# A Study of Thematic Interpretation on Principles of Communication in the Koran

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## *Abstract*

*The early Medina civilization became concrete evidence of the success of Muhammad Pbuh's missionary endeavor. It was described that the social relation of the people was so warm, in a good neighborhood. The community appreciated each other and respected all the differences. The community didn't impose their will or opinion on others. This success was due to the ability of the Messenger's in properly communicating the Divine doctrine and because of his magnanimity. In exploring the Prophet's history, it will find that His success was because He always practiced all principles of communication written in the Koran consistently. Therefore, this paper presents the principles of communication inspired by the Koran. We present on how to understand and interpret the Koran as an ethical base for developing magnanimous and enlightening communication system in this modern period.*

## 1. Introduction

Human being, apart from a religious being, is also a social being, meaning that he always lives inside society and is in constant need of the role of others [1]. This means that social interaction or communal living is something growing along with human nature and need [2]. In this matter, the Koran provides many directives or positive values to develop, and negative values to avoid. In fact, in Q.S. Al Hujurat 49: 13, the term *ya ayyuhan nas* is used although it is a *madaniyah* (verses revealed in Medina), showing that people should get to know each other regardless of their ethnicity, race, language, culture or ideology as is implied in the *sura* [3]. Thus, when someone does not care of others, does not wish to know others or in other words accentuates his egocentric trait, he has lost his basic human nature [4].

As a social being, human occupies a vital and strategic position since he is the only creature gifted with the ability to speak. This ability to speak enables human to build a social relationship. It can be comprehended from the words of Allah "taught him eloquence" (Al Rahman 55:4) [1]. There are many explanation of the word *al bayan*, however the strongest one is "to speak" (*al nuthq, al kalam*) although Ibn A'syur suggested that *al bayan* also covers other signs such as glances and nods. Thus, *al bayan* is the greatest gift for human being, not only as a mean to know his true self, but also a thing that separates him from animals.

The ability to speak also means the ability to communicate. Communicating is a need in almost every action of human. A research shows that almost 75% of human deeds since waking up are in constant communication. By communicating, we can create mutual understanding and develop friendship, nurture compassion, distribute knowledge and preserve civilization. However, through communication we can also flourish separation, invigorate hostility, plant hatred, hinder development, and obstruct thought.

This fact also depicts how communication is not an easy matter for everyone. This conception is probably based on the assumption that communication is something common and natural and does not need to be questioned. It is so common that people tend not to see its complexity or does not realize that they are lacking the skill or incompetent in this most fundamental personal action. Therefore, effective communication is the most difficult and complex deed that someone can do.

An Arabic saying goes "*al-thariqatu ahammu minal maddah*" meaning one's utterance or words describe one. It can be comprehended from this saying that a word/utterance, or in other words communicative skill, will reflect one's intellectuality. Thus, communicating is not identical to conveying information. Communication experts, as quoted by Rahmat [5], believe that communication contains two aspects: gist and content, where the latter clarifies the previous; hence it is a meta-communication (external communication). Communication is not just about conveying information, but most importantly, organizing social relation between the communicants.

Therefore, to create a harmonic living between members of society, we should develop models of civilized communication, depicted by Rahmat in [5] as a kind of communication where the communicator will value what they value; he empathizes and tries to comprehend the reality of people's perspective. His knowledge on the public is not to deceive, but to understand people and negotiate with them, and together exalt humanity. In opposite, when the communicator views other party as object, he will only demand other to comprehend his opinion, while he himself does not respect others' opinion. In this second type of communication, he not only dehumanizes them, but also dehumanizes himself.

Therefore, this paper presents the principles of communication inspired by the Koran. We present on how to understand and interpret the Koran as an ethical base for developing magnanimous and enlightening communication system in this modern period.

The rest of this paper is organized as follow: Section 2 presents the main results on principles of communication in the Koran. Section 3 describes the discussion derived from section 2. The conclusion of this work is presented in Section 4.

