

# SPEECH ACT AND POLITENESS STRATEGY OF RASULULLAH MUHAMMAD SAW ON THE BOOK OF HADITH BUKHARI

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## Abstract

This research reviews prophet Muhammad SAW utterances when talking to people who had different paradigms from him. The data used in this research are the conversations of prophet Muhammad to non-muslim in book hadith of Bukhari. This research is qualitative study and to analyze the data is used heuristics method. The result shows that from 34 Rasulullah Muhammad's speeches against non muslim people are found 3 types of speech acts, those are 16 directive speech acts, 17 assertive and 1 rogative. Moreover the most dominant politeness that arises is negative politeness. It happened because negative politeness is used to protect negative face that was used for a social relationship between speaker and hearer. Furthermore, Off the Record strategy is to be the most dominant in asertive type because a speaker (Prophet Muhammad) used a communication strategy by not stating directive speech directly to the non muslim as the hearer.

**Keywords:** speech act, politeness strategy, Rasulullah Muhammad, hadith Bukhari, non-muslim

## Introduction

Hadith as a resource obtains many responses in the form of interpretations by professionals. Mas'ud (2004) argued that Quran and hadith have been the core curriculum of Islamic education for centuries (Mas'ud, 2004: 33). Furthermore, hadith as an object for research is very interesting to study because many uses of languages listed in hadith are indirect and not straightforward. This proves that pragmatics studies are very suitable to explore and investigate the intentions of these traditions. Pragmatics as an approach can complement semantics and syntax deficiencies in language, specifically in the realm of understanding the purpose of the speech. Pragmatics which was originally considered to be waste baskets for its obscurity began to be aligned with other branches of linguistics to understand the nature of language. Leech (1993) stated that pragmatics is a study of meaning in relation with speech situations (1993:8). Parker in Rahardi (2005) argued that pragmatics as a branch of linguistics externally investigates the structure of language. Moreover, Parker distinguished pragmatics from grammar

studies because the study of grammar is not related with context, while pragmatics is closely related to context (Rahardi, 2005: 49). Edi Subroto enhanced that pragmatics examines contextual speech (Subroto, 2011:10). This research tries to find the patterns of Rasulullah Muhammad's speech act and its function written on the book of Hadith Bukhari when talking to non-Muslim as the hearer (H). Another purpose of this study is to discover the model of Rasulullah Muhammad's politeness when speaking with non-Muslims

As explained above, this study uses Searle's speech act theory and Brown and Levinson's politeness principles. Speech act theory was originally introduced by Austin (1986), a senior philosopher from the United Kingdom, who was later developed by Searle (1966) as his student. Leech (1993) argued that the right way to initiate a study of verbs of acts is by presenting the distribution of Austin theories, namely locutionary act, illocutionary act, and perlocutionary act. Locutionary act is the act of speaking by saying something with the meaning of the word according to the dictionary meaning or

the meaning of the sentence according to the syntactic rules. Illocutionary act is the act of doing something, that is, we are talking about the intent, function, or utterance of the person concerned, and asking what the statement was done. The perlocutionary act is a speech act that refers to the effect produced by the speaker (S) by saying something. Leech (1983: 317) stated that illocutionary is a category that becomes the most important part of the other two categories. Searle in Leech (1993: 164) divided the types of speech acts into five types which are described as follows.

#### 1. Representative or Assertive

The type of speech act in which speaker (S) is committed to the truth from what is said. This speech act represents the belief of the speaker's belief. In this assertive illocutionary act, S is bound to the truth of the propositions expressed (Leech, 1983: 164).

#### 2. Directive

The type of speech act that makes the hearer (H) did something or a speech act that expressed speaker's intention for the H to do something. This speech act aims to produce an effect in the form of actions taken by H.

#### 3. Commissive

The type of speech acts which S is committed to an action. In this type, S (more or less) is bound to an action in the future (Leech, 1983: 164).

#### 4. Expressive

The type of speech acts which express the attitude of statements or psychological actions of S, such as happy, sad, difficult, and so on. This speech act serves to express the psychological attitude of S to the state implied in illocutionary.

