

Understanding the Islamic Perspective of Interpersonal Communication

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ABSTRACT

Communication is the core element to humanity which cannot survive without a healthy communication linkage. It requires deliberate or accidental methods of communication through symbolic means in order to establish relations with others humans of a society. Interpersonal communication is the way we share our conversation and attribute its meaning with others at micro and macro-level of communication process. This paper seeks to propagate the idea that Islam is a communicative religion. Allah is communicative God Who takes keen interest in the affairs of His creatures. Interpersonal communication, human interaction and societal relationships in Islam are two way processes of sharing ideas and concerns in open and free environments of devotion. The paper examines interpersonal communication from an Islamic perspective and explains how Islam deals with communication process. The paper concludes that society has a duty to enhance unity and development of the society through interpersonal communication and social relationship.

INTRODUCTION TO INTERPERSONAL COMMUNICATION

Humans are social animals. They live in societies. In a society of hive insects, such as termites and bees—who are social insects—in which all the behaviour is programmed and directed by the queen through a series of chemical messages. The purpose of each termite is to serve the hive and queen. Unlike these insects, all humans possess their desires and dreams. Some of these require cooperation from other members of the society. Some humans create conflict or demand negotiation. Therefore, to live together successfully, humans must abide interpersonal communication¹.

Communication is the core element to humanity which cannot survive without a healthy communication linkage. It requires deliberate or accidental methods of communication through symbolic means in order to establish relations with others humans of a society. Interpersonal communication is the way we share our conversation and attribute its meaning with others at micro and macro-level of communication process. Interpersonal communication provides an opportunity to understand how and why people behave and communicate differently to develop and establish a social reality. A large amount of research has been published on interpersonal communication in which the scholars of communication theories have discussed all the principles in detail².

With the above mentioned brief introduction of communication, we shall now attempt to understand the concept of 'interpersonal communication'.

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UNDERSTANDING INTERPERSONAL COMMUNICATION

Interpersonal communication can be understood in various ways, from dyadic or relational angle. It is the communication that takes place between two persons who have an established relationship. For instance what takes place between a son and his father, two sisters, two brothers, two friends, a teacher and a student, comes under interpersonal communication³.

In a developmental definition, interpersonal communication is the process, which begins as impersonal and becomes more and more personal as the interactions increase in frequency and intimacy.⁴ Interpersonal communication is a process of simultaneous interaction between two known persons where they mutually influence each other with a view to managing relationships. The definition of interpersonal communication is determined not just by the number of people who communicate to one another but also by the quality of the communication itself.⁵

In the light of the above understanding of interpersonal communication, we shall endeavor to understand interpersonal communication from Islamic perspective.

UNDERSTANDING THE ISLAMIC PERSPECTIVE OF INTERPERSONAL COMMUNICATION

Interpersonal communication requires certain principles and rules. Scholars of communication theories have discussed in detail all these rules and principles. This article represents an endeavor to look at these interpersonal communication principles from an Islamic perspective. The sources utilized in this article are the Qur'ān, Hadīth, Islamic literature and the views of well-known 'Ulamā'. However, since the Qur'ān stands as the ultimate source for all Muslim factions, therefore, we will mainly rely on it for primary arguments⁶.

All the Muslims have an unchangeable belief that: Allah is the Creator of everything. Allah is Omnipotent. To Allah belongs the dominion of His creation, i.e. He possesses all that He creates. Allah can do whatever He wills with us. No one has the power to stop Him in his decisions⁷.

Muslims also have a firm belief that the Qur'ān is ultimate, and is itself interpersonal, which means concerning or involving relationships. The Qur'ān is the major source of establishing Man-God relations. For Muslims, Qur'ān is not only an account of historic events and anthology of commandments, but an interpersonal message and divine communication from the Creator Himself to its best creation⁸ (for all humankind). This communication impact is defined in these words: *"If we had sent down The Qur'ān on a mountain, thou wouldst certainly have seen it humbled and rent asunder for fear of Allah, ---"*⁹.