## 2. Principles of Communication in the Koran

An important thing must be clarified regarding this theme: (1) First, the Koran does not specifically elaborate about communication [6]. The word "communication" derives from Latin *communication* which originated from *cummunis* which means similar, in this case, similar meaning. Thus, a communication is regarded communicative when each party involved understands the language used and comprehends the object discussed. There are at least three elements involved in a communication process, namely communicator, media and communicant. Experts also explain that communication is not just informative, to make others understand, but also persuasive, to get others accept the idea or information conveyed, conduct action or deed, and others. Furthermore, Hovland [7] and Effendy [8], suggested that communication is not just related to conveying information, but also aims at forming public opinion and public attitude; (2) Second, although the Koran does not specifically discuss communication, when analyzed, there are many verses depicting general pictures of principles of communication. In this matter, we refers to specific terms assumed as clarification of those principles of communication, namely, among others, *qaulan balighan, qaulan maisuran, qaulan kari man, qaulan ma'rufan, qaulan layyinan, qaulan sadidan, qaul al zur*, and others [9-11].

### 2.1. Qaulan Baliga Principle

The *qaul baligh* term is only mentioned once in the Koran, namely in sura an-Nisa: 62-63 as follows:

فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلاَّ إِحْسَاناً وَتَوْفِيقاً. أُوْلَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلاً بَلِيغاً

*"So how [will it be] when disaster strikes them because of what their hands have put forth and then they come to you swearing by Allah , "We intended nothing but good conduct and accommodation." (4:62)"*

This verse informs us on how corrupted the hearts of the *munafiqun* (hypocrites) are, namely that they will never turn to Muhammad for judgment although they swear in the name of Allah that they only wish for goodness. However, Muhammad is forbade from physically punishes them (the meaning of the phrase "turn your back on them"), and should just give them advice and warning that their bad deed will incite punishment from Allah, and the prophet should convey this in *baligh* words [12-14].

The term *baligh*, from the letters *ba la gha*, is comprehended by linguists as conveyance of something to others. It can also be comprehended as "sufficient" (*al kifayah*). Thus, *baligh* word is a word that enters the heart and is imprinted inside. Meanwhile, al Ishfahani suggested that this word contains three main elements, namely the language is proper, in accordance with the intention, and the content is true. Furthermore, in context of speaker and listener, the term *baligh* can be comprehended as when the speaker intentionally wishes to convey something in proper way to be accepted by the people spoken to [15].

In detail, literary experts, as quoted by Quraish Shihab, made specific criteria of when a message can be regarded as *baligh*, among others are:

a. The whole message is contained in the sentence
b. The sentence is not repetitive, nor too short to make the meaning blurred
c. The diction is familiar to the listener
d. The content and style agree with the listener
e. The grammar is appropriate

## 2.2. Qaulan Karima Principle

This term is only found once in the Koran, namely in sura al Isra': 23

وَقَضَى رَبُّكَ أَلاَّ تَعْبُدُوا إِلاَّ إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَاناً إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلاهُمَا فَلا تَقُلْ لَهُمَا أُفٍّ وَلا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلاً كَرِيماً

*"And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word."* (Q.s. al Isra' 17:23).

The verse above informs us of two stipulations of Allah that every human must do, namely to worship Allah and to dedicate to their parents. This teaching is actually a general humanitarian teaching since every human simultaneously possesses these two titles, namely as a creature of Allah, therefore must only devote to Allah; and as the child of the parents, since it is through the parents one exists in this world [16]. Furthermore, in the structure of the verse, the two statements are combined by *wawu 'athaf* letter, whose function is, among others, to unite two inseparable statements, shows that dedicated to parents is a parameter of the quality of one's devotion to Allah. A *hadith* says:

عن ابى هريرة عن النبي صلى الله عليه و سلم قال : رغم انف ثم رغم انف ثم رغم انف : رجل ادرك احد ابويه او كلاهما عنده الكبر لم يدخل الجنة. رواه أحمد

"From Abi Hurairah r.a., from Muhammad Pbuh. Said: "It is a triple loss for someone to find one or both of his aging parents cannot enter heaven" (Hadits narrated by Ahmad).

