

Quranic Communication Skills In The Light Of Tafseer Tabari

Dr. Muhammad Mumtaz Ul Hasan¹, Dr. Zafar Iqbal², Ms Samina Batool³, Dr. Muhammad Sarwar⁴, Dr. Mohsin Abbasi⁵, Dr. Hafiz Moazzam Shah⁶

¹Assistant Professor, Department of Islamic Studies & Shariah, The Minhaj University Lahore, Pakistan

²Assistant Professor, Department of Quran & Tafseer, Allama Iqbal Open University Islamabad Pakistan

³Senior Lecturer, Humanities Department, Air University Islamabad

⁴Assistant Professor, University of Veterinary & Animal Sciences Lahore

⁵Lecturer NUML Islamabad Pakistan

⁶Lecturer, AIOU Islamabad Pakistan

Corresponding Email: globalwill2021@gmail.com

Abstract

Humans have an instinct to live in communities and rely on communication to meet their wants and express their emotions. Effective communication reduces the likelihood of conflict, which is essential for a vibrant and pleasant life. Contrarily, poor communication results in ambiguities, misinterpretations, and confrontations. Islam gives the rules for good communication because it is a full code of life. This subject is highlighted in the Holy Qur'an verses and the Prophet Muhammad's traditions (PBUH) traditions. Similarly, Prophet Muhammad's (PBUH) life is a real-world illustration of effective communication. Islam's entire practice is centered on communication. Everyone's life is greatly impacted by communication because it serves as just a source of information, promotes social interaction, changes people's perspectives, and does much more. Islam has placed a great value on written communication, particularly when information needs to be kept for future generations; the Qur'an is the world's best example of information preservation. Quranic Communication skills in the light of Tafseer Tabari are discussed in the current study.

Keywords: Communication, Islam, Quran, Information.

Introduction

It is a priceless gift from God that humans can speak with one another. It's incredible to transform our thoughts, emotions, and ideas into specific codes we can communicate with and receive feedback from through our various senses. This ability allows us to learn from, share with, and interact with people in our communities and the rest of the universe. God would also contact humans through special envoys using these similar codes of communication to lead and guide them to safety till the end of their life's journey. Special persons among those alive in each historical era

were chosen to carry His messages. Those were God's messengers. May they all live in harmony. Because of this, it is claimed that reading the Holy Qur'an is like letting Allah speak to you; the content of this kind of communication should be properly understood, thought about, and then appropriately applied. In other words, a reader or reciter of the Qur'an should feel that they are being carefully instructed, directed, and guided (Supriadi, 2022). Furthermore, offering daily prayers is seen as speaking and interacting with Allah, in which case man assumes a proactive role under the auspices of divine inspiration and direction. A person should be aware that, when praying,

he has the opportunity to speak with his Eternal Creator, Lord, and Master directly, praising, glorifying, saying thank you, supplicating, admitting, testifying, imploring, pleading, and trying to seek His limitless forgiveness and mercy (Piper, 2013). He does this in his capacity as a mortal servant. Therefore, the most impactful and significant experience one may have in life is through daily prayer. They are humanity's greatest heavenly gift. They are the only ones who can both change and sustain lives. Additionally, they purify life. According to Allah, "... and uses the method of prayer, for it prevents humiliating and unjust deeds, and remembering Allah is without a doubt the greatest (thing) in life." Communication is a crucially important life skill (Beuker et al., 2013). A human being must communicate well to function in daily life and in serious conversations. For a message to remain meaningful, communication is a two-way process that involves full comprehension of the message from the sender and the recipient.

Objectives

The purpose of this article is to evaluate Quranic Communication skills in the light of Tafseer Tabari. This study is essential for understanding Quranic Communication according to the perspective of the Quran and the sunhat. As a result, the following research objectives guided this study:

- ☞ Evaluate Quranic Communication skills in the light of Tafseer Tabari
- ☞ Investigate the importance of evaluating Quranic Communication skills in our daily life
- ☞ Consider how patriarchal practices and religious beliefs undermine in today's era.

Research method

The study is primarily qualitative. It was examined to address specified research questions. Existing literature, such as books, reports, research articles, electronic and print media stories, and editorials, is systematically reviewed to make research more representative

and relevant. Focused group conversations with professors and university researchers have also been arranged as part of the project. This is done by extrapolating the Prophet's story from the Noble Quran and Noble Hadith.

