The Relation of Family and Society in New Models of Communication from Islamic Perspective

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Abstract

Islam is an pervasive and social religion that maintains specially the importance of peoples' rights and communication and not only considers human's material and spiritual interests but also has special look at human's goal and sublimation which can be introduced as a prospective and perfectionist religion. The Relation of Family and Society in the present age is one of the important issues that could be taken from new functions and models of communication. And also media as one of the main tools of communication has a significant role to maintain unity and social orderbetween family and society as well as the creation of beliefs, feelings and behavior shared among different classes and ranks of the community.Accordingto the Islamic perspective, communication should be considered as the source and pattern for unity and social cohesion of family and society. The purpose of this article is to introduce some characteristics in the field of family and social communication that are extracted from reliable Islamic references such as Holy Qur'an, Nahjoalblagheh and sayings and narrations of the holy Prophet of Islam Muhammad (s), and his infallible successors.

Key words: Islam-Family-Communication- Society-Cohesion

Introduction

History has largely traced the relation of family and society, though some historians and authors know all victories, development, destruction and finally man's bliss and atrocity along the history owing to correct or incorrect communication and no factor as communication is effective and pervasive for man's bliss and welfare.By studying of history we find that the unity and solidarity of all human societies have higher goals and have provided the impetus for growth and human progress and the intellectual, cultural and social development of humanity have been given, Sociology as well as the concept of social cohesion and stressed theorists put in the spotlight. Study of Islam and pre-Islamic history and taking into account the cultural and intellectual atmosphere of the holy Quran to the conclusion thatwith the revelation of the Holy Quran tribal system was the root of all disputes, canceled and "faith in God" was introduced on values. The holy Quran calls humanity to the communion and unity and reminder to affection, kindness and brotherhood that by accepting the religion of Allah the Lord of the Worlds has given to them and the Muslims should be grateful for the kindness and brotherhood.But the geographic and social development of states and nations and up to modern times also did not reduce the importance of cohesion and national unityand also all the modern amenities in the form of social media and social networking in order to achieve was handled.In this paper tends to refer to different views about communication and the nature of the medium, the constituent elements of social cohesion based on tradition and theology of infallibles Imams explanation and analysisand in the end part, the main strategies to enhance national unity and social cohesion as well as the relation of family and society within the framework of Islamic religious sphere would be noted.History has largely traced the relation of family and

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Islamic perspective and the importance of management

Islam acknowledges management an important issue in organizing a communicative society in a way that introduces most social and cultural challenges out of incorrect managing in society. Therefore varied verses of Quran an and tradition mention the importance of management and the need of management and leadership in social communication .for example Allah stated in Surat Al-Baqarah (verse-30):"Behold, thy Lord said to the angels: "I will create a vicegerent on earth" in this verse, Lord pays attention to the importance of leadership and management in social communication before forming human's community and Adam (a.s) is selected as his caliph and replacement. In fact caliph in this verse as most of researchers agree on it is a divine caliph and God's representative on earth. (Makarem Shirazi, 1998)

In addition, the holy prophet Muhammad(s) emphasized extremely the importance of management in a way that says: "whenever the number of travelers reaches to three, one of them must undertake the manager of the group."(Jusbi,1990).Actually, management in a communicative society has often been an unavoidable issue and human's community needs managers who know the goal well and also are able to apply the means to achieve the goal. Imam Reza (a.s) says about it:" in studying human's conditions, we don't find any group or nation that is successful and stable in life, unless a manager or a guide, manages their material and spiritual affairs." the holy Prophet Muhammad (s)was also appointed to remove the shoulder weight and unwieldy burden by his own management.(Dehkordi-Jokar,2007)