Concerning this matter, the Koran provides directives on how to behave and communicate in a nice and proper way to both parents, primarily when one or both of them have reached advanced age [17]. In this matter, the Koran uses the term *karim*, which literary means glorious. This term is usually attached to Allah, for instance, Allah Karim means Allah the Glorious; but can also be used for human being in terms of one's high morality and noble behavior. This means someone is called *karim* when both values are proven and shown in one's daily life. However, when term *karim* is combined with the word *kaul* or utterance, then its meaning is "keeping others in glory" or "bringing benefit for others without humiliating". Here Sayyid Quthb stated that the word *karim*, in context of one relationship with both parents, is essentially the highest level that a child should do, that is, if he says something to both parents, they will feel honored and respected. Ibn 'Asyur stated that *qaul karim* means not to put others in uncomfortable position so as to make them feel insulted [18,19]. The most obvious example of this is when a child wishes to advise the parents who commit a mistake, he should keep his manners and not lectures them, moreover hurts their feelings. In conclusion, *qaul karim* means gentle, nice, and contains honoring and respecting element.

### 2.3. *Qaulan Maisura* Principle

In the Koran this principle is found only once, namely in sura al Isra' 17: 28

$$\text{وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلاً مَيْسُوراً}$$

*"And if you [must] turn away from the needy awaiting mercy from your Lord which you expect, then speak to them a gentle word." (Qs.17:28)*

Ibn Zaid said, "[t]his verse was revealed in regard to a case where a group of people asked the Prophet for something but he did not grant it since he knew that they often spent their wealth on useless things. Thus, his turning from them was only for goodness since he then did not support their bad habit of squandering. However, this must be conveyed in a pleasant or comforting word."

This verse also teaches us that whenever we cannot give or grant a wish since we actually do not possess it, it must be accompanied by pleasant word and rational reasons. Principally, *qaul maisur* means answering in a nice way, with gentle word, and not making up stories. There are others who identify *qaul maisur* as similar to *qaul ma'ruf*, namely a proper utterance that is known as a nice word among the locals [20-22].

### 2.4. *Qaulan Ma'rufa* Principle

This term is mentioned four times in the Koran, namely in Q.S. Al Baqarah 2:235, al Nisa' 4:5 and 8, al Ahzab 33:32. In Q.S. al Baqarah 2:235, *qaul ma'ruf* is mentioned in the context of proposing to a woman whose husband passed away, while the context of Q.S. an Nisa' 4:5 and 8 is about responsibility concerning children who are not yet able to properly use the wealth they inherited (*safih*). Meanwhile, the context of Q.S. al Ahzab 33:32 concerns the wives of Muhammad.

The word *ma'ruf* is mentioned 38 times in the Koran and can be grouped into the following:

a. Concerning redemption in murder case after forgiveness concerning will.
b. Concerning the matters of divorce, provision, dowry, '*iddah*, husband and wife's daily life.

c. Concerning missionary.
d. Concerning management of the wealth of orphan
e. Concerning speech or utterance
f. Concerning devotion to Allah and His Messenger

Al-Ishfahani suggested the term *ma'ruf* refers to all action considered good by the mind and condition. From this definition the meaning emerges that *ma'ruf* is a local goodness, since when the mind is used as the basic consideration of each goodness, the results will vary between regions and locations.

For instance, in the case of distributing inheritance, there will be kin who does not have a right to it, as well as poor people and orphans. The Koran commands us to convey the information in *ma'ruf* words, which is appropriate since good words cannot be formulated accurately since it will inhibit what is intended in the Koran. Besides, it is also related to the culture and custom of each region. A word regarded *ma'ruf* in one region is probably regarded as not *ma'ruf* in other region. Likewise, other cases stated in the Koran, such as proposing to a woman whose *iddah* period is lifted, counseling wife, teaching orphan in managing inheritance. Meanwhile, Ibn 'Asyur defined *qaul ma'ruf* as a good word meaning relieving and pleasing the person spoken to.

