COMMUNICATION SKILLS IN THE LIGHT OF THE HOLY QURAN

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“As long as there is communication everything can be solved.”
Robert Trujillo

Abstract:

Living together is the natural instinct of human being who rely on communication for fulfilling their needs and conveying their feelings. Being a complete work for effective communication the verses of the Holy Quran and tradition of Prophet Muhammad highlight this topic.

Similarly the life of Prophet Muhammad (S.A.W.) is the practical example of effective combination the current paper deals with the topic of effective combination in the light of Islamic leadership.

Quran as the media communication God and this creature, Quran use different word to show the communication activities such asyuridu, ya’muru, yasya, kutiba, yaqdzi and fi’ilamri.

Keywords : Communication ,Holy Quran, Islam, Skills,Personality.

Concept of communication:

The ability to communicate effectively is necessary to carry out thoughts and visions to people. It helps convey directions and provide communication there is no way to express thoughts, ideas and feelings. The importance of communication becomes much more crucial when you are on a mission or need to fulfill a goal. Without a means to communicate, you will stand isolated.

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Communication is simply the act of transferring information from one place, person or group to another.

Communication is a necessity as we need to convey the message and spread ideas. It is in the basic nature of every individual communication. Allah says in the Qur’an.

“He has taught him to talk (and understand)”

(Qur’an 55:4)

He used the medium of written communication to communicate the message to them Allah also tells people what they need to communicate so that their speech becomes the best. Allah says in the Qur’an.

“And who is better in speech than one who invites to Allah and does righteousness and says, ‘Indeed, I am of the Muslims’. ”

(Qur’an 41:33)

Type of communication:

There are two types of communication

1. Verbal Communication
2. Non-verbal Communication

Verbal Communication:

In this type of communication we present our thought, emotions, will and wish through communication and speaking the Holy Quran emotion this type of communication in the following verses.

"We didn't loud any message but specking in the language of this people, so that he might clearly convey message of them"

(Al-Quran 14:4)

This is the easiest and simplest made of communication. If we feel too represents one thought affectively. It will ignore the miscomprehension and listener will ignore the importance of one conversation.

Few steps you can take to develop your verbal communication skills:

- Use a strong, confident speaking voice
- Use active listening
- Avoid filler words
Non Verbal Communication:

In our daily life we frequently present our emotions, feelings and thoughts without speaking through gestures are varies body, organs this type of communication is also found in the life of Prophet (P.B.U.H) as his expansions used to know his angers unwillingness and disapproval from his checks eye and color of the face. Similarly the third type of Hadith which is known as.

Hadith Taqriri is justified from the quietness and positive gestures of the Prophet. In our daily routine life, we answer many questions though movement of head or face undoubtedly the combination of both verbal and non-verbal.

Few steps you can take to develop your nonverbal communication skills

- Notice how your emotions feel physically.
- Be intentional about your nonverbal communications
- Mimic nonverbal communications you find effective.

Holy Quran directs it follower for effective communication wills in following verses.

“Invite people to the way of your lord with wisdom and cursed, and argue with them in the best manners”

(Al-Quran 16:25)

“Good and evil are not equal. Repel (evil) with what is best, and you will see that the one you had mutual enmity with him will turn as if he were a close friend.”

(Al-Quran 41:34)

Prophet Muhammad (PBUH) A Role Model of Communication

Those of us who have studied communication on an Islamic level know just how many theories, books and studies have revolved around the intricate process of human communication early Western models of communication verbal claim to describe the structural, technical or functional aspects of the phenomenon.

However, the act of communicating, interacting with people, in fact, can be best deduced from a study of the Prophet's (P.B.U.H) life. Indeed, we learn from the tradition of the Prophet (P.B.U.H) that he was the most proficient in dealing with others. With his outstanding communication skills and excellent manners always warm and cheerful the Prophet (P.B.U.H)
managed to capture the hearts of the young and the old. The Prophet's (P.B.U.H) good manners extended to both the rich and the poor.

“And speak to him with gentle speech that perhaps he may be reminded or fear (Allah)." (Al-Quran 20:44)

Anas Bin Malik (may Allah be pleased with him) had a younger brother, who the Prophet (P.B.U.H) would play with. The child, who was nicknamed Abu Umayr by the Prophet (P.B.U.H), had a small bird. Whenever the Prophet (P.B.U.H) used to meet him, he would jokingly ask 'O Abu Umayr, what happened to Al-Nughayr' meaning the bird. The Messenger of Allah displayed the best of interpersonal as well as mass communication skills, His message would be loud and clear, when the Prophet noticed a person making a mistake he would not confront him directly in front of people so that he does not feel humiliated. The Prophet said, "Let a man come to the people how he likes the people to come to him," meaning treat the people how you like to be treated by them.

Principle of effective communication

The Holy Prophet (P.B.U.H) says, some speeches have a magical inspiration the man who was a quality of inspiration discussion, people long for his company many problems are solved due to his words as many obstacles are covered without using force. Following are the effective communication

Balancing Voice and Tone:

Islam underlines the important of manner and etiquettes and one of them is the soft tone.

“And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys.” (Quran, 31: 19)

Selection of Suitable words:

For effective communication the selection of suitable words, Phrase and sentence is direly important otherwise, we would not be able to communication one thoughts a common proverb.

“Think before your speak”

Hazrat Ali (R.A)
Keeping a Smiling Face:

The Prophet (P.B.U.H) always expressed cheery facial expressions while meeting or passing by people, apart from when He saw someone committing wrongdoing. Abdullah Ibn Haarith (R.A) said:

“I never came across a person who smiled as much as Prophet Muhammad (PBUH).”

(At-Tirmidhi)

“Your smiling in the face of your brother is charity.”

(At-Tirmidhi)

Shaking of Hands:

It is advisable to shake hands with persons of same gender.

“There are no two Muslims who meet and shake hands, but they will be forgiven before they part.”

(Ibn Majah)

Using Simple and Precise Wording:

One should use clear expressions and words while talking to others, so that other person can easily understands it and makes chat meaningful. It had always been way of life of the Messenger (PBUH) of Allah SWT, who always spoke eloquently.

“I have been given superiority over the other prophets in six respects: I have been given words which are concise but comprehensive in meaning”

(Muslim)

Mental level of the listener:

Hazrat Abdullah bin Mas’ud (RA) said:

“It is the case that you do not relate to the people a narration which their minds cannot grasp except that it becomes a cause of chaos for some of them,“

Avoiding reproaches in discussion:

Some people, considering themselves as straight forward and bold, speak brazenly before others. They don’t bother without caring for the feelings and emotions of them.
This kind of attitude hurts their souls and minds. The Holy Quran advises us to keep in mind the following principle

“Do not revile those whom they invoke other than Allah, lest they should revile Allah in transgression without having knowledge”.

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