



Presentation and Delivery

Presentation and Delivery

Introduction

All Praise is for Allah, Lord of the Worlds. May blessings and peace be upon our Prophet Muhammad and his family and companions. As for what follows:

Presentation and Delivery involve exchanging information between the speaker and the audience within the appropriate social context and cues. This interaction allows the transmission of ideas, information, and stimuli about a particular issue, abstract meaning, or reality.

To become a proficient public speaker, one must utilize certain mental, epistemic, cultural, and psychological features of presenting. It is also important to use a diverse variety of presentation methods that establish rapport and avoid methods that create a communication gap. This will make the presentation more effective and engaging for the audience.

During public speaking or presenting, it is crucial to be situational awareness by paying attention to the audience's body language. This will help you determine whether to continue or pause the conversation. Awareness of the situation will also help you determine the appropriate responses to use when presenting.

Success in presentation skills depends on the presence of a set of general and technical qualities and characteristics. These qualities are combined in the narration mentioned by Al-Bukhari on the authority of Ali (may Allah be pleased with Him), who said, "Inform the people at a level they comprehend. Do you want Allah and His Messenger to be rejected?"

Osoul Center, in collaboration with the Pathways of Excellence Training Center, have prepared a training module entitled *Presentation and Delivery*. The training module helps non-profit workers communicate effectively with the public, directly or indirectly.





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Training Unit 1

Introduction to communication

Detailed objectives

By the end of this training unit, the trainee will be able to:

- 1 Identify the definition of communication in theory.
- 2 Sense the importance of utilizing communication in Da'wah.
- 3 Participate with communication techniques used for Da'wah
- 4 Cooperate in presenting the ideal Da'iyah that holds general and technical skills in the field of Da'wah.



Training Presentation

Training Presentation



Communications Definition

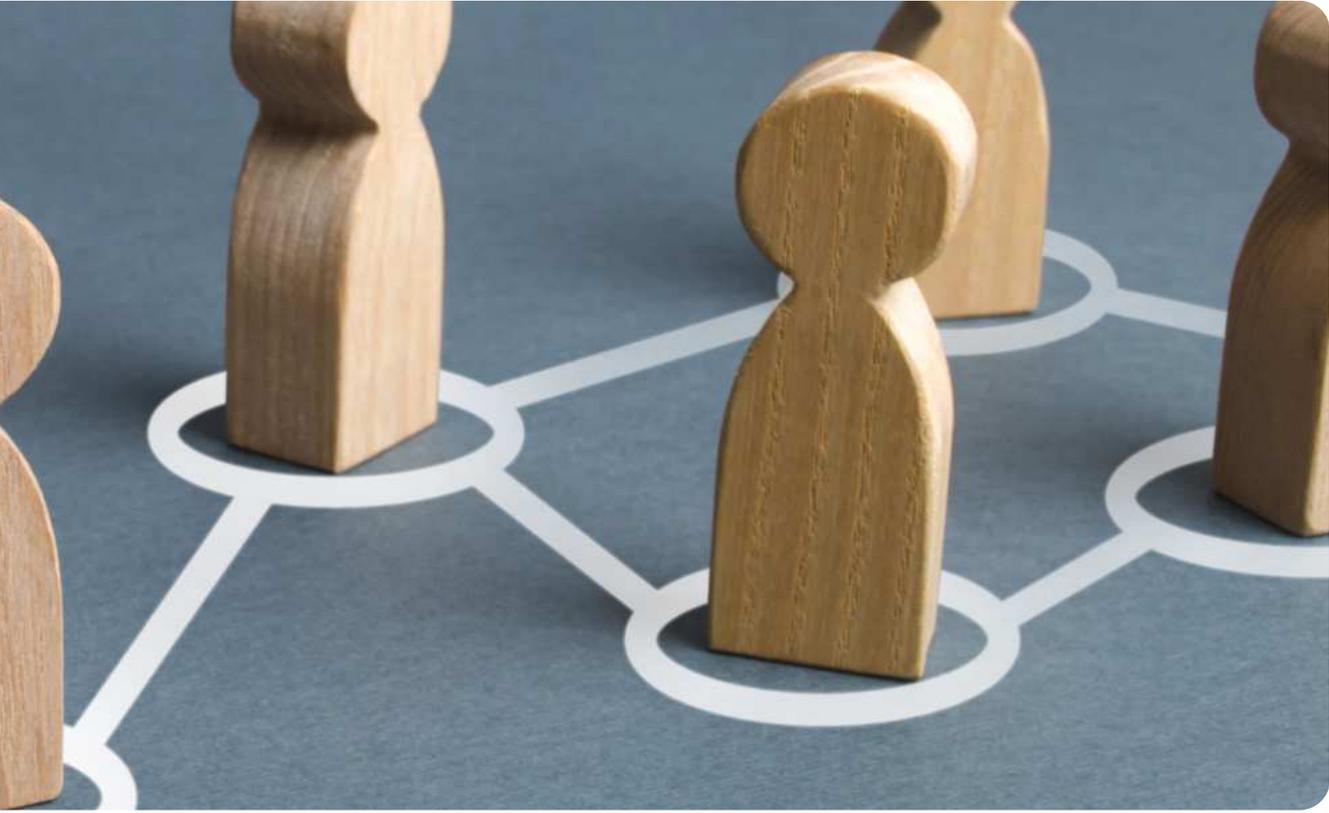
Hofland's Definition

(Communication is the process by which the communicating individual transmits stimuli). This definition is also agreed upon by (Redfield) who states that communication is "The wide field for exchanging facts, experiences, opinions, and information among members of the human community."

(Jihan Ahmad Rushti's) Definition

Communication is "the process by which the receiver and sender of a message interact in certain social contexts. In this interaction, ideas, information, and stimuli are transferred between individuals about a specific issue, abstract meaning, or specific reality".





(Zain-ul-Abideen Al Rakbani's) Definition

Communication is “the humanitarian effort to establish a connection with people or improve a connection on an ideological, professional, or interest-based basis.” This is confirmed by Allah’s statement:

{And We have [repeatedly] conveyed to them the Qur’an that they might be reminded.} [28:51]





Communication Dynamics

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Mind-based Activities

Because both sides will remember the word: Hello.

Psych-based Activities

Because the exchanging of greetings is social reaction.

Knowledge-based Activities

Because both sides know the word and its meaning

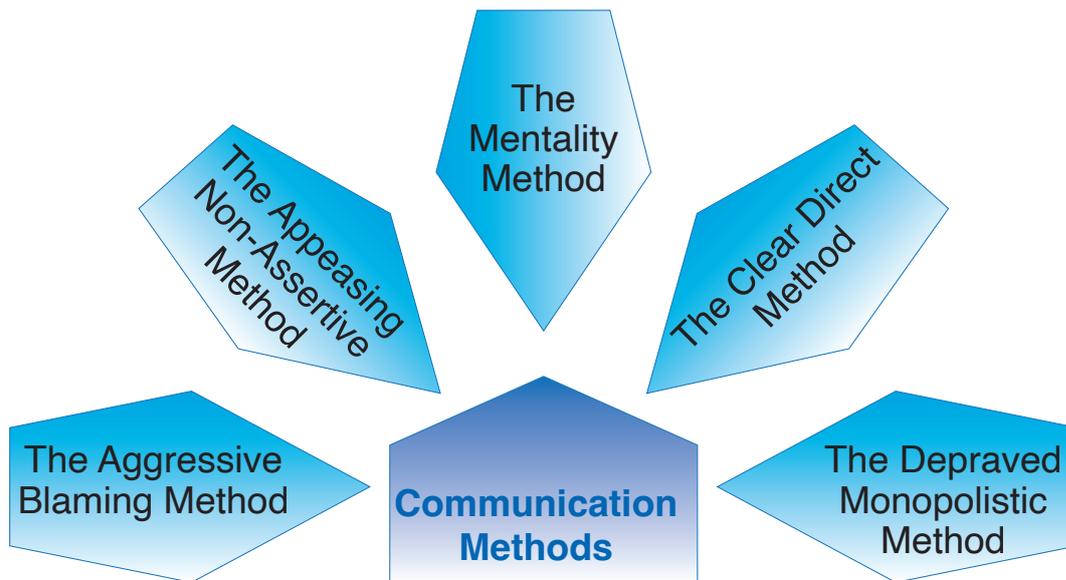
Culture-based Activities

Because both sides use language, and that particular language is an integral part of their





Communication Methods



1 The Aggressive Blaming Method

A person who uses this method tends to interact with others in a demanding tone and has been likened to a camera that constantly depicts the mistakes of others and criticizes them. The ultimate goal of this blaming person is always to achieve victory and control in his relationships.

2 The Appeasing Non-Assertive Method

People who adopt this method try to please others, deny themselves, and seldom refuse anything. This method of appeasement is characterized by the fact that one cannot decide on a specific issue or decide on something.

3 The Mentality Method

This method depends on mental processing and requires calm, sobriety, and balance. They often hide their feelings.



4 The Depraved Monopolistic Method

This method is characterized by a lack of integration into situations and achieving self-fulfillment by avoiding uncomfortable situations. If this is not attained, they resort to depravity.

5 The Clear Direct Method

This method is characterized by expressing personal views in different situations, even if those views differ. People who employ this method depend on the principle of respect. They bypass the intended differences for the sake of being different.

Elements of Communication

1 The Sender

This is the message's originator; it may be one or more people who do this simultaneously, and the sender may turn into a receiver and vice versa.

2 The Receiver

The receiver analyzes and interprets the messages by translating them into specific meanings. The receiver may be an individual, a group, or even a large organization. The receiver's task is summed up in three things: receiving the message, decoding it, converting it into meanings, and responding to it.

3 The Message

This is the content and idea intended to be communicated to the recipient, and it is the essence of the communication process. It must be formulated in a way that the recipient understands and can decipher easily, and this requires studying the audience and identifying its experiences





and needs. It must contain information appropriate to the message's subject and answer the recipient's questions.

4 The Medium or Channel that Carries the Message

The Medium is the way by which the message is relayed between the sender and the receiver.

5 Echoing

It is the reaction shown by the recipient in response to the information the sender has sent, which helps control the subsequent communication. It is a return communication from the receiver to the sender, and it allows the sender to obtain information about the extent of the recipient's interaction with the symbols that he sent.

6 Interference

Interference is any adverse action that harms the message or contributes to its deterioration or failure to reach the receiver ultimately, and it may occur on the part of the sender, the receiver, or the message itself.

7 The Communication Environment and the Context in Which it Takes Place

This is the general atmosphere represented in the psychological and physical surroundings where communication occurs. The environment includes attitudes, feelings, perceptions, relationships between communicators, and characteristics of the place, such as its capacity, facets, arrangements, and conditions.





Key Considerations in Effective Communication



Know

In communication skills, there will always be a better phrase, a more beautiful word, and a more appropriate expression; “Our agreement will depend on how sophisticated we are.” Just as fish can only live in water and birds can only fly in the sky, humans need to communicate. Therefore, it is a must that we learn better communication skills so that we are harmonious with others and at peace with ourselves. And, by the grace of Allah, we are doers.

The importance of morals in Islam

Islam has paid great attention to morals. There is nothing more evident to prove this than the Noble Quran. The Quran consists of over 6,000 verses, a quarter of which are about morals. You will find 1504 verses proving the encouragement of morals and manners.

Another indicator of the importance of ethics/morals is a study by Edward Bigham from Harvard University. He mentions how over 4000



employees were laid off. He met, sat with, and asked them about their respective terminations and found that only 10% were laid off due to poor performance, whereas the rest, who numbered 3600, were all laid off due to poor communication skills.

Pause

Whoever seeks a comprehensive course in communication skills with an emphasis on (Dawah) – Calling to the way of Allah, winning the hearts of the people must follow Muhammad’s brilliant and eloquent method (peace and blessings be upon him). How not? When his Lord says { 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. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].} [Quran 3:159].

“They would have disbanded from about you” despite you being the best human, most eloquent orator, and most merciful heart?

Yes, they will “disband from about you” if you were rude and harsh in your approach. Despite you speaking the best words uttered - the speech of Allah-people will still disperse from around you because of this skill – communicating and dealing with others.

Remember

O brother, O caller to Allah, you will not have anyone left around you if you cannot master the art of treating people well. If distances are measured in meters, weights in grams, and earthquakes on the Richter scale, then morals are measured by Muhammad ﷺ. Whoever is upon his methodology, then it is the purest, the most pious, and the most sublime methodology ever. Whoever turns away from his methodology is the lowest of the low, and the more distance and divergence a person has from it, the more evil and deviation there is.



Your Number One Reference in the Art of Communication

The best reference a da'iyah has in communication skills is Muhammad ﷺ. Allah the Exalted praised him in his statement {And indeed, you are of a great moral character.} [Quran 68:4]. Muhammad was a man whose enemies bore witness to him before even his followers. Muhammad ﷺ is a man who used to walk in Madinah and sit amongst his companions anonymously. A person would enter upon him asking: "Which of you is Muhammad?" as there was no difference between him and the people he was sitting with. Muhammad would say, I sit on the ground the way a servant should. Muhammad, who was always in service to his family, was the one who would prolong his prayer for the sake of a child, would shorten it for the sake of another, and would descend the pulpit for the sake of a child. This is Muhammad ﷺ. When the great Imam Ibn-ul-Qayim was asked: "What is religion?" he said it is "the worship of Allah the Exalted in oneness and the good treatment of others."

The Negative Consequences of Bad Manners

On the Day of Judgment, and in the contest between dealings/interactions on one side and worship on the other, transactions and exchanges win. A person could come with good deeds the size of mountains, all of which could dissipate. He treated people erroneously; he lied to so and so, robbed, backbit, and slandered. So all those mountains of good deeds were shattered.

Our Prophet ﷺ says: (The most evil of people on the Day of Resurrection is a person who people stayed away from because of his evil), narrated Bukhari. For this reason, you find that most people's suffering is at the hands of others.





Training Unit 1



Introduction to
communication

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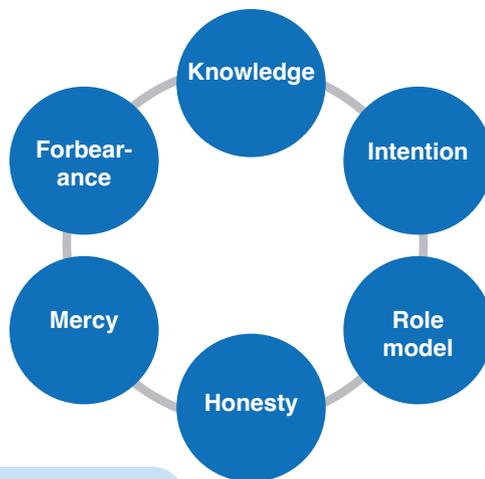


Group exercises



Group exercise 1

Choose one of the general da'iyah characteristics, and from your personal da'wah experience show the effect this particular characteristic had on the ones you called.



Group exercise 2

Communication skills have psychological, cultural, cognitive and mental characteristics: use one or more of these characteristics to show an effective da'wah communication dialogue.

Group exercise 3

Books of Seerah are filled with many stories about sincerity, whether in regards to knowledge or deeds. Share a story that highlights the devotion to Allah among the salaf.



Evaluation



Select the correct answer:

- 1** The communication method that is characterized by the expression of personal views in different situations while respecting the views of others is called:
 - a** The Aggressive Blaming Method
 - b** The Appeasing Non-Assertive Method
 - c** The Mental Method
 - d** The Clear and Direct Method

- 2** The communication method that is focused on mental healing through kindness, sobriety and adherence while feelings are hidden is called:
 - a** The Aggressive Blaming Method
 - b** The Appeasing Non-Assertive Method
 - c** The Mental Method
 - d** The Clear and Direct Method





- 3** The communication component that shows the response of the recipient in accordance to what the sender has sent of information is known as
- a** The message
 - b** The Sender
 - c** Echoing
 - d** Communication channel
- 4** The communication component that the message passes through between sender and receiver is called:
- a** The message
 - b** The receiver
 - c** Echoing
 - d** Communication Channel







Training Unit 2

Communication: Obstacles and Improvements



Detailed objectives

By the end of the training unit, the trainee should be able to:

- 1 Distinguish between types of feedback in the communication process.
- 2 Enhance the ability to communicate with different cultures.
- 3 Participate in solving message barriers detrimental to calling to Allah.
- 4 Pose questions that aid in improving communication barriers.





Training Presentation



Communication Barriers and Improvements First: Receiver's Barriers

1 Psychological Barriers:

Psychological factors can significantly affect the success or failure of communication. For example, when there are certain emotional changes, such as severe sadness, it becomes challenging for the receiver to understand the message. This is exemplified in a narration from Bukhari and Muslim, where Anas ibn Malik said: The Prophet ﷺ passed by a woman crying at a grave so he said: "Fear Allah and be patient." She replied: "Go away; you have not been afflicted by my affliction, and you don't understand it." She was told: It is the Prophet ﷺ, so she came to the door of the Prophet ﷺ and didn't find a gatekeeper at his door. She said: "I didn't know it was you," to which the Prophet replied: "Patience is only [considered] during the first instance of shock." (Agreed upon hadith).

This demonstrates that what prevented her from comprehending the communication was extreme sadness.





2 Social Barriers:

Social anxiety or fear can lead the receiver to decline an invitation or message. This is seen in the example of Abu Talib, who refrained from accepting the Prophet's ﷺ invitation due to fear of the Quraysh. In this context, the Prophet advised his uncle to say, "There is no god but Allah, Allah. I bear witness to it for you on the Day of Resurrection." He replied: "If the Quraysh would not taunted me, saying, 'It was only fear that made him do that,' I would grant coolness to your eyes with it." Allah then revealed: {Indeed, you do not guide whom you love, but God guides whom He wills}. (Sahih Muslim).