UNDERSTANDING THE STATUS OF A PROPHET IN INTERPERSONAL COMMUNICATION

The absolute communication requires no words, no expression, and no direct interaction but as described in the Qur'ān: "*Nor does he speak from [his own] inclination. It is not but a revelation revealed*"¹⁰. It means that Prophet Muhammad (PBUH) doesn't speak from his own wish but only (communicates) what is revealed upon him. This revelation of Allah, *subhānahūwata'āla*, on the heart of His last messenger, without words or expression is the absolute communication which rests with Allah, the One and Only. The excellence of communication can be witnessed in the Qur'ān, which is a written account of those feelings revealed upon the heart of Muhammad (PBUH), which he perfectly transformed and transmitted in the words, in which Allah, *subhānahūwata'āla*, wanted to communicate with the masses, through his Messenger (PBUH). This communication required some very specific qualities through which a person qualifies (although no more) to be the Messenger of Allah, *subhānahūwata'āla*. They have:

1. The ability to receive.
2. The ability to understand/decipher.
3. The ability to interpret/word.
4. The ability to communicate/share.
5. The ability to preserve the original.

A messenger chosen by Allah, *subhānahūwata'āla*, called "*Nabī*" does have all the above mentioned characteristics, free from error. This qualifies them to be Prophet/*Nabī*. The last comprehensive communication and testament of Allah was revealed at the time when humankind had reached the age of intellect and reasoning¹¹.

Allah, the Lord of the universe, took the responsibility to preserve His final words.¹² Therefore, with all the five characteristics together, the Muslims possess the Qur'ān, as an ultimate source of communicated guidance. Human experience shows that an effective communication results, in desired results. This effective communication now reflects upon one-third of the human population¹³.

UNDERSTANDING THE ROLE OF DEVIL IN INTERPERSONAL COMMUNICATION

Let us consider this aspect of interpersonal communication from Islamic perspective. The concept of Devil (Satan), is that, who moderates and manipulates communication and causes human conflicts. Hence, originally every human has the inherent ability to receive which is corrupted by Devil.

Allah, *subhānahūwata'āla*, says in the Qur'ān: "*We have revealed upon human what is right and what is wrong.*"¹⁴

Allah, *subhānahŭwata 'āla*, also tells us to take prevention from communication errors since Devil attacks the communication by attacking our ability to translate and understand. “*Say, I seek refuge in the Lord of people... from the mischief of every sneaking whisperers.*”¹⁵

Allah, *subhānahŭwata 'āla*, has taken the responsibility to guard His communication against direct manipulation by His divine powers in these words: “*We have revealed this message to remember and we will ensure its protection*”¹⁶. “We” in this translation stands for Royal singular not a plural.

We can conclude the above discussion by saying that, communication is a primary subject of Islam. Let us see this in the following discussion.

INTERPERSONAL COMMUNICATION IS MAN TO MAN RELATION

As the term interpersonal itself suggests, the communication from that angle takes place between two or more than two individuals. Without the availability of more than one person, the communication is impossible to occur. It simply means that there should be connection between the persons who are willing to communicate. It also flows from here that the communication serves as a factor for establishing the link between individuals. Steven A. Beebe (2002) views Interpersonal Communication (IPC) as a connecting factor between an individual and others.¹⁷ We may not live in this world alone; we need someone else for the relationship; we also need to communicate; and communication needs relationship. Thus, communication connects us to others.

The Qur’ān makes it very clear that the existence of man in various tribes and colors does not lead man to develop the idea of discrimination between a person and another or between a nation and another nation. It is rather to facilitate the task of recognizing each other.

The Qur’ān says: “*O mankind! We created you from a single pair of male and female, and made you into nations and tribes, that ye may know each other--*”¹⁸. In this verse, the word “*تعارفا Ta‘ārafū*” means, “to know each other” and it is logical that before knowing each other, we need to be connected first. Through this we can gather more information about the person, reduce the uncertainty, correct our perception and develop the relationship further.

