

Analyzing Communication and Presentation skills of Holy Prophet (P.B.U.H) in the Light of Qur’ān and Sunnah: A Linguistic Survey

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Abstract

Speaking is one of the distinct qualities endowed to human being. The present study deals with the analysis of speaking-narrative and presentation skills of Holy prophet (PBUH). It aims at exploring the distinct communication and presentation skills of Holy prophet (PBUH) from Qur’ān, Ḥadīth, and other relevant sources. Moreover, the study also links the discussion with linguistic skills specifically in English language. The research exhibits that the communication of Prophet Muhammad had essential principles of effective communication such as courtesy, clarity, consideration, concreteness, and conciseness. This qualitative study is conducted through content analysis technique in which the selected Qur’ānic verses, Ḥadīth and other relevant sources have been analyzed. The study found that the Holy Prophet had effective and distinct communication and presentation skills in connection with linguistic skills. Sīrat an-Nabī (SAW) provides complete code of life and communication skill of Prophet Muhammad (PBUH) is one of the distinctive features of his personality which provides us guidance for good effective communication.

Key Words: *distinct, endowed, speaking-narrative, communication and presentation, essential, Sīrat an-Nabī, consideration, qualitative, courtesy, linguistic skills*

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Introduction:

Allah is the true creator of human race and he gave birth to mankind. He has bestowed humans with a lot of qualities and skills. Among these qualities, he has blessed humans with the ability to speak. For the humankind it is a dignified blessing that distinguishes human beings from all the other creations and gives them a higher rank. Among all the humans, the companions of the Prophet Muhammad are considered the best, and among all of those companions, our Prophet Muhammad is the most distinguished personality. Through the traits of his personality, we can understand all the various fields of life and we can find advice through his action to solve any difficulty that we might face. In the dictionary, speech and expression refers to the word, that is, the conversation that one person makes with another person, that is, two people talking to each other. And the same meanings are also agreed upon by the lexicographers. In lexicon, speech means to be attracted to someone with the word.

This study was conducted to analyze the style and manners of communication of Prophet Muhammad (PBUH) considering Qur'ān and Sunnah. The study explored the best principles of expression and speech used by Prophet (PBUH) in his communication with different people in different circumstances. Some Qur'ānic verses and Ḥadīth which are related to communication and presentation skills were selected in this study that helped to extract the basic principles and features existing in the communication, conversation, speech and address of the Prophet (PBUH). These verses and Ḥadīth are analyzed through qualitative content analysis procedure which resulted in findings and conclusion of the study.

The literal meaning of the speech:

The word (خطاب) literally defined from the reference of the weight of the verb فَعَالٌ which is derived from (فَعَلَ ثَلَاثِي خَطَبٌ). Ibn Manzūr says : (الخطاب) (المخاطبه) which means to repeat the word over and over again, and to use words while addressing, and the two speak to each other. Ali bin Abdullah al-Sayyah says (تخاطب) means to repeat the word over and over again from either sides or one side to the other.

Imam Johrī says:

" " وخاطبه بالكلام مخاطبة وخطاباً "

Attract the people through the Words
According to Muhammad Ibn Ahmad al-Azhari:

"مراجعة الكلام"

Repeat the word over and over again.

It is narrated on the authority of Abu al-Baqa 'al-Kufi:

"That is, he is addressing someone. As it is said that if the address is from one side, then it will be towards him, that is, towards the addressee and not with the addressee and such an address includes the addressee"

And the meaning of the speech according to Imam Rāzī is:

"الخطابة والخطبة"

To say something from the mouth is the same as its physical existence. In the dictionary, Khattāb is a source, such as khatābat, which means to direct the word to another for comprehension.

And according to the Hukamā (حکماء), the Word خطاب means;

"وفي اصطلاح الحكماء : مجموع قوانين يقتدر بها على الإقناع الممكن في أي موضوع"

يراد"

According to the scholars, set of rules that enables any person to persuade other people on any subject.

The terminological meanings of the speech are different:

"خطاب الشارع المفيد فائدة شرعية"

There is an extension in the meaning of speech from one word to another according to the Intellects, in rule is Sharī'ah that is, the speech of the Sharī'ah should be so useful that it benefits the Sharī'ah.

