

MODULE 1

Class Title: Communication the *Sunnah* way.

Aim of the lesson: To learn the qualities of an effective speaker and listener from the example of the Prophet (pbuh)

Category: Interpersonal Skills

Lesson Format: Power point presentation with narration and discussion.

Greeting to students) *AssalamalaikumwaRahmatullahiwaBarakatuh*

(*Taooz*) *Aoodhubillahi min AsShaytanirRajeem*

(*Tasmiyah*) *BismillahirRahmanirRaheem*

(*Du'a*) *Rabbishrahlisadriwayassirliamriwahluluqdatumillisaniyafqahuqawli*(Surah At Ta-Ha 20: Verse 25-28)

Slide 1:

Teacher: In our previous classes we have been talking about being a *khalifa* {vicegerent} of Allah (swt)and we discussed various characteristics that are required to be a *khalifa* of Allah (swt). Today we are going to look at one of the qualities again.

But before we do that I would like to ask you: how many senses do we have?

Student: Five.

Teacher: *Alhamdulillah*, and what are those five senses?

Slide 2:

Student: Sight, hearing, taste, touch and smell.

Teacher: Allah (swt)has given us these five senses, *alhamdulillah*. Now let's take a look at each of these senses.

Slide 3:

Let's talk about our sense of smell first. What is the benefit of our sense of smell? How is it helpful for us?

Student: It helps us to recognize people and if something is rotten we can tell by smelling it.

Teacher: Absolutely, before you eat something, if it smells bad you won't put it in your mouth, right? You'd know it is rotten. So, *alhamdulillah*, we do have a use for this sense. That is why Allah (swt) has given us this sense.

Slide 4:

Now let's look at the sense of touch. How do you think this helps?

Student: It helps us differentiate between different types of surfaces.

Teacher: Absolutely,

Slide 5:

Then we have the sense of taste, and isn't that something we enjoy? We have all kinds of food to eat, *alhamdulillah*! We all enjoy eating good food, right?

Slide 6:

Then there is the sense of sight. The sense of sight is highly developed in certain animals, which is not so in our case. For example, the eyesight of eagles and hawks is way more powerful than ours. Our sight helps us to see the different things that we have around us, to differentiate between people, and it also helps us enjoy beauty, doesn't it? Allah (swt) has created so many things around us and without sight we would not be able to enjoy them.

Slides 7:

Okay, now let's talk about our sense of hearing, can anybody tell me how this sense benefits us?

Student: We can hear the different sounds in our environment

Student: We can communicate.

Teacher: Very good, *mashaAllah*. So the sense of hearing is actually a very important sense; it helps us to differentiate between people's voices, it enables us to have a conversation and to communicate with other people.

Slide 8-9:

So these are our five senses, *Alhamdulillah*. Above all, our sense of hearing helps us to communicate, like you said. This is a basic requirement, the sense of hearing. Do you know that deaf people are unable to speak? Babies, who have not been able to hear anything since birth, are unable to speak. Can anybody tell me the reason?

Student: Those people cannot hear sound so they cannot reproduce it.

Teacher: Absolutely, they can't hear anything so they cannot learn anything; we only reproduce what we hear. So, deaf people cannot express themselves. Only those who can hear are able to express themselves by using words.

Slide 10:

So today we are going to talk about communication. In order to help you understand more about communication, I'm going to tell you a story.

Slides 11-15:

The story is called '*Amelia Bedelia Helps Out*'. I am just going to read a few scenes from the book, it's a pretty big book and it's quite interesting. Alright so the story starts:

"Have a good day," said Mr. Rogers, "and you help your aunt, Effy Lou."

"I will," said Effy Lou.

"I'll come back for you late this afternoon," said Mr. Rogers and he drove off.

Now the father has dropped his daughter, along with her maid, at her aunt's house. The girl's name is Effy Lou and the maid is Amelia Bedelia.

"What a grand house," said Effy Lou.