3 Environmental Barriers:

The environment in which the receiver grew up can influence their acceptance or rejection of the message. This is illustrated by the hadith stating that every child is born on the natural disposition, but their parents may later influence their beliefs. Thus, the environment shapes the individual's identity and personality.

4 Mockery and Ridicule:

If the receiver mocks the sender or their message, it becomes difficult for them to understand the sender's perspective. Ridicule acts as a barrier, preventing the message from being received correctly.

5 Argumentation and Conflict:

Engaging in endless arguments can obstruct proper understanding of a message. Prolonged disputes can lead to resentment and stubbornness, making it difficult for the receiver to absorb the message. The hadith mentioned by Abu Umamah al-Bahili shows that after guidance has been made clear, arguing only leads to disputes.





6 Doubt:

Unjustified doubt has negative consequences for the receiver. Instead of understanding the message, they focus on questioning the sender's motives and intentions. This results in a lack of trust and breeds suspicion, hindering their ability to benefit from the message.

Secondly: Message Barriers

1 Linguistic Barriers:

Communication problems arise when the language used in communication is unclear or not understandable. This can lead to the recipient (the receiver) being reluctant to understand the message. The caller should use language that matches the recipient and ensure that the recipient understands the linguistic intent. It has been narrated in the Sunnah that a lack of understanding of the language of communication led to the killing of people in the time of the Prophet ﷺ and the Prophet was angered at that. On the authority of Abdullah bin Umar (may Allah be pleased with them both) who said: "The Prophet ﷺ sent Khalid bin Al-Walid to the Banu Jadhima tribe, inviting them to Islam. They did not respond with the word 'Aslamna' (we have embraced Islam), but instead they said 'Saba'na' (we have become Sabians). Khalid began to kill and capture them. He handed over each one of us to a man until one day Khalid ordered that each of us kill his captive. I said, 'By Allah, I will not kill my captive, and no man from my companions shall kill his captive'. When we came to the Prophet ﷺ, we mentioned the matter to him, and the Prophet ﷺ raised his hands and said, 'O Allah, I am free from what Khalid has done twice'".

2 Verbal Prolivity and Message Length:

Excessive verbosity and unnecessary details hinder the understanding of the message. The main idea can be lost in a sea of excessive and irrelevant information. It is important for the caller to choose concise language that conveys the intended message and achieves the goal. Prolivity in speech and digression can lead to errors. Aishah (may Allah be pleased with her) narrated that the Prophet ﷺ used to narrate a hadith and if the listeners counted it, they would be able to remember it accurately.





3 Lack of Information in the Message:

The absence of necessary information in the message impedes its clear transmission to the recipient (i.e., the receiver). This can lead to confused questions in the recipient’s mind and may cause them to disengage from the communication or appear interested while actually wanting to end the conversation.

4 Inappropriate Timing in the Message:

Choosing the right time to deliver a message helps in engaging the recipient (i.e., the receiver) with the message. Conversely, poor timing can lead to the recipient’s disinterest or distraction. The caller should carefully consider the appropriate timing for communicating with the recipients, whether it’s the timing of the message itself, religious occasions, or business-related commitments. Such as the instance of the Bedouin who came to ask about the Day of Judgement, initially the Prophet didn’t respond to him because of the timing, later he answered him.

5 Lack of Coherence Between Message Parts and Weak Content:

The lack of coherence between different parts of the message and weak content can confuse the recipient and prevent them from focusing on the message’s key points.

Thirdly: Barriers for the Sender

1 Arrogance and Pride of the Sender:

Arrogance and pride of the sender can be a significant barrier to effective communication. A person who is filled with pride may not be open to receiving feedback or alternative viewpoints, hindering the communication process. Abdullah ibn Mas’ud narrated that the Prophet ﷺ said: “He who has in his heart the weight of a mustard seed of pride shall not enter Paradise”.

2 The Psychological State of the Sender:

The psychological state of the sender can also impact communication. The Prophet ﷺ, when he first received revelation from Angel Gabriel in his true form, returned home trembling and scared. This emotional





state can affect the sender's ability to communicate effectively, especially in the early stages of conveying a message.

3 Failure to Address the Recipient in Their Language:

It's essential to communicate with the recipient in a language they understand. Speaking in a language that the recipient does not comprehend can hinder effective communication. Ali ibn Abi Talib (may Allah be pleased with him) said, "You should not tell people that which their minds cannot comprehend, as it may become a cause of trial for some of them."

4 Lack of eloquence in speaking or writing:

Abdullah ibn Abbas (may Allah be pleased with them both) said: A man said to the Prophet ﷺ, "Whatever Allah wills and you will." The Prophet responded, "Do you make me an equal with Allah? Say, 'Whatever Allah alone wills.'" (Reported by Imam Ahmad).

5 Hiding intentions:

Allah the Almighty said: "Say [O Prophet]: Even if you were to remain in your homes, those among you who were destined to be killed would have met the same fate. Through this, Allah tests what is within you and purifies what is in your hearts. And Allah knows best what is (hidden) in the heart." (Ale-Imran:154)

6 Speaking about that which is of no concern:

Imam Al-Tirmidhi said: Ahmad bin Nusayr Al-Naysaburi and more than one person told us: Abu Mushar told us, on the authority of Ismail bin Abdullah bin Sama'ah, on the authority of Al-Awza'i, on the authority of Qurra, on the authority of Al-Zuhri, on the authority of Abu Hurairah, who said: The Messenger of God, peace and blessings be upon him, said: (Part of a person's good Islam is that he abandons what does not concern him).

7 Foul language:

Imam Al-Tirmidhi said: Muhammad bin Yahya Al-Azdi told us, he said: Bin Sabiq told us, on the authority of Israel, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: Allah's Messenger ﷺ said: The





believer does not stab, nor one who curses, nor one who is obscene, nor one who is saucy.

Fourthly: Barriers Concerning the Medium:

1 Physical Interference That Hampers Timely Transmission of Messages:

Narrated by Imam Al-Bukhari: The Prophet ﷺ said to Jarir bin Abdullah during the Farewell Hajj: “Say to the people, ‘Be quiet and listen’”. He then said: “Do not return as disbelievers after I’m gone, striking each other’s necks.”

2 Surveillance of Communication Channels That Prevent the Message from Reaching the Public:

This can be seen in the Prophet’s ﷺ secret communication with individuals, as well as their gatherings in Dar Al-Arqam and the secrecy surrounding it. All of this was to avoid the watchful eyes of the Quraysh, which sought to exert control over them, making it impossible for them to deliver an open message to all segments of the public. The story of Hatib bin Abi Balta’ah also illustrates this, as his attempt to deliver a message was thwarted by surveillance.

3 Lack of Communication Medium:

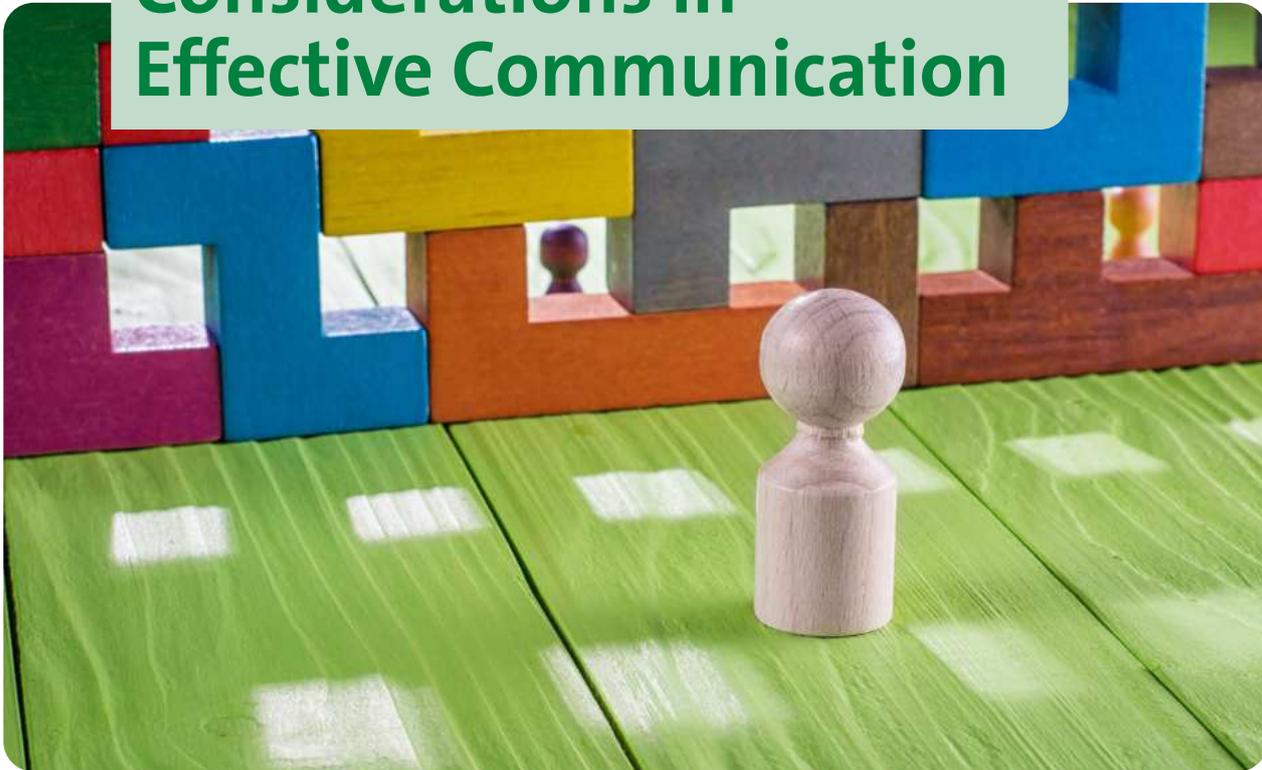
The breakdown of communication between Noah ﷺ and his son occurred when they were separated by the waves. In this case, the medium of communication was lost.

4 Failure to Consider the Nature of the Audience When Using the Medium:

Khalid bin Al-Walid, when he started killing prisoners, failed to consider the nature of the audience and the possibility of a language barrier, as they were from a different tribe.



Considerations in Effective Communication



Every communication process has components and a set of elements: a sender, a recipient, and between them is a message. The message is transmitted from the sender to the recipient through a channel or medium. The recipient then receives it and is affected by it. This effect is noticed by the sender, who then builds an effect based on it as well.

Examples of Communication Issues

The prosecutor was very agitated, and the judge tried to extract some information from him, but the communication process was disrupted due to his emotional state.

A husband sent a message to his wife via mobile phone instructing her to prepare coffee for the guests, but the wife didn't notice this message, leading to a problem later on. The issue here was that it was a mobile message that the wife didn't pay attention to.

Someone was listening attentively to you, and suddenly, their phone rang. They took out their phone and glanced at it secretly, then showed signs of wanting to leave. The problem here was with the recipient's internal emotional state.





Sender's Communication Issues

Emotional state: Is the sender fearful, tense, or angry? Does he bear ill feelings towards us or accept us? Sometimes, the sender's physical condition, such as being hungry or anxious, can affect the clarity and lucidity of the message.

Belief in the idea: The clarity of the message often depends on the sender's beliefs about the idea being conveyed. Is the sender a believer in it, and does he have evidence to support it?

Style: Some people dislike listening to someone even if they speak the truth if their style is not good.

Message Communication Issues

Sometimes, the message does not suit the other party, either because it is not important, not needed, or because its language is too complex for them to understand.

Contradictions within the message: If a person says one thing and its opposite, it creates confusion in the recipient's mind, causing a breakdown in communication with the sender.

Losing the objective: Sometimes, there is too much talking and too many details, making the message unclear.

Medium Communication Issues

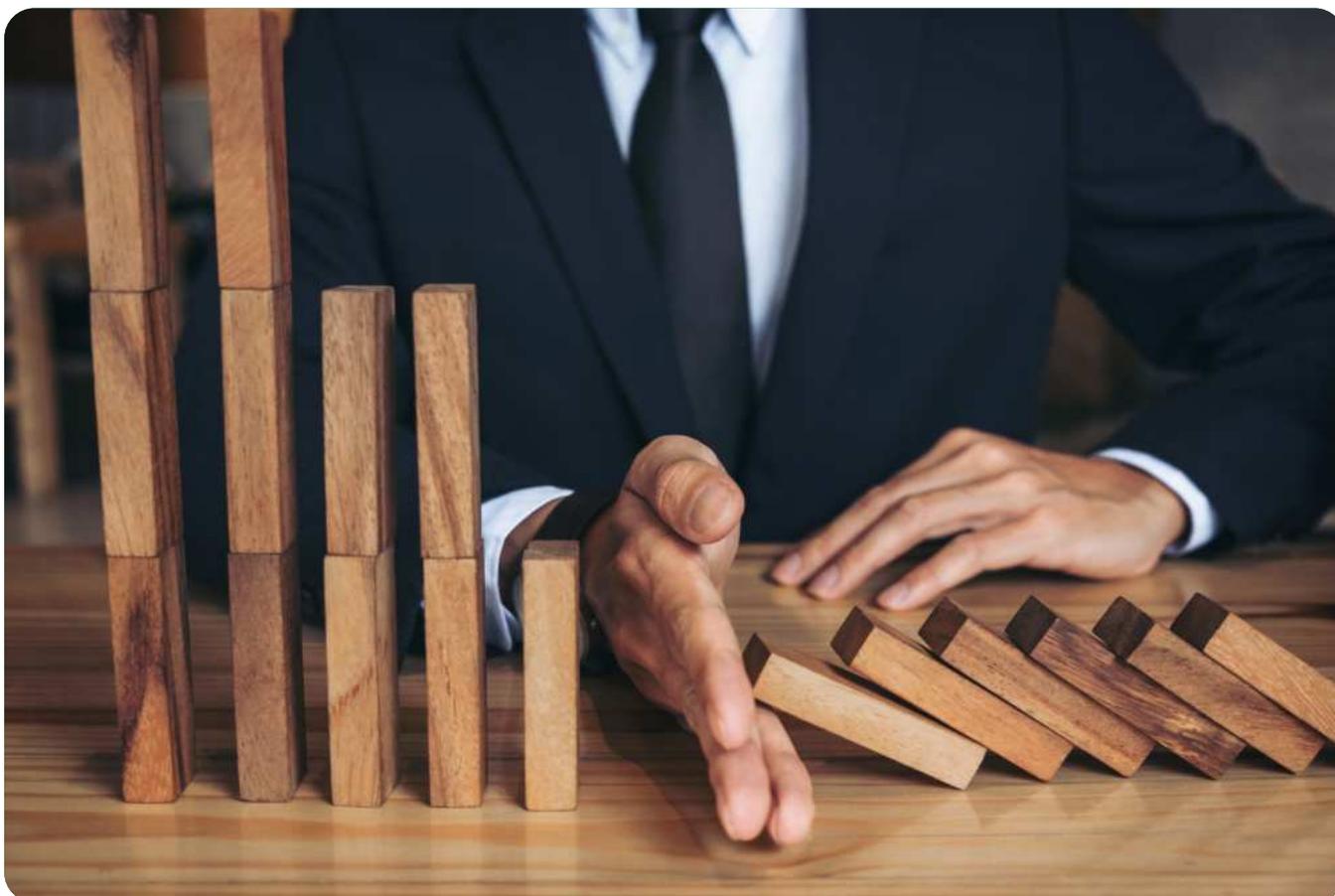
The medium may not suit the other party, either because they do not like it, do not want it, or do not prefer it and do not pay attention to it. The topic may not suit the medium; sometimes, the chosen medium does not align with the clarity of the message.

The medium is disruptive: If the topic is important, but it is presented too quickly, not matching the accuracy of the information and its importance.

Recipient's Communication Issues

- Psychological state: How does the recipient feel?
- What are their beliefs about the sender?
- Previous thoughts about the previous conversation with him.
- Physical and physiological condition.
- Neglect and disinterest.





External Factors Affecting the Communication Process:

1. **Timing of Idea Presentation:** The timing of presenting an idea can be crucial. Presenting an idea at the beginning of a meeting when people are attentive may yield different results than presenting it at the end when people are preparing to leave.
2. **Location:** What is said in a mosque may not be said in a market, and what is said in an office may not be said in other settings. It is essential to consider the appropriateness of the place.
3. **Surrounding Environment:** Factors such as safety, temperature, ventilation, odors, noise, and tranquility can affect the communication process.
4. **Events Preceding the Communication Process.**





Internal Factors Affecting the Communication Process:

1. **Language:** Both parties need to understand each other's language well.
2. **Multiple interpretations:** Not knowing the body language of the speaker or the listener can lead to communication failure.
3. **Interests:** Each party focuses on what they see as suitable and leaves aside what they don't care about.
4. **Listening and not listening.**



Group Exercises



Group Exercise 1

Choose one of the barriers for the recipient: Social Barriers, Environmental Barriers, Psychological Barriers. Mocking, Argumentation and Doubt.