Value characteristics in Islam

Values in Islam are not relative in contrast to other schools and also time and place are not admitted to change the concepts .this arises from the fact that value maker is not flawed reasoning, but value maker is Almighty and All-knowing God that his knowledge is infinite .therefore, Islamic value system determines acceptance or non-acceptance of a deed according to God's perspective. In Moslems' view (Shiite), these values are based upon specific references. The values that are offered in Islam are related to individual and his life or to people and their social life. There exist values in society that all should observe to each other. These values are considered in large society or limited selective societies. In addition, to start types and kinds of these values need another opportunity. Here only social values are discussed. The bases of social values are in two: the first principle insight and the second principle tendency. Adhesion of these two makes value. Value is intermediate between insight and tendency. At first four categories of insight are followed. The inside that should be understood is our insight to a series of beliefs and realities of the world and in the following our tendencies are orison. Adhering of insight and tendencies are raising from that makes the conception of value. Values in the root of the optional action , that is to say, value causes man in practice select something, so what makes our deeds and directs our action, truly are the values that we accept. The root of these insights and tendencies make the basis of values. Social values principles in Islam are based on three insight principles.

The First Principle

Believing in man's totally servants of God, this is a religious insight. It typically looks at realities and also a basis for values that are based upon beliefs. When man believes that other men ,similar to himself are God's creator and all are his servants and moreover God is blissful to his servants and creature and actually has created them blissfully and man's innately is interested in his creator, then become interested in God's nature and bliss. And if man would be amateur, all relatives and friends also like him. Theist and unitary persons, according to this insight has special affection to all human. This is an insight principle that is revealed out of humanism and as it was mentioned, value is based upon insight and tendency orison from that insight. When we consider unitary insight, a tendency arises from

that, which is people friendship or humanism. The second principle: The insight underlie the values, for example, believing in man's common father and mother and all are likely sister or brother and when man believes that all men or sister or brothers and totally make a large family, following this insight reveals another social affection, namely family. Thus he likes all who are related to him. This is an instinctive affection and exists in all human to like his friends and relatives, whether they are related or caused relationship. This principle need a tendency, that is to say insight is also an origin n and busies of another tendency. The third principle: Religious brotherhood: this is actually an Islamic principle in contrast to the last two principles, which were almost accepted by other religions.

Education Culture in Management of Communication

Education is an effort to change people's knowledge that provokes a person to acquire new knowledge in order to change the habits and behaviors and change men's point of view and fate. Education is an experience which is based upon almost stable changes in a person and makes him able to do works and improving abilities, skills, perspective and social behavior. Therefore, education means the change of knowledge, perspective, and cooperation with others. In other words, education is a series of methods needs are taught. Although some scientists emphasize on innate experience ability in management, but it should be admitted that in today's society along with technology and communication development. Every manager should have sufficient science in special field and must in force his science along with development until enjoys absolute domination and detailed in management issues. Not with standing, some other scientists consider management of education as the most important organizational action and believe that in educational programs, efforts features and unpleasant behavioral patterns and also main pleasant behavioral factors must be detailed. As many managers have found, education employees in varied fields leads to increasing of quality and vocational satisfaction and contributes the organizations to react quickly against changing markets. Also in Islamic tradition, educational culture and efficiency is often emphasized to select people. Their scientific eligibility and ability should be more concerned and never employee unscientifically week or unknowledgeable person, because they could be the most contaminate to Islamic society Imam Ali (a.s) says in Nahjoalblagheh (Sermon, 172)" O 'people, The most rightful of all persons for this matter (namely the caliphate) is he who is most competent among them to maintain it, and he who knows best Allah's commands about it. (Aghajani, 2006) Additionally in cultural education, other issues that must be paid are: forethought and futures which cannot lead the organization to the goal without it. Before doing any things, all aspects should be observed and possible results are predicted. Those managers who review aspects of issues prior the actions and predict the needs and equipment make more decisive decisions and improve the measure of their success and effectiveness. (Khedmati.2005) The holy prophet of Islam says about this matter:" I advise and suggest you decide to something, think about its results, if the result would be progress, do it and if it is aberration don not do that." (Usul Al-Kafi, v.2, p.149) In fact, according to Islamic references, science and practice are complementary and related to each other. And applying science is the most important factor to improve and develop. On the other hand, the science which is not used by scientists is similar to aberration and hardship and everyone who does something without insight will go to indirection and will not do his/her job successfully. In Islamic educational culture, there are other varied traditions that advise people to exchange and teach science to others. As Imam Hassan (a.s) says:" teach your science to others and learn from them because, doing this, firms your science and also you learned what you did not know.