(مطلق خطاب) means absolute speech is factual:

The speech is really mysticism according to the Intellects when the absolute speech is used.

Abd al-Mun'im Al-Hifnī says:

"الخطاب بحسب أصل اللغة توجيه الكلام نحو الغير للإفهام ، ثم نقل إلى الكلام"

"الموجه نحو الغير للإفهام"

According to the dictionary, (خطاب) it has meanings of to address with the direct word to other people for understanding.

The meaning of the speech is very wide. He has also included the message in the meaning of speech that humans communicate with each other for the sake of understanding.

According to the Arabic Language Association, the speech means:

^ "الخطاب: الكلام والرسالة"

The speech is also called the use of words and the message is given similar importance, in both cases the purpose is conveying the message to the addressee.

According to the lexicographers, a (خطاب) in essence is use of words, which means a conversation between two people and the meanings of the address are as follows:

- ❖ In the dictionary, speech means to be attracted and pay attention to someone with the word.
- ❖ Useful words.
- ❖ Attracting any person with the words for understanding.
- ❖ Speech is to be eloquent and glorious with words that are detailed in meaning.
- ❖ (خطاب) and (حوار) are both very close in meaning, (حوار) means to repeat the word again and again, like talking to each other over and over again, while extended meaning include arguing.

Allah says (interpretation of the meaning): Allah Almighty has heard your message and (حوار) is such kind of speech which is identifies by the main difference between the two speakers and their statements that both sides must be involved, while in (خطاب), it is not necessary that both parties be involved, the speech is one-sided, (حوار) is one of the types of (خطاب) in this regard.

Etiquettes of Speech from the Life of Prophet Muhammad (PBUH):

Etiquettes of speech are the manners of communication that we have to keep in mind when we address anybody. In this regard, Sunnah of Prophet Muhammad (PBUH) is known to be the best for perfect guidance because the personality of Holy Prophet (PBUH) provides us all the traits for effective communication. His speech was so sweet, charming and eloquent that every word of it weighed in the heart of the listener. There was so much charm and

beauty in his beautiful speeches that even the sweetness of honey had no match. He never use to prolong his speech when there was no need. His conversations were very brief and so moderate that every point and detail became clear and there was no confusion or ambiguity left for the audience. Every word that he uttered was significant and meaningful that it descends into the hearts and every person would rise with a wealth of awareness. Complete speech can only be when there is no feeling of thirst in understanding of the subconscious meaning by the hearer. Conversation should be adorned with all kinds of attributes such as:

- ❖ Conversations should be wide and clear in meaning and we should avoid ambiguous unclear conversations.
- ❖ From the beginning to the end of the conversation should be full of words, do not cut the conversation short.
- ❖ If there is something pleasant said during the conversation, we should smile slightly as our Holy Prophet used to do, which use to show his teeth a bit too. Don't guffaw or giggle, as our Holy Prophet never laughed loudly.

It is narrated by Imam Hassan from Hind bin Abī Hāla:

"The Holy Prophet (PBUH) did not talk unnecessarily, the conversation was full from beginning to end, and his speech continued to appeared as the practical example of the Holy Qur'ān, all movements of all the organs were in accordance with the words, the words used by the Prophet (peace be upon him) were distinguished from each other, there was no nonsense in it, nor any mistakes that the meaning would not be clear"

In accordance with the biography of Prophet Muhammad (PBUH) the etiquettes of the beginning of the conversation are provided. If they are considered, the comprehensiveness of etiquette becomes apparent in the light of Islam.

Ibn Qayyim writes in his book *Zād al-Ma'ād*:

"The Holy Prophet (PBUH) in his speech, used the best words for the Ummah (address), good sentences, and use to

choose soft words, which was radically different from the
speech of harsh and bad tempered people" "

This phrase would indicate that the choice of words for the holy Prophet was very soft in his speech and his speeches were in any case very different from the style of speech of harsh and bad tempered people and his words had a lasting effect on the listener.

Use of a soft accents and good words:

Sīrah urges people to speak well, behave well in a conversation and it is our duty to the humanity, a command in general, that is, one should treat everyone with kindness. Whether they belong to any religion or nationality of humanity, it is our duty to treat everyone with kindness.

