

Effective Human Communication with an Emphasis on Educative and Communicative Teachings of Islam

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Abstract: One of the most important issues in Islamic law is the philosophy of human communication and its connection with the issue of education. The human is seeking perfection but he has the attribute of being created and slavery he is not his creator to provide all his needs and need to communicate with God and his fellows in material and spiritual life. The human aside from the fact that every moment needs the creator of the universe is in need of his knowledge and natural resources and if he does not recognize his God-seeking spirit and does not grow it and not to think his goals and his destination, he was prone to silence the tendency to God and will be unaware of remembrance of Allah. For this reason, knowledge of God is obtained through human knowledge. Accordingly, each person needs to interact and communicate with others in his social life and regardless of it, the continuity of his life will face with the material and spiritual obstacles. What is very important is the way of communication and human interaction with each other. Is the human relationship based on the equilibrium, equality and fraternity? What kind of connection does exist between human relations and the upbringing and development? Hence, it needs to analyze these issues to determine how Islam is connected with human communication with his Creator, human communication with himself and finally, social communication that is commensurate with his rank and dignity and the education of human beings?

Key words: Human communication, education, dialogue, religion, Shahid Motahhari

INTRODUCTION

Basically, the realization of a society takes place to communicate some of mankind with each other and if the connection is interrupted so that the society cannot be formed. So the identity of a society is formed by clarifying how people communicate with each other. In societies that human beings interact in such a way that causes the integrity and growth of the community in the evolving and growing society. The influence of social behavior and human communication is undeniable over the movement of society and humans even the intellectual and psychological growth and even individual identity of each society is formed in such a way that some properties of origin and identity of the community to know its function. That's why all religions devoted an important part of their education to how to regulate communication between humans. In every connection, virtually, between the two sides to exchange messages and in fact this is the transfer of the message that makes the communication between the two sides significance. The man with increasing media tools tried to communicate their messages in different ways with other human beings.

THE THEORETICAL FRAMEWORK, SHAHID MOTAHARI IDEAS IN THE FIELD OF ISLAMIC EDUCATION

The same point can be found in the philosophy of human creation that God created man to be perfect by means of proper training and to reach its destiny. Knowing the ultimate goal, the Islamic education is of great and special importance. The Islamic education is a proper situation that provides the context for the emergence of the human innate talents and he is growing more and more perfect. Every time and the opportunity is provided for actualization of talents, finds great value and becomes sacred due to the sanctity and value of human beings and because of its association with the divine nature. Islamic education finds great value and becomes sacred science also due to man's relationship with the divine nature. Although education is a valuable commodity in the overall concept because of the sanctity attributed to Islam. Accordingly, it needs to be attributable to the sanctity of Islam by entering the educational arena in particular the principles and rules. Mastermind Shahid Allameh Motahari as Islamic scholars

in the principles of education discussed the most important principles of Islamic education that can be outlined as follows.

Responsibility of coach in training the students: Training in Islamic education should not be bored to train the trainee with no excuse and knows that it is his responsibility as a whole. Because education is the work of God. God considers His servant of in every situation. Whatever the servant lose the way, Allah is seeking his guidance and training. Educators and teachers who have taken a major impact of Islam relatively should enjoy the absolute attribute of God. Islamic Coach enjoys trying to build and influencing the psyche of a trainee and knows his work as a worship. In the intellectual system of Shahid Motahari also Islamic doctrine features were emphasized. The Islamic Mastermind benefited from Islam, believes that our bias against Islam and those who live according to Islamic rules should not in such a way that do evil in the name of Islam against those who are not living based on Islam and do not ask the Almighty Lord guiding them (Modaresi, 1995).

The relationship between education and spirituality: There is an inherent relationship between education and spirituality. In all components and elements of education should be through prayer, the activities should be directed by God to achieve educational goals. This connection is so strong between education and spirituality that if there are some human values for someone that are acceptable to Islam ultimately that person will move towards spirituality. "If a person is interested in educating himself and his children based on Islamic education or wants to train people, he should really care about the issue of worship, prayer, regardless that the education is an authentic sense that has a great impact on other areas"

The principle of mutual relationship between the individual and society: Motahari believes that while humans are not equal in terms of talent and facilities, believes that people with this condition need to communicate with each other and all these issues provide the interlinked areas of life and society. He concludes that human social life is a normal issue not only an emergency and imposed contracts and options. In this regard, he said: "the social nature of man is a general purpose, it is human nature is flowing to the same factors that leads to the relationship between the individual and society" (Modaresi, 1998).