"Ms. Emma is a grand woman," said Amelia Bedelia.

Ms. Emma is the aunt.

She went to the door and knocked.

"Come in," called Ms Emma.

Amelia Bedelia and Effy Lou went inside.

"I'm glad to see you," said Ms. Emma, "Sumter is sick and my garden is a mess."

"Don't you fret," said Amelia Bedelia, "We'll take care of that; just tell us what to do."

"First," said Ms Emma, "weed the garden."

"Alright," said Amelia Bedelia, "Is there anything else?"

"Yes," said Ms Emma, "but go ahead and start before the sun gets hot."

“Come on Effy Lou,” said Amelia Bedelia, “let’s get busy.”

They went to the garden.

“It does have a lot of weeds,” said Effy Lou.

She started to pull one.

“Stop!” said Amelia Bedelia, “What are you doing?”

“Trying to get the weeds out of the garden,” said Effy Lou.

“Get them out?” said Amelia Bedelia, “She said to weed the garden, not unweed it.”

“Oh!” said Effy Lou. “I wonder why she wants more weeds?”

Amelia Bedelia thought. “Those weeds are little.” she said, “Maybe vegetables get hot just like people. They need big weeds to shade them, that’s why Ms. Emma told us to weed before the sun gets hot.”

“That makes sense,” said Effy Lou.

“I see some really big weeds, let’s get them,” said Amelia Bedelia.

They did, and soon the garden was weeded.

Slides 16-17:

So, are you following what’s happening? Let’s try and identify the problem areas in this whole conversation. What happened? What went wrong? Were they doing what they were supposed to do?

Student: She misunderstood the meaning of the word weeding.

Teacher: Yes, very good.

She was listening to what was being said, but she did not understand. This was listening without understanding. She knew what Ms Emma wanted, but she did not understand what she wanted. She also had some preconceived notions; she just came up with ideas about weeding on her own. Weeding is a simple thing for us, but she had her own concept of weeding. She was also finding reasons and justifications for her own definition of weeding. When that little girl, Effy Lou, asked her why Ms. Emma would want more weeds in her garden, she came up with an answer! The problem was that the listener did not confirm

whether she had understood correctly; she did not check with Ms. Emma and make sure what she wanted

The speaker did not confirm if her orders were understood either. Ms. Emma just gave her orders and did not make sure that Amelia Bedelia understood them. So, basically, all of this resulted in confusion. What was supposed to be done could not be done.

Slide 18-19:

We need to realize that communication is a two way process. At least two people are involved; there has to be a speaker and there has to be listener. If you look up books on communication skills, you will find that a lot of literature is based on how to develop your speaking power. But the important thing is that communication involves two people at least, a speaker as well as the listener. Much of communication theory focuses on how to speak to others and how to convey your message. However, the listener's role is as central to the communication process as the speaker's role. Real communication and connection occur when the speaker AND listener participate in the process. So every good communication starts with good listening.

Slide 20:

We have determined that the speaker and the listener are equally important. First of all, let's look at the qualities that are required to be a good listener.

To become a good listener, you have to have certain traits; one of them is: 'be active and ask questions for clarification.' In the story we just read, if the maid had asked Ms Emma what she meant by weeding, then the problem could have been solved. When the orders were given, she could have been more attentive and she could have asked questions.

Then, when you have asked questions and you have been given an answer it is always a good idea to 'rephrase' what you have understood; that way you can communicate to the speaker that you have understood what he/she has said. Are you all following? Can anybody rephrase what I just said?

Student: You asked if everybody understands what you're telling us.

Teacher: Ok, *alhamdulillah*. Anyone else?

Student: You are trying tell us that we should be more attentive and that we should tell people, who are talking to us, that we understand what they're saying.

Teacher: Yes, *alhamdulillah*.

Another tip for being a good listener is that ‘nodding shows interest.’ Do you all nod in class? You do? Okay, I can see some people nodding while some people never nod. It’s not a good idea to nod all the time, but from time to time it’s a good idea that you do.