As the Almighty Allah says:

"وَقُولُوا لِلنَّاسِ حُسْنًا" "

And talk about good things with other people.

The meaning of this quote explains that generally every human being is instructed to speak in a good manner and to behave with good manners. The lesson from the blessed life of the Holy Prophet (PBUH) is that a Muslim, regardless of any person nationality or religion, should speak well and appropriately when he speaks to them. And avoid hurting anyone and talk to them with good manners.

The above mentioned etiquettes are explained by Allama Ibn Kathīr:

"كَلِّمُوهُمْ طَيِّبًا، وَلِينُوا لَهُمْ جَانِبًا، وَيَدْخُلْ فِي ذَلِكَ الْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيِ
عَنِ الْمُنْكَرِ بِالْمَعْرُوفِ كَمَا قَالَ الْحَسَنُ الْبَصْرِيُّ فِي قَوْلِهِ تَعَالَى وَقُولُوا
لِلنَّاسِ حُسْنًا فَالْحُسْنُ مِنَ الْقَوْلِ يَأْمُرُ بِالْمَعْرُوفِ وَيَنْهَى عَنِ الْمُنْكَرِ
وَيَحْلُمُ وَيَعْفُو وَيَصْفَحُ، وَيَقُولُ لِلنَّاسِ: حُسْنًا كَمَا قَالَ اللَّهُ، وَهُوَ كُلُّ خُلُقٍ
حَسَنٍ رَضِيَهِ اللَّهُ" ^{١٢}

Talk to people in a good way that is, speak kindly to them and treat them with a broad forehead, command goodness and stay away from evil. Hassan Basri's says that order good and forbid evil deeds and make forgiveness your motto. This is the highest standard of good morals that should be adopted.

Imam Ahmad ibn Hanbal narrates the words of the Holy Prophet:

" The Prophet (peace and blessings of Allāh be upon him) said: Do not degrade the good, and if nothing else, meet your brothers with a laughing face."

- ❖ We should speak the truth to the people about you and explain all your attributes to the people without any change.
- ❖ Praise the good and forbid the evil.
- ❖ Speak kindly to people and reward them well for what you want to be rewarded for. It is all about morality.
- ❖ A good man should be gentle with people. His face is to be smiling and open to even sinners.

The Prophet (PBUH) said:

" قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اتَّقُوا النَّارَ . ثُمَّ أَعْرَضَ وَأَشَاحَ ، ثُمَّ قَالَ: اتَّقُوا النَّارَ . ثُمَّ أَعْرَضَ وَأَشَاحَ ثَلَاثًا ، حَتَّى ظَنَنَّا أَنَّهُ يَنْظُرُ إِلَيْهَا ، ثُمَّ قَالَ: اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ ، فَمَنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ "

The Prophet (peace and blessings of Allah be upon him) mentioned Hell and said sought refuge from this torment and turned his face away three times and said to sought refuge from the torments of hell to be saved, even by giving a date and if it is not available then say good things instead.

From this blessed Hadīth, it is understood that speaking good is also a form of charity. One of the benefits of speaking good words is that it helps in avoiding torments of hell; other such practices are encouraging someone to do good, preventing backbiting, encouraging the service of parents, etc.

It is narrated on the authority of Abū Hurayrah:

" وَقَالَ أَبُو هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ " ¹⁵

The Holy Prophet said that speaking good things is charity.

It is stated in this Hadīth that the word of goodness and good speech is charity and just as charity helps us in rescuing evil, in the same manner good speech helps in avoiding bad omens.

Begin the speech or conversation with a greeting (Salam):

After studying Sīrah we come to know that, whenever a Muslim meets another Muslim, he should say Salam before discussing any topic with him, greet (Salam) him and then start your conversation. According to the study of sīrah of Holy Prophet we come to know that our speech should always begin with Salam.

Hazrat Abu Hurayrah narrates that:

"عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا ، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا ، أَوْلَا أَدَلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمْوه تَحَابَبْتُمْ أَفْشُوا السَّلَامَ بَيْنَكُمْ"16

Hazrat Abu Hurayrah narrates that the Holy Prophet (peace and blessings of Allah be upon him) said: You will not enter Paradise until you believe, and you will not be a believer until you love one another, and unless I tell you something else that will increase love among you, and make in common to say Salam to one another.