Emphasis on the training during childhood: The divine nature of man based on Islamic education is the most

valuable thing in the universe so that nothing will be preferred. If speech or conduct is contrary to the laws of nature should explicitly correct it. When there is folded hands and divine nature, namely childhood, it should train and shape those actions and provide the foundation for later growth stages. Nature is similar to a tree that at the start needs to be vegetative and care about it, watering and refreshing should be done in each stage to gradually become trees. The human and divine behavior can be considered the fruits of this tree. Due to this very important process, the education scientists have emphasized the consolidation of moral issues since childhood. Shaid Motahari referring to the old scholars ideas on strengthening moral education says: "Early scholars defined justice as: justice is the queen of virtue and piety, it means that piety and righteousness to man become important and even said the man then will have a virtuous morality and the morality, his dream would not be issued against it, for example, he is honest enough not to tell a lie even in a dream. This is why, a great effort will be done to train at an early age. They say the human spirit as a child is flexible is flexible. The older man is less flexible. He said: "Science at young age is per set in stone". But scientists today also know childhood upbringing important. Kindergarten kid is more flexible than the elementary school children and primary school children and high school teen High School Teen Young University. At the age of fifty human personality is signed. It should not be exaggerated. Man is a creature of change and repent and return and he may also change in centenary age but do not doubt that moods are superior and get them back is difficult (Modaresi, 1998).

The principle of humanity: in the field of education, being humanitarian or humanity? Islamic doctrine respected and valued more than human while respecting the humanity. If a person is valued, it is because of the value that is embedded in him. Why do righteous people, especially, the prophets and Imams (PBUH) is with a sense of sacredness and respect? Because they live with divine and human culture. Even among non-Muslims those have greater value who have defended human values. In Shahid Motahhari doctrine, it is studied with sufficient analysis and appropriate examples. Sometimes we say "human" means this particular physique that all these people have in common and to like human, means that we like anyone who is descended from Adam and in short the human is human biology is the biology of man. Is it this? Whether or not the purpose of man is qua man, the human will be human for the sake of humanity and humanitarian values of human friendliness. This means that a human being creates a human with human values and it is not only a human being but an animal as the Holy Quran he is

a few degrees lower than animals, humans should have loved not for the sake of human body in other words, humanity should be loved”.

EFFECTIVE COMMUNICATION APPROACHES IN ISLAM

Obviously, reviewing and analyzing different disposition and how communication should be addressed elsewhere but in this sermon could be a glimpse of the type and how humans with each other in terms of Islam. As noted above, in addition to trying to guide human consideration towards God in Islam in the relationship between man and God always helps people to grow and evolve toward absolute perfection at the society level always tries to make noticed by God and avoid him from failing from absolute perfection. Accordingly, all actions and communications that society and individuals are directly or indirectly guided towards God and recommends as the connections are prohibited that led the community and its individuals away from God. Islam uses the relationship using many ways, some of which include.

To hold collective activities: Islam has very strong communication practices and tightly managed over a thousand years to the Lord regularly read and has managed communities against all modern communication tools will continue to power his messages to his contacts. Accordingly, mentioning some of these programs may be necessary.

Encouraged to participate in the Friday Prayers: Prayer every day, prayers, feasts, deal with aggression (defense), forming groups of people (such as what are called today to NGO) for the development of Islamic culture, in the form of delegations, group and category and all the Muslim public calls for communication that is targeted and organized.

Putting events, holidays and special dates for collective activities: Perhaps less attention to philosophy in Islam is different occasions. However, on this occasion including holidays, funerals, births and look for precedents agent communication are for preventing alienation and preserve the Islamic identity among Muslims. This occasion and every one of its kind operating during this occasion, millions of messages exchanged between Muslims and non-Muslims.