Interpersonal communication is a feature of the social system in which people interact with each another, in their actions people take account of how the others are likely to act and sometimes the people in the system act together in pursuit of common goals.¹⁹

From the Islamic perspective interpersonal communication is universal phenomena, which should be free from socio-economic and political prejudice or discrimination on the roots of race, colour, language, religion, culture, or

nationality. Islam is a communicative religion. The concept of Allah in Islam is based on a communicative God, who fully involved in the affairs of humans. This is why Allah has kept the medium of communication with mankind through a sequence of prophets from Adam to the last Prophet—Muhammad (PBUH).

Islam views human interpersonal communication, interaction and societal affiliations a prerequisite or foundation for human society. This view is constructed on the reality, that individually humans cannot acquire all the essentials for their livelihood without the cooperation of their fellow humans.

Allah says: *“Co-operate with one another on the basis of righteousness and God-consciousness, and do not cooperate with one another on the basis of sin and resentment rancour: fear Allah: for Allah is strict in punishment.”*²⁰

*“Serve Allah, and join not any partners with Him; and do good – to parents, kinsfolk, orphans, those in need, neighbors who are near, neighbors who are strangers, the companion by your side, the wayfarer (ye meet) and what your right hands possess: For Allah loveth not the arrogant, the vainglorious.”*²¹

The Holy Prophet Muhammad (PBUH) has categorized the rights of neighbours and fellow humans in interpersonal communication, human interaction and societal relationships.

*“... Help him if he asks your help. Give him relief if he seeks your relief. Lend to him if he needs a loan. Show him concern if he is distressed. Nurse him when he is ill. Attend his funeral if he dies. Congratulate him if he meets any good. Sympathize with him if any calamity befalls him. Do not block his air by raising your building high without his permission. Harass him not. Give him a share when you buy fruits, and if you do not give him, bring what you buy quietly and let not your children take them out to excite the jealousy of his children.”*²²

If we take a look at the society from an anthropological perspective it shows the system of communication and relationship, through which the human experience is defined, shared, adapted and preserved. It is difficult, if not impossible for humans to evade interpersonal communication within a society. In the words of the 17th century writer, Hobbes: “The life of man outside society is poor, solitary, nasty, brutish and short.”²³

Out of the five fundamental foundations of Islam i.e. prayers, fasting, poor-due, pilgrimage, fifth is the testimony to the unity of God and the Prophesy of Muhammad (PBUH). This perfectly unifies the promotion to interpersonal communication, esprit de corps, and group solidarity.²⁴

Allah says: *And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves....*²⁵

Afzal ur Rahman (1995) sees a need to first construct human life in accordance with Islamic Sharī‘ah.²⁶ This view seems to have been derived from the following verse of the Qur’ān. “*Let there arise out of you a band of people inviting to all that is good, enjoining that is right and forbidding what is wrong. They are the ones to attain felicity*”.²⁷ The invitation to the good and the prohibition of the wrong is nothing but communication.

Islam stresses the fact that all human beings are the descendents of Adam, ‘Alayh *al-salām*. They are originally the children of Adam, ‘Alayh *al-salām*, who, with the passage of time, developed into various communities and then nations.

*“O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, his mate, and from them twain scattered (like seeds) countless men and women; reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you)---.”*²⁸

These communities and nations gradually differed in their respective ways of living, culture, norms, language etc. There may hardly be any controversy over the fact that these aspects passed on to individuals from generation to generation through communication.

Islam thus looks at the entire humanity as a single fraternity, which needs to be further strengthened through strengthening communication. Riaz (1992) suggests: ‘Being based on the norms of *Tawhīd* or Unity, the fundamental function of Islam in terms of human life on earth, is integration. It includes integration of human personality, integration of human society, and integration of different groups of mankind, which are otherwise divided on the basis of race, color, language etc.’²⁹ In other words, Islam emphasizes an integrated, comprehensive, harmonious, and balanced development of the individual and the society’.³⁰ And, nothing could bring this integration into existence without interpersonal communication.