There is another Hadīth:

"حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ قَالَ: حَدَّثَنَا اللَّيْثُ ، عَنْ يَزِيدَ ، عَنْ أَبِي الْخَيْرِ ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ: تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ"17

Hazrat Abd Allah bin Umar narrates that A person asked you, "Messenger of Allah (peace be upon him) what is the best condition to say salam?" The Prophet (peace and blessings of Allāh be upon him) said: Feed all the mankind of Allah and greet everyone whom you know or do not know.

When Hazrat Umar entered the bazaar, he would have greeted (say salam) the youngest or the oldest in the same manner, And if he passed by a blind man, he would say Salam to him, and if the other person did not respond to his greeting, so he said to that the person is blind, and the Salf-e-Sālihīn used to greet him with many greetings even then. When two of your companions (Shaba) are going together, and if a tree came between them separating them, and when they met again, they would say Salam to each other.

Even if you enter an empty house and no one is present, you should say Salam even then. When you enter a house where no one lives, say:

"السلام علينا وعلى عبادالله الصالحين"^{١٨}

Since the angels will respond to your greeting, and this command requires that when a person enters a house that is inhabited and people live in it, he must say Salaam.

Encouragement of good speech in sīrah :

The meanings of the above Hadīths are as follows:

- ❖ Salam is one of the virtues of Islam that greeting each other brings peace to both of them and spreading Salam repels evils and removes calamities and spreading Salam is a cause of blessings.
- ❖ The second is when a Muslim brother meets and speaks and greets and intends for the good of all Muslims in this world and in the hereafter, and so are other things that are common among Muslims. For example, Good morning, and welcome. The purpose of these words is to bring us closer together and to encourage us.
- ❖ Saying Salam and spreading is the reason for entering Paradise.
- ❖ It is a symbol of Muslims and an excellent example of good character.

Commandments on giving a beautiful speech to a wicked/sinner person:

When he addresses people, he should speak softly and cheerfully and generously, whether the addressee is a believer or a sinner. The address should be the same.

In the Holy Qurʾān, Allah says:

"وَقُولُوا لِلنَّاسِ حُسْنًا"^{١٩}

And speak kindly to the common people

Every prophet is the most virtuous person of his time. The most virtuous person in the time of Prophet Moses was Moses. When Allah, the Lord of Glory, sent him to Pharaoh, and he was the most sinful man of all time, He said, "Speak softly to him."

- ❖ When speaking and addressing people, be good and use good words.
- ❖ The word (احسن الكلام) includes truth, justice in speech, preaching good and forbidding evil, and teaching knowledgeable things.
- ❖ Good words promote love and affection in people.

Imams of Hadīth and Etiquette of Address/Conversation:

"ومنها عني أئمة الحديث بهذا الأدب ففعدوا كتباً وأبواباً عديدة لبيان الأحاديث

الواردة في السلام"^{٢٠}

That is why the Imams of Hadīth, adopting this literature, have started their books with the chapters of Salam and have mentioned in them many Hadīths related to Salam.

Avoidance of obscene language and bad words:

Verbal abuse is a very contagious disease of human society, we should avoid verbal abuse. It is a sign of inferiority to use verbal abuse about trivial matters. It is a sign of inferiority and low capacity. It is a sin for a person to swear, and swearing/Abusive language is a great sin.

Allah Almighty has instructed that:

"وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا

هُزُوًا أَوْ لِيُكَفِّرَ لَهُمْ عَذَابٌ مُّهِينٌ"^{٢١}

And of mankind is he who takes the thing for heedlessness that he may lead astray from the way of Allah in ignorance. And make fun of it.

For them is a humiliating punishment.

The meaning of this blessed verse is that the great sign of the believers is that they stay away from idle talk and abusive language. In other words, if there is faith in someone, he will stay away from nonsense and if he fell into them, then he kept going away from faith.

Further reference to this is in the words of the Prophet:

"سَبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ"^{٢٢}

Insulting a believer and killing him is sin.