‘Make eye contact with the speaker.’ Whenever you’re talking to somebody, and whenever you’re listening to somebody, try to make eye contact with them; that shows that you’re taking an interest in what is being said. These are some of the outer signs of being a good listener but there’s also an inner dimension of listening. Basically, a listener has a lot of things to do and we feel that listening is no big deal; you can just sit and listen. Listening is an art, it needs to be developed and it requires a lot of patience too.

Slide 21:

In order to make sure that our inner self is also involved in the listening process it is important to ‘keep an open mind,’ and we should not judge immediately. First try to absorb and understand whatever they’re saying. We don’t have to judge everything that is being said; just try to be open to whatever is being said.

Listen without trying to form your own response; many times when we are listening to somebody, we are also thinking of something else or we are busy trying to figure out the right answer or we are trying to come up with something that will impress the other person. So instead of listening our mind is busy thinking and we loose out on hearing what the other person is actually saying.

As listeners, we can listen to things that are being said very fast; we can listen to up to five hundred words per minute. But people don’t speak at that speed, do they? If I start talking like that I won’t be able to finish my words properly. So people talk softly, and generally the highest speed is a hundred to a hundred and fifty words per minute. That’s how people speak, but you can listen to words said at the rate of up to five hundred words per minute. That is why there can be a gap between the speaker and the listener and that’s why communication breaks down sometimes when our mind wanders away. You feel tempted to fill the extra space with your own thoughts and responses to what is being said, but filling this space with your own thoughts or responses will take you out of the current conversation. Try to hear everything that is being said, listen to the entire message and then respond.

It is very likely that you lose interest while the speaker is talking; you start thinking about yourself and about other things that may be on your mind. But this is one thing that we need to learn to control to become good listeners.

Another quality that we need to develop in order to become good listeners is to: listen with empathy. Does anybody know what empathy is?

Student: Empathy is putting yourself in the other person’s place.

Teacher: Very good. Empathy means putting yourself in the other person's place, putting yourself in their shoes, trying to imagine what it is that they are trying to tell you. Trying to understand what they are going through; that is empathy. Empathy is an imaginative process. Empathy is emptying the mind and listening with the whole being. Empathy is a respectful understanding of what others are experiencing. True empathy is the ability to fully understand and accept another, complete with all their feelings, thoughts and opinions. It is often frustrating for someone who needs empathy when we assume that they want reassurances or "fix-it" advice.

Lastly, look for the non-verbal communications as they are extremely important; sometimes people may be saying routine things, but their body language can tell you a lot more. This is non-verbal communication. As *khalifas* of Allah (swt), this is a very special quality that we need to develop in ourselves. Learn to listen for: What's not being said? What's missing? What's needed right now? What's most important to the speaker? Without judging anyone, try to listen to people around you. This will create a very positive environment and people will be very receptive towards you as well, which is a big thing.

Slide 22:

Remove distractions whenever you need to listen to somebody; it is not a good idea to be working on your assignment and watching some sports event on television at the same time. For example, a cricket match is on and you're very involved in watching it.

All of a sudden your friend calls you and says, "Listen I want to talk to you." However, you're so distracted because of the match that you don't pay attention to your friend; that is not a good idea. At that moment you probably don't have the time or space to be an effective listener. Or if you are feeling stressed, you just won't be able to hear what the speaker is saying. Let the speaker know that now is not a good time and schedule a time when you can be fully present for the conversation in mind, body and spirit.

You can always say, "Listen this is not a good time for me, maybe you can call back after an hour."

Try and be available completely whenever somebody is talking to you.

Slide 23-24:

Now let's talk about the qualities of the speaker. Modern research states that successful communicators possess the ability to engage all the senses of their audiences by using two types of skills accurately: the verbal and the non-verbal.