GOVERNING RULES OF INTERPERSONAL-COMMUNICATION

Interpersonal communication entails certain rules to be followed by the persons involved in communication. These rules are not available in documented form, but followed and practiced according to the regular norms. As we communicate with too many persons, we are bound to follow certain regulations which may vary from situation to situation and from person to person.³¹

Islam advises Muslims to communicate to one another in the most appropriate way. It is the most appropriate way which is referred to as the Islamic way. Selection of proper words, good conduct and generosity towards others

constitute the Islamic way of interpersonal communication. As to the use of nice words, the Qur'ān states this conduct in the following manner;

*“Say to My servants that they should (only) say those things that are best: for Satan doth sow dissensions among them: For Satan is to man an avowed enemy.”*³²

*“---Worship none but Allah, treat with kindness your parents and kindred and orphans and those in need; speak fair to the people, be steadfast in prayer and practice regular charity.”*³³

*“The believers must eventually win through. Those who humble themselves in their prayers, who avoid vain talk.”*³⁴

Another rule highlighted in Islamic teachings is to honor the secrets of the fellow brother. When a person shares his secrets with another person, he as a matter of fact wishes that his secrets are not to be disclosed to any third party unless allowed to do so in certain circumstances. Secrets represent trust which is to be maintained at all costs. The Qur'ān highly appreciates those who are sincere to their trusts.

*“Truly, the believers shall attain to a happy state; ---Those who faithfully observe their trusts and their covenants.”*³⁵

It is accurate in Islam to convey accurate message which receives similar meaning from the receiver. Distracted conversation can not only create room for confusion, but also misunderstandings. Useless talk is prohibited and we are commanded to avoid as much as possible vain talk. Our words are our impression and uncalculated words can often harm and weaken relationships instead of strengthening them.

The Qur'ān forbids it in this manner: *“Who avoid vain talk”*³⁶

The Messenger of Allah, peace be upon him, said: *“Whoever believes in Allah and the Last Day, let him say good or remain silent.”*³⁷

Therefore, argumentation in the best manner possible and being wise and discreet in communication, form basic rules of communication. When discussing a topic with another person, their background, knowledge and experience must be taken into consideration. Any argument that takes place must be handled wisely.

The Qur'ān advises its followers to communicate to others sweetly and wisely.

*“Invite (all) to the way of thy lord with wisdom and beautiful preaching; and argue with them in ways that are best in most gracious. For thy lord knows best who have strayed from His path and who receive guidance.”*³⁸

Prophet Muhammad (PBUH) has further strengthened this Qur'ānic injunction by saying, *“whosoever dispels from a believer some grief pertaining to this*

*world, Allah will dispel from him some grief pertaining to the Day of Raising. whosoever makes things easy for someone who is in difficulties; Allah, will make things easy for him both in his life and the next. Whosoever conceals (the faults of) a Muslim, Allah will conceal (his faults) in this world and the next. Allah is ready to help a servant so long as the servant is ready to help his brother.”*³⁹

Another rule that is familiar within the Islamic teaching is silence. Silence is one's ability to control one's reaction whether positive or negative. One must accurately perceive the situation, oneself, the other, and the relationship in order to have effective communication.⁴⁰

The Holy Prophet (PBUH) has mentioned one Hadīth regarding silence.

*“Let whosoever believes in Allah and in the Last Day either speak good or be silent.”*⁴¹

It is understood from the Hadīth that the Prophet asked the Muslims to watch their words and to be silent if it is necessary. In order to become effective communicators, we have to become attentive silent listeners. Without paying attention to sender's words, we will be making assumptions and may miss the important points in a conversation. Our response will reflect indifference and will paint an impolite image of ours, which will further damage our relationship. Wise person does not need to talk consecutively non-stop to show his intelligence. Sometimes we need to pause to think and wait for the feedback. And sometimes silence is more valuable than talk.