#### 5. Declarative

The type of speech acts that result in a direct change to the current condition. The success of this speech act results in the compatibility between the contents of the proposition and reality. This speech act is

very special because this act usually carried out by someone who is in an institutional frame of reference that is authorized to do so.

Regarding to the politeness, this research uses the principles of Brown and Levinson politeness. Politeness theory starts from the awareness of the experts that in communication practices people are not enough just to pursue the effectiveness of communication. What is also very important in communicating is the maintenance of politeness values. Brown and Levinson stated that the face is prone to threats arising from certain acts of speech. It means that there is a speech act causes the face to be threatened for its content or method of disclosure. This speech act is referred to FTA (Face Threatening Act). The existence of this FTA causes S to choose strategy to maintain and protect the face of the H. Brown and Levinson offered a number of strategies, namely as follows.

#### 1. On Record without Redressive Action/Bald on Record

The prime reason for bald-on-record usage may be stated simply: in general, whenever S wants to do the FTA with maximum efficiency *more than* he wants to satisfy H's face, even to any degree, he will choose the bald-on-record strategy (Brown, 1987:95)

#### 2. On Record Plus Positive Politeness

Positive politeness is redress directed to the addressee's positive face, his perennial desire that his wants (or the actions/acquisitions/values resulting from them) should be thought of as desirable. Redress consists in partially satisfying that desire by communicating that one's own wants (or some of them) are in some respects similar to the addressee's wants (Brown, 1987:101). Moreover, Brown and Levinson proposed 15 strategies about positive politeness.

### 3. On Record Plus Negative Politeness

Negative politeness is redressive action addressed to the addressee's negative face; his want to have his freedom of action unhindered and his attention unimpeded. It is the heart of respect behaviour, just as positive politeness is the kernel of 'familiar' and 'joking' behaviour. Negative politeness corresponds to Durkheim's 'negative rites', rituals of avoidance. Where positive politeness is free-ranging, negative politeness is specific and focused; it performs the function of minimizing the particular imposition that the FTA unavoidably effects (Brown, 1987:129). Additionally, Brown and Levinson offered 15 strategies about negative politeness.

### 4. Off The Record

A communicative act is done off record if it is done in such a way that it is not possible to attribute only one clear communicative intention to the act. In other words, the actor leaves himself an 'out' by providing himself with a number of defensible interpretations; he cannot be held to have committed himself to just one particular interpretation of his act. Thus if a speaker wants to do an FTA, but wants to avoid the responsibility for doing it, he can do it off record and leave it up to the addressee to decide how to interpret it (Brown, 1987: 211). Besides, Brown and Levinson offered 15 strategies about off the record.

### 5. Don't do the FTA.

Gunarwan told this strategy a strategy to speak to himself. This strategy occurs when the threat to the face of H is very high in order to avoid something unpleasant on H. This means that the S desire for H cannot be

communicated because it is only buried in the heart.

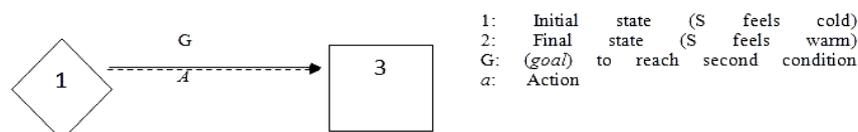
The sequence of strategies 1-5 is hierarchical, that is, the higher the number, the higher the level of threat. For example, when using the fifth strategy, the threat is very high.

### Methodology

The method used in this research is a qualitative method with descriptive character. It means that the researcher emphasizes notes described on the actual situation to support the presentation of data. In general, the data in this research are the form of dialogues or conversations containing speech acts of the Prophet Muhammad when speaking to non-Muslim in the book of Hadith Bukhari. The dialogues are the conversation in the form of utterances between S and H with the context of speech that includes the conversation. The source for the data is a book of hadith Bukhari through the application Lidwa Pusaka i-software - Kitab 9 Imam Hadith ([www.lidwapusaka.com](http://www.lidwapusaka.com)).