In some context, Al Razi explained that *qaul ma'ruf* is a good word that penetrates the soul so that the person spoken to does not feel as if he is a fool (*safih*); the word contains remorse when we cannot give or help; the word that does not hurt and is known as a good word.

### 2.5. *Qaulan Layyina* Principle

This principle can only be found once in the Koran, namely in Q.S. Thaha 20:44:

اذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى. فَقُولا لَهُ قَوْلاً لَيِّناً لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى

*"Go, both of you, to Pharaoh. Indeed, he has transgressed. And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]." (Q.s. 20: 43-44)*

This verse relates the story of the time Moses and Aaron were commanded to appear before the Pharaoh, they were told to speak with the Pharaoh in *layyin* words. The original meaning of *layyin* is gentle, initially refers to the movement of the body. This word is then borrowed (*isti'arah*) to show the word of 'gentle'. Meanwhile, *qaul layyin* is a word containing suggestion, invitation, and example, in which the speaker tries to convince the other party that what he conveys is true and rational without the intention of degrading the opinion of the person he is spoken to. Thus, *qaul layyin* is a method of missionary, since the main goal of missionary is inviting others to the truth, not imposing or showing off power.

There are interesting things to criticize here, for example: why Moses should use gentle words when the Pharaoh is such a villainous character? Al Razi proposed two explanations on this: first, Moses was educated and raised by the Pharaoh from infancy to adulthood. This is a lesson for everyone on how to behave towards someone who has offered great services to us; second, a tyrant tends to behave more cruel and rude when he felt he is treated in rude and disrespected manner.

### 2.6. *Qaulan Sadida* Principle

*Qaul sadid* is mentioned twice in the Koran, first in Q.S. an-Nisa' 4:9:

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافاً خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلاً سَدِيداً

*"And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice."* (Q.S. al Nisa' 4:9)

This verse is revealed concerning the case of someone in his deathbed wishing to leave all his possession to other person in his will, although he had children who needed the wealth. In this case, the words conveyed to him must be precise and argumentative. This is the meaning of *qaul sadid*. For instance, with the word, "that your children are the ones most entitled of your wealth. Should you leave all of them to others in your will, what is going to happen to your children?" Through this verse, Allah wishes to remind every parent to prepare the future of their children in the best way possible so as not to neglect them and make them a burden to others.

Second, Q.S. al Ahzab 33:70

<div dir="rtl">يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلاً سَدِيدا</div>

*"O you who have believed, fear Allah and speak words of appropriate justice."* (Q.s. al Ahzab 33:70)

This verse begins with an exclamation to the believers. This shows that one consequence of being a believer is to speak in *sadid* words. In other words, *qaul sadid* occupies an important position in the context of quality of one's faith and piety. Meanwhile, concerning *qaul sadid*, there are many interpretations, among others, honest and effective words, gentle words exalting other party, effective and logical words, words not hurting others, and words congruent between the mouth and the heart.

## 2.7. Qaul Zur Principle

*Qaul zur* is only found once in the Koran, namely in Q.S. al Hajj: 30

<div dir="rtl">ذَلِكَ وَمَنْ يُعَظِّمْ حُرُمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَأُحِلَّتْ لَكُمُ الأَنْعَامُ إِلاَّ مَا يُتْلَى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنْ الأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ</div>

*"That [has been commanded], and whoever honors the sacred ordinances of Allah - it is best for him in the sight of his Lord. And permitted to you are the grazing livestock, except what is recited to you. So avoid the uncleanliness of idols and avoid false statement."* (Qs. Al Hajj 22:30)

This verse can be comprehended as when someone avoiding the *haram* and consume only *halal* food, but does not shun himself from shirk and false statement (*zur*), then the exaltation does not have spiritual impact at all to him. It can also be comprehended that false statement (*zur*) is in essence similar to worshipping idol in that both deeds follow lust. In concrete, both deeds deify lust.