Participant

The theoretical samples for this research were acquired from the sublime texts of the Quran, the Prophet's Hadiths, and his stories during the data gathering process to generate theories through the collecting, compilation, and analysis. The hypothesis develops together with the evidence throughout time.

Analysis of data

The researcher of this study uses a theoretically correct procedure. Using this method, they gather and assess information at the same time. The information includes Quranic texts and hadith materials from the Prophet Hadith. It helps to build categories and subjects, which improves the theories that arise from the data. The scholars in this research keep going until they reach theoretical saturation, implying that there is no new evidence in the data and that the theories identified clearly and accurately for theory building have been validated. The findings can be explored and evolved into a more precise emphasis and strategy suited to present requirements and situations.

The Islamic concept of communication

Allah gave man the capacity to communicate as his fundamental function. He has been educated to communicate (and comprehend)," Allah declares in the Qur'an (55:4). According to the situation and the needs, Muhammad (peace and blessings of Allah be upon him) employed both written and spoken communication (Khalil, 2016). When material needed to be kept for later use and reference, he utilized written communication, and when it needed to be shared with people, he used oral communication. The Prophet Muhammad (peace and blessings of Allah be upon him) placed a high value on written communication

since it can be kept and used as a reference in the future. The Qur'an is the best illustration of the use of written communication because it was documented and preserved as soon as it was revealed. Allah also instructs people on how to speak so that it is the finest it can be (Meer et al., 2020). In the Qur'an, Allah states, "And who is greater in speech than one who calls on Allah, acts righteously, and declares, "Indeed, I am a Muslim"?" (Qur'an 41:33). In this verse, Allah claims that those who call people to Him have the finest eloquence. What a wonderful book, one that also instructs its readers on what to do to make things better!

The Qur'an mandates the recording of debt transactions. In the Qur'an, Allah declares: "O you who have believed, record every debt you take on that has a set term. And allow a justice-minded scribe to write it between you. No scribe should refuse to write as Allah has instructed. Therefore, he should write, and the person responsible for the debtor should dictate. And he should dread his Lord, Allah, and include everything. (Qur'an 2:282). There should be no hesitancy or laziness while preparing the written record of the debt transaction (Abu Alama, 2018). This demonstrates the significance the Qur'an places on recording financial transactions on paper, a type of written communication.

Many proposals and recommendations were made to call people to Salah, but Adhan—an oral communication tool, was ultimately chosen. It is also seen as Salah's formal request. "When there were more Muslims, they discussed determining the prayer time using various common methods. At the time of the prayer, some advised lighting a fire, and others proposed ringing a bell (Galvan, 2019). The words of Adhan were to be said by Bilal (Bukhari). When people are preoccupied with their daily lives and other obligations, Adhan serves as a potent reminder to do Salah. The moment Bilal rose to his feet and proclaimed the Adhan, Madinah erupted in a flurry of activity toward Masjid Al-Nabawi. And in

modern times, this contact has developed into one of Islam's living miracles.

Another effective tool for mass communication is the Friday sermon. It is extremely effective for conveying the message to the Muslim Ummah. Reading books is how educated individuals learn, but for the illiterate masses and those who cannot read, this medium is crucial because it serves as their only source of instruction. The main goal of the Friday sermon is to instruct, uplift, inspire, and strengthen the congregation's faith by offering support, inspiration, and direction for daily living based on the Qur'an, reliable Prophetic traditions, and general Islamic principles. It also guides the community to read and further investigate their faith in general and the topics covered in the sermon. When he needed to convey a crucial message to a sizable audience, the Prophet Muhammad (peace and blessings of Allah be upon him) also employed the medium of speech. The first sermon he preached in public on Mount As-Safa and the last sermon he gave during the Hajj are two of the best examples of this. Prophet Muhammad used speeches for his opening and closing remarks because the message needed to reach the public.