Putting specific areas to create mass communication: Islam emphasizes the establishment of mosques, the

existence of the Sacred Mosque, the shrine of the Prophet and the Imams (PBUH) are among other Islamic apps for specific communications between people within a nation that due to expansion can establish broad connections between Muslims and they have helped to strengthen the Islamic identity.

The provisions of social legislation for Muslims: Islam in addition to providing collaborative programs such as the Hajj, defense, enjoining good and forbidding wrong and designed a lot of obligations and prohibitions in such a way that every Muslim is placed in a targeted communication with others and in all related system with extensive connections to organized form. For example, the necessity of enjoining good and forbidding wrong is that the general duty that is one of obligations that raised the relationship of Muslims with each other in order to prevent the diversion of people as far as can be not only in a large community-wide communication, even in small communities such as the family. This is different from the doctrine that humans are not indifferent to the ideas of others. This is a state that Islam puts everyone in a reasonable communication system and by introducing an intellectual base and communicate them in a constructive social dialogue as well. On the other hand, Islam by forbidding some relationships has tried to prevent any kind of relationship that is destructive and fatal for human. The sanctity of lies, slander, profanity, confidential and non-issues, veils and also run around and religion, all to avoid harmful to community relations and obviously the legislation of each of these commands is a violation of the human evolutionary process and Muslims will disrupt communication systems and anywhere these provisions has been closed Other communication has taken place and this is it but the name did not remain in the community of Islam. So according to Islam’s instructions and observe all of them can be dynamic society’s growing Muslim community and this is nothing but the fear of God to people and communities.

THE FUNCTIONS OF RELIGIOUS MESSAGES

Most important and basic functions that messages are based on the teachings of Islam and no other messages can be collected in the following categories.

Promising: Messages based on monotheism and justice, inspiring, uplifting and exciting to charity and human beings are always willing to make life, God’s mercy is the result of hard work and patience and more desperate. Quran as a divine message is the gospel for believers and they are to victory in this world and in the Hereafter,

heralding the arrival of divine blessings. This scripture is full of evangelical communication and creates happiness for people of faith and pious (Tabarsi, 1981). In a hadith, the Prophet (PBUH) and Ali (RA) said: "Ali! By Allah who selected me to be prophetic, when humans take ablution for prayer, facing Mecca, his sins will be poured and to be cleared. Ali! for example performer of the daily prayers is like someone who is washing himself every day, 5 times in the river in front of his home" (Qaraati, 2004). This hadith narrated and so on, always keeps hope alive in the hearts of Muslims. Even though makes error in some situations, there is still the return and compensation. The promising paved the path to unity and assists humans conducting in this way.

Unifying: Unifying is a major function of messages that the Quran and religion of Islam has approved them. The race, ethnicity, language and geographic areas, have always been an integral factor for human societies which can be used as a network to connect all human beings of every race, language, ethnicity and geographic region together, the divine rituals and messages based on them breaks all the boundaries and brings together all people under one flag. It can be seen in the rituals of Hajj policy (Shirazi, 1995). From the point of view of the Qur'an, faith and unity of unbelief, blasphemy and devil are divisive factor. Faith also requires compliance with all items that Islam is instructed to observe them. So, the message that is based on religion, always will be unifying people and communities but the message that religious frameworks are not observed will not have this function but function as separate cases. This function is related to all divine religions, the message of divine religions approve it and provide it in the framework, albeit in different ways to provide and send messages, they will be unifying human society. However, the function of messages based on Islamic teachings is because the divine teachings stem from a single message source, single source responsibility and takes its leaders always fit the environment in which it is submitted. The media must be in the socio-cultural events by using messages based on religious teachings, to help unite communities, especially in intrigue, intrigue and discord in Islamic societies are not operating.

Being informative: One of the main functions of communication and religious messages, is that they are informative. The importance of awareness functions is to the extent that according to the Quran, if the audience is aware of itself correctly, the message is perceived, accepted and acts accordingly. But the result of ignorance and philistinism is not nothing but blasphemy. In the logic of the Quran, ignorant people away from culture,

sometimes fall into the hands of unbelievers and the hypocrites and they are also more inept (Qaraati, 2004). So awareness is very important function for religious messages that non-religious messages of this function neglected.