From this blessed Hadīth it is clear that it is necessary to protect ourselves from verbal abuse and even if someone else insults us, we should try not to respond to it. Because if we remain silent, then the angel is on our side and he is responding to that abuse.

It is narrated by Abū Daʿūd Sharif that:

"نَزَلَ مَلَكٌ مِنَ السَّمَاءِ يُكَذِّبُهُ بِمَا قَالَ لَكَ، فَلَمَّا انْتَصَرْتَ وَقَعَ الشَّيْطَانُ، فَلَمْ أَكُنْ

لِاجْلِسَ إِذْ وَقَعَ الشَّيْطَانُ"^{٢٢}

Once the Prophet (peace and blessings of Allah be upon him) was among the Companions (Sahaba) and says that: A man started arguing with Abū Bakar al-Siddiqe but he remained silent. He persecuted him a second time but he remained silent then he verbally abused him a third time. When Abū Bakar began to take avenged him, he stood up. Abū Bakar said, "O Messenger of Allah, are you angry with me." He said, "An angel came down from the sky to take your revenge but when you stood up to take revenge, then the devil came as well and when the devil came, I will not sit here.

That is, the angel was answering him until he was silent in response to his abuse, but when he responded to the abuse, the angel left in the middle and was replaced by Satan and Satan wanted to spread mischief. Therefore, one of the great attributes of the servants of Allah is that they avoid swearing and never abuse anyone, and whoever starts swearing, the sin of swearing is on his head.

As the Holy Prophet (SAW) said:

"المُسْتَبَانِ مَا قَالَا فَعَلَى الْبَادِي مِنْهُمَا مَا لَمْ يَغْتَدِ الْمُظْلُومُ"^{٢٣}

The guilt of what the abusive gossipers say will be borne by the person who started swearing until the victim transgressed.

In this blessed Hadīth it is stated that if a person takes the initiative in cursing, then in return the other person curses, then his sin is also on the first curser. It is a sin to transgress, and the believers in Paradise will not hear any nonsense and no sin, so we should stay away from this sinful act.

Responsibility and importance of communication/Speech/Conversation:

Allah says (interpretation of the meaning): "When you speak to my people, speak kindly to them, for the Shaytān (ابليس) wants to stir up strife among you. So you need to be careful in your conversations. And you should speak kindly to one another, and if you speak otherwise, there will be quarrels between you because of bitter words, so be careful in what you say.

As the Almighty Allah says:

"وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ"^{٢٤}

And say to my sincere servants, speak what is most pleasing. Indeed, He makes the devil descend among them. Indeed, Satan has been an open enemy of man from birth.

"وردت أحاديث كثيرة تبين خطورة الكلمة وأهمية أن يراقب المسلم ألفاظه وكلماته وفي هذا تربية عملية للمسلم أن يتنبه لخطابه مع الآخرين وأن يزن كلامه

وعبارات"^{٢٦}

Man should realize the responsibility of talking and its importance that a Muslim should protect his words and phrases when talking to others so that no wrong and useless words are uttered by his tongue which would lead him to the pit of hell.

Man should control his tongue so that when a person says something, he should speak thoughtfully and think before he speaks, and if there are any pleasantries in this world and the Hereafter, he should speak than, otherwise he should remain silent. Sometimes a person does not even think that because of the words he utters, the wrath of Allah is written for him till the Day of Resurrection, and the wrath is the reason for which he may go to hell.

Imam Bukhari states in his book Al-Jami 'Al-Sahīh Al-Bukhari:

"إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ، مَا يَتَّبِعُ فِيهَا، يَزِلُّ بِهَا فِي النَّارِ أَبْعَدَ مِمَّا بَيْنَ الْمَشْرِقِ"^{٢٧}

The servant utters a word out of his mouth and does not think about it (it is a matter of disbelief and rudeness) and because of this he falls into the pit of Hell as far as it is from west to east.