According to a book called 'Making Presentations Happen' by Michael Brown, only thirty percent of our meanings are conveyed through words i.e. the verbal skill and seventy percent of the meanings are conveyed through non-verbal skills. Non-verbal skills express the 'unspoken' context of the words and give them their true meaning. Non-verbal skills include a

number of things: body language, facial expressions, vocal qualities such as volume, pitch and speed as well. Moreover, when the spoken and the unspoken messages contradict, the human brain is programmed to believe the non-verbal cues.

For example, if someone says to us, "How nice to see you," but says so with sarcasm, we subconsciously receive the sarcasm and not the seemingly courteous greeting.

Now I want all of you to raise your arms at an angle and make a circle with your thumb and index finger. Now start bringing your arm closer to your face and put it on your chin. (While saying this, the teacher puts it on her cheek. Most of the students put the finger circle on their cheeks.) See what I mean? Most of you have put the finger circle on your cheek because you were following my body language and not my words.

Slide 25:

Allah (swt) has praised the Prophet (pbuh) in the *Qur'an* in many ways.

In Surah Al-Qalam, Allah (swt) says, "You are of the highest noble character" (Surah Al-Qalam 68: Verse 4)

About himself the Prophet ﷺ said "Allah has sent me as an apostle so that I may demonstrate perfection of character, refinement of manners and loftiness of deportment." (Malik, Mawatta; Ahmed, Musnad; Mishkat)

That is the status of the Prophet (pbuh) in our lives. We need to realize that whenever we need to learn about something, he is our highest standard. If we have to learn about communication, we should see how he used to communicate with people.

Now, *inshaAllah*, we are going to talk about how the Prophet (pbuh) used to communicate with people.

When the Prophet (peace and blessing be upon him) spoke to anyone, he would not just turn his face in order to converse, rather, he would either turn his whole body towards that person, or turn his face and torso in order to speak to the person directly; he was not a proud man. It was not his practice to glance to the side when he spoke with anyone.¹ This made the person who would be talking to him feel that he was being listened to and we need to develop this in ourselves.

In order to become a good speaker we should learn from the example of the Prophet (pbuh). So let's talk about the verbal skills of the Prophet (pbuh).

¹ Attached: "Narratives of the Holy Prophet (pbuh), pg: 4

Slide 26-27:

His speech was deliberate and clear so that those sitting in his blessed company would remember what he said. When he wished to stress a point, he would repeat it three times. It was not his custom to indulge in frivolous talk.² Unlike Ms. Emma, who gave the instructions and did not check whether they had been understood or not, the Prophet (pbuh) would make sure that the person he was talking to had understood. He spoke slowly and clearly.³ When prophet (saw) speaks, Aisha said the people listening could count the words on their fingers

His choice of words was according to the level of comprehension of his audience. He would not use difficult words with children and those who were not literate. He would always bring himself down to the level of the audience.⁴ He was especially fond of children and used to get into the spirit of childish games in their company. He would have fun with the children who had come back from Abyssinia and tried to speak in Abyssinian with them. It was his practice to give lifts on his camel to children when he returned from journeys. (Bukhari, Sahih Bukhari, Vol. 2 p.886).

He would always use examples, analogies to make things clear.⁵ Isn't that something that your teachers do in classes? And does it work?

Student: Yes.

Teacher: Absolutely, examples do make things clear.

Slide 28-29:

Now let's take a look at non-verbal skills.

Please look at these pictures and tell me which one would sound cheerful?

Student: The first one.

Teacher: Absolutely. You see we can't transmit an emotion sincerely unless our body language is consistent with the words.

Try it yourself: Try to sound cheerful saying 'good morning' while your face is frowning. You can't. If you don't want to hear a frown in your voice, you must actually smile so that your voice would sound friendly.