Different Views about the Nature of Media Communication

Total views regarding the nature and the nature of the media communication can be summed up in three fairly well-known theory:

1. Theory of Procrastination or Tools

As a means of technology in general, Aristotelian heritage. From this perspective, technology is not an end, but a means to serve human purposes and to the existence of man and nature is an accidental society and its value is a function of technological purposes. Technology itself is neutral, meaningless. The value of technical production depends on the purposes and objectives of the service. Products and technical artifacts due to the practical human life, Acceptance and legitimacy as well. In other words, from the viewpoint of theory, tools, technology is no set container, its contents reflect. Aristotle, religion, symbolic world as the ultimate values, more than anything else to conduct sophisticated technology is necessary in order to achieve the desired objectives (Kristianz, 2003).

Most scholars, as a means of modern technology, especially technology of the kind of superficiality and lack of attention to the inevitable effects of known technology. This perception in recent decades, especially in technological items some tangible results and public sensitivity and the absorption of imported technology adoption is almost zero. News from the opinion that, under the arrangements, Mears & Accessories cultural and social speak technology. According to this view, the media as a container capable of fully to reflect the message of religion on every level possible.

2. Essentialist Theories

Ontological or essentialist theories of technology, the theory of contemporary German philosopher Heidegger is attributed to. Heidegger also serious criticism of the theory of procrastination tool, to outline his theory of technology is putting emphasis on ontological nature. In his view, technology, contemporary culture and the territory's first major gift was to confront human existence. What kind of relationship outside the human relationship with technology that has been integrated with the structure of his existence. Details of the agreement and compliance with human technology alone is understandable.

Technology and human-like mixture mixed and combined oral. It is not just the use of science, technology, society's way of making art. Technology making it possible to reveal or manifestation. It belongs to the branch of birth and creation. Art and technology is poetic (Kristianz, 2003).

Technology in this sense is considered ready source for discovering nature. Process of technology and advances in technology ruthlessly and awesome, man dominates nature and being put. Heidegger think that technological revolution have to accept as the only kind of "calculative thinking" act on thinking, enchanted and subdued, and the result of genuine humanity and our humanity has been destroyed. He believes that because of the presence of humans in the environment and technological conditions of his release deep tension, no area can be found in which our moral creativity can flourish without conflict. The most that we can afford, fight and struggle is continuous and ongoing without any guarantee of success. Of course, there is the possibility of partial success and unstable.

3. Theories of Contingency

According to this view, the media just like any other technological artifacts, requirements, capabilities, and limitations of certain facilities that by studying and learning about them in detail and Engineering & Management proportional to the maximum utilization of the media in conveying the message of Islam.

There is no doubt that some of these demands, the natural features and limitations inherent in the medium and supposedly immutable and determines the result will be a part of it, the degree of growth and evolution of media and to express its known capacity due to the dynamic nature and to create and discover new capabilities is always the possibility of change and development.

Furthermore, capabilities and requirements of the media as a result of circumstances changing cultural, social, economic, political, religious and community use always the possibility of expansion and contraction and all communities equally known and actual capacity also do not use.

Most important capabilities and limitations of the media in influencing popular culture can be considered the following parameters: concentration and learning, attractions and entertainment, and authorized the use of analogy, the cycle repeats, hidden messages or indirect, systematic management messages, the passive audience, credibility, highlighting in or zoom out (Mohammadi, 2003).

This theory, in comparison with the theory of realism has more acceptability. In analyzing the relationship between religion and the media also seems appropriate basis and verified.