The method to provide and capture the data in this research is the method of referral (*simak*). Furthermore, the analytical method used in this study is the matching method (*padan*). The basic technique of the matching method is the dividing-key-factors technique. This study uses several analytical methods, namely Means and Goal methods and Heuristic techniques. The Means-End Strategy is a problem-solving strategy based on H. This analysis represents a problem and its solution in the form of an image that shows the initial and final state. The description of the Means-Goal method is contained in the following scheme.

Figure 1.  
Means-Goal Method



(Adapted from Leech, 1983:55)

This is a simple model for Means-End strategy. It can be interpreted that 1 is the initial state which S means that H understands power (P) through speech (Sp), then 2 is the final state, that is H understands S through Sp, G is the goal to reach 2 (second condition), and the symbol *a* is the act of saying Sp.

In addition to Means and Goal strategies, there are heuristic strategies. This technique is a pragmatics analysis method initiated by Leech. Solving the problems faced by H in interpreting a speech can be called heuristic strategies. Heuristic strategies try to identify pragmatics power of a measure by formulating hypotheses and then testing them

based on existing data. If the hypothesis is not tested then a new hypothesis is formed. This whole process keeps repeating until a solution is reached, which is in the form of a validated hypothesis or hypothesis that is not contrary to evidence.

### Findings and Discussions

In this research, 7 hadiths in the book of Bukhari hadith were used as sample data. From the seven hadiths, found 34 speeches of the Prophet Muhammad as a speaker to non-Muslims as hearer. The following is illustrated in the table.

Table 1.  
 Rasulallah Muhammad's Speech Act on The Book of Hadith Bukhari

Rasulallah Muhammad's Speech Act on The Book of Hadith Bukhari	Speech Act	Politeness				Total
		Bald on Record	Positive	Negative	Off the Record	
	Directive	1	4	8	3	16
	Assertive	4	1	5	7	17
	Rogatif	1				1
Total		6	5	13	10	34

From the table, the speech acts that often appear in the Prophet's speech are assertive and directive speech acts. Besides, the dominant politeness found in the Prophet's speech is negative politeness and off the record politeness. Negative politeness is mostly used in directive speech acts, while off

the record politeness is widely used in assertive speech acts. The following is an example of an analysis of the speech acts of Rasulallah Muhammad and the politeness strategies he used in the book of Hadith of Bukhari.

**Context:**

An Arab Bedouin (Arab village) goes to the Prophet and asks about actions that will put him in heaven.

**Utterance:**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ سَلَامٌ عَلَيَّ مَنْ اتَّبَعَ الْهُدَى أَمَا بَعْدُ فَإِنِّي أَدْعُوكَ بِدِعَايَةِ الْإِسْلَامِ أَسْلِمُ تَسْلِمٌ يُؤْتِيكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ فَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الْأَرْيَسِيِّينَ وَ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

"*Bismillahirrahmanirahim*. From Muhammad, the servant of Allah and His Messenger to Heraclius, Roman Stakeholder. Safety for those who follow instructions. Therefore, I invite you to Islam; come and be a Muslim, then you will be saved and Allah will reward you twice. However, if you turn away, you will bear the sins of your people. O scribes, hold on to a thing that there is no dispute between us and you, that we do not worship except Allah and we do not associate him with anything and not also some of us make some others as God other than Allah. If they turn away, say to them: "Look, we are the ones who are submissive (to Allah).

There are 9 speeches of Prophet Muhammad in this hadith; the following are described as follows.

### Data 1

Utterance:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَىٰ هِرَقْلَ  
عَظِيمِ الرُّومِ

“*Bismillahirrahmanirrahim*. From Muhammad, the servant of Allah and His Messenger to Heraclius, Roman Stakeholder”

This speech is an assertive speech act with its function to inform information. There is no marker question, prohibition, or commandment in this utterance. This statement is intended to inform H (Heraclius) that the letter he read was from S (Prophet Muhammad). This utterance is a direct speech because the sentence mood is a declarative sentence with the purpose to inform an information.