Notification: A type of message that the Quran is a clear awareness function as notification. Information provided in two levels. A level of interpersonal communication that a person with knowledge of the use of the notification message to the audience. The second is the sheriff that the agency is concerned. According to Professor Maulana, information society and rewarding relationship cannot be neutral. According to Islam, communication with wisdom, knowledge, information and data and deals all this must be contiguous. The most important and the main function of notification is awareness. The notification may be made a function in communication and media however, the awareness is functioning. Raising the level of political, social, economic, military, technical, scientific awareness and is among the things that lead to information. Basically, most of the civil and criminal laws and economic the issue is swiped to the effect that this phenomenon has generated awareness among its target audience.

History: History is one of the human factors that are informative and the Holy Quran is very attentive. Quran forbids the Muslims from being like the ancients such as Jews and Christians to take the division and provide a great torment for them and invites them to study the history of predecessors and their painful, discord fate and division. From the perspective of the Quran, history is a reminder not a hobby (Qaraati, 2004) and stories of predecessors in the Qur'an are considered as a reminder and a wake-up. All of this is for people to be informed and ignorant and not to seek any message blindly and implicitly.

Spiritualization: One of the most important functions of communication and messaging is the religious spiritualization of people and communities. The spirituality means to do things and devotion for God. Of all the aspects of divine religions in their messages that have a message can only express the spiritual aspects and forward the message to other messages in the light of spiritual messages and guidance, growth and development. According to Imam Khomeini, the spiritual basis of piety, chastity and a hint denounced the action as ugly. Spiritualization for the people takes place around the unity and according to the materialistic values and leads him to follow God commands and piety. Piety,

chastity and a hint is as denouncing the evil practice (Modaresi, 1998) that grow in the light of monotheism and conduct research and other purposes in the light of virtue. The virtue means to maintain the confidence of insubordination and disobedience to his Lord occurs or in the infidelity shade or in the shadow of sin. Therefore, the aim is mentioned as sowing seeds of evil in the human soul in the Quran and other. In other words God sent prophets to stop them suffering from sin and all that leads to involvement (Modaresi, 1998). By spiritualization in human society more piety and devotion to the social and political experience rather than greater tensions, only to do their duty to engage in economic affairs, made it their job satisfactorily and the poor are not deprived of the material benefits in cultural matters, matters compatible with Islam accept and deal with other cultures with respect and humility and devotion and reverence in marriage and family are dominant. In short, in all matters of private and social life, piety and spirituality prevails and in its shadow attained faith in the oneness of God, guided the evolutionary path, establish justice and intellectual growth.

Honoring: Another basic functions of religious messages of the Quran, the dignity of the human being. God has given human dignity is your first. When it ordered the angels to prostrate to Adam. The theme of human dignity and reverence for him from the Lord has been emphasized in many verses and traditions but the clearest evidence of this is verse 70 of Surah Isra, he says: “we have honored the children of Adam and carried them on both land and sea. We have provided them with good things and greatly preferred them above much of our creation.”

From these studies we can see that the man in the universe and among other beings has a lofty position and this is due to the grace of God, all human beings on this point are common and there is no differences between them in terms of their approach to Allah. Human growth and development depends on the use of reason with which God is revered. According to the Quran, anything with the dignity is condemned that God has given to mankind is in opposition and conflict. Nudity, prostitution, arrogance against God and His messages, denied the divine signs, pride, arrogance, extravagance, participating in meetings of sin, richness and frivolity, false testimony, obedience to Satan and the programs and so on that are not compatible with human dignity should not have had any message only those who are infected and dignity for their own sins, they have no dignity before God. In contrast, prostrating God, adherence to the Lord of the worlds good use of the gifts of God, Go and kill people and children with mosques, Muslims and

believers in mosques problems, adornment in mosques, follow the messengers of God, piety, self and society reform so the objective manifestations of human dignity and the owners of these actions and thoughts deserve the best dignity. So, the approved messages of divine religions and the dignity of the human unlike those functions with its conflicting messages and always leads to contempt for humanity and lowering his dignity.