² Attached: "Narratives of the Holy Prophet (pbuh), pg: 4

³ Attached: Humanity's Teacher: 21 Teaching Techniques, pg: 2

⁴ Attached: : Humanity's Teacher: 21 Teaching Techniques, pt. 2, pg: 2-3

⁵ Attached: : Humanity's Teacher: 21 Teaching Techniques, pt. 4, pg: 4-5

Slide 30-31:

Let's talk about how we express our feelings of excitement and happiness. What do we do?

Student 1: We cheer.

Student 2: We laugh out loud

Student: We want to paint the town red.

Student: We scream and laugh and make sure everyone knows we are happy.

Teacher: Yes, happiness is an emotion that, *alhamdulillah*, we all feel. It is good to be happy. But being so happy that we are unable to contain ourselves and start laughing with open mouths is something that does not suit a *khalifa* of Allah (swt).

Alhamdulillah, Allah (swt) wants us to be happy. It's a good thing to be happy, but we need to control our laughter. Let's see what our role model, our Prophet (pbuh) used to do. The Prophet (pbuh) always used to smile; he always had a smiling face. When he was happy, it was as if he almost closed his eyes, as for his laugh, it was for the most part a smile in which his blessed front teeth glittered like shining white hailstones.⁶

Narrated by Aisha (raa): I never saw the Prophet laughing to an extent that one could see his palate, but he always used to smile only. (Sahih Al-Bukhari Hadith 8.114)

The greatest event in the Prophet's (pbuh) life was the conquest of *Makkah* and yet, at that time, he did not roll with laughter and became overjoyed. He did not even throw a party or call for any celebration. He did *sajda-e-shukr* {prostration of gratitude} and he did *astaghfaar* {asking for Allah's (swt) forgiveness}; that was how he showed his gratitude.

The prophet (s.a.w) would offer salah whenever pressed with an important issue. (Abu Dawood)

The Prophet (s.a.w) would prostrate on receiving any good news. (Abu Dawud, Tirmidhi)

Slide 32:

What do you do when you feel sad?

Student: Cry.

Student: I take my cat to my room and lock the door.

Student: Slam things on the floor,

⁶ Attached: "Narratives of the Holy Prophet (pbuh), pg:10

Teacher: There are different ways of expressing sadness. Some people cry and then some people cry out loud, making sure that the whole world knows that they are sad. In life, sometimes things do happen to make us sad and it is alright to feel sad at such times. It is also alright to cry but we need to be in control over our expression of sadness.

Slide 33:

The Prophet (pbuh) also experienced a lot of sadness in his life. One such incident was when he lost his son. When he lost his son, tears ran down his face, he was very sad, but he did not complain. No matter how things were, he stayed in control of himself and his emotions.

The Prophet (pbuh) said:

"Dear Ibrahim! We can't do anything for you. Divine Will can't be changed. Your father's eyes shed tears, and his heart is sad and grieved for your death. However, I will not say anything which may invite the wrath of Allah. If there had not been the true and certain promise of Allah that we too shall come after you, I would have wept more and become more grieved at the separation from you" (Seerah-i Halabi, vol. III, page 34 and Bihar, vol. XXII, page 157.)

Slide 34-36:

We also feel annoyed at times, right? And then what do we do? We make faces. The Prophet (pbuh) also got annoyed once. Can you imagine that he got annoyed once?

More than one of the scholars of Tafsir mentioned that one day the Allah's Messenger was addressing one of the great leaders of Quraysh while hoping that he would accept Islam. While he was speaking in direct conversation with him, Ibn Umm Makhtum came to him, and he was of those who had accepted Islam in its earliest days and he was blind. He (Ibn Umm Makhtum) then began asking the Allah's Messenger about something urgently beseeching him. The prophet hoped that the man would be guided so he asked Ibn Umm Makhtum to wait for a moment so he could complete his conversation. He (pbuh) frowned in the face of Ibn Umm Makhtum and turned away from him in order to face the other man.⁷

The blind man had no idea that the Prophet (pbuh) had frowned, but Allah (swt) did not like it and He revealed a *surah*, called *Surah 'Abasa*, in which He reprimanded the Prophet (pbuh). After this, the Prophet (pbuh) was very careful and very kind to Abdullah bin UmmeMakhtoom.