Group Exercise 2

Based on your da'wah experience, mention the most common sender barriers in your da'wah environment:

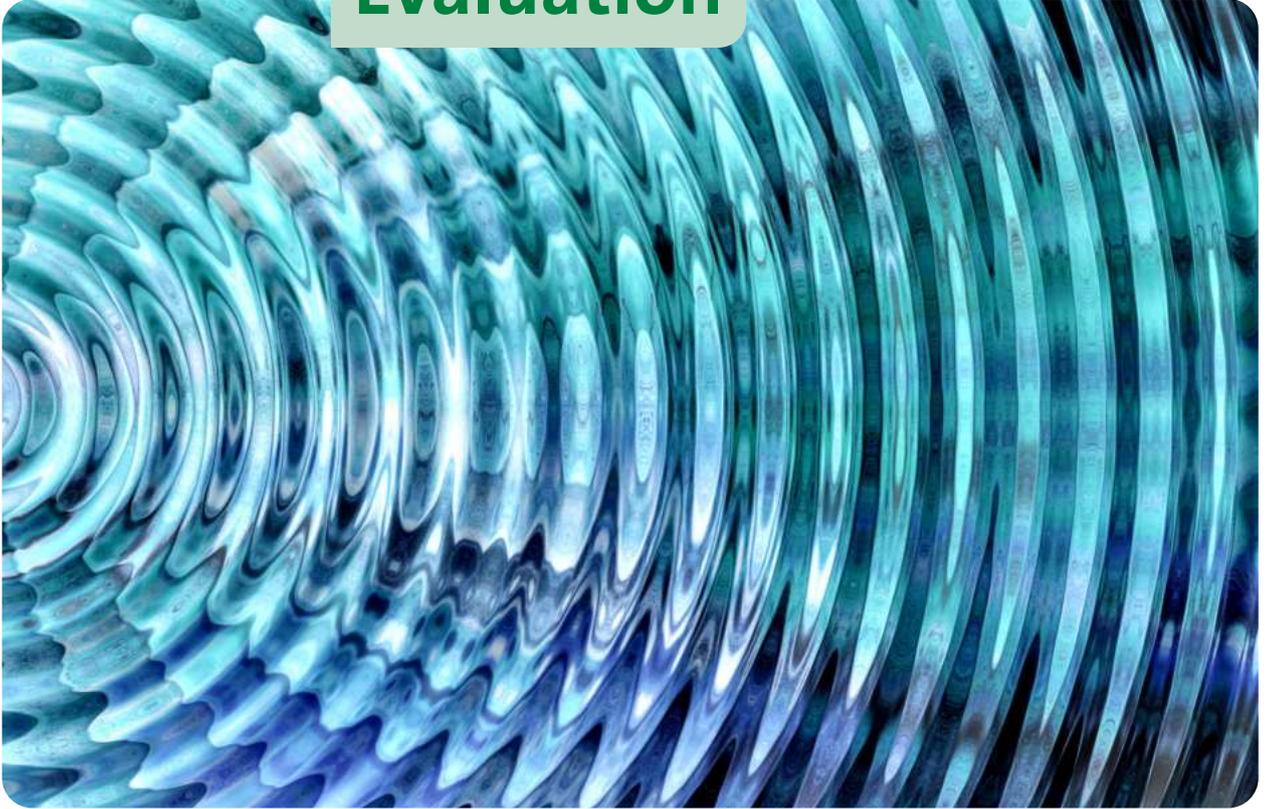
Group Exercise 3

Based on your da'wah experience, suggest appropriate improvements to the da'wah message you deliver:





Evaluation



Choose the correct answer:

- 1** The Prophet ﷺ sent Khalid bin Al-Waleed (may Allah be pleased with him) to the Banu Jadhima, and they did not say, 'We have embraced Islam'. Instead, they said, 'We have become Sabians. We have become Sabians'. So, Khalid began to kill and capture them. Reported by Al-Bukhari. The obstacle in understanding the message involves:
 - a** Interference
 - b** Lack of presence and means of communication
 - c** Inappropriateness of the means of communication for the target audience
 - d** Presence of supervision of the means of communication.



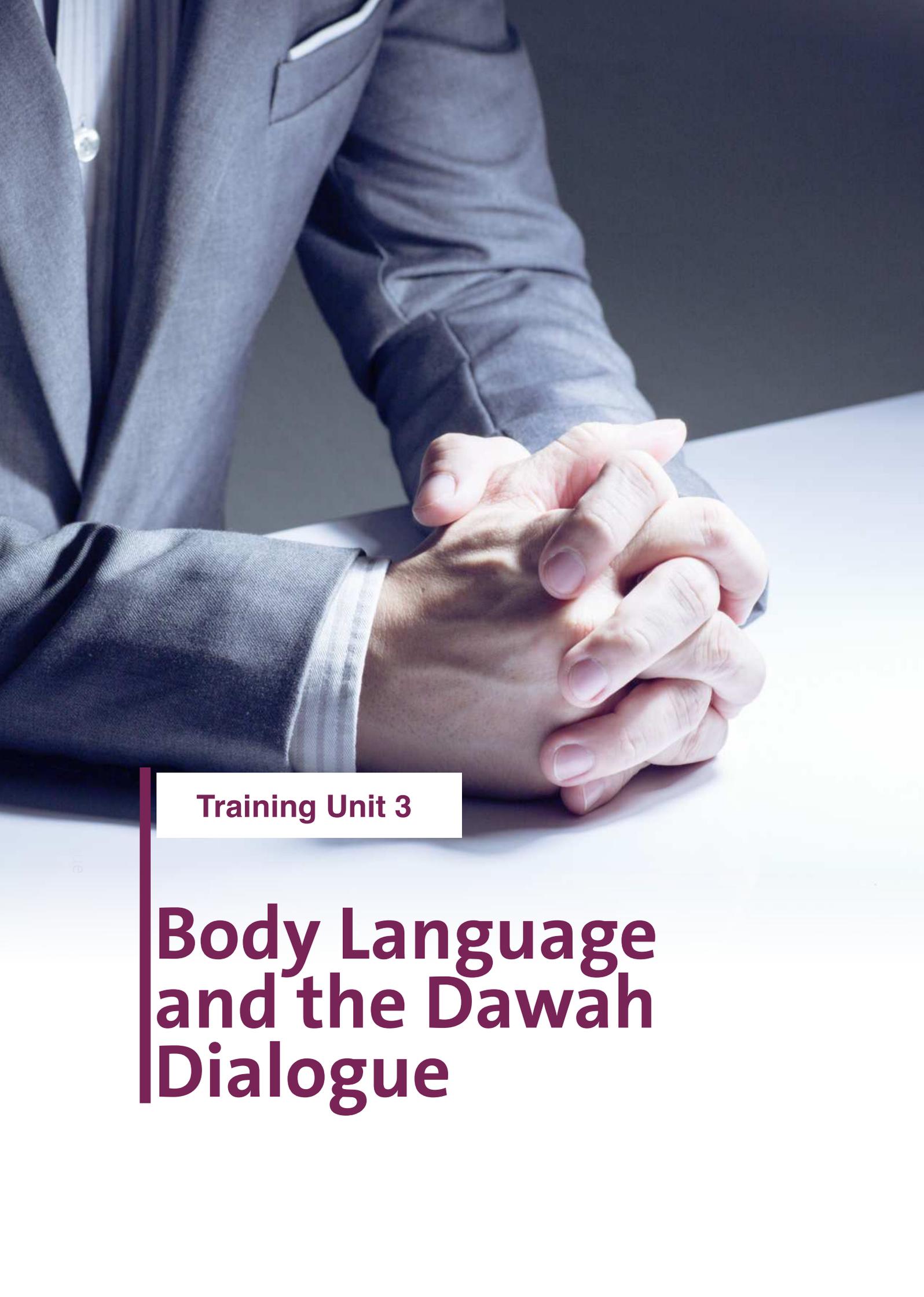


- 2 Jarir bin Abdullah (may Allah be pleased with him) said: The Messenger of Allah ﷺ said to me during the Farewell Pilgrimage: “Say to the people, ‘Be quiet and listen’”. He then said: “Do not return as disbelievers after I’m gone, striking each other’s necks”.” Reported by Al-Bukhari. The obstacle in understanding the message involves:
 - a Interference
 - b Lack of presence and means of communication
 - c Inappropriateness of the means of communication for the target audience
 - d Supervision of the means of communication

- 3 The type of response from the believers in the Allah’s verse, “Indeed, those who said, ‘Our Lord is Allah, and then remained upright, there is no fear upon them and nor will they grieve” is called a:
 - a Tangible response
 - b Marginal response
 - c Incongruent response
 - d Genuine response.

- 4 External factors that influence the communication process include:
 - a The type of means use
 - b Events preceding the communication process
 - c The type of message recipient
 - d The language used





Training Unit 3

Body Language and the Dawah Dialogue



Detailed objectives

By the end of the training unit, the trainee should be able to:

- 1 Identify non-verbal behaviors and how to deal with them.
- 2 Understand the significance of body language in conveying the Dawah message.
- 3 Engage in Dawah dialogues that demonstrate the power of body language in inviting to Allah.
- 4 Extract instances from biographies that illustrate the impact of body language on dialogues.





Training Presentation



First: Body Language

- 1 The degree of the message's impact depends on the recipient as follows

55% Body language and facial expressions

35% Tone of voice

10% Choice of words and meanings



Training Unit 3



Body Language
and the Dawah Dialogue

Presentation
and Delivery

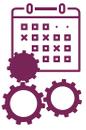
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2 Reading Non-Verbal Messages

The Da'iyah should pay attention to body language and examine it carefully. Broad generalizations about body language are common. Just because someone, for example, has crossed their legs does not necessarily mean they are closed off or reserved; it could simply mean they are comfortable resting one leg on the other. So, be cautious about generalizing in this way. Instead, consider the information you glean from body language as part of the equation. Here are some common interpretations of body movements. You will notice that some interpretations are contradictory.





Body Language Interpretations Table:

Body Movement	Meaning
Uncrossed legs.	Openness, agreement, and joy.
Scratching the head.	Surprise, nervousness, impatience.
Firm ear-pulling.	Readiness for interruption or active listening.
Touching the nose or chin.	Doubt and contemplation.
Open palm rest.	Generosity, openness, disbelief.
Hands on lips.	Impatience, silence, deep thought.
Hands on knees and leaning forward.	Readiness, stretching, attentiveness.
Wrist-grabbing.	Strength, anger, control.
Hands in pockets.	Concealing meaning, relaxation, cold climate.
Shoulder shrug.	Skepticism, negativity.
Hands behind the back.	Authority, humility, service.
Looking downwards.	Deep thought, boredom, suppressing emotions.
Extending fingers.	Confidence, boredom, inquisition.
Interlocking fingers.	Sadness, anticipation, trust.
Eye contact.	Interest, anger, boredom, lack of trust.





Non-verbal behaviors and how to deal with them:

Non-verbal behaviors	Meaning	how to deal with them
<ul style="list-style-type: none"> Smiling. Nodding in agreement. Leaning forward. Eye contact. 	Enthusiasm. Understanding.	Continue and make a note that your dialogue has been well-received.
<ul style="list-style-type: none"> Yawning. Blank stare. Foot tapping. Leaning back on the seat. Checking the time. 	Boredom.	Try to give a break, speed up, or review your conversation to ensure that listeners are engaged in the dialogue.
<ul style="list-style-type: none"> Frowning. Head scratching. Lip biting. 	Misunderstanding.	Ask listeners about the parts they didn't understand, provide clarifications with examples, or rephrase the information.

Secondly: The Dawah Dialogue:

Dialogue:

Reviewing logic and speech in addressing the stubborn, supported by evidence that removes doubts and clarifies the truth.

Dialogue in Terminology:

It is the mutual exchange of words between two parties in a non-confrontational manner.

Da'wah:

It is guiding people to Islam, which is a mercy for all of humanity, as stated in the Quran: "We have not sent you [O Prophet] except as a mercy to the worlds" (Quran 21:107). His mission, peace be upon





him, was a mercy to the entire world because it involves realizing the interests of the people in their affairs (both worldly and those of the hereafter), and preventing harm and damage to them.

Definition of Da’wah Dialogue:

The specific discourse between two parties in understanding the truth and guiding people to Islam. It includes the willingness to submit to the results of dialogue. And from that is the statement of Allah the Almighty (Say O people of the book, let's come to a common word between ourselves). This verse serves as a complete methodology of dialogue and it alludes to the most important element of dialogue which is the readiness to accept the conclusions which are reached.

Smart Dialogue Strategies:

To be a successful and distinguished communicator, a da’iyah (caller to Islam) must adhere to smart dialogue strategies and use these strategies appropriately during the dialogue. Some of these strategies include:

1 Express Yourself as “I” Rather Than “You”:

When expressing your opinion, it’s less likely to provoke the other party if you speak about yourself instead of them.

2 Reframe “I” and “You” to “We”:

The word “we” represents a new level of cooperation between the two parties, focusing their attention together on common interests and goals.

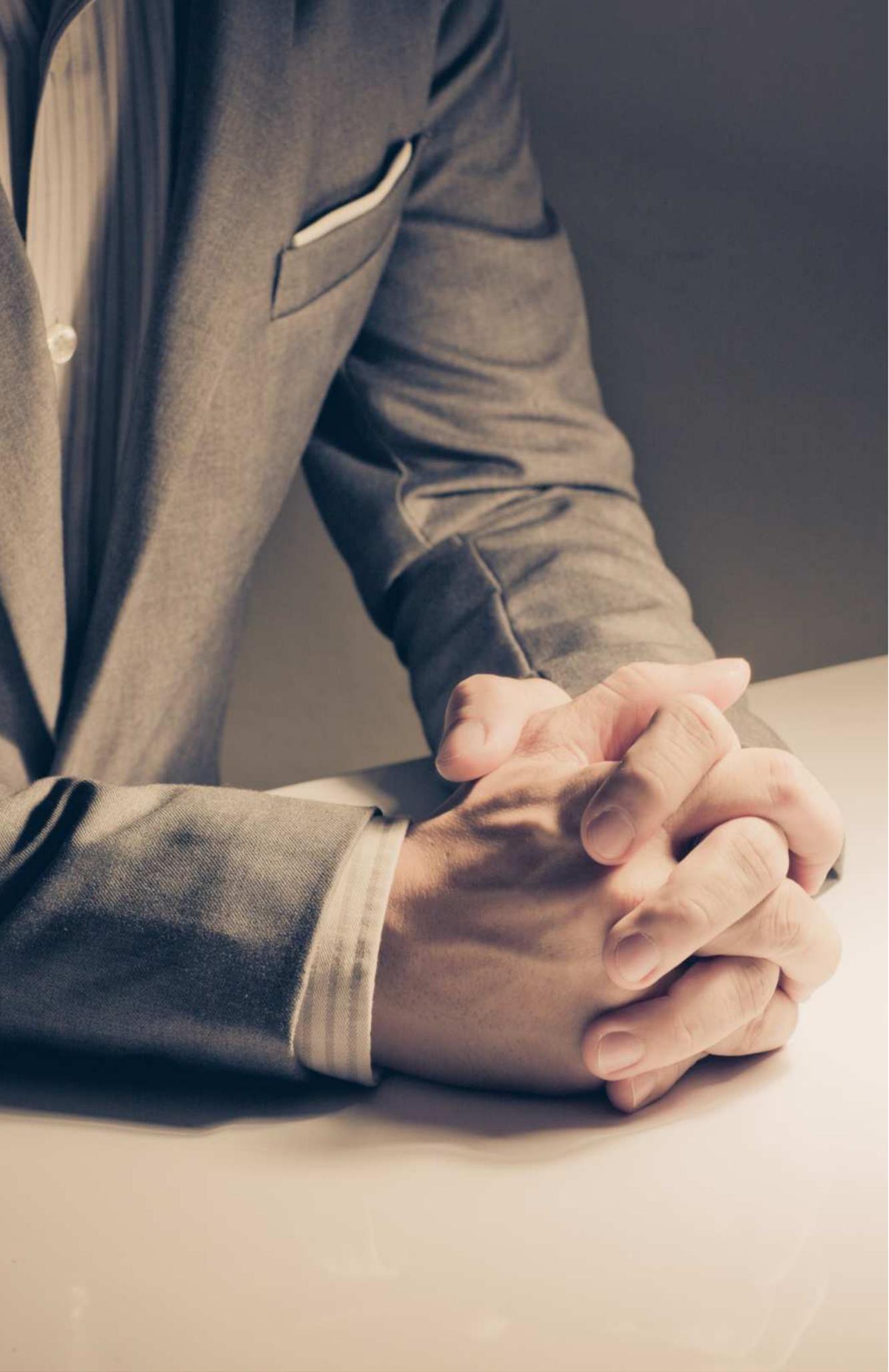
3 Make the Other Party Feel the Idea Is Theirs:

By doing this, the other party is more likely to support the idea passionately, feeling that it stems from within them.

4 Embrace Flexibility and Wisdom:

This means dealing with others with some flexibility and wisdom, sometimes tightening and sometimes loosening. If both parties insist on their opinions without compromise, it can lead to the failure of the dialogue.





Training Unit 3

Body Language
and the Dawah Dialogue

Presentation
and Delivery





5 Closing the Discussion:

This is the most challenging part of the dialogue and requires skill. When a discussion becomes a waste of time and effort, it is advisable to close it gracefully so that others feel that you have not withdrawn.

6 Being a Role Model:

The da'iyah should be a good example of what they are inviting others to believe in and practice, as this can have a significant impact on others.

7 Impactful Conclusion:

The da'iyah summarizes the key points of the topic, calls for action while arousing emotional feelings, and expresses gratitude to the listeners.

8 Choose the Right Moment:

It is advisable for the da'iyah to take a moment to assess the situation before engaging in any dialogue. If it seems suitable, they should seek Allah's assistance and start; otherwise, they should remain silent and wait.