In another Hadīth of the same chapter says:

"إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ، لَا يُلْقِي لَهَا بَأْسًا، يَرْفَعُهُ اللَّهُ بِهَا دَرَجَاتٍ،

وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ، لَا يُلْقِي لَهَا بَأْسًا، يَهْوِي بِهَا فِي جَهَنَّمَ"^{٢٨}

The Prophet (peace and blessings of Allah be upon him) said: If a person utters a word to please Allah, he does not care about it, but because of this, Allah raises his rank, and another servant utters a word which is displeasing to Allah. He doesn't care about it but because of that he goes to hell for it.

If a person utters such a thing by which any other Muslims can be protected from oppression or if it alleviates any problem and helps an oppressed person, then the ranks of human beings are elevated. On the

contrary, if a person utters such words, which gives the oppressor a chance to cause oppression and it causes death of any other Muslim, and then the person falls into pits of hell because of such words. Therefore, we are commanded to protect our tongues, because sometimes such words are uttered carelessly. Which makes a Muslim commit grave sin? And these words become a cause of death for him. Therefore, man should speak with understanding which is a cause of good for him and not of fitnah.

Style of Communication/ Speech/ Conversation _ Findings of the Study:

In the Sīrah of the Prophet (peace and blessings of Allāh be upon him), where we have been taught the etiquette of speech and at the same time the Sīrah shows us the path by which, we can take in best way. What should be our style for speaking in the best manner? By adopting such method, that whole thing can be explained to the addressee easily, so that the heart of the addressee can be relieved by listening to our conversation.

Raise and fall the pitch/volume/sound as needed:

The speaker should not lower the volume of his voice or raises it too much. It depends on the audience, if the number of listeners is high and it is not possible to speak to them in a soft voice, then the voice should be kept loud as per the need, appropriate fluctuations should be made in the voice according to the conversation, shouting and shouting unnecessarily is against dignity. Hazrat Luqmān (PBUH) advised his son to keep his voice low which is narrated in the Holy Qur’ān as given below:

"وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ"⁹

And keep your voice low. Surely the most offensive voice is the voice of a donkey.

Use hands and head as needed:

Proper hand gestures and facial expressions can be used to attract the audience and convey the conversation in the right way to their heart and mind. In this regard courtesy should be avoided. The Messenger of Allāh (peace and blessings of Allāh be upon him) used to turn his hand over as he spoke. He uses to move your hands as much as you needed while talking. If he need to point in any direction, he would point with his whole hand. It is not appropriate to point fingers only. The Holy Prophet (PBUH) used to hit the inside of his left thumb with his right palm. The style of the Prophet's speech was very full. When he delivered the sermon, his eyes would turn slight rose colour and his blessed voice would be appropriately loud and glorious. It was

as if you were threatening an army and saying that the army would come to you in the morning or in the evening. The Hour will come soon. And they used to show their index finger and their middle finger, saying: "This is how I and the Hour (of Judgment) have been sent together. The Hour will come soon after me.

The Holy Prophet said:

"إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا وَشَبَّكَ أَصَابِعُهُ"^{٢٠}

For a believer, like a building, some part of it strengthens some part of it is to explain it, the Prophet (peace be upon him) inserted the fingers of one hand into the fingers of the other hand.

Just as one part of the building supports the other part and in the same way one brick binds the other brick together. The Holy Prophet said that Muslims should also support each other. If a Non-Muslim oppresses a Muslim, all Muslims should help him. What an excellent piece of advice you gave by scissoring your fingers. That just as the fingers of one hand meet the fingers of the other hand, in the same manner, Muslims should be like this to each other. If you would have only explained these words with your blessed tongue, then everyone would have understood, but by pointing with your hand in such a way that the things were further explained, the words were fully clarified. From this the importance of hand gestures is shown that, sometimes the speech can be understood more greatly by gesturing with the hands and head, which would imprint that conversation in the hearts and minds of the addressee.

Communicating slowly and clearly:

The conversation should always be fair and steady because the Prophet (peace and blessings of Allah be upon him) used to speak in a conversation with great patience. There was no haste in the conversation, but each article was clear and distinguished from the others. The people sitting next to you would fully understand the matter and if someone wanted to count your words, they could.

"كَانَ يُحَدِّثُ حَدِيثًا لَوْ عَدَّهُ الْعَادُّ لَأَخْصَاهُ"^{٢١}

It is narrated from Hazrat Ā'isha Siddīqa that the Holy Prophet (SAW) talked so slowly that if someone wanted to count your words, they would.