So, annoyance is something we all need to handle and we need to realize that it is not liked by Allah (swt). We get annoyed many times a day; small things annoy us, and we need to realize that Allah (swt) does not like this quality at all.

⁷ Tafsir Ibn Kathir (abridged) Part 30; Tafsir of Sura Abasa; pg: 38; Darussalam. The words "and was blind" have been added by the teacher.

Slide 37-38:

Do we feel impatient? Yes, we all get impatient.

We say things like, “How long is it going take? When will this class end? What’s going on? I want to go home.”

We watch the clock as the seconds go by. We tap our feet and sometimes we get so impatient that we say, “I just want to get it done my way and I want it done now.”

On the other hand, the Prophet (pbuh) was very patient to the people around him. Those in his household loved him dearly, not once did he rebuke them for not having done a certain thing, nor did he ever ask why someone had done such a thing.⁸

Slides 39 and 40:

Do we get angry? What happens when you are angry?

Student: We just lose control. When we get angry we throw temper tantrums and make a big nuisance of ourselves.

Teacher: Absolutely, so steam comes out of our ears when we are angry, right? All our annoyance and impatience leads up to anger. Here, we need to understand that anger can also be good if one feels it when one sees disobedience of Allah (swt). But anger should be channelized.

Allah (swt) says in the Quran that:

“And if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing.” (surah Al-Araf 7: verse 200)

You see bad thoughts give rise to bad feelings like impatience and anger. So according to the above verse of Quran when you get a bad feeling ask for Allah’s protection.

The Prophet (pbuh) has taught us to read the taooz when angry.

Sulaiman b. Sard said, “I was sitting with the Prophet (s) when two men abused each other and one of them became so angry that his face became swollen and changed. The Prophet (s) said, ‘I know a word that that will cause him to relax, and this is, “I seek refuge with Allah from Satan, the accursed.” (If he said these words) his anger will cool down.’ (Reported in Sahih Muslim and Bukhari)

⁸ Attached: “Narratives of the Holy Prophet (pbuh), pg:9

In a hadith reported in Ahmad and Tirmidhi (#1322), Allah's Messenger (s) said, "When one of you becomes angry while standing he should sit down. If the anger leaves him, well and good; otherwise he should lie down."

Teacher: One very important point that you must understand is that the Prophet (pbuh) never became angry over any materialistic matter. When someone exceeded the limits in religious matters or against the truth, he became angry in a way that no one could endure, and turn away. He either forgave the offender or paid no attention to him.⁹

You see we all experience anger from time to time. But we do need to learn to control it; we need to realize that we can't blow our top over little things.

If you are really really mad, go take a shower. You should drink water as well. The rationale for making wudu and praying when angry is explained by the Prophet (s) in a hadith related by Atiyya As-Sa'di in Sunan Abu Dawood (#2227): "Abu Wa'il al-Qass said: We entered upon Urwah ibn Muhammad ibn as-Sa'di. A man spoke to him and made him angry. So he stood and performed ablution; he then returned and performed ablution, and said: My father told me on the authority of my grandfather Atiyyah who reported the Apostle of Allah (peace be upon him) as saying: Anger comes from the devil, the devil was created of fire, and fire is extinguished only with water; so when one of you becomes angry, he should perform ablution.

Slide 41:

Now I'm showing you a small video; watch it and then we will discuss the feelings you see here. There's not much sound here but look at the body language. I'll just explain as the video goes on:

There is a bird chirping and the father is asking, "What is it?"

"A sparrow," the son answers.

The father is not blind but he is very old; he asks again, "What is it?"

"I just told you father, it's a sparrow."

"What is that?" he asks again.