9 Self-Monitoring and Evaluation:

Are you a good listener? Is your voice appropriate? Are you adhering to the ideas you have prepared? Have you observed the etiquette of dialogue? A wise da'iyah should monitor themselves with the same vigilance and attentiveness with which they monitor others.

10 Cultivate the Habit of Smiling:

Make it a habit not to let go of your smile during your dialogue with others. How pleased the invitees are when they see their da'iyah always smiling.

11 Focus on the Argument, Not the Person:

The da'iyah should focus on the argument and disagreement, regardless of the person presenting them. If the dialogue is respectful, personal attacks are avoided.



Key Considerations in Effective Communication



Supporting Skills for Successful Communication

1 Knowledge Base:

A person should have a knowledge base of culture and thought. The purpose of this knowledge is to connect with different people and their interests. People should have a specialization they work in and a general culture through which they can build bridges of communication with others. An expert fisherman uses as bait that which the fish likes and not that which he likes.

2 Situational Awareness:

It means trying to observe the body language of the person in front of you and the surrounding indicators, then deciding whether to continue the dialogue or pause it based on these observations. Examples from





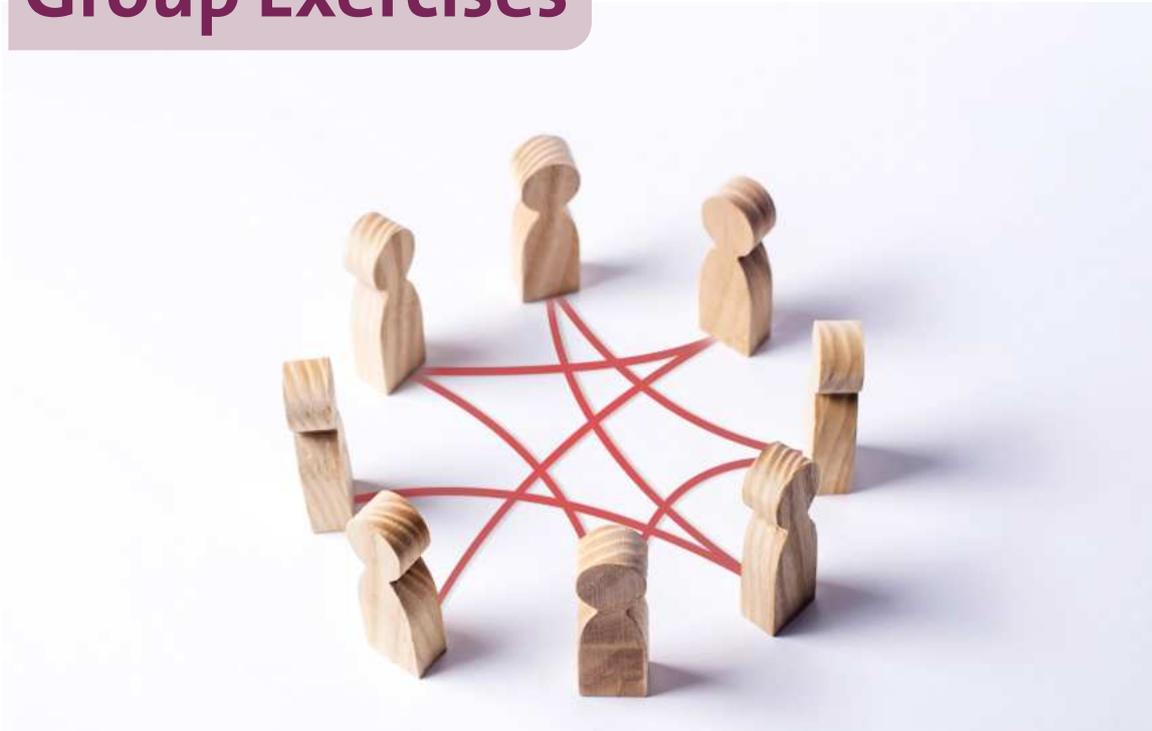
the Prophet's Sunnah include his interaction with people based on their body language.

In one example, Sa'b ibn Juthama, may Allah be pleased with him, comes and catches a wild donkey, slaughters it, and cooks it. He then presents it to the Prophet, peace be upon him, who does not eat from it. Sa'b says that when the Prophet Peace and Blessings be upon him saw my distasteful expression, and the Prophet explains that they did not eat from it because they were in the state of Ihram.

Aisha comes to the Prophet, peace be upon him, and he says to her, "O Aisha, I know when you are angry and when you are pleased." She asks, "How is that, O Messenger of Allah?" He explains that when she is pleased, she says, "No, by the Lord of Muhammad," and when she is angry, she says, "No, by the Lord of Ibrahim." She agrees with this observation.



Group Exercises



Group Exercise 1

Based on your knowledge of effective body language, choose three names of da'iyahs (callers to Islam) you know and highlight their key strengths.

Da'iyah's Name			
Key Strengths			

Group Exercise 2

Books of biographies are filled with examples which showcase the importance of body language in conveying the message. Such as the saying of the Prophet Peace and Blessings be upon him the meaning of which is that you smiling to your brother is Sadaqah. Mention a story of hadith in which body language is showcased.

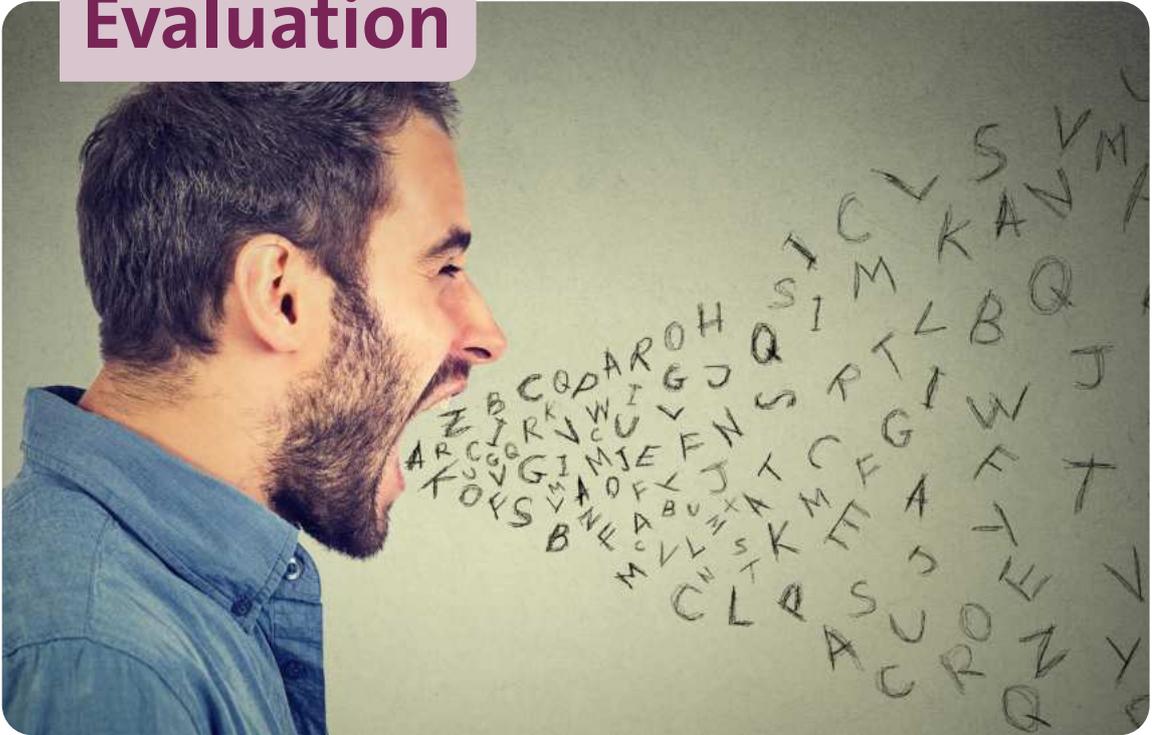
Group Exercise 3

Through your dawah experience, share a dawah dialogue or story that emphasizes the importance of body language.





Evaluation



Choose the correct answer:

- 1** The percentage that body language and facial expressions should account for is:
 - a** 10%
 - b** 35%
 - c** 55%.
 - d** 25%

- 2** When you find a listener looking at the clock, this is likely to be:
 - a** Boredom.
 - b** Enthusiasm
 - c** Understanding
 - d** Attentive/Active

- 3** When you find a listener scratching their head, this is likely to be:
 - a** Boredom
 - b** Lack of understanding.
 - c** Understanding
 - d** Enthusiasm





Training Unit 3



Body Language
and the Dawah Dialogue

Presentation
and Delivery





Training Unit 4

Successful Dialogue Techniques



Detailed Objectives

By the end of this training unit, the trainee will be able to:

- 1 Show a preference for using persuasive dialogue skills in their Da'wah.
- 2 Demonstrate proficiency in verbal skills within the field of Da'wah.
- 3 Avoid factors leading to the failure of dialogue during Da'wah.



Training Presentation

Training Unit 4



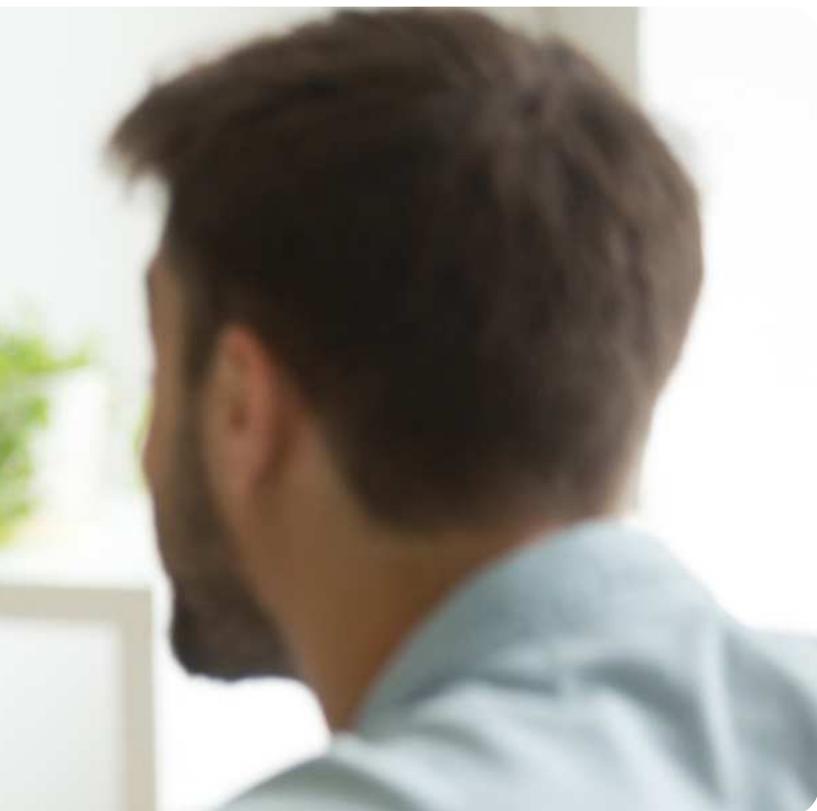
Key Skills for Successful Dialogue



Successful
Dialogue Techniques

Presentation
and Delivery



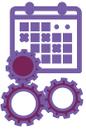


Firstly: Listening

Listening is one of the essential skills in any dialogue session involving multiple participants, and it affects the listener in five ways:

1. **Ignoring:** This involves not paying attention to what the speaker is saying, such as being preoccupied with something else, like a phone, reading a magazine, or something happening outside the dialogue room.
2. **Pretending:** It is not genuine listening or clearly ignoring but rather the appearance of expressions on a person that indicate they are listening, while their thoughts are focused on other things unrelated to the dialogue topic.
3. **Selective Attention:** It is the act of choosing a specific part of the dialogue and focusing on it. The listener selects what matters to them in the dialogue and disregards other elements or topics because they are looking for something relevant to them in the Da'iyah's words.





4. **Paying Attention:** It is complete listening to all of the Daei’s words, understanding their content fully, and it does not necessarily mean that the listener agrees with it.
5. **Interaction:** It is not merely paying attention, but actively engaging with the Da’iyah, attempting to discuss and understand their perspective, especially in cases where there is a difference of opinion between the listener and the Da’iyah.

Rules of Listening

1	Do not engage in conversation	2	Placing the speaker in a natural and comfortable position	3	Notifying the speaker that you want to listen to him
4	Removing Interruptions and/or Distractions	5	Interacting and responding	6	Be patient
7	Avoid obstacles Be reserved and flexible	8	Ask some questions	9	





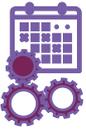
The use of certain phrases and actions by the Da'iyah can enhance the listener's feeling that the Da'iyah is attentive to their words. Some of these phrases and actions include:

- 1 Nodding or gesturing: This is a sign of interest and engagement
- 2 Silence while looking at the listener with eagerness and interest, approaching them, or slightly leaning forward.
- 3 Passing remarks such as: "Yes", "that's right", "really", "true", "amazing"
Echoing: It involves repeating the speaker's last words or phrases.
- 5 Mirroring, such as saying: "I sense from your words that you feel like" or "I sense you want to say" etc.
- 6 Paraphrasing, like saying: "You mentioned this and that", "you said during your talk"
- 7 Writing down some important statements made by the speaker, which makes the person you are giving Da'wah to feel appreciated.

Listening Errors

Focusing on the negatives	Prejudgments	Not giving the person you are calling comfort	Frequent interruptions
Emotional reactions and anger	Excessive argumentation	Lack of objectivity	Failure to ponder the speaker's words
Discouraging statements	Negative assumptions	Shyness	Self-promotion
Finishing the speaker's sentences	Underestimating the speaker's words	Closed-ended questions	Controversial/Provocative statements





Secondly: Verbal Skills

These are the fundamental skills of dialogue that contribute to making it impactful on the listeners. Some of the most important of these skills include:

- Consideration in dialogue
- Focusing on key words during the dialogue
- Ensuring the use of diverse methods in reiterating ideas during the dialogue
- Varying the tone of voice while speaking
- Gradually changing the pace of dialogue, and pausing before and after discussing important ideas
- Avoiding raising one's voice (shouting)

Thirdly: Non-Verbal Skills

- They are a set of skills divided into three influential components, which are:
 - Facial Expressions
 - Visual Communication
 - Hand Gestures/Movements

Fourthly: Ethics

It is a quality that focuses on the observance of dialogue etiquette and is considered a fundamental factor in the progress and continuity of the discussion in a proper manner. Therefore, it is essential to avoid certain things that do not align with the ethical principles of dialogue, including:

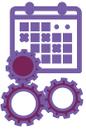
- Not issuing commands or using words containing mandatory expressions
- Not eating or drinking during the dialogue except when it is part of a meal.
- Avoiding distractions from the dialogue due to external influences, such as receiving phone calls.



Factors Leading to Dialogue Failure

- 1 Evaluating the speaker's words.
- 2 Focusing on mistakes or passing judgment.
- 3 Over-generalizing.
- 4 Ridicule and mockery.
- 5 Being preoccupied with oneself during the dialogue.
- 6 Excessive anger.
- 7 Speaking in a judgmental manner.
- 8 Lacking persuasive factors.
- 9 The speaker not being convinced in what they are presenting to others.
- 10 External environmental factors such as interference, weak transmission, and poor performance.





Key Considerations in Effective Communication



Relationships go through four stages, which are:

- 1. The First Impression Stage:** This initial impression creates an internal decision, determining whether the relationship will continue or not. It can lead to continued communication, flattening the relationship, or ending it altogether.
- 2. The Attraction or Inclination Stage.**
- 3. The Disclosure and Getting to Know Each Other Stage:** This stage begins with questions and evaluation.
- 4. The Unmasking Stage:** It involves a deep understanding of the parties involved, which can result in either the easing of the relationship, cutting it off, or continuing the relationship.





Philosophy of First Impressions:

The first impression is a snapshot through which others make judgments about our personalities and form expectations about our future behavior. The first impression is the gateway to getting to know someone.

Methods to Improve First Impressions:

- 1 **Self-perception:** You should have a positive self-perception. A person who despises themselves will struggle to market themselves in the social acceptance arena and will have difficulty interacting with others effectively.
- 2 **Your perception of others:** When you view others as insignificant, bad, dangerous, kind, wonderful, profound, serious, or fun – regardless of the nature of this perception – you should set it aside. This means that when you meet someone, you should suspend judgment. If you judge them immediately based on their name, title, city, gender, and enter the interaction with a preconceived mindset, your perception of them will be distorted, and they will likely form a negative impression of you.
- 3 **Your perception of others’ perception of you:** If someone enters a place believing that those there do not like them, they will behave in a way that reflects this belief. Similarly, if they think others hold them in contempt, that perception will manifest in their behavior. Conversely, if they believe others will appreciate or treat them kindly, their actions will also reflect that belief. In essence, your perception of how others perceive you can significantly influence your behavior and the impression you leave on them.