Based on politeness strategy, this utterance used a positive politeness strategy indicated by the use of group identity. It was declared *bismillahirrahmaanirrahim* as a marker of Islamic group identity. The use of a positive politeness strategy indicates a good relationship between S (Prophet Muhammad) and H (Heraclius).

### Data 2

Utterance:

فَإِنِّي أَدْعُوكَ بِدَعَايَةِ الْإِسْلَامِ

“Therefore, I invite you to Islam.”

In this utterance there is the word *إِنَّ* as a word with emphasize (*taukid*) functions. The point of this utterance is that the Prophet is someone who invites H to believe in Islam. This speech is a type of directive speech act with the subtitles of the speech requesting even though there is no command mark. This statement is an indirect speech because the purpose of the speech is to be wrapped in a sentence with a declarative sentence. That is to say the

Prophet asked Heraclius to accept the call for Islamic teachings.

Based on to politeness strategy, this utterance used negative politeness. This strategy was used because the speech was stated clearly and unambiguously without multiple interpretations and still considered with negative politeness which protects negative face. The negative politeness marker for this utterance is showed in the use of indirect speech that is S ordered H to do something with declarative mood sentence. This strategy was used because this utterance written on letter. Therefore, this speech is a type of formal speech or official language.

### Data 3

Utterance:

أَسْأَلُكَ تَسْلَمًا يُؤْتِيكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ

“Come and be a Muslim, then you will be saved and Allah will reward you twice”

There is a word *أَسْأَلُكَ* as imperative verb or *fi'il amar* in this utterance, so this utterance was indicated as a directive speech act with its function to order or to ask. The intention of this speech is that the speaker (Prophet Muhammad) asked or told H (Heraclius) to believe in Islam and God will give reward twice for him. This utterance is direct speech because the mood sentence is declarative sentence with the purpose of speech ordering and asking.

Based on politeness strategy, this utterance used positive politeness because it was formed for giving suggestion that is asking or giving suggestion to H for being a Muslim. Moreover, speaker (Prophet Muhammad) gave H a reason which if H follows S instruction he would be safe and God will give reward twice for him. This strategy used by Prophet Muhammad for this utterance because there is a good relation between S and H, which they are the leader for their community.

#### Data 4

Utterance:

فَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الْأَرَبِيِّينَ

“However, if you turn away, you will bear the sins of your people.”

There is a word *إِنْ* /if/ as conjunction with presupposition function. This utterance takes the form of a threat because there are consequences must be borne if H did not do what was said by S. Hence this utterance showed as a directive speech act with its function asking and ordering. The purpose is to ask H for not spinning around from the proposition and idea mentioned before. This is indirect speech since the mood sentence is declarative and the purpose of the utterance is speech request.

Related to politeness, this utterance used negative politeness. This strategy was used because the speech was stated clearly and unambiguously without multiple interpretations and still considered with negative politeness which protects negative face. The negative politeness marker for this utterance is showed in the use of *if clause*, that is a word *إِنْ* /if/ as a supposition conjunction with clause *you turn away, you will bear the sins of your people*. This strategy used because this utterance written on letter. Therefore, this speech is a type of formal speech or official language.

#### Data 5

Utterance:

وَ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ

“O scribes, hold on to a thing that there is no dispute between us and you”

There is a word *تَعَالَوْا* /hold on/ as imperative verb or *fi'il amar* which is the plural form of the second person pronoun, so this utterance was indicated as a directive speech act with its function to order or to command. The intention of this speech is that the speaker (prophet Muhammad) ordered or commanded H (scribes) to

discuss something there is no dispute between Muslim party and their party. This utterance is direct speech because the mood sentence is imperative sentence with the purpose of speech ordering and commanding.

Based on politeness strategy, this utterance used bald on record strategy. The purpose of this strategy is to express and to explain the purpose of speech directly, clearly, unambiguously without multiple interpretations and not paying attention H's face.

#### Data 6

Utterance:

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ

“That we do not worship except Allah”

There is a word *لَا* /do not/ as *la an-nafiyah*, which has a function to negate something. The purpose of this word is to negate for worshiping God except Allah. This utterance was indicated as a directive speech act with its function to prohibit although there are no bookmark prohibitions. The intention of this speech is that the speaker (prophet Muhammad) prohibited H (scribes) to worship to God except Allah. This utterance is indirect speech because the mood sentence is declarative sentence with the purpose of speech prohibiting.