Empowerment: Empowerment of religious messages is one of the important functions of communication. Empowering people means encouraging people to become involved in decisions that affect their activity that is a good idea to create a space for Afradfrahm so that they can convert them done. Empowerment is a vital element of business in the modern world. Empowerment is different by setting tasks. Empowerment requires time, effort and means to review its role as administrator. Empowering people in responsibility and accountability is what the Muslim community promotes and thought that the mission has presented after monotheism. From the viewpoint of Islam and the Qur’an, man is responsible for his actions and sees reward. God tests, spirituality, faith, patience, insight, wisdom and so empowering messages in the religious community is an important factor.

So in general, it can be said that a sum according to the Quran and authentic interpretations of Shia, it was found that religious messages has positive and important functions that modern man needs them. From the point of view of the Quran, religious messages, promising to survival, development, forgiveness and spirituality, soothing the hearts of believers and Muslims in the material and spiritual life, spiritualization humans to purify their actions and intentions, happy for growth and salvation of men in this world and the Hereafter, their dignity and honor of the servants of God, unifying the Muslims and believers in different dimensions for synergy, cooperation and empathy, awareness to the people to select, position, acceptance and conscious behavior Muslims and believers in the message and empowering decisions, movements and proper behavior in public, their spiritual and personal life. Three human communication (with oneself with nature and with other human beings) that the following is man’s relationship with God and the messages exchanged in this communication and Quran and other Islamic sources have been confirmed, all of these practices.

CONCLUSION

Basically, to communicate, there are three elements that are essential the message sender, message and

message receiver. There are three elements in any relationship. Humans also have to communicate their own personal and social life. In other words what is the need for communication between people is essential such as the nature of human communication, recognizing the individual characteristics, cognitive interactions, understanding the differences roots, common goals, find ways to cooperate, business morale boost sexual satisfaction, meet the reasonable needs, prevent personal and social problems, open continuity, consolidation and transformation of social relations, communication, developing an understanding of human beings and many others. On the other hand there are some elements that are necessary in the communication between humans. The issues such as source or sender of the message, initiating communication, send the information that may be whatever form someone else to experience and understand the communication channel to make a connection between sender and recipient and message receiver that the person or persons who received the message. What is important in communication is the effect of any communication element is the effect of outcome that can be achieved. The most important criteria is the effect of a flow of communication. The feedback is to act after receiving the response of the individual feedback and evaluation and comparison of their own and get back to the sender sends the message This feedback can be positive can be negative In any case, feedback plays an important role in communication. Trust is another influential factor in human relationships. Trust arises through adherence to norms and shared values ??of trust. Trust that fit through positive social and moral obligation and thinking emerged on the basis of reciprocity rather than on daily calculations. Social trust occurs in three areas of micro, macro and middle. Split in the formation of social trust, personal trust is first in small groups of communication between two or three people that will develop individually. So that, when two or more people who interact with each other or constitute a group, individual citizens have to trust each other. In the middle,

social trust in local institutions and national levels is formed. In the areas of macro, social trust is created at the international level. Therefore, the existence of social trust can be considered as an important factor for human relationship. Of course, occasionally there are communication issues and problems that the human relationship is difficult. Issues such as falsification of data, personal characteristics, emotions, Personal perception and communication messages, rumors and so on. As it was noted, the important human relationship, influencing people and feedback communication. Human relationship is more important in Islamic law around this issue that People communicate, self, others and God, the need to acquire sufficient knowledge and much growth, social relations and the character education during their sublime. With a view of the functions and purposes of human relationship in Islam will find that two major goals are considered in a variety of human relationships including the relationship with God, relationship with self, connect with other people and communicate with the environment. First, knowledge of God and his devotion and self-knowledge. According to Karl Jaspers communicating the nature of God and the people of the same issue of self-identity is the recognition of these two factors, then the second goal marks surely human exposure in the right direction, teaching, training, human growth and development.

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