INTERPERSONAL COMMUNICATION IS IRREVERSIBLE

The word irreversibility means, un-changeability or the quality of being irreversible or impossible to reverse or undo.⁴²

In terms of interpersonal communication it means, once said something is already done. The communicated message cannot be withdrawn. Its impact whether positive or negative is irreversible; for example, despite the instruction from a judge to a jury to “disregard certain part of the statement the witness made”, the lawyer knows that it can't help, but makes an impression on the jury.

A Russian proverb says, “*Once a word goes out of your mouth, you can never swallow it again*”.⁴³

In Islam, irreversibility is highly emphasized not only in communication but also regarding whole life activities. As mentioned in the Qur'ān:

*“And perfect are the words of your Lords and truthfulness, and in justice; His words cannot be changed; He is the all-Hearing, all-Knowing. Wert thou (if you be) to follow the common run of those on earth, they will lead thee away from the way of Allah. They follow nothing but speculation: they do nothing but lie.”*⁴⁴

*“And He is Allah in the heavens and on earth. He knoweth what ye hide, and what ye reveal, and He knoweth the (recompense) which ye earn (by your deeds). But never did a single one of the signs of their Lord reach them, but they turned away there from. And now they reject the truth when it reaches them: but soon shall they learn the reality of what they used to mock at.”*⁴⁵

In the light of above the Qur’ānic verses, we can say that, Islam has guided with the principles and regulations to maintain a good communicational behaviour. Through this, men should avoid to hurt others. It not only harms the feelings of others but also damages the relationship between two parties.

Moreover, in interpersonal interaction especially in conflict, we need to be especially careful; we should not say things, which you may wish to withdraw later.

In Islam, this principal of truthfulness is applied in communication. The Prophet (PBUH) said, *“Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Fujūr (i.e. wickedness, evil-doing), and Fujūr leads to the (Hell) Fire, and a man keep on telling lies, till he is written before Allah, a liar.”*⁴⁶

Allah, *subhānahūwata ‘āla*, gives us opportunity to make good deeds in our daily life so that we may think first before doing something.

The importance of truth is emphatically stressed repeatedly in the Qur’ān and A Hadīth. Here are some examples in this perspective:

*“-- but shun the abomination of idols, and shun the word that is false --”*⁴⁷

*“Those who witness no falsehood, and, if they pass by futility, they pass by it with honourable (avoidance) ---”*⁴⁸

Liars are warned and alarmed of the bad and unwanted repercussions; they are warned of the hell-fire. Truth forms the basis of communication in Islam. In order to make good impression on somebody, we cannot forge information. We are advised if we are in doubt about a matter, we must not share it, for we will be propagating falsity.

The Holy Prophet (PBUH) has mentioned in one Hadīth Qudsī, *“Truly Allah has written down the good deeds and the evil deeds.”* Then he clarified that, *“Whoever intends to do a good deed but does not do it, Allah writes it down with Him as a complete good deed, but if he intends it and does it, Allah writes down with Him as ten good deeds, up to seven hundred folds or more than that manifold. But if he intends an evil deed and does not do it, Allah writes it down*

to Him as complete good deeds, and if he intends it and does it, Allah writes it down as one single evil deed.”⁴⁹

We can understand this Hadīth, as kindness of Allah, *subhānahīwata ‘āla*, to His vicegerent (Man) on earth. We may get a lesson that, even the communication is irreversible, and we as human have that opportunity to release ourselves from trouble by thinking before an action. Because, when we are trapped with a word, we may not return it back to the situation. We need to believe that one word may change fate.

DIMENSIONS OF INTERPERSONAL COMMUNICATION: CONTENT & RELATIONSHIP

Content of a communication message consists of the new information, ideas, or suggested actions that the speaker wishes to share. This refers to what is said. While the relationship dimension cues about the emotions, attitudes, and moment of power and control the speaker feels towards the other. Relationship cues refer to how it is communicated.⁵⁰