"A sparrow, father, a sparrow, a S-P-A-R-R-O-W." (sparrow is spelt out).

"What is that?"

⁹ Attached: "Narratives of the Holy Prophet (pbuh), pg:10

“Why are you doing this, I’ve told you so many times that it’s a sparrow, can’t you get it? Where are you going?”

The father goes inside the house and brings out a diary. Now the father is asking his son to read out loud from the diary.

“Today, my younger son, who turned three a few days ago, was sitting with me in a park, when a sparrow sat in front of us. My son asked me twenty one times what it was and I told him twenty one times that it was a sparrow. I hugged him every single time he asked me the same question, again and again without getting mad, feeling affection for my innocent little boy.”

What did you see there, what feelings did the son portray?

Student: The son was feeling annoyed and angry.

Student: He was very rude and he lost his patience with his father.

Student: Then in the end he was ashamed and sorry.

Teacher: Right.

Isn’t this something that we always do, with our siblings and with our parents? So we need to keep a check on our expressions of annoyance, impatience and anger.

Slides 42-43:

Alright, let’s look at some more lessons of communication from *sunnah*{way of the Holy Prophet (pbuh)}:

1. His posture was always straight and alert to reflect confidence & strength. The Prophet (peace and blessing be upon him) had well-covered broad shoulders and between them lay the Seal of his prophethood.¹⁰
2. He walked briskly to reflect purposefulness. We do know that he never walked haughtily with his chest puffed out with pride, nor did he scuff his feet as he walked. When walking with his companions he always asked them to walk in front of him on account of his modesty.¹¹
3. His face was always relaxed and peaceful. His endearing disposition was not just for a few, but for everyone, he was like a father to them.¹²
4. He had charming manners which won him the affection of his followers and secured their devotion. Whenever he met someone, he was always the first person to greet

¹⁰ Attached: “Narratives of the Holy Prophet (pbuh), pg:3

¹¹ Attached: “Narratives of the Holy Prophet (pbuh), pg:3

¹² Attached: “Narratives of the Holy Prophet (pbuh), pg:9

with peace.¹³ When someone joined him for any reason he would remain seated until that person left.¹⁴

From all this we should learn that our posture should also reflect confidence and strength and our walk should also be purposeful but with humility. Our face should be calm under all situations and our mannerisms should be attractive.

Slide 44-45:

The Prophet (pbuh) had many outstanding attributes. Here we will just cover a few:

1. He was modest. He sat anywhere in a gathering not in the center. He didn't select a status title although our beloved Prophet (peace and blessing be upon him) was chosen by Allah, the Most High, to be the His greatest prophet he remained a very humble person. He never disdained to visit the sick, attend funerals, ride a donkey, nor did he looked down upon using a rein woven from palm fiber or sitting upon a saddle of palm leaves at the Battle of Krayzah. He did not like people to stand up for him.¹⁵
2. He was most attentive to the people around him. He allowed personal direct contact for both friends & foes. He gave people his full attention by turning towards them with his whole torso not just his head. He was always truthful, and when he spoke to anyone that person felt the most honored.¹⁶
3. He was very hospitable to his guests. He used to clear a place opposite him for guests. He never pulled away from the conversation first, even when it got aggressive. Prophet Mohammad (PBUH) used to show hospitality (to honor and respect) to every guest even if that person wasn't hospitable to prophet Mohammad (PBUH). [Tirmizi]
4. He was most respectful to even the youngest or poorest until each one thought himself the most favored.