The Qur'an and the sayings of the Prophet Muhammad (peace and blessings of Allah be upon him) teach us some communication dos and don'ts. These consist of telling the truth, speaking positively, greeting people warmly, expressing thanks, and other manners. Therefore, communication encourages personality growth and improves humanity. We also learn not to mistreat our parents, other adults, or anybody else by taunting, insulting, or backbiting them. The most serious communication-related offense is backbiting, which the Qur'an categorically forbids. Islam's entire practice is centered on communication. Everyone's life is greatly impacted by communication because it serves as a source of information, promotes social interaction, changes people's perspectives, and does much more. Islam has placed a great value on written communication, particularly when information

needs to be kept for future generations; the Qur'an is the world's best example of information preservation (Khamis & Vaughn, 2012). The call of Adhan and the use of speech when certain information needed to be conveyed to the general public at one point are the best examples of how Islam has used oral communication to attract people. Community, or mutual understanding, intimacy, and worth, all result through communication.

Medium of communication according to the Quran

The Qur'an mentions various communication methods, including conversing, writing letters, sending messengers, etc. Allah gave everything the ability to speak, according to the Qur'an. This illustrates the range of communication in ordinary life. One must also use proper etiquette when speaking and talking (Dzulkipli et al., 2020). When speaking to another person, the Qur'an commands courtesy, truthfulness, and gentleness. As a result, the rules above must be followed when using words, tone, and body language. The importance of chatting may be seen in contemporary messengers or chat programs, where users can type and send audio messages via most programs (Ingram et al., 2020). The requirement to provide a voice alone demonstrates how frequently people talk. Prophet Solomon sent a letter to the Queen of Sheeba²⁹, another instance of the use of letters described in the Qur'an. In the intricate tale of Prophet Solomon (PBUH) and the queen of Sheeba, the Prophet used a hoopoe to send the queen a letter, which led to the queen beginning to follow the Prophet. This tale illustrates the value of sending written messages when conducting official business.

Additionally, the message must be concise, direct, and understandable for the reader to comprehend what the writer is trying to convey. Every country received a message from Allah. All of the messengers showed excellent manners and sensitivity. To prevent communication using a different language, a messenger was recruited from among a nation.

Speaking the same languages is therefore crucial at the level of locals, together with all the other positive traits. A person who has grown up somewhere understands how to use words and their effects rather than just understanding their meaning.

Quranic Communication skills in the light of Tafseer Tabari

The idea of being significant in al-work Abar's as well. His interpretation of the Qur'an is titled *Jmi al-bayn f trawl y al-Quran*. Although the beauty of the divine discourse is unmatched, al-Abar describes both the heavenly speech and the interpretive process as bayn in the introduction.). This solidified the relationship between the terms bayn and kitb in al-exegesis, Abar's, with the former facilitating the latter's comprehension. The current study aims to define the concept of Qur'anic communication abilities (Batool, 2021). According to this definition of Bayn, good communication entails the ability to make one's innermost subjects and concerns clear to another person. This definition of Bayn defines communication between men and between man and God in terms of a rhetorical theory of language. In his creed and *Jmi al-bayn*, Bayn took the stance that both non-identification and identity are oversimplifications of the issue when it comes to the relationship between ism (nomen, "the name") and musamm (nominatum, "the name") when one speaks about God. This is perfectly alright, subjectivist epistemic perspective on Bayn may be consistent with this position. In other words, since the term "God" is essentially a linguistic idea, it refers to God when one talks about the subject matter "God" without being synonymous with God.

He does this in various ways, most unknowable to man. He tells us that He converses with the skies, the earth, the mountains, the fire, the fire of hell, the animals, etc., through His given Word, the Holy Qur'an. When Allah speaks to man, he also speaks to his earthly vicegerent. It is not proper for Allah to communicate to a man

other than by inspiration, revelation from behind a veil, or the dispatch of a messenger to reveal with Allah's permission what Allah wills because He is Most High, Most Wise. It is through the Qur'an that Allah speaks to man. He communicates orders and restrictions and gives him instructions, warnings, direction, and an explanation of a profound ultimate reality achieves essentially the same results by following the sunnah, or life pattern, of Prophet Muhammad (PBUH), which includes all of his teachings, deeds, sayings, and silent approvals or rejections. This is because he did not speak "out of his desire; that (which he conveys to you) is but (a divine) inspiration with which he is being inspired (sent down to you)."