Once Abu Hurayrah's visited Hazrat Ā'isha's house and while sitting in a corner of my room, he began to recite the Hadīths of the Messenger of

Allah (peace be upon him). Hasrat Ā'isha was praying at that time. Then he got up and left before she ended her prayer. Hasrat Ā'isha says: If Abu Bahr had met me; I would have informed him that the Holy Prophet (SAW) did not talk so fast and hurriedly.

"عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَسْرُدُ الْكَلَامَ كَسْرِدِكُمْ هَذَا،

كَانَ كَلَامُهُ فَصْلًا يُبَيِّنُهُ، يَحْفَظُهُ كُلُّ مَنْ سَمِعَهُ"

He did not speak as hastily as you do, but his words were so clear that whoever listened to him would remember him.

According to the requirement repeat the word as needed:

Taking into account the mental level of the listener, the conversation can be repeated.

"أَنَّسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُعِيدُ الْكَلِمَةَ ثَلَاثًا؛ لِيَتَعَقَلَ

عَنْهُ"

It is narrated from Hazrat Anas that the Prophet (peace and blessings of Allah be upon him) used to repeat the word three times so that his listeners would understand it well. If the listener does not understand something while lessoning, the speaker should repeat the speech two or three times so that the addressee understands the whole thing. It is narrated in this Ḥadīth that when you uttered a word, you would repeat it at least three times until it was well understood. And when you use to come to a group of people you would greet them three times, and repeat your speech to them at least three times. The purpose of this process was to fully explain the point. Speakers consider it bad to repeat the word twice and attribute the demand for repetition to ignorance on the student. They should not do this because it varies with different natures. Some people understand something quickly and some don't. Therefore, there is nothing wrong with doing so. If the student or listener does not understand the meaning by telling and teaching the same thing, then the teacher should not feel any shame while repeating it and should repeat it three times.

Conclusion:

The life of the Holy Prophet (PBUH) is a complete code of conduct for all the human beings. As communication is a source of human interaction, therefore, Sīrah of the Prophet Muhammad significantly guides us about the styles and manners of communication, conversation, speech and interaction.

This study deals with analysis of speaking-narrative and presentation skills of Holy prophet (PBUH). It aims at exploring the distinct communication and presentation skills of Holy prophet (PBUH) from Qur'an, Hadīth and other relevant sources.

The study concludes that there are complete instructions in the Sīrah regarding the etiquettes and manners of conversation. The speech of the Holy Prophet (PBUH) was so eloquent and captivating that every word would stay in the heart and mind of the listener. His speech was so enchanting that even the sweetness of honey had no match. He never prolonged his talk and used to speak in short words but always remained flawless. He gave moderate speeches that every point comes out clearly and there is no ambiguity left in the conversation for the audience. His speech would be so effective and meaningful that unpretentiousness would descend into the hearts of the people. Every person would rise with awareness and there would be no feeling of thirst in understanding the subconscious meaning of his speeches.

The analysis of the communication and presentation skills of the Prophet (PBUH) reveals that in communication, the words should be short, clear but concise so that the listener does not face any difficulty in understanding. Always speak straightforwardly and avoid obscene language in conversation. It is not the way of a Muslim to gossip or use obscene language but it is the responsibility of even the lowest Muslim to stop others from speaking obscene and bad words because swearing is the worst sin. If someone insults us, we should not retaliate similarly. We should avoid such people who are lying, stealing, insulting, cursing, backbiting and flattering.

May Allah's mercy be upon the Holy Prophet (SAW) that he was very kind to all creatures. He always used to say forgiving things. He always talked softly, kept himself away from quarrels and used good words in conversation and did good deeds in return for evil. The Prophet (PBUH) had all wonderful communication and presentation skills. He used to begin the speech or conversation with greeting (Salam), raised and fall the pitch/volume/sound as needed, used hands and head as needed, communicating slowly and clearly, according to the requirement repeat the word as needed and always kept a smile on his face while communicating. All of these characteristics include perfect paralinguistic features, outstanding nonverbal communication, courtesy, consideration, conciseness, coherence and clarity.

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