Meaning of a word does not interpret by the word itself. Though, how a word is constructed into a phrase or sentence can really contribute to the surroundings meaning, yet still the meaning lies not in a word totally. A word can be simply interpreting to other way round according to the person who uses it. Meaning of a word derived, is based on many things. It can be from a person's cultural point of view, religious background, education, experience, etc. What is meant to be a common meaningless word of salutation to a person might be an insult to other who just happens to belong to other cultural background. For instance, a youth simply calls his friend, “Hey you!”, and his friend will turn around and respond to his call without hesitation. However, if the same youth calls his grandmother in the same way, he called his friend; this action will be interpreted as rude, by the old lady, and will face the accusation of being ill mannered with the elderly people. It is simple to say here that we always have to be extra careful with what we want to speak.⁵¹

There are moments, where we want to tell others how bad we feel about them or even how we simply could not accept the way they had treated us so far. Yet, we wanted to discuss everything in the right way without provoking any party to react the other way round. We do not want to create a chaos out of a simple discussion on trying to solve a problem. Everything can be arranged as long as we manage to use correct phrase and word at the correct place. This explains why we have to be careful in choosing what to say. If, we are in the stage of severe anger towards the other party, we should be able to control the situation by using the correct words, to prevent the peaceful situation leading to worst. The following verse of The Qur'ān elaborates this view: “*O ye who believe! Let not some men among you laugh at others: It may be that the (latter) are better than the (former): Nor let some women laugh at others: It may be that the (latter)*

are better than the (former): Nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness, (to be used of one) after he has believed: And those who do not desist are (indeed) doing wrong.”⁵²

The above Qur'ānic verse explains that, Islam not only prevents us from ill speaking about others, but also discourages a defaming and sarcastic behaviour with the members of the society. This actually means that we should not make others that we insult them in whatever way. Even if we have disliking for a person, we are advised to find non-offensive ways to share our views. However, it is true that, sometimes word can be simply misinterpreted and misunderstood by others. Even some words and phrases can have verbal and non-verbal differences in them. A written message may carry different meaning all together from the same message delivered verbally. Like mentioned in the opening paragraph of this point, interpersonal relationship involves both content and relationship dimension. Not only, we have to be careful in choosing the right word at the right time, we are also encouraged to be aware of the tone of our conversation as well as how we express a message to others. The subsequent Ḥadīth elaborates this view: “Allah's Apostle (PBUH) said, *"A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allah will fulfill his needs; whoever brought his (Muslim) brother out of a discomfort, Allah will bring him out of the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allah will screen him on the Day of Resurrection.*"⁵³

Our facial expression, body movement and other cues used while interacting with one another can become a major contributing factor on making others understand our true message. For example, a son uses his father's car without permission and is involved into an accident which causes great damage to the car. Later, he seeks forgiveness from his father. The father gets furious, but instead of scolding or punishing his son, he simply responds, “it's okay son! Better not repeat it next time” in a simple normal tone without making eye-contact with his son. From his father's tone and response, the son might perceive his father is not angry with him, as it places no impact at all. While for the father, he might want to have used a simple tone to avoid exacerbating the issue. He just does not want to bring the issue into a bigger matter that can make both the father and son quarrelling with each other. However, what happened will simply make the son did not get the true meaning of what his father really meant. Yes, it is hard for us to make others really know, what we truly meant and make the others understand by our message. However, through right way of expressing everything will mean much difference.

As we all know, that believers of Islam were given a Holy Revelation (The Qur'ān) for the sake of their guidance of this World and the World Hereafter.

Yet, still Allah, *subhānahūwata'āla*, sent the last Messenger for them. Prophet Muhammad (PBUH) was chosen as Allah, *subhānahūwata'āla*'s Messenger for the task of guidance of mankind. The Qur'ān is said to contain a complete code of life. It is said to be the primary source in Islamic Jurisprudence. Yet, Allah, *subhānahūwata'āla*, provides a Messenger for the believers. This is to make sure that the believer does not simply misinterpret the word of God the other way around. This clearly shows that contents of a word and the cues of expressing the message should always work together for the betterment of the understanding and actions. The following verse elaborates this concept. "*Allah did confer a great favor on the believers when He sent among them a messenger from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error.*"⁵⁴