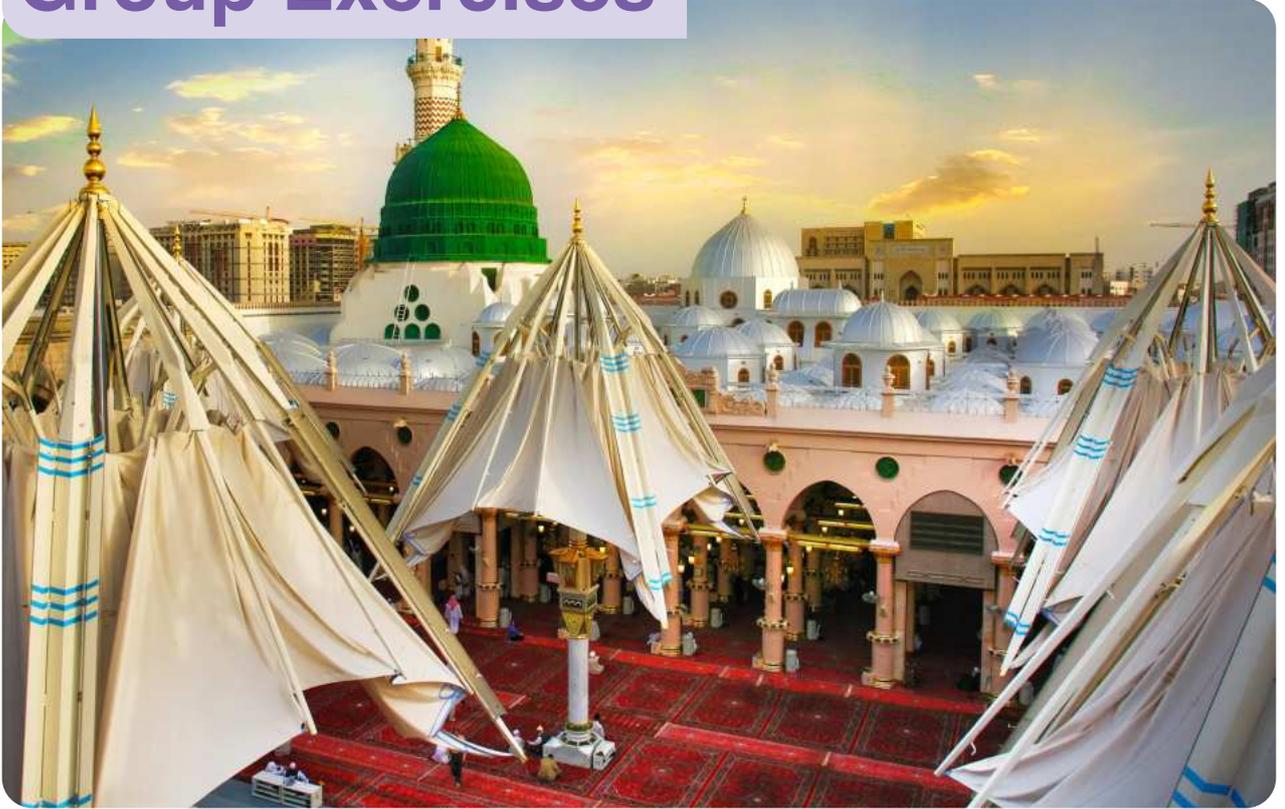


Methods to Improve First Impressions





Group Exercises



Group Exercise 1

Through your own Da'wah experience, apply the fundamental skills of dialogue in Calling to Allah:

- 1 **Listening**
- 2 **Verbal Skills**
- 3 **Non-Verbal Skills**
- 4 **Ethics**

Group Exercise 2

Through your Da'wah experience, mention the most common listening mistakes that a Da'iyah can make:

Group Exercise 3

Based on your Da'wah experience, clarify the essential priorities of persuasive dialogue necessary for engaging in Da'wah fields.





Training Unit 4



Successful
Dialogue Techniques

Presentation
and Delivery





Evaluation



Choose the Correct Answer:

- 1 From the mistakes of listening:
 - a Focusing on negatives
 - b Having a positive opinion about the speaker
 - c Silence
 - d Looking at the speaker
- 2 Varying the tone of voice while speaking is considered a part of:
 - a Listening
 - b Verbal Skills
 - c Non-Verbal Skills
 - d Ethics



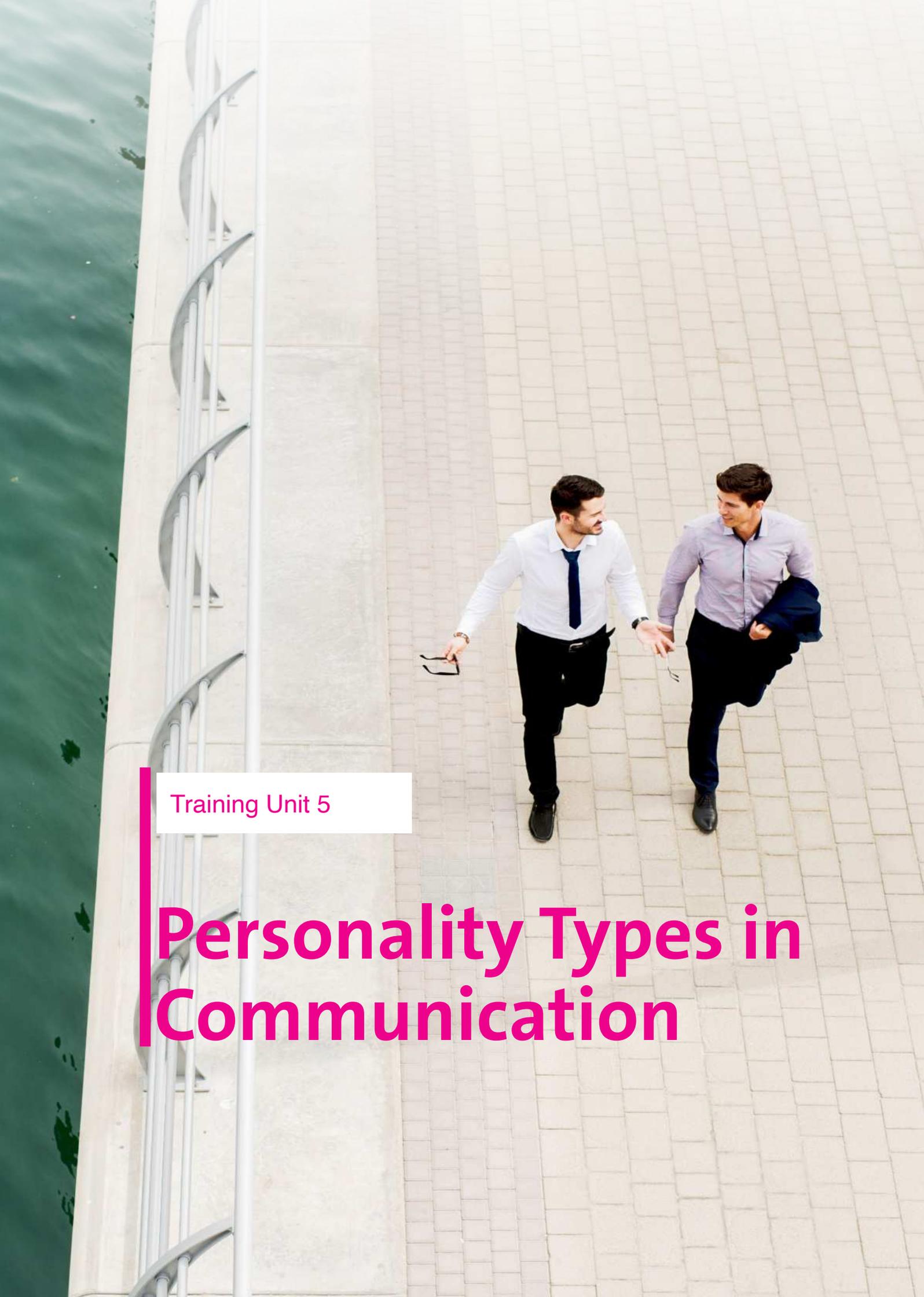
3 Visual Communication is considered part of:

- a Listening
- b Verbal Skills
- c Non-Verbal Skills
- d Ethics

4 The final stage in the stages of relationship formation is the stage of:

- a Attraction & Inclination
- b First Impressions
- c Unmasking
- d Disclosure and getting to know each other



An aerial view of two men in business attire walking on a paved path. The man on the left is wearing a white shirt and a dark tie, while the man on the right is wearing a light purple shirt and dark trousers. They are both smiling and appear to be in conversation. The path is made of light-colored rectangular tiles. To the left of the path is a metal railing overlooking a body of water. The overall scene is bright and professional.

Training Unit 5

Personality Types in Communication



Detailed Objectives

By the end of this training unit, the trainee will be able to:

- 1 Distinguish between different types of personalities in communication.
- 2 Handle different personality types effectively during Da'wah-Calling to Allah.
- 3 Diversify methods of Da'wah-Calling to Allah.
- 4 Emulate the Prophet ﷺ in dealing with different personalities.





Training Presentation



Human Models and How to Interact with Them

The Rough Individual:

Characteristics:

- He is harsh in his dealings, to the point that he can be tough on himself at times. He does not try to understand the feelings of others because he does not trust them.
- He frequently interrupts others in a way that demonstrates his stubbornness in his opinions. He tries to leave an impression of his importance on others.
- He is so self-centered that others find him unapproachable. He has the ability to argue with determination for his point of view. He sees himself as good, but others are not good.

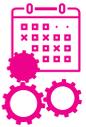




How to Deal with Him?

- Work on controlling your temper and maintaining your composure.
- Try to listen to him carefully.
- Make sure you are fully prepared to deal with him.
- Don't try to provoke him, but rather argue with him in the best possible way.
- Try to use his information and ideas.
- Be assertive when presenting your point of view.





The Friendly Person with a Simple Personality:

Characteristics:

- He is calm and cheerful, and his nerves are characterized by relaxation.
- He trusts people and also trusts himself.
- He desires to hear praise from others.
- He is kind-hearted and welcomes visitors, and he is accepted by others.
- He is disorganized and does not keep track of appointments, and time does not hold much value for him.
- He has a sense of security.
- He sees himself and others as doing well.

How to Deal with Him?

- Meet him with respect and maintain good listening.
- Keep the discussion on the topic at hand and avoid going off-topic.
- Try to steer the conversation towards the desired goal.
- Act seriously when necessary.
- Try to maintain punctuality.

The Hesitant Person:

Characteristics:

- Lacks self-confidence
- Displays signs of shyness and anxiety.
- Often characterized by hesitancy in his positions.
- Finds it difficult to make decisions.
- Gets lost amidst numerous alternatives.
- Tends to rely on rules and regulations.
- Makes many promises and doesn't pay much attention to time.
- Seeks more information and confirmation.

How to Deal with Him?

- Try to instill self-confidence in him.
- Help him in decision-making and show the disadvantages of delay.





- Work on providing a good information system for him.
- Provide him with more reassurances.
- Explain that hesitancy harms the individual and his relationships with others.
- Explain that people respect someone who is steadfast and capable of making decisions.

The Person with Slow Reactions:

Characteristics:

- He is characterized by a lack of warmth, and it is difficult to connect with him.
- He is characterized by a high degree of listening and understanding of information.
- He does not want to object to the ideas presented.
- He avoids answering questions directed at him.
- He does not lean towards others as he is not emotional.

How to Deal with Him?

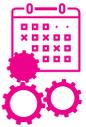
- Handle him in his own way through your good listening.
- Ask him open-ended questions that require lengthy answers.
- Use silence with him to encourage him to respond.
- Be patient in dealing with him and do not rush your steps.
- Show him respect and kindness.

The Oppositional Personality

Characteristics:

- He does not care about others to the extent that he leaves a negative impact on them.
- Lacks confidence, which makes him negative in expressing his opinions.
- Traditional and not open to new ideas, making it difficult to persuade him.
- Has no place for imagination; he has an uncreative personality.
- Stubborn, rigid, and raises many objections.





- Frequently mentions his past history.
- Strictly adheres to rules and regulations to the letter and without any “soul”.
- Avoids taking risks out of fear of failure.

How to Deal with Him?

- Identify his viewpoint through positive interactions with him.
- Strengthen your viewpoint with evidence to counter his objections.
- Assure him that you have plenty of evidence supporting your ideas.
- Do not give him a chance to interrupt.
- Introduce your new ideas gradually.
- Always be patient when dealing with him.
- Use the “Yes... But” approach.

The aggressive and ready-to-fight personality

Characteristics:

- Aggressive and troublemaking
- Easily provoked
- Stubborn and self-reliant
- Often wears a frowning expression, has mood swings, and is nervous
- Rejects others and their ideas, showing disinterest
- Uses a confrontational approach, attacking personal aspects
- Frequently raises his voice to intimidate others

How to Deal with Him?

- Listen to him attentively to absorb his emotions and anger.
- Maintain your composure and avoid getting upset.
- Do not take his words as personal attacks.
- Stick to your point of view and defend it with strong arguments and evidence.
- Bring the conversation back to the agreed-upon topic.
- Use logic and steer clear of emotions.





- Smile and maintain a cheerful atmosphere.

The “Know-It-All” Personality:

Characteristics:

- Does not believe what others say and consistently expresses objections.
- Arrogant, loves verbal control, and tends to be sarcastic.
- Stubborn, resistant, and holds on to their own opinion.
- Boastful and talks about themselves all the time.
- Skeptical and doubts the motives of others.
- Tries to teach you even about your own work.

How to Deal with Him?

- Keep your composure and maintain complete calm.
- Accept his comments, but persevere in presenting your point of view.
- Resort at some point to compliments and praise.
- Choose the right time to interrupt him on specific topics.
- Always be realistic with him.

The talkative person

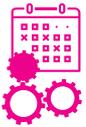
Characteristics:

- Talks a lot and discusses everything and anything.
- Believes that they are important.
- Shows a desire to dominate conversations but is often weaker than expected.
- Discusses everything except the topic at hand.
- Often makes mistakes.
- Has a vivid imagination to prove their point of view.

How to Deal with Him?

- Interrupt him in the middle of his conversation, and when he tries to catch his breath, say to him: Mr. ... Aren't we getting off track from





the agreed-upon topic?

- Emphasize the importance of time and that you value it.
- Make him aware that you are uncomfortable with some of his conversations by glancing at your watch.

The Shy Person

Characteristics:

- Lacks self-confidence
- Easily gets flustered
- Reserved and easily affected
- try to hide behind others

How to Deal with Him?

- Ask him to express his opinion.
- Try to boost his self-confidence by putting him in situations where he can succeed.
- Do not present alternatives to him; try to provide him with a solution to solidify his stance.

The Stubborn Person:

Characteristics:

- Ignores your point of view and is unwilling to listen to it.
- Rejects established facts to demonstrate his stubbornness.
- Rigid and harsh in his dealings.
- Lacks respect for others and tries to undermine them.

How to Deal with Him?

- Involve others with you to unify opinions in the face of his point of view.
- Ask him to temporarily accept the perspective of others so that you can reach an agreement.
- Tell him that you would be happy to consider his viewpoint later.





The arrogant person:

Characteristics:

- Believes that their position within the group does not reflect their true worth and that it is far below what they deserve.
- Tries to find the weaknesses in others and push them into embarrassing situations.
- Treats others with condescension, thinking they are superior to everyone else.

How to Deal with Him?

- Do not attempt to use open-ended questions with him:
 - Because he expects this and will try to prove that he has much more specialized knowledge about the topic than you do.
 - Because when you direct an open-ended question to him, he feels like the problem solver, and your opinion holds no value for them.
- Use the approach: “Yes... but” with them.

The error seeker

Characteristics:

- His famous quote: “Attack is the best form of defense.”
- He constantly looks for mistakes and errors.
- He always has a set of questions to confront others with.
- You can see him moving from one place to another in search of mistakes.
- He doesn’t have respect for the feelings of others.

How to Deal with Him?

- Do not lose control of your temper with him.
- Do not open the door wide for him to say everything he has.
- Listen to him attentively.
- Make him understand that every person has boundaries they should adhere to.
- Do not give him the opportunity for verbal control.





The Show-off

Characteristics:

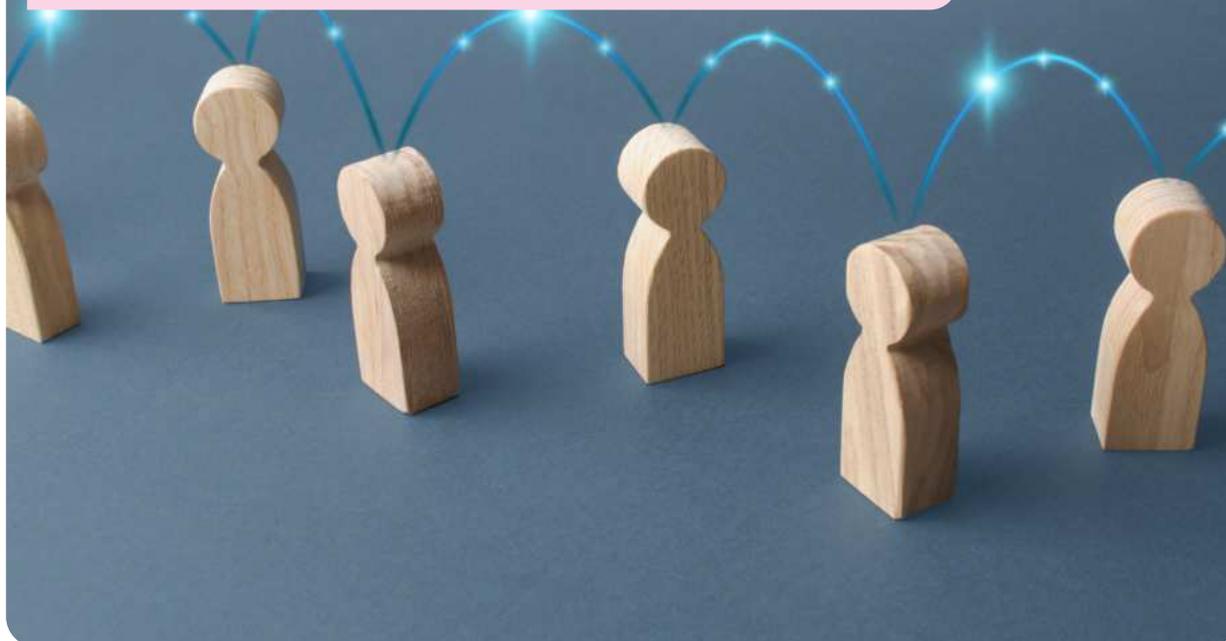
- Does not believe in anything except what is written.
- Cares deeply about rules and regulations.
- He divides his desk into several sections: a place for pens, a place for the phone, and so on.