The original meaning of *zur* is to diverge/escape (*ma'il*). *Zur* words are interpreted as *kizb* (lie) since they are diverging or escaping from what is necessary or intended. *Qaul zur* is also interpreted as forbidding the *halal* and permitting the *haram*; and also false testimony. The Messenger of Allah Pbuh, as quoted by Al Razi, said: "false testimony is equal to shirk." Al Qurthbi found this verse as containing a threat for those giving false testimony and oath. It is a great sin, even a crime.

## 3. Discussion

The most important elements of communication are communicator, communiqué, and communicant. However, there is one other thing beside these three elements, namely technique or manner. In fact, in some cases, manner is often more important than content, as an Arabic saying goes: "Manner is more important than content". This saying is surely arguable; however, the one thing to emphasize here is that manner of conveying (communication) is sometime, or often, more important than content. It can be described in the following example: There was a young man who just began to learn of the religion. Among the materials he learned was that "all Muslims must be daring to speak the truth though it is bitter". After he learned this advice, the first thing came to his mind was his parent who often neglected praying or did not offer prayer at all. He then, intending to advise his parent, came to his father and said to him, "Father … don't you fear of getting into hell? You have reached old age but you never offer a prayer …" These words were true, but the sentence he used tends to belittle the other party; moreover it was his parent or someone far older than he was, not to mention if this sentence was uttered in high tone. This is a simple example of uncivilized communication.

Thus, civilized communication is principally a process of communicating the truth and constructing social bond with communicant or meta-communication. Miscommunication will only make communicant turns away which means the lost of truth. This is emphasized by the Koran: "So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. …" (QS. Ali 'Imran 3:159).

This verse is specifically intended for the Prophet Pbuh, but in general it is intended as an education for his followers on how to behave towards people rejecting truth conveyed to them as an effort to build a good communication, namely by behaving leniently and politely and speaking gently.

However, this verse evokes the question, is the prophet gifted with gentleness to behave thus? Or is the Prophet behaves gently so he is gifted? This verse can be comprehended in two opposing ways: first, it is the gift of Allah that enables the Prophet pbuh to behave gently. However, this comprehension will deny the reality that the Prophet is a very noble character, even far before the revelation of this verse or before he was praised as the Messenger. Therefore, the writer tends to comprehend this verse as the second comprehension, namely that the gift and nobleness are united. Meaning, the gift of Allah will not be conferred upon His slave who does not deserve it.

Thus, this verse should be viewed as appreciation from Allah to the Prophet pbuh. Hasan al Bashri said, "This is the virtue of the Prophet pbuh sent by Allah to guide his followers. As we all know, the Prophet holds two titles simultaneously, that as religious leader and state leader. As religious leader he has succeeded in communicating divine teaching in a very beautiful way, mostly those concerning teachings with high sensitivity among the community. Meanwhile, as a state leader, he has succeeded in building a nation based on welfare, not power. In this matter, he has taught his followers that the ability for proper meta-communication is not just a success communication, but also closely related to awareness of one's self and others'. In general, the effort of constructing civilized communication can be classified as follows:

### 3.1. Communication and Education

In the context of civilized communication, education is emphasized more on characteristic or virtue based education. Character building is not identical to the transfer of knowledge. In Islam, it is introduced as *tarbiyah*, a word deriving from *rabba yurabbi tarbiyatan* which is defined by al Ishfahani as to motivate and guide others towards perfection.

Referring to this meaning, education must not be indoctrinated or propagated, but communicative. In this matter, the *qaul maisur* principle can be implemented, namely the teaching of all kind of good, gentle and relieving words; answering in nice, true and non-concocting ways; and speaking in appropriate way. The method used varies between children and adult, but the principle is still the same, namely to produce a generation with good character. For adults, the *qaul sadid* principle is implemented, i.e. effectiveness and logic, and agreement of what is inside the mind and what is said.