Furthermore, Allah uses many signs (ayat) that He has incorporated into every part of His creation, from the grandest to the smallest and most mundane, to connect with a man and transmit various meanings. Not only do the signs penetrate and rule various aspects of the complex physical universe, but they also encompass all human existence, including society, civilization, and history (Al-Smadi, 2022).

Last but not least, Allah speaks to man through his fitrah to a certain extent. The fitrah is the rational human nature Allah placed in people and their inherent tendency and temperament. A passage from the Qur'an claims that Allah took Adam's descendants like minute particles and forced them to affirm for themselves that He was their Creator and Master. This covenant and affirmation are there in every newborn on this earth. This implies that everyone has a natural tendency to view Islam as the absolute reality and, thus, the only religion acceptable to Allah. This tendency is something that Allah imbued in everyone on the day of the contract (Yucel, 2021). Humans naturally tend to turn to their Creator, Lord, and Sustainer in their roles as creations and mere servants. Regardless of the behavioral patterns they choose, everyone is born without any erroneous views and will always have a disposition toward kindness and sound beliefs while intrinsically detesting evil,

deceit, and lying. However, there should be a two-way connection between man and Allah. To continue being fruitful, significant, and strong insofar as man, the receiver of Allah's transmitted word and mission, is concerned, this sort of communication, like any other type, must be a two-way process.

Islam's worldview and modern communication

Islam demands forgiveness, acceptance, and tolerance from its adherents. On this basis, society flourishes, and individuals coexist peacefully. These characteristics contribute to creating a harmonious international society in the age of worldwide communication. Establishing global peace without these characteristics is challenging because the world has invaded everyone's homes. Additionally, tolerance enables one to ask what the sender wants rather than reacting immediately if a statement was not received or understood correctly. Although someone in the desert might not comprehend someone who lives in a tropical or cold climate, they can still communicate with one another because of globalized communication (Valk et al., 2017). As a result, their speech requires far more comprehension than that of persons in very identical circumstances. People can overcome communication barriers regardless of where they live by adhering to timeless Islamic teachings. According to the Qur'an (3:110), Islam permits its adherents to use modern communication tools like email, chat, online services, Twitter, Fb, etc., to lead humanity in a direction where questions, uncertainties, and suspicions might be reduced. Additionally, mistakes happen. To correct a mistake, one has two options: retract what was said or request forgiveness. Word-of-mouth, email, radio, and television broadcasts cannot be changed, but chat messages, and social media posts can be modified or removed. One must express regret for errors that cannot be undone. On other platforms, it can be taken down before the

intended recipient has a chance to receive the message.

Conclusion

In the current state of the world, nobody can live alone. Man has always relied on the help of others to survive and live. Similar to how a state needs other states to meet its demands and obligations, a state cannot exist independently of other states. Due to rapid technological and scientific growth, the world has currently shrunk into a town. As a result, contact between residents of remote locations is now possible. The only way for people to interact is through communication. Effective communication reduces the likelihood of confrontations and conflicts and promotes a tranquil atmosphere, as we see daily.

On the other hand, inadequate communication causes conflict and disturbs peace. A vague statement could cause miscommunication between people and nations, and giving the wrong answer to a question could have unintended consequences and even foster animosity. They must communicate in an acceptable and understood way because this has been happening ever since humans first began to inhabit this planet. Islamic teachings were helpful in the Middle Ages and can still be helpful to people now in the digital, globalized era of communication. The prophetic tradition clarifies that the message must be simple, understandable, logical, supported by instances or facts, and use gentle language and tone. This mentality can facilitate effective cross-cultural contact and reduce misconceptions, communication gaps, and tensions related to religion (especially sectarian ones). To thrive in the contemporary world, the Islamic perspective on communication in the globalized period uses the available technology while adhering to Islamic golden principles. Using the excellent communication channels of the present period, people can communicate with each other and transmit the message of Allah to a larger audience than ever before. Similarly, it takes knowledge of the language of technology

to comprehend and respond to today's pressing human needs. Islam demands that words, meanings, and understandings be in harmony. Before the modern world understood the importance of communication, the Islamic religion offered comprehensive instructions and counsel. Islamic teachings on effective communication have the potential to create a peaceful and nonviolent world.

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