How to Deal with Him?

- Approach him through what he likes, especially the sentimental aspect.
- Talk to him about laws, regulations, and systems.
- Deal with him in writing.



Key Considerations in Effective Communication



When dealing with different personalities, the Da'iyah must excel in using body language, which can be divided into three categories:

- 1 Positive gestures: Such as acceptance, approval, support, and initiative.
- 2 Negative Expressions: Such as rejection, tension, distress, boredom, weariness, preoccupation, polarization, doubt, and anger.
- 3 Neutral Expressions: Such as astonishment, wonder, contemplation, and anticipation.

Components of the Body

The body has two sides: a solid side and a soft side. The solid side represents negative meanings, defense, and self-protection, while the soft side represents surrender, intimacy, and close relationships.

When we feel threatened by the other side, we tend to show our solid side. If the other party also does not want us, they will show their solid





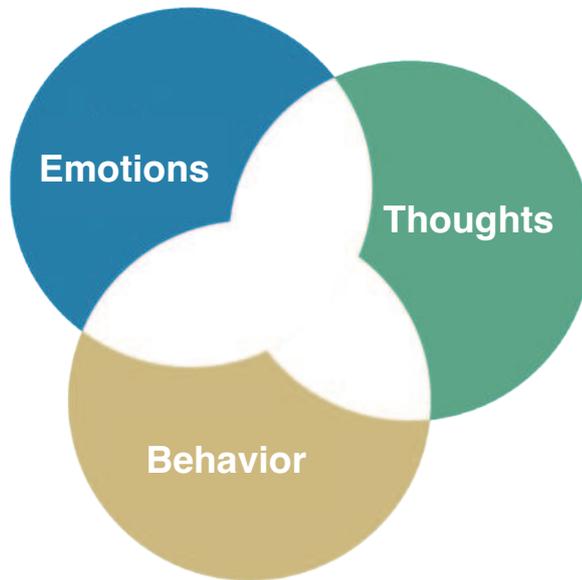
side as well. Therefore, I must be attentive: is the other party showing their solid side or their soft side so that I can understand their feelings towards me and communicate effectively with them.

Personality Patterns in Communication

There are more than 35 definitions of personality, and there is nothing called “personality. My personality and your personality are a combination of opinions, upbringing, culture, appearance, education, language, behavior, emotions, thoughts, and beliefs. You cannot judge a personality based on one stance due to the complexity of its composition.

Components of Personality

There are three components that make up temperament in personality:



For example: I have thoughts that this person could potentially harm me, so my feelings are feelings of caution. Then, the behavior that follows as a result of these thoughts and feelings is apprehension. If this behavior, apprehension, is repeated with more than one person and in different situations, it becomes a habit. If the habit persists over a long time, it becomes a temperament. This temperament becomes a part of the personality. Therefore, a da’iyah should not judge based on behavior alone but should assess the temperament.

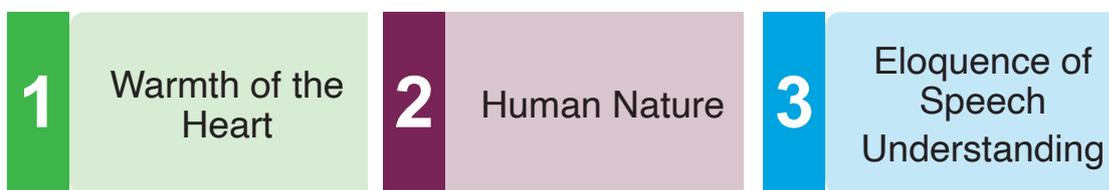




The Importance of Knowing the Patterns of Invitees' Personalities

One of the very important rules in dealing with personalities is «Get to know who is in front of you, and then deal with them accordingly.» Personalities are based on uniqueness, not similarity, so each person is unique, and therefore we deal with them based on this uniqueness.

To Succeed in Da'wah Communication, Three Components Are Essential:



Allah, the Exalted Says:

Say, “This is my way; I invite to Allah with insight.”

Insight in Calling: In the Invitation, Content, Methods, Tools, and Understanding People’s Nature.

Robert Cialdini, one of the experts in the field of persuasion, mentioned in the introduction to one of his books a theory based on the study of a female turkey and its behavior. Through this study, he arrived at a principle in human behavior called ‘cheep cheep.’ The essence of this principle is that every person in this world has a unique lock, like a bank vault. No matter how strong you are, you cannot break into it. However, when you know the combination to this lock, you can open it.

The Prophet Muhammad ﷺ applied his knowledge of people’s nature during the year of the conquest of Mecca. When Al- Abbas, may Allah be pleased with him, and Abu Sufyan came to him, Al-Abbas said, ‘O Messenger of Allah, Abu Sufyan is a man who values honor. The Prophet ﷺ replied, ‘Whoever enters his house is safe, and whoever stays in the Haram is safe, and whoever enters the house of Abu Sufyan is safe’. He acknowledged his disposition.

Sheikh Ali Al-Tantawi, may Allah have mercy on him, said, “Every soul has a door and a way to it; Allah did not create any closed soul without a door. Some souls are entered through the door of respect,



Training Unit 5



while others through the door of affection. Some are through the door of logic, and some through the door of threats. Others respond to intimidation, while some dislike lengthy discussions and prefer brevity. Some are influenced by detailed explanations, and some favor straightforward statements. Before speaking to anyone, you must know which door among these doors you will enter through”.

Personality Types
in Communication

Presentation
and Delivery



Group Exercises



Group Exercise 1

Through your Da'wah experience, how do you deal with the “Error Seeker personality” while inviting someone to Islam?

Group Exercise 2

Through your Da'wah experience, how do you deal with the “Knowledge Claimant personality” while inviting someone to Islam?

Group Exercise 3

Through your Da'wah experience, how do you deal with the “Oppositional Personality” when inviting them to Islam?





Evaluation



Choose the Correct Answer:

- 1** A person who lacks self-confidence and exhibits signs of shyness and anxiety is classified as:
 - a** The hesitant one.
 - b** The friendly one with a simple personality
 - c** The rough individual.
 - d** The opposing personality.

- 2** A person who doesn't care about others to the extent that they leave a negative impact on them is classified as:
 - a** The hesitant one.
 - b** The friendly one with a simple personality.
 - c** The rough individual.
 - d** The opposing personality.



- 3 The person who does not believe others' words and always expresses objections is classified as:
- a Knowledge-claiming personality.
 - b The shy one.
 - c A person characterized by slow reactions.
 - d The hesitant one.
- 4 The components of personality consist of:
- a Thoughts + Emotions + Behavior.
 - b Experiences + Emotions + Behavior.
 - c Thoughts + Experiences + Behavior.
 - d Thoughts + Emotions + Experiences.





Training Unit 6

Communicating with Different Cultures



Detailed Objectives

By the end of this training unit, the trainee will be able to:

- 1 Identify their communication style and adjust if necessary.
- 2 Recognize the importance of understanding cultural differences before engaging in Dawah.
- 3 Learn to speak and write across other cultures.
- 4 Extract from the Prophet's biography (Seerah) situations related to interacting with other cultures.





Training Presentation



Improving the Da'iyah Ability to Communicate with Different Cultures

- 1 Reflect on Experiences with Other Cultures
- 2 Identify Your Communication Style and Adjust It
- 3 Listen and Observe Cultural Differences
- 4 Speaking and Writing Across Cultures

1 Reflect on Experiences with Other Cultures

There are three tasks the Da'iyah can undertake to review their experiences and interactions with other cultures:

- 1 Create a list of the lessons and insights gained from previous interactions with different cultures and how they were applied.
- 2 Review past experiences with different cultures and identify the problems and difficulties encountered in communicating with others, and how you managed to overcome them.





- 3 Consider which cultural differences were the most challenging for you to adapt to and why, in your opinion.

2 Identify Your Communication Style and Adjust It

Be attentive to the need to adjust your communication style in the following situations:

- 1 When you are annoyed by someone else's behavior.
- 2 When you ignore or exclude someone.
- 3 When you belittle another cultural group and underestimate their worth.
- 4 When you assume you are right and the other person is wrong.
- 5 When another person's reaction appears inappropriate or confusing.





3 Listen and Observe Cultural Differences

All forms of cross-cultural communication require increased awareness, focused attention on the other person’s message, and consideration of the following six questions in every communication interaction:

- 1 Have I dedicated enough time to focus on the person from another culture to know the country or place they came from?
- 2 Have I paid enough attention to their words and body language?
- 3 Am I listening to unspoken questions and emotions?
- 4 Have I clarified and confirmed what I heard?
- 5 Have I double-checked thoroughly to ensure the other person has fully understood what I said?

Listen, Clarify, Confirm

Three practical rules to ensure the success of the da’iyah in cross-cultural communication:

1. Listen:

To avoid misunderstanding, emotional buildup, and confusion, the da’iyah should continuously focus on the ongoing conversation, listen to everything being said, and relate what they’ve gathered from the information to their knowledge about other cultures to reach the intended meaning and understanding.

2. Clarify:

If the da’iyah is not entirely sure about understanding what the other person has said, they should look for non-verbal signals to clarify the message. Alternatively, they can ask someone who is familiar with the intricacies of that culture to ensure the accuracy of their understanding.

3. Confirm:

To make sure that the other person has fully grasped their intended message, the da’iyah should give them the opportunity to rephrase or clarify what they’ve said.





4 Speaking and Writing Across Cultures

The Da'iyah should follow the ten guidelines below to facilitate understanding for people who are not fully knowledgeable about their culture and language:

- 1 Speak clearly and more slowly than usual.
- 2 Use a moderate tone of voice.
- 3 Pronounce words clearly and carefully.
- 4 Use simpler words and the most common ones in most cases.
- 5 Avoid slang or colloquial expressions.
- 6 Utilize stories and analogies with universal appeal.
- 7 Use language that is inclusive and not derogatory.
- 8 Be aware of linguistic differences in other cultures.
- 9 Use simple language and complete thoughts when writing to someone from a different culture.
- 10 Pay attention to language during phone conversations and when leaving a voicemail.





Key Considerations in Effective Communication



When communicating with different cultures, it is important to apply the concept of “turn-taking” in dialogue. Dialogue should be a back-and-forth exchange rather than a one-sided presentation. Imagine it as a game of tennis; I serve, and you return, and so on. If I always have the ball, we won’t continue the game, and if I always try to win, you’ll always lose, and you won’t want to play with me again. But dialogue means we play together, with one word from you and one word from me, to keep the dialogue going in this way.

Dialogue Pitfalls

Professor John Gottman conducted a study at the University of Washington and identified the following dialogue pitfalls:

- 1 Contempt.
- 2 Criticism.





- 3 Defensiveness.
- 4 Stonewalling.

Other Dialogue Pitfalls

- 1 **Labeling:** This involves saying, «You always do this,» and as soon as you use the word «always,» it becomes a pitfall and can be very annoying.
- 2 **Generalization:** This is using phrases like “every time» or «you always do this” It’s frustrating for the other person.
- 3 **Ad hominem:** Accusing the other person of something and talking about yourself. There’s a difference between saying, «The voice is loud or annoying,» and saying, «Your voice is annoying.»
- 4 **One sidedness:** Seeing things as either black or white.
- 5 **Judging intentions:** Assuming you know the other person’s intentions, like saying, «You want to insult me,» or «You don’t respect me.»
- 6 **Making the other person wrong:** Engaging in a conversation with the sole aim of proving the other person wrong. This is not about seeking the truth but leads to arguments, leaving bitterness behind and no resolution.





Successful Dialogue Strategies

- 1 Using appropriate language for the context:** Be serious in serious places, joyful in joyful places. Some scholars used to say, “It’s not wise to take your mind to the garden.”
- 2 Tailoring the quality of the dialogue to the quality of the relationship:** Listeners expect a certain type of dialogue that matches their relationship level, the nature of the place, and the context of the meeting.-
- 3 Choosing words carefully:** Words reflect your personality, and people can tell who you are from what you build and what comes out of you.
- 4 Avoiding hurtful terms:** Keep away from personal attacks and don’t try to accuse people of their feelings, sincerity, or intentions.

Dialogue Moving Strategies:





There are five ways to move a dialogue intelligently

- 1 **Use triggering phrases:** Capture the ends of the conversation, then throw in a trigger phrase that redirects the conversation in another direction. Examples of these phrases include “and therefore,” “based on this,” or “on the other hand.”
- 2 **Affirmation and analogy:** This means you draw the conversation by using a suitable metaphor or something similar.
- 3 **Thinking about alternatives:** This method is very suitable for changing the course of a conversation. For example, if someone is criticizing others, you can ask, “What’s the alternative?” By simply asking this question, they will either introduce a more positive language or remain silent.
- 4 **Leveraging some words for change:** This involves transitioning from one topic to another through the use of some words in the conversation.
- 5 **Seeking the other party’s opinion:** When the other party objects to what you are saying, you can ask them, “What do you think?” or “What’s the solution?”





Group exercises



Group Exercise 1

Mention three preachers who deal with people from different cultures skillfully and explain their strengths in this regard.

Name of the Da'iyah:			
Strengths:			

Group Exercise 2

Based on your preaching experience, recall a preaching situation involving interactions with people from other cultures.

Group Exercise 3

Provide an example from the Prophetic tradition or from the biographies of the Prophet about how he interacted with people from other cultures during his mission to spread Islam.





Training Unit 6



Communicating with
Different Cultures

Presentation
and Delivery





Evaluation



Choose the correct answer:

- 1 What helps in moving the dialogue in an intelligent way:
 - a One-sidedness
 - b Generalization
 - c Requesting the opinion of the opposite party

- 2 Practical norms to ensure the best success of the intercultural communication process are:
 - a Quietly listening
 - b Looking at the speaker
 - c Utilizing body language

- 3 The ability to communicate with different cultures can be improved through:
 - a Evaluating experiences with other cultures
 - b Taking care of general appearance
 - c Raising the voice



Training Unit 6



Communicating with
Different Cultures

Presentation
and Delivery





Training Unit 7

Effective Speaking Skills

Detailed objectives

By the end of this training unit, the trainee will be able to:

- 1 Practice the skill of speaking in front of others.
- 2 Recognize the importance of handling audience questions while giving Dawah.
- 3 Establish criteria for a good speaker in the field of Dawah.
- 4 Apply the skills of a good speaker in the field of Dawah.





Training Presentation



Speaking Skill

It is the ability to utilize and employ all verbal, linguistic, vocal, rhetorical, and expressive skills to communicate with others, whether at the comprehension or expression level. Communication disruption occurs when a person cannot employ these skills effectively.

Firstly: The Importance of Speaking Skills:

The use of speaking skills is of great importance to Da'ees, and some of its prominent benefits include:





- 1 It enables Da'ees to engage in linguistic activity in all its forms.
- 2 It grants the ability to express what is inside the Da'ee or what they see.
- 3 Enhances logical thinking, quick thinking, the organization of thoughts, and their connection.
- 4 Develops confidence, the ability to express opinions, and independent thinking.
- 5 5. Refines conscience and emotions, fosters imagination and innovation, and enables the expression of feelings, emotions, and thoughts in a clear and influential manner.





Secondly: Elements of Effective Speaking:

Effective speech has four essential elements

1 Knowledge

This refers to the necessity of knowing the subject before speaking about it. Improvised speech tends to contain errors, and only a few can master it.

2 Sincerity

It is the foundation of all actions. Therefore, the Da'ee must believe in what they say and be sincere in their intention, seeking benefit for all, which generates enthusiasm and influence.

3 Enthusiasm

It is the basis for attracting the attention of the audience. If a Da'ee has sufficient enthusiasm in discussing an idea or topic, the audience will be more attentive and eager to listen, as enthusiasm adds importance to the subject.

4 Practice

Like any other skill, effective speaking must be honed through practice, which removes barriers of fear and anxiety, instills more self-confidence, and reflects positively on the audience.

Thirdly: Key Factors in Effective Speaking:

The following should be present during speaking:

1 Clarity of Expression

The Da'ee should seize the opportunity, as it may not be repeated. Therefore, do not waste it with long introductions and difficult words. Try to convey your ideas in the simplest ways without compromising the essence or diminishing it.



2 Using Examples and Models

One of the most effective ways to convey information is to provide examples, especially if the example is realistic or tangible to the audience. As they say, an example clarifies the matter.

3 Paying Attention to Audience Reactions

The Da'ee should monitor the audience's reactions as it is a gauge of the speech's success. Generally, the audience interacts when attracted to the speaker's style, presentation of the idea, and also loses interest quickly if the speaker fails to capture their attention.

4 Ability to Effectively Respond to Audience Questions

The Da'ee should be prepared to answer all questions, for various purposes. Preparation and a good grasp of the topic beforehand help in this regard, as the audience sometimes tests the speaker's confidence, knowledge, and quickness in responding.

