. Islam promotes the virtue of clear and respectful communication among Muslims, emphasizing the

importance of honesty and clarity in all forms of discourse. It is imperative for one to employ the usage of suitable vocabulary, uphold a composed demeanor, and remain cognizant of the potential effects of one's speech on others.

REFERENCES

- [1] Coughlan, J., & Macredie, R.D. (2002). Effective communication in requirements elicitation: A comparison of methodologies. *Requirements Engineering*, 7, 47-60.
- [2] Frank Cervone, H. (2014). Effective communication for project success. *OCLC Systems and Services: International digital library perspectives*, 30(2), 74-77.
- [3] Islam, M.T. (2019). The impact of social media on muslim society: From islamic perspective. *International Journal of Social and Humanities Sciences*, 3(3), 95-114.
- [4] Khalil, A. (2016). The islamic perspective of interpersonal communication. *Journal of Islamic Studies and Culture*, 4(2), 22-37.
- [5] Kirat, M. (2008). Spreading the message: Public relations and communication in the life and work of prophet muhammad (pbuh). *Journal of Global Communication*, 1(1), 16-35.
- [6] Mowlana, H. (2003). Foundation of communication in islamic societies. *Mediating religion: Conversations in media, religion and culture*, 305-316.
- [7] Mowlana, H. (2013). Communication and cultural settings: An islamic perspective *The global intercultural communication reader* (pp. 251-261): Routledge.
- [8] Muhammad, N., & Omer, F. (2016). Communication skills in islamic perspective. *Al-Idah*, 33(2), 1-7.
- [9] Ratheeswari, K. (2018). Information communication technology in education. *Journal of Applied and Advanced research*, 3(1), 45-47.
- [10] Thompson, N. (2018). *Effective communication: A guide for the people professions*: Bloomsbury Publishing.
- [11] Wandberg, R. (2000). *Communication: Creating understanding*: Capstone.
- [12] Riyad as-Salihin 1555, Book 17, Hadith 45
- [13] Al-Quran, Surah Al-A'raf, 7:204
- [14] Ṣaḥīḥ al-Bukhārī 13, Ṣaḥīḥ Muslim 45
- [15] Al-Quran, Surah An-Nahl, 16:125
- [16] Al-Quran, Surah At-Tawbah, 9:119
- [17] Sunan ibn-Majah
- [18] Al-Quran, Surah Ibrahim, 14:4
- [19] Al-Quran, Surah Maryam, 19:19
- [20] Al-Quran, Surah Al-Muzzammil, 73:4
- [21] Al-Quran, Surah Al-Isra, 17:53
- [22] Al-Quran, Surah Al-Baqarah, 2:83
- [23] Al-Quran, Surah Al-A'raf, 7:199
- [24] Al-Quran, Surah Al-Hujurat, 49:11
- [25] Al-Quran, Surah Al-Mujadila, 58:11