COMPLICATIONS OF INTERPERSONAL COMMUNICATION

The ability to communicate successfully in interpersonal situations gives the power to achieve a wide variety of goals like, to make friends, to establish and maintain a successful relationship, to climb the organizational ladder, to interact effectively with people from cultures different from our own and even to contribute to our self-esteem. The numbers of variables involved on interpersonal exchange, even simple requests are extremely complex. Communication theorists have observed that whenever we communicate with another person, there are really at least six people involved:

1. Who you think you are?
2. Who you think the other persons?
3. Who you think the other person thinks you are?
4. Who the other person thinks he/she is?
5. Who is the other person thinks you are?
6. Who the person thinks you think he/she?

Let us understand the above observation of the Communication theorists in the light of this Hadīth in which the Holy Prophet (PBUH) said, "*Fear Allah, where ever you may be; follow up an evil deed by good one which will wipe (the former) out; and behave good naturedly to people.*"⁵⁵

The Arabic word for the "fear of Allah" is **تقوى taqwā**. It comes from the root word meaning "to protect from something, to prevent". Indeed, a person exhibits the fear of Allah by seeking to prevent Allah's punishment by carrying out what Allah has commanded of him and abstaining from what Allah has prohibited him. This Hadīth teaches how a Muslim must communicate, interact and do a good action to others. Otherwise he will get the punishment for ignoring the people and not making any relationship with them.

The Qur'ān also states the importance of interpersonal communication in order to make the relationship closely and clearly as mentioned below:

*“Those who hearken to their Lord and establish regular prayer, who conduct their affairs by mutual consultation; who spend out of what we bestow on them for sustenance---.”*⁵⁶

*“Indeed, Allah is with those who fear Him and those who do, Good.”*⁵⁷

*“And whoever fears Allah – He will pardon his sins and grant him a great reward.”*⁵⁸

*“Indeed, those who fear Allah will be among gardens and rivers, in a seat of truth near an All-Powerful Sovereign.”*⁵⁹

The fear of Allah is the path to forgiveness, salvation, and the attainment of Allah's mercy. As Muslim we should always do a communication by say it clearly through discussion. The process must involve an act of sending ideas and attitudes from a sender to another person who acts as receiver. We will develop some kind of rapport with the person with whom we exchange information. Moreover, when humans communicate, they interpret the information from others as symbols. A symbol merely a representation of something else and can have various meanings and interpretations. Language is a system not resembles the words they represent. The word (symbol) for a cow does not look at all like a cow; someone, somewhere, decided that cow should mean a beast that chews the cud and gives milk. The reliance on symbols to communicate poses a communication challenge. We are often misinterpreted. Sometimes we don't know the code. Only if we are up-to-date on contemporary slang will know that 'home skilled' means a good friend and 'circle of death' means a lousy pizza. The task of understanding each other is a challenge.

CONCLUSION

In the back drop of our study, we can say that interpersonal communication in Islamic perspective is a two way communication of sharing of ideas which provides free, conducive environments with complete perseverance based on mutual admiration, endurance and belief which deals with every element of communication process.

Human interaction through interpersonal communication is naturally necessary because people are gifted with different abilities and capabilities and Allah has made human beings to need one another to live in community and society. It is the duty of all the members of the Muslim societies to protect and promote the unity of Muslim Ummah through interpersonal communication and societal relationships. Though this study based on review of literature and needs further in depth study, which could not be achieved due to time constraints.

Interpersonal communication involves survival and self-fulfillment as the basic factors which make man prefer to live in a society. It is this link between an individual and his/her society that entails communication of interpersonal nature. For the maintenance of interpersonal communication balance between the closely related individuals is to remain in place. An individual has to realize that

the relationship with other individuals around him/her is of significance. This is quite natural for individual to remain associated with others and continue strengthening the relationship with them. This natural phenomenon has been emphasized in the Islamic sources. What the experts of communication in general and those in the interpersonal communication in particular have said and written on the principles of interpersonal communication in their researches and studies represent further elaboration of the Islamic ideals on the concerned matter.

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