Fourthly: Traits Required in the Speaker:

1 Objectivity

It means that the Da'ee should exhibit fair behavior and the ability to make impartial judgments, avoiding bias toward any element, opinion, or policy. Objectivity in evaluating things and being just, without personal interests, is essential.

2 Honesty

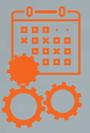
The Da'ee should not fabricate feelings or thoughts that are insincere. The speech should reflect the true emotions, thoughts, and opinions. It also means that the speaker's actions, deeds, and behaviors should align with their words.

3 Clarity

This refers to the ability to express ideas clearly through clear language, organized content, and logical sequence.



Training Unit 7



Effective
Speaking Skills

Presentation
and Delivery



4 Precision

It implies the necessity of using accurate words and descriptions that do not carry more than one meaning, especially if they are scientific terms or the like. The Da'ee should use words that convey the intended meaning accurately.

5 Emotional Balance

It means that the Da'ee should show their emotions in proportion to the situation, without excessive exaggeration or underestimation. They should try to control their emotions as much as possible.

6 Appearance

The appearance of the Da'ee should reflect their self-perception. It determines how others view them and form judgments about them. Overall appearance includes cleanliness, neatness, appropriate attire for the occasion, and psychological and physical health.

7 Vocal Factors

Specific vocal factors affect the success of the Da'ee. Pronouncing words correctly, having a clear voice, controlling the speed of speech (not too slow to bore the audience or too fast for them to understand), and using pauses in speech are all important.





Key Considerations in Effective Communication



Right Before a Meeting

1 Consider Emotional State

It is very important to be in an appropriate emotional state before a meeting. If you are angry, tense, or anxious, it can leave a negative impression. Sometimes, it's better to postpone meetings with individuals you want to build good relationships with if your emotional state isn't suitable.

2 Attire

Dressing appropriately is crucial. The Prophet Muhammad, peace be upon him, used to groom himself, wear nice clothes, and apply pleasant fragrances when meeting delegations. Iyas bin Mu'awiyah was asked "what is Muroo'ah?" he replied: Taqwa in front of the one who knows you and (good) attire in front of the one who doesn't know you.

3 Pleasant Fragrance

The Prophet ﷺ used to wear and choose his perfume well. The sense of smell is directly linked to the nervous system, quickly giving us the impression of acceptance or rejection.



During Meetings

Types of People During Meetings:

1 Those who focus on their feelings toward themselves:

When you think about your feelings toward yourself, you may not appear spontaneous to others.

2 Those who think about their feelings toward others:

When you think about your feelings toward others, you might evaluate them instead of welcoming them.

3 Those who focus on others' feelings toward them:

If you're concerned about how others perceive you, it can undermine creating a positive impression.

4 Those who focus on others' feelings toward themselves:

Being great isn't about making others feel that you are great but making them feel great about themselves.

Skills for Winning Hearts During Meetings

1 Visual Contact

Visual contact has three modes

- a** Power and Confidence Contact: Look between the eyes of the person you're speaking to or listening to.
- b** Affection and Warmth Contact: Look into the area between their eyes and slightly below, suitable for friendly dialogues. If the dialogue gets serious then you can look at them in a direct way.
- c** Weakness and Shyness Contact: Look down and avoid direct eye contact, suitable when someone praises you or discusses personal issues.

This third mode is used when someone praises you or makes Du'a for you and also when the other party is complaining about or mentioning personal pains and problems, in such cases it is smart to look below and not at them directly. Thus the weakness and shyness method is





used whenever its needed.

2 Smile

Smiling is crucial to winning over hearts. The Prophet would smile frequently. On the authority of Jarir Al-Bajali, he said: «Allah's Messenger would never see me since I converted to Islam except that he would smile at me.» Narrated by Al-Bukhari. There are more than 40 hadiths that encourage smiling.

A smile is a passport to the hearts of others. It means: «I welcome you, I accept you, and I care about your feelings towards yourself and me.»

Types of smiles:

- A true smile starts quickly and ends slowly.
- A fake smile starts slowly and ends quickly.

3 Avoiding Silence

Silence can trigger fears of rejection. If you and someone else remain silent, it may feel like they're uninterested in communicating with you.

4 Discussing Past Encounters

Talking about a previous encounter with the person can help build bridges for communication.

5 Talk About Them, Not to Them

Talk about his interests, his achievements, and his work. It's essential in gaining people's hearts to show an interest in what matters to them. In other words, you care about your children when you show interest in their concerns. Through discussing these, asking about them, and engaging in conversations about them, you can build bridges of communication that the other party doesn't wish to end.

For instance, Anas had a younger brother who had a pet bird. Whenever the Prophet ﷺ saw him, he would call him by his nickname and ask, «O Abu Umair, what did the little bird do?» The Prophet called the boy Abu Umair (Father of Umair) to make him feel significant, and asked «what did the little bird do?» to speak about his interests.





6 Consultation

Consulting with others, whether you know them or not, is very important for effective communication. It signifies trust, respect for their knowledge, and a willingness to share your secrets and needs with them. And this is not a small thing.

7 Avoid Closed Questions

Always avoid closed-ended questions that can be answered with «yes» or «no.» Open-ended questions like «What do you think about this?» or «How have you been lately?» lead to more extensive communication.



Group Exercises



Group Exercise 1

Based on your understanding of the criteria for a good speaker, choose three media personalities and explain their strengths in public speaking.

Media Personality:			
Strengths:			

Group Exercise 2

Share a religious or persuasive situation in which emotional balance was evident.

Group Exercise 3

Propose conditions that should be met by a good speaker in the field of Dawah.



Training Unit 7



Effective
Speaking Skills

Presentation
and Delivery





Evaluation



Choose the correct answer:

- 1 Factors that should be present in a speaker:
 - a Emotion
 - b Lack of clarity
 - c Objectivity
 - d Holding onto an opinion
- 2 When a speaker exhibits fair behavior and conduct, they are characterized by:
 - a Precision
 - b Clarity
 - c Truthfulness
 - d Objectivity



- 3 When a speaker interacts appropriately with a situation, without excess or deficiency, they are characterized by:
 - a Precision
 - b Clarity
 - c Emotional balance
 - d Objectivity

- 4 There are three styles of visual communication:
 - a Dominance, affection, and shyness
 - b Strength and confidence, dominance, shyness
 - c Strength and confidence, affection and warmth, dominance
 - d Strength and confidence, affection and warmth, weakness and shyness



A person in a dark suit is speaking at a podium. A black microphone is positioned in front of them. The person's right hand is raised, palm facing forward, and their left hand is partially visible, gesturing. The background is a light blue screen.

Training Unit 8

Presentation and Public Interaction Skills



Detailed Objectives

By the end of the training unit, the trainee will be able to:

- 1 Identify different types of presentations.
- 2 Apply the four steps to engage participants during a presentation.
- 3 Extract models of speeches from prominent speakers and identify their key characteristics.
- 4 Develop a preference for using tools that aid in successful presentations.



Training Presentation



Effective Presenting

1 Types of Presentations:

The method of presentation varies based on several factors, including the audience, location (e.g., mosque, conference, company), and the persuasion method used to convey the idea convincingly and with effect.

2 Examples of Presentation Styles

First: Informative Presentations:

This type of presentation aims to achieve one or more of the following: clarification, reporting, describing, explaining, defining, elaborating, training, teaching, or interviewing. The goal is to convey information in a way that the audience can understand and benefit from. When delivering this type of presentation, it is advisable to connect it to the main topic. The aim is not to cover as much information as possible, but rather to cover the most important points and organize the information





according to a timeline and importance. Suitable clarification tools should be used to facilitate complex information.

Second: Persuasive Presentations:

These presentations aim to influence ideas or change behavior, using one of the main persuasion methods: building trust, emotional influence, or logical reasoning.

Types of persuasive presentations include:

- Factual Proof: This product contains a certain percentage of active ingredients.
- Proving Superiority: This product is better than all other products.
- Policy Endorsement: We should not buy products from a certain country.

Third: Occasion-based Presentations:

These presentations cater to a social need in order to develop direct relations with the audience, such as fundraising events, graduation



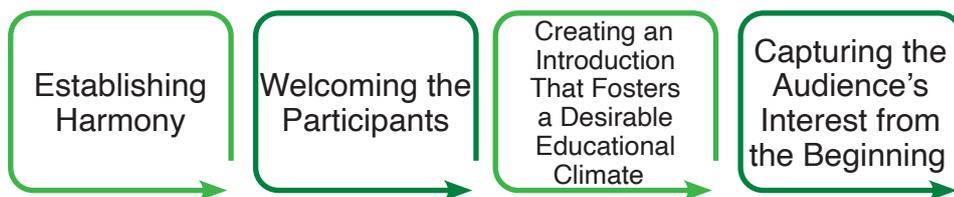


ceremonies, honoring events, the appointment of a new official, and more. Typically, these presentations are concise and do not target learning but rather social participation.

3 Characteristics of Effective Presentations:



4 The Four Steps to Engage the Audience:



5 Strategies to Ignite Enthusiasm and Desire to Learn:

- 1 Ensuring the alertness and attentiveness of the participants.
- 2 Ensuring participants' understanding.
- 3 Ensuring participants' comprehension and retention.
- 4 Ensuring effective use of clarification tools in guaranteeing the clarification of the message.
- 5 Ensuring that participants apply what is presented to them.



Key Considerations in Effective Communication



Types of communication between communicators:

There are three levels of communication:

- 1 Downward communication:** It is top to bottom; as it happens from the parent to the child, from the leader to the subordinate, and from the elder to the younger.
- 2 Upward communication:** It happens from the child to the adult, from the child to the parent, and from the subordinate to the leader.
- 3 Horizontal communication:** It happens from peer to peer, from sibling to sibling, and from friend to friend.



When we recognize and understand these types well, we communicate with others in a language that suits the level. What is said to someone at the downward level is different from what is said to someone at the horizontal level. When you communicate with someone senior in a proper way that matches the language, timing, style, and approach, this communication is called respectful communication. When you consider someone higher than you in rank of equal status to you, and you communicate with them horizontally, it is considered a violation of values. And if you treat someone senior than you as a junior then you are being disrespectful. On the other hand, when an equal comes to you, like a friend, and they treat you as if they are superior, they are being pretentious. If they treat you as equals, they are being spontaneous, and if they treat you as inferior to them, they are being domineering.





Group Exercises



Group Exercise 1

Through your experience in the field of Da'wah (calling to Allah), explain how a Da'ee (caller) can benefit from dividing the presentation into (Informative Presentation, Persuasive Presentation, Occasio-based Presentation).

Group Exercise 2

Through your Da'wah experience, describe how you use visual and auditory aids in calling to Allah.

Group Exercise 3

Through your Da'wah experience, list the most important methods you use to ignite enthusiasm and desire in your audience.



Evaluation



Choose the correct answer:

- 1 Examples of Occasion-based Presentations include:
 - a Graduation ceremonies
 - b Proving Superiority
 - c Factual Proof
 - d Training
- 2 What helps the presenter excel in presentation:
 - a Clear and audible voice
 - b Random presentation of the topic
 - c Recording the lecture
 - d Presenting from a written paper
- 3 Horizontal communication is communication:
 - a From top to bottom
 - b From bottom to top
 - c In all directions
 - d Among peers at the same level





Training Unit 9

Telephone Communication



Detailed Objectives

By the end of the training unit, the trainee will be able to:

- 1 Recognize the importance of telephone communication in the field of Dawah.
- 2 Avoid the drawbacks and pitfalls of telephone communication in certain Dawah situations.
- 3 Design procedures for handling telephone calls while inviting others to God.





Training Presentation

Telephone Communication

Telephone communication plays an effective role in facilitating rapid and direct communication between the Da'iyah and those invited. It often eliminates the need for repeated written correspondence and inquiries. Additionally, it serves as a fundamental channel for exchanging discussions and dialogues, which helps accelerate learning within a specified time frame and with less effort and cost. In addition to that, telephone communication also provides callers with a significant opportunity to explain their viewpoints and discuss them with the Da'iyah in a way that is not available through written means. To achieve all of this through telephone communication, it is essential to pay attention to the following:





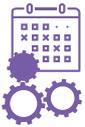
First: Rules for the Da'iyah's Use of the Telephone:

- 1 Place the phone device in an easily accessible location.
- 2 Regularly update your phone directory (the names of those invited).
- 3 Familiarize yourself with how to make international and local calls.
- 4 Learn how to use and save voicemail messages.
- 5 Allocate specific times for receiving calls to make the most of your time with those invited.

Second: General Rules During Telephone Communication:

- 1 Speak into the receiver and not around it, with the mouth close to it.
- 2 Keep greetings brief and avoid exaggeration and use polite expressions.
- 3 Avoid getting angry during the conversation, no matter the reasons, and add an acceptable level of humor to the call.
- 4 Listen attentively and show genuine interest in what the invitee is saying.





- 5 Ensure that you position the receiver correctly to avoid missing important conversations.

Third: General Rules for the Da’iyah in Receiving Phone Calls:

- 1 Always answer calls with a cheerful voice.
- 2 Use the name of the Dawah office you represent as soon as you answer the call. This will encourage the caller to respond in the same way and will confirm to them that they dialed the correct number.
- 3 Respond clearly, precisely and carefully to what is requested of you.
- 4 In case of multiple phone calls simultaneously, politely apologize to one of the callers while you finish speaking with the other, while considering the caller’s personality.
- 5 Leave the matter of ending the call to the caller; refrain from saying the ending phrase prematurely and be gentle with your concluding pleasantries even more so than your initial pleasantries.
- 6 You should receive all your phone calls and record their details; do not rely solely on memory.

Fourth: The Da’iyah Must Consider the Following During the Phone Conversation:

- 1 Speak naturally and respectfully, without being pretentious.
- 2 Choose concise phrases related to the topic of the conversation.
- 3 Convey a sense of warmth in your speech to reach the invitee’s heart.
- 4 Emphasize the benefits, as you are more likely to gain acceptance from the invitee.
- 5 Be enthusiastic during the conversation, as if you were speaking to the invitee in person.

Fifth: Advantages and Benefits of Telephone Communication:

- 1 The telephone is more suitable for addressing a specific group of invitees.
- 2 The telephone is a low-cost communication medium compared to other methods.





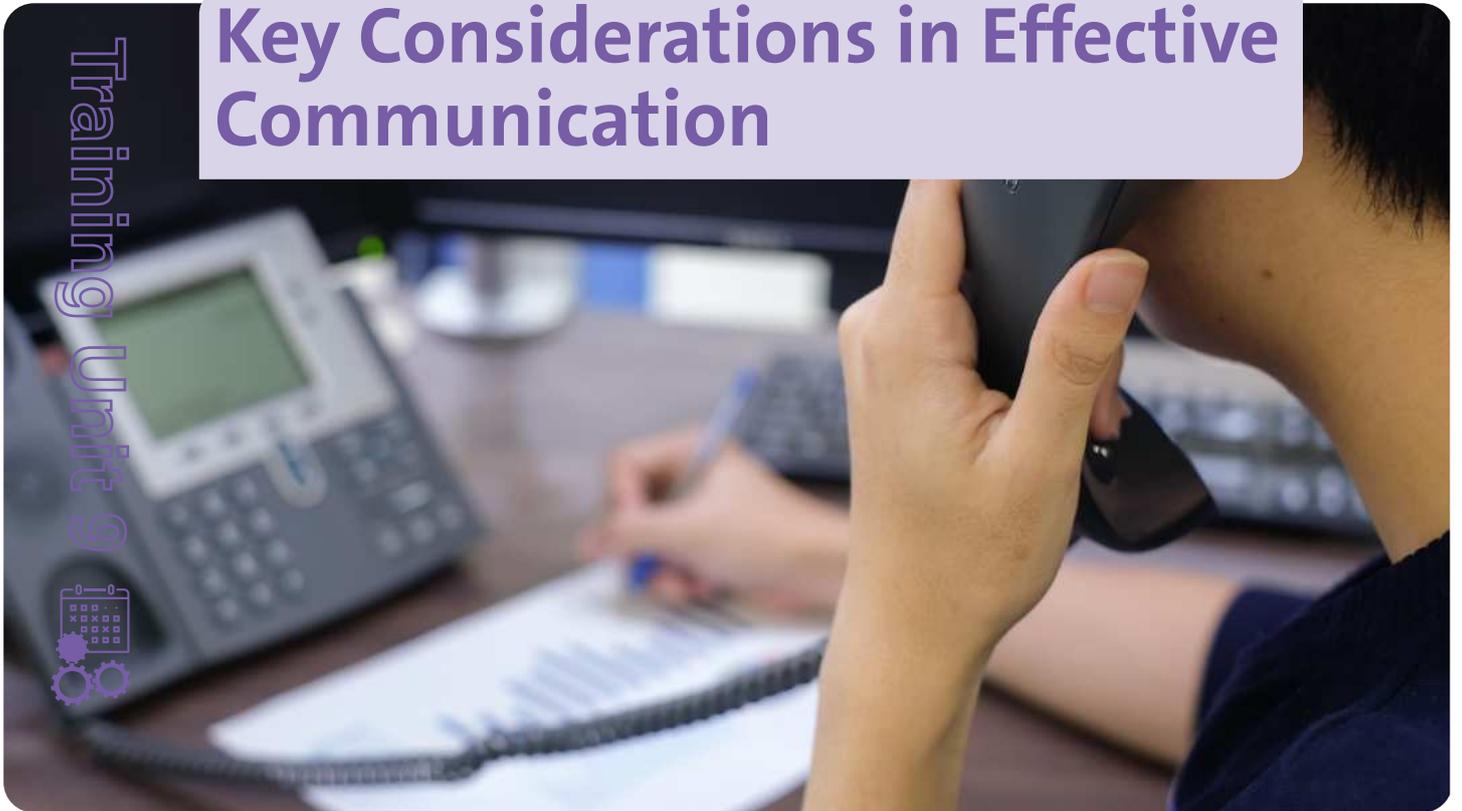
- 3 The telephone achieves speed in delivering information to invitees in an organized and appropriate manner.