Here, the communication process of education is not only understood as a one-directional transfer of knowledge process, but also a serious effort of educator/teacher as communicator to give good example as a way of meta-communication. This must also be implemented by the parents as the first and main educator of their children. In fact, a child is instinctively glad and proud to follow his parents' footsteps. The imperfection of communication process of education happens when it just teaches lessons based on competency but does not implant characteristic or virtue-based values. This can even be regarded as an educational crime. Failure of parent/teacher in educational process is, among others, caused by the failure in building civilized communication.

### 3.2. Communication and Society

Society is full of common people who are socially and educationally low and weak. This group of people are easily influenced and provoked. Therefore, in the context of building public relation, *qaul baligh* principles should be implemented, namely using an accurate, appropriate language that contains truth, and is not just provocative or manipulative. Here, the high virtue of the communicator becomes very important in the context of building social and political relation, since his knowledge of the public is not intended to cheat or provoke, but to understand, negotiate, and exalt humanity altogether.

It is hard to imagine what will happen if the communicator has bad characteristics such as ambitious, greedy and others. His rhetoric and logical skill will be used as a mean of influencing or brainstorming the public to fulfill his ambition, perpetuate his influence and power. This can be seen in the case of the Pharaoh: "And the Pharaoh said, 'Hey noblemen of my people, I know not any other god for you but me …'." With these words the Pharaoh wanted to influence their mind and soul that he indeed deserved to be positioned as god since in reality he was the only one who could guarantee the well being of the Egyptian people of his time. The Pharaoh completely understood what the Egyptian people wanted, namely to live in prosperity and have all their need fulfilled. He tried to gain as much support as possible, not just to stabilize his position as an unrivalled ruler, but also to topple his political opponent, Moses.

### 3.3. Communication and Missionary

The core of missionary is to invite others to follow what is exclaimed. Therefore, good communication and meta-communication skills occupy a strategic position. Thus, since Islam views every muslim as *da'i* (preacher), he is required to be willing and able to communicate the divine teachings well. This is vital since a mistake in communicating the teaching of Islam will have serious impact on the preaching of Islam itself.

It is stated in God's words: "And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong (QS. Ali 'Imran 3:104). This verse gives directives to all members of society, particularly Muslims, to always incite goodness (*al khair*), order the right (*ma'ruf),* and avoid the wrong (*munkar*). It is surely not a coincidence that this verse emphasizes *ila al khair* preaching to *al amr bil ma'ruf*. Although both terms can be interpreted as goodness, experts comprehend *al khair* as a universal goodness such as justice, honesty, social awareness, and others. This means that this concept should be viewed as universal concept. Therefore, inciting *al khair* is also a concern of other religions beside Islam, since every religion wishes the

creation of a life that is harmonious, safe, peaceful, respectful of each other, and others. Therefore, as a part of society, they must have the same commitment of awareness towards any kind of anti social behavior in the society. In this matter, the Muslim must always be on the forefront in calling or communicating it and giving examples.

## 4. Conclusion

Thus, construction of high social virtues is a continuation of construction of civil values. This means, each person or group in a wider social environment is willing to see other with respect, regardless of differences, and not enforcing their own wishes or opinions. This kind of society was once established by the Prophet Pbuh during his time in Medina; and it is a concrete evidence of the success of his preaching. This success is an extraordinary achievement that should not only be viewed from the truth of Islam or the greatness of the Koran. There is another factor regarded dominant in the context of preaching and constructing Medina society, namely his ability in communicating divine teachings in a well and persuasive way, supported by his own high virtues. If we trace *sira* (history) of the Prophet, we will find that he had implemented the whole communication principles in the Koran, as has been discussed, consistently.

## Acknowledgement

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