Here, I would like to share a *hadith*{news attributed to the Prophet (pbuh)}with you which shows how much he respected even the youngest or poorest until each one thought himself the most favored. Once the Prophet (pbuh) was offered water and he accepted it. On his right side was a boy, and on his left side were some old men. The Prophet (pbuh) asked for some water and drank from the bowl that was offered to him. It was his custom that, whenever he offered something to people, he would begin from his right. Since a young boy was sitting on his right, he asked the boy if he had any objections if he offered the water to the old men first. The boy said “O Allah’s Prophet, By Allah (swt), I will not give up my right to drink for anyone because I am sitting on the right side.” So the Prophet (pbuh) handed the water to the boy. [Bukhari]

You see, it was a great thing for the *sahabas* {companions of the Prophet (pbuh)}to get to share the water that the Prophet (pbuh) had drunk. So he asked the boy’s permission, who

¹³ Attached: “Narratives of the Holy Prophet (pbuh), pg:3

¹⁴ Attached: “Narratives of the Holy Prophet (pbuh), pg:9

¹⁵ Attached: “Narratives of the Holy Prophet (pbuh), pg:8

¹⁶ Attached: “Narratives of the Holy Prophet (pbuh), pg:9

was sitting on his right, if he could give the bowl to the people sitting on his left because they were older than him. The boy refused to give up his right to drink first, and the Prophet (pbuh) agreed to it.

That was the level of respect that the Prophet (pbuh) gave to other people, irrespective of caste, creed and age.

Even though he was a young boy, his age didn't matter to the Prophet (pbuh); his permission had to be sought before giving up his right. He did not give the permission and the Prophet (pbuh) was fine with that.

Slide 46:

From all this we need to learn the following:

- Be modest and not crave special attention
- Be attentive to people in both listening & speaking
- Be hospitable
- Respect others regardless of their age or social status

Slide 47:

So why do we need to become good communicators?

Student: Good communication would make life easier; if we understand someone else's feelings, we can talk to them and understand their perspective.

Teacher: Absolutely.

Slide 48:

So communication is extremely, extremely important. The first thing we need to realize is that we should be using it to gain the pleasure of Allah (swt) because we are communicating constantly from morning till night. What are we doing in our waking hours? We are constantly communicating with people around us. So we need to make sure that we don't do anything that displeases Allah (swt).

Slide 45:

Communication is important for team building. Whether you're in the work place, living with your parents or with your friends, you are communicating. In our last class we had established that we are khalifa of Allah (swt) and we have to fulfill this role to the best of our ability and it is a daunting task. Allah (swt) has entrusted us the responsibility of conveying His message to the rest of mankind. Hence it is extremely important for muslims to be good communicators. This unique ability to communicate with one another is a precious gift Allah (swt) has given us humans. Through this` blessing we should be able to support each other

and help each other in fulfilling our role as khalifa. We need to understand the people around us and help them to understand us, we need to convey our thoughts, feelings and ideas to others and receive their feedback so that we can learn, teach and interact to have good communication that results in good relationships. Good relationships lead to a healthy and peaceful environment. A peaceful environment brings out the best in everyone. To regain its balance, the world needs more people who are in touch with humanity and with the universe; whose focus includes the wellbeing of others, of the environment, and of the future, whose perception of our world as one unit makes them care for humanity as one nation.

Slide 50:

You need to realize that, while many of us are turning towards the *deen*{Islam}, there are some out there who do not understand the *deen*. We need to communicate to them as well. We need to make Muslim greenhouses so that we can enjoy and practice life within the boundaries ordained by Allah (swt). If a Muslim girl wants to swim then we should be able to provide a place for her to do so. We need to have *halal* {permissible} magazines, songs and maybe someday we can make some movies that all Muslims can watch, without music, without the elements that are not allowed

All this requires effort and we need to work on it, and who is going to work on it? All the young people, right? *InshaAllah*.

(Du'a for end of a gathering) *SubhanaRabbikaRabbulIzzati 'ammayasifunwasalamun 'alalmursaleen, walhamdulillahiRabbil 'alameen*

(Parting salutation to students) *AssalamalaikumwarahmatullahiwaBarakatuh*

REFERENCE for teacher

- Attached: Narratives of the Holy Prophet (pbuh)
- Attached: Humanity's Teacher: 21 Teaching Techniques
- Attached: Description of Prophet (pbuh)