Sixth: Drawbacks and Pitfalls of Telephone Communication:

- 1 Addressing invitees over the phone requires special criteria and supports, such as the need to focus on specific geographical areas, specific professions, or the invitees' names and places of residence.
- 2 Communicating through the phone targets a specific audience with certain cultural and electronic capabilities that allow them to receive messages via mobile phones.
- 3 3.The phone is not suitable for reaching all invitees, especially those who do not have mobile phones to receive messages.



Key Considerations in Effective Communication



The telephone is considered a contemporary means of inviting people to Allah, and telephone communication is characterized by its ease and speed. Therefore, the Da'iyah should excel in using the phone for Da'wah, carefully choosing words, and should be a good listener and should know when to pause.

Types of Listening

Listening can be categorized into four levels:

Hearing: A mechanical process which works without one's choice where sound enters the ear without discrimination.

Listening: A purposeful process where specific sound elements are chosen to be heard.

Attending: Listening with stillness of the organs and intense concentration.

Empathetic Listening: Listening with stillness of the organs and intense concentration while also leaning with the body.



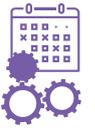
Levels of Attending

There are five levels of attending:

- 1 **Ignorin:** Completely disregarding the speaker.
- 2 **Pretending:** Faking attention without moving your eyes or lips. And the difference between listening and pretending is that when you pretend, your eyes and lips do not move, whereas with listening, there is a movement in the head, lips, and eyes.
- 3 **Selective Listening:** Choosing what to hear and what to ignore. This is prevalent among many people due to the use of mobile phones during conversations with others.

One day, the Prophet, peace be upon him, wore a ring, then suddenly removed it and threw it away while his companions were watching. They asked him about it, and he said to them, 'Do you know why I threw it away?' They replied, 'No, Messenger of Allah'. He said, 'It distracted me from you today. I was looking at it, and looking at you'. Reported by An-Nasa'i.

- 4 **Paying Attention:** Actively taking notes and asking questions for clarification.
- 5 **Empathetic Listening:** Experiencing the speaker's emotions, a challenging but high level of building rapport.



Training Unit 9



Telephone
Communication

Presentation
and Delivery



Important Notes on Using the Phone for Dawah

When using the phone for D'awah, the Da'iyah should employ several skills to foster rapport and encourage acceptance and responsiveness:

- 1 Speak naturally and with dignity, avoiding affectation.
- 2 Use verbal cues to make the invitee feel that you are actively listening.
- 3 Ask clarifying questions to indicate your interest in their conversation. And that you don't just want the conversation to be over.
- 4 Capitalize on pauses in their speech to summarize key points.
- 5 Avoid selective listening, acknowledging what suits you and ignoring the rest.
- 6 Refrain from getting caught up in formulating responses and be ready to interject when appropriate.
- 7 Summarize: It is a mistake for the Da'iyah to end the conversation over the phone as if there has been an emergency landing. Instead, it is necessary to summarize the dialogue that took place and then conclude it.



Group Exercises



Group Exercise 1

What are the advantages and disadvantages you see in using the telephone in Dawah?

Advantages:

Disadvantages:

Group Exercise 2

What actions should the Da'iyah take to make the telephone more effective in inviting others to God?



Training Unit 9



Telephone
Communication

Presentation
and Delivery



Evaluation



Choose the correct answer:

- 1** To make good use of time with invitees during the communication process:
 - a** Regularly update your phone directory (the names of those invited).
 - b** Learn how to use and save voicemail messages.
 - c** Allocate specific times for receiving calls.
 - d** End the call as quickly as possible.

- 2** Empathetic listening is one of the levels of listening and means:
 - a** Taking some of what the speaker says and leaving some.
 - b** Recording (writing down) what the speaker says.
 - c** Feeling the speaker's emotions.
 - d** Ignoring the speaker.



- 3 The most enriching media source is:
- a Memorandums.
 - b Telephone.
 - c Booklets.
 - d Promotional publications.



A signpost with four directional signs against a cloudy sky. The signpost is a black pole with a white base. The signs are dark blue with white arrows pointing in different directions. The sky is a mix of light blue and white clouds.

Training Unit 10

Dealing with Differences



Detailed Objectives

By the end of the training unit, the trainee should be able to:

- 1 Understand the reasons for the emergence of religious differences.
- 2 Master the process of dealing with differences through clear steps.
- 3 Extract the characteristics of the etiquette of differences in the era of prophethood.
- 4 Discuss the motives behind differences before their consequences lead to conflicts.



Training Presentation

Training Unit 10



Dealing with
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First: Reasons for the Emergence of Religious Differences

1 Natural Diversity Leads to the Establishment of Life and Human Unity:

Allah, the Almighty, created humans and ordained diversity among them, making it an inherent aspect of their existence. Allah said: 'And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge'. (Quran, 30:22)

This diversity in people's lives brings them benefits and advantages. It leads to a variety of human activities and serves different needs. As a result, life flourishes, and existence becomes enriched.

Allah says: 'And We have raised some of them above others in degrees, that they may make use of one another for service'. (Quran, 43:32)

Al-Alousi stated: "Meaning that they should utilize each other for their





interests, employ one another in their professions, and make use of each other in their occupations, so they can coexist, interact, and reach their destinations”.

Therefore, the diversity present in people’s lives regarding their worldly matters leads to the establishment of life, human unity, and integration.

2 Religious Differences: An Inevitable Consequence of Natural Diversity:

And legal differences are considered an inevitable outcome of the previously mentioned natural diversity. People vary in their intellects and cognitive abilities, and it is known that when differences occur in understanding, they also manifest in rulings. Allah, the Almighty, did not make people have the same understanding.

Allah, the Exalted says :(And [mention] David and Solomon, when they judged concerning the field - when the sheep of a people overran it [at night], and We were witness to their judgment. And We gave





understanding of the case to Solomon, and to each [of them] We gave judgment and knowledge.) (Quran, 21:78-79).

So Solomon, peace be upon him, in this matter was more understanding than David, peace be upon him. The companions and the Tabi'un (the generation following the Prophet's companions) also varied in their understanding of rulings on various matters. For example, Imam Abu Hanifa, may Allah be pleased with him, surpassed his peers in understanding by far. Obaidullah bin Umar reported: We were with Al-A'mash, and he was asking Abu Hanifa about various issues, and he would answer him. Al-A'mash said to him: "Where did you get this knowledge?" He replied: "You narrated to us from Ibrahim this way, and you narrated to us from Ash-Sha'bi that way". So, differences in religious matters are inevitable among scholars and must occur. In this context, Muslims recognized the diversity of Islamic jurisprudential schools and the emergence of sects in theology.

The Difference Between Disagreement (Khilaf) and Difference (Ikhtilaf)

Disagreement (Khilaf) and difference (Ikhtilaf) linguistically originate from the same root, denoting two conflicting matters that did not align. In religious terminology, many scholars and jurists often do not differentiate between them.

They use both terms interchangeably because their general meanings are the same.

Secondly: Dealing with Differences

The Da'iyah can deal with differences through the following points:

1 Dialogue and Listening

The best way to deal with differences is through dialogue and active listening. It is crucial to listen to different opinions and delve deeper into the underlying meanings behind mere words. This helps the Da'iyah understand the thoughts of the opposing view, and it may foster compassion and appreciation for the value of different perspectives, even if differences persist. It is not essential to reach an agreement on viewpoints; rather, understanding different perspectives is the key.





2 Accepting Difference

The Da'iyah should realize that differences, whether they are minor or major, are a natural part of any relationship. It is important not to overly emphasize the nature of the difference but instead focus on how to handle it constructively.

3 Critiquing Behavior

One of the most important rules in dealing with differences is critiquing specific behavior or a particular stance of the Da'iyah (caller to Islam) and avoiding personal criticism. Criticizing the personality itself will trigger an automatic defensive reaction, and changing one's personality is much more challenging than changing behavior.

4 Learning from Differences

It is good for the Da'iyah to move beyond the idea that the other person is wrong and shift towards the idea of learning from the other, building a new understanding that fairly combines differing ideas and values.

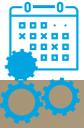
5 Looking at the Positives

The Da'iyah should use praise for others, focus on the positives, express opinions about them, and admire them, as this contributes to improving diverse relationships and making them more cohesive.

6 Self-Assertion

It is important for the Da'iyah to distinguish between surrender, attack, and self-affirmation. Surrender, where one withdraws or remains silent, diminishes self-respect as it reflects fear and leads to retreat. Attack diminishes the respect for the other party and compels them to defend themselves and counter criticisms. However, self-affirmation fosters respect for both parties by involving the sharing of emotions and inner opinions with the other party, understanding their perspectives as well. This approach signifies self-confidence and encourages the





initiative to resolve differences.

7 Clarity

Clarity is considered one of the most important ethical principles in constructive Da'wah dialogue. If a Da'iyah wants their dialogue to be successful, they should engage in clear and articulate communication, using plain language and proper pronunciation. They should avoid using unfamiliar words that the other party may not understand and speaking too quickly or loudly or with an exaggeratedly low voice.

8 Politeness

To make the dialogue of the Da'iyah successful, he must be polite, avoiding the use of offensive language with the other party, and using good words that express Islamic ethics.



Training Unit 10



Dealing with
Differences

Presentation
and Delivery





Key Considerations in Effective Communication

Diversity is a Human Nature, and the Da'iyah must enhance relationship-building skills when dealing with differences. Some of these skills include:

1 Verbal Greeting: There are people who, when they want to greet you with “salam”, you only hear the hissing of the letter ‘S,’ and among them are those who greet you as if they are in a public auction, and there are people who offer greetings in a manner suitable for the occasion.

2 Handshake: Handshakes come in different forms:

a The Fish: This is when someone greets you with coldness and extends their fingers as if to say, “Stay away from me.” This type of greeting conveys disdain and can lead to a lack of fondness for that person.

b The Firm Handshake: This is when someone greets you as if they have a grudge against you, squeezing your hand in a way that makes you wish to free your hand from their grip.





- c Keep Your Distance:** Some people greet you in a way that implies, “Stay away from me.”
 - d The Quick Departure:** This type of greeting involves a quick handshake followed by a swift withdrawal of the hand.
 - e Warmth:** This type of handshake involves the palms of both hands making contact, and the hands remain clasped for a moment. The Prophet Muhammad (peace be upon him) used to maintain this type of handshake until the other person withdrew their hand, signifying his acceptance of the other person and his pleasure in meeting them.
- 3 Distance:** The distance between you and the person in front of you should be appropriate to the nature of your relationship:
- a Formal Distance:** When dealing with someone unfamiliar or in a formal setting, there should be a considerable distance between you and them. Approaching too closely can be seen as invasive. This longer distance is called “formal distance,” and it should be approximately one and a half meters.
 - b Personal Distance:** This is the distance where you can comfortably extend your arms. Only friends and those with a close relationship should enter this space, which is essentially the circle formed by the extended arms.
 - c Intimate Distance:** This involves entering your personal space and physical contact with your body. This zone is only permitted for close family members, such as children, parents, and extremely intimate relationships.

It is a mistake to approach someone who does not know you, whether it's at the airport, on an airplane, in a masjid, or elsewhere, and put your hand on them and start a conversation. This is an invasion of privacy, and many people do not appreciate it.





A Real-Life Story on Understanding Differences:

A merchant who sold milk was asked, “How did you manage to become a successful trader in a short period of time?”

He replied, “Because I care about the customer”.

Someone said, “But everyone does that”.

He responded, “No, let me tell you a story. An elderly woman came to me and handed me a bottle of milk, saying, ‘I bought this milk from you yesterday, but it has a foul odor’. I opened the bottle in front of her, took a sip, and said, Yesterday, we sold 300 bottles of this milk, and no one complained. Perhaps you placed this bottle in your kitchen where there are odors, and it absorbed them. We will take this bottle back and refund your money.

He continues, “When I gave her the money, she left angrily, slamming the door”.

He adds, “I sat with some friends and told them what happened. They were all experienced traders. My wisest friend said, ‘My friend, you made four mistakes in dealing with that woman’.

I asked, What were they?

He replied:

First, you turned it into a confrontation between you two.

Second, you accused her of being dirty.

Third, you accused her of being foolish and ignorant.

Fourth, she came to get milk, and you gave her money.

He says, After that, I realized that if I want to win the other party, I must consider their feelings toward themselves, not my feelings toward them”.





Training Unit 10



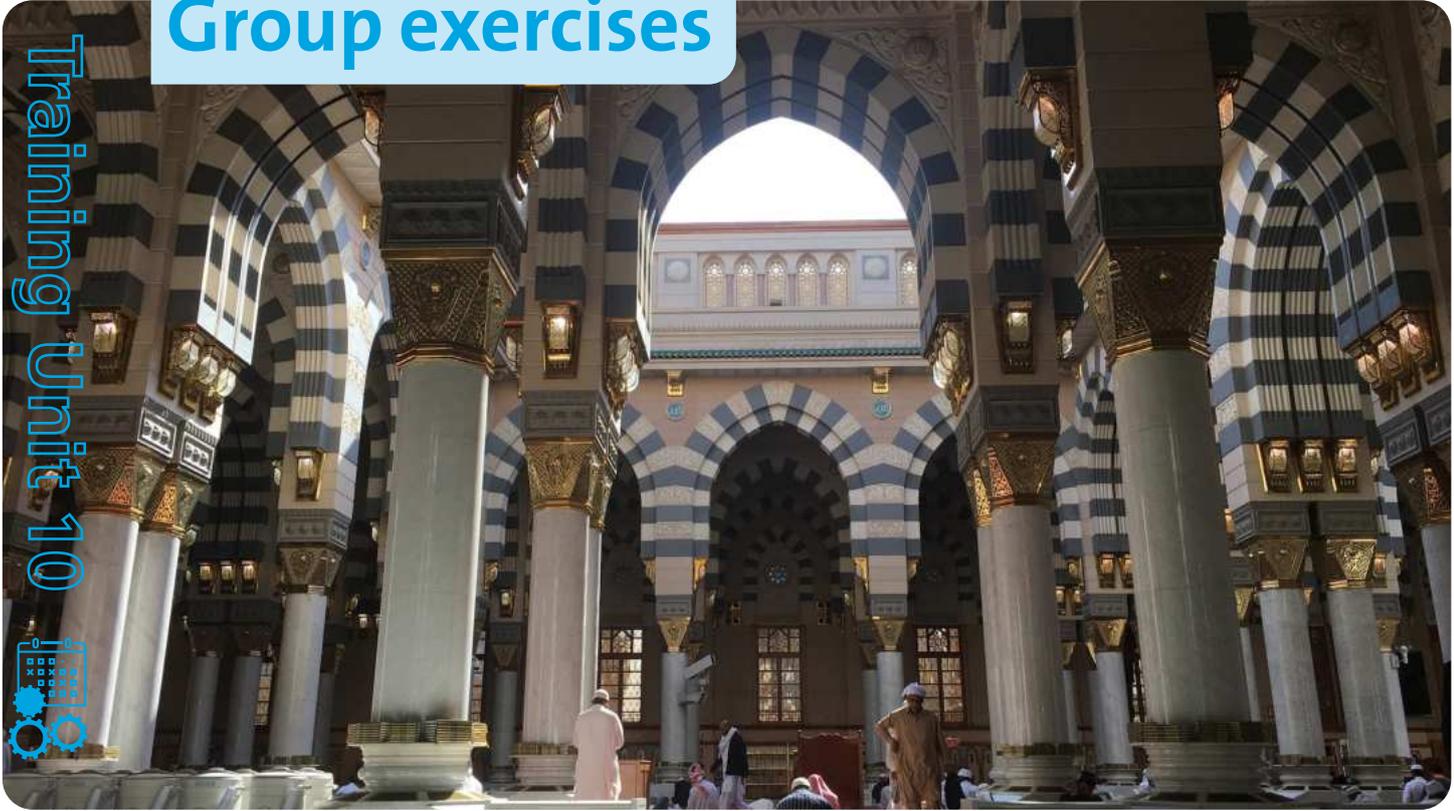
Dealing with Differences

Presentation and Delivery





Group exercises



Group exercise 1

If you have been harsh with someone you invited to Islam, what steps can you take to rectify this damage?

Group exercise 2

If someone you invite to Islam treats you inappropriately, what steps can you take to deal with this situation?

Group exercise 3

Mention from the biography of the Prophet (peace be upon him) what indicates a warning against differences:





Training Unit 10



Dealing with Differences

Delivery for Teachers



Evaluation

Training Unit 10



Dealing with
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Choose the Correct Answer:

- 1** Avoiding unfamiliar words that the other party does not understand is called:
 - a** Politeness.
 - b** Clarity.
 - c** Accepting differences.
 - d** Criticizing behavior.

- 2** Sharing emotions and inner thoughts with the other party and understanding their inner feelings is called:
 - a** Self-affirmation.
 - b** Politeness.
 - c** Dialogue and listening.
 - d** Learning from differences.



- 3** The “fish” method of handshaking means that the other party greets you:
- a** With strength and intensity.
 - b** Coldly and with the tips of their fingers.
 - c** Quickly withdraws their hand.
 - d** Greets from a distance.