Based on politeness strategy, this utterance used positive politeness because it tried to involve S and H in carrying out certain activities. It is showed from the utterance with the use of plural form of first person pronouns, namely *نَعْبُدُ* which involves S and H. This strategy used by Prophet Muhammad for this utterance because there is a closeness and relationship of solidarity S (Prophet Muhammad) and H (Scribes). The closeness or solidarity between the two parties showed that a Muslim must respect to the scribes and work together in worldly affairs, even allowed for a Muslim to marry women of from scribes' people. This

strategy was used because the speech was stated clearly and unambiguously without multiple interpretations and still considered with positive politeness which protects positive face.

#### Data 7

Utterance:

وَلَا تُشْرِكْ بِهِ شَيْئًا

“And we do not associate him with anything”

There is a word *لَا* /do not/ as *la an-nafiyah*, which has a function to negate something. The purpose of this word is to negate for worshipping God except Allah. This utterance was indicated as a directive speech act with its function to prohibit although there are no bookmark prohibitions. The intention of this speech is that the speaker (prophet Muhammad) prohibited H (scribes) to worship to God except Allah. This utterance is indirect speech because the mood sentence is declarative sentence with the purpose of speech prohibiting.

Based on politeness strategy, this utterance used positive politeness because it tried to involve S and H in carrying out certain activities. It is showed from the utterance with the use of plural form of first person pronouns, namely *تُشْرِكْ* which involves S and H. This strategy used by Prophet Muhammad for this utterance because there is a closeness and relationship of solidarity S (Prophet Muhammad) and H (Scribes). The closeness or solidarity between the two parties showed that a Muslim must respect to the scribes and work together in worldly affairs, even allowed for a Muslim to marry women of from scribes' people. This strategy was used because the speech was stated clearly and unambiguously without multiple interpretations and still considered with positive politeness which protects positive face.

#### Data 8

Utterance:

وَلَا يَتَّخِذُ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ

“And not also some of us make some others as God other than Allah”

There is a word *لَا* /do not/ as *la an-nafiyah*, which has a function to negate something. The purpose of this word is to negate for believing something as a God except Allah. This utterance was indicated as a directive speech act with its function to prohibit although there are no bookmark prohibitions. The intention of this speech is that the speaker (prophet Muhammad) prohibited H (scribes) believing to God except Allah. This utterance is indirect speech because the mood sentence is declarative sentence with the purpose of speech prohibiting.

Related on politeness strategy, this utterance used positive politeness because it tried to involve S and H in carrying out certain activities. It is showed from the utterance with the use of plural form of first person pronouns, namely *بَعْضُنَا* which involves S and H. This strategy used by Prophet Muhammad for this utterance because there is a closeness and relationship of solidarity S (Prophet Muhammad) and H (Scribes). The closeness or solidarity between the two parties showed that a Muslim must respect to the scribes and work together in worldly affairs, even allowed for a Muslim to marry women of from scribes' people. This strategy was used because the speech was stated clearly and unambiguously without multiple interpretations and still considered with positive politeness which protects positive face.

#### Data 9

Utterance:

فَإِنْ تَوَلَّوْا فَقُولُوا

Jika mereka berpaling, maka katakanlah kepada mereka

There is a word *إن* /if/ as conjunction with presupposition function. The intention for this utterance is to prohibit or to forbid Scribes as H to turn away from the proposition and idea mentioned before. Hence this utterance showed as a directive speech act with its function prohibiting or forbidding. This is indirect speech since the mood sentence is declarative and the purpose of the utterance is prohibiting speech.

Related to politeness, this utterance used negative politeness. This strategy was used because the speech was stated clearly and unambiguously without multiple interpretations and still considered with negative politeness which protects negative face. The negative politeness marker for this utterance is showed in the use of *if clause*, that is a word *إن* /if/ as a supposition conjunction with clause *you turn away*. This strategy used because this utterance written on letter. Therefore, this speech is a type of formal speech or official language.

From the analysis above, there are utterances expressed both directly and indirectly. In addition, each utterance expressed by the Prophet Muhammad used different politeness. It can be seen the factors which influence the speech used by Prophet Muhammad and also the politeness strategy chosen by Prophet Muhammad as S when spoke to Non-Muslim as H.

The uses of the dominant speech acts used by the Prophet Muhammad are assertive and directive. The use of the assertive and directive speech acts is closely related to the position of the apostle Muhammad as a messenger of God sent on earth. Assertive speech acts become the dominant speech act because the Prophet Muhammad brought message or knowledge about Islam. In addition, the Prophet Muhammad as a speaker has an obligation to convey everything about Islam as a education, so that many assertive speech acts served to convey an opinion which believed by speakers. On the other hand, the use of directive speech acts becomes the

dominant speech act because the Prophet Muhammad as a messenger has a duty to invite all human to believe and worship to Allah. Although many speeches are told indirectly, the purposes of the utterances are grouped into the types of directive speech acts which have a function to convey H for doing what the speaker wants.

Related to the use of politeness used by Prophet Muhammad, he often used negative politeness and off the record politeness. These are two strategies that often appear in the Prophet's speech to non-Muslim. The strategy of negative politeness is used because the speech has important information, so that the speech must be conveyed clearly, unambiguously without multiple interpretations, but still accompanied by negative politeness in order to protect the negative face. Negative politeness strategies refer to the desire for the H to be free to carry out an action and free from the necessity to take an action. In some speeches, the Prophet used a negative politeness strategy since the speech situation is formal situation. In addition, Prophet Muhammad also used this strategy as a form of respect for H (non-Muslims). Even though H are the non-Muslim people, the apostle still respects them for his love for those who have not received guidance. Besides, this strategy also shows that there is a far-reaching social distance between S and H, which is between the Prophet Muhammad as a Muslim leader and non-Muslim.

On the other hand, the use of the off the record politeness strategy by the Prophet has a function to convey ambiguous matters. This is so that H interprets speech more than one meaning. This strategy is carried out when the Prophet Muhammad as a speaker is not willing to take the risk to harm the face of H. Risk in this context so as not to offend non-Muslims as H which is the missionary field of the Prophet. If this statement is stated in a bald on record as opposed to off the record, then it is possible

for H not to believe in the teachings carried by the Prophet Muhammad.

### Conclusions

From the explanation and analysis carried out, a number of things can be concluded. First, the pattern of the Prophet Muhammad's speech when speaking to people of different ideology was an assertive and directive speech act. Assertive speech acts provided information or knowledge to H. Prophet Muhammad used an assertive speech type because he believed that the information he conveyed was truly believed because the proposition or idea was a revelation from God. The directive speech act is used because S (Prophet Muhammad) wanted the utterance delivered by the H. Directive speech acts was used by the Prophet Muhammad because the status of the Prophet Muhammad is a messenger from God whose duty is to invite all people to believe and worship the Islamic preaching.

Second, the politeness strategies used by the Prophet Muhammad in speaking with non-Muslims are negative politeness and off the record politeness strategy. Negative politeness was used because the Prophet Muhammad as S highly respected to the H. In addition, negative politeness was used because of the social distance between S and H. On the other hand, off the record politeness is chosen by the Prophet Muhammad because he wants the protection of H face by giving indirect speeches, and allowing H to interpret the speech delivered. This is because non-Muslims as H are considered as people who have different ideology so that the delivery of his preaching must be gentle, polite, without threatening H.

Those are the pattern of Prophet Muhammad's speech and the choice of politeness strategies used by the Prophet Muhammad, so that Islamic preaching can spread throughout the world. This proves that the Prophet Muhammad's communication strategy was very good. As

a suggestion, especially to Muslims, that in preaching the thing that is not less important is the communication strategy. When speaking with people who have different point of view, the speech used must look at the situation and context of the conversation in order to achieve the purpose of communication. In this context, the purpose of the communication is to preach the teachings of Islam.

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