Perhaps choose one of these three views regarding the position of any medium is difficult but what can not be denied It can be a combination of the three approaches in a national media imaginable, Although the choice of a particular theory, the mission of a national media and audience expectations with regard to the framework of the special theory of persuasion but the national media demand has the optimal combination of all three of our theory in explaining the nature of the medium.

The elements of social Solidarity

Producer fundamental social unit and coordinate systems at the micro level are "operating", "engagement" and "the media" communication. The result and the resultant combination of these three basic elements; the creation of 'us' or 'community'. In fact, with the formation of the "we" that can be talked out of the idea of regular and relatively stable. (Chelpi, 2012).

Social Actors

The first essential element of the formation of order and coherence at the micro level of individuals or social actors. According to Ali (AS) lifestyle and sources of knowledge of Islam, features the main index of social actors that play a fundamental role in the formation and strengthening of discipline and social cohesion, a number of factors or material density, intensity of relationships, and finally the personality system or shaping social actors.

The first indicator of social actors to create and strengthen social order affects people physically together or so-called self-density material. Increase the volume of orders and coordinate appropriate conditions is essential.

Because any increase in the mutual relations in society, the dependency of the other members of the community to be and dependence direct relationship with the strength of order in society, namely what people need and more attached to each other, they will be more cohesive society.

Due to the growing importance of the material density or development of the network of social relations in the strength of the social order, joining the faithful to gather and expand their network of contacts in the tradition of Imam Ali (AS) and Islamic texts has strongly encouraged.

Imam Ali (AS) says: always with the largest populations that God is with the congregation. Avoid scattering, that man is the devil's only interest would be as sheep wolf only. (Nahj al-Balaghe). As well as social life and along with others; absorption of mercy and away from society, the scourge is counted (payandeh, 2003).

We can say that all sociologists agree that it would increase the volume of social increased volume "social contact" and increase the volume of social contacts is deeply connected to the formation of social order and solidarity, or the "we". By increasing social contacts, values and social norms among people strengthened. As a result, cohesion and social order would be further strengthened and provided more context for development and social progress. In contrast, people who live like an island; the field is undermining the development of a single order. As there are many traditions and confirms that effect to deduce the impact of social solidarity and social order are the volume indicator (Fasihi, 2012).

Interaction

Another fundamental element of order and coherence at the micro level is "engagement". Despite the people as the material elements necessary condition for the formation of society, but discipline and social cohesion and interaction create a product that is in a dialectical process. Learn synthesized by the formation of a sense of "we" in the minds of "I" individual or collective identity is formed. So this "engagement" on the formation of society and the foundation of social order and cohesion. Interaction is based on two main aspects that could be "engaging means" and "declarative engagement" was conceptualized.

The interaction of social actors interact tool based on material and meet subsistence needs. In dealing with all means, "others" and "engagement" for the actor walks perfectly instrument. The main concern of the actors involved in this type of relationship is to maximize their advantage. Instrumental rationality and calculation forms the basis of this kind of interaction. The Supreme type of interaction is a cool exchange or market logic system based on supply

and demand. In other words interaction tools; interacts solely based on "the logic of give and take" and if such interactions are more random in character; This means that this kind of engagement can not survive alone and its random nature of interaction lose unless the following statement to be added. Because the continuity and stability of this type of functional relationship with the layout interests of actors interested in the interaction. Interaction tools necessary condition for the establishment of social cohesion, but not a sufficient condition, because the most basic emotional engagement tool is low. While the affinity and social cohesion is largely rooted in the emotional dimensions of human existence. In fact, what binds people together and allows repetition, continuity and interactions of its actions, the statement that the engagement was discussed. God Almighty hire human interaction is the foundation of social life setting. This verse while mutual hired as a necessary (but not sufficient) condition for the consistency of social life, matching interactive tool also explains. Some others to serve their own people and them often find themselves living on cooperation and assistance to each other the day (Tabatabai, 1995). In the traditions of Imam Ali (AS) in the above assertion is argued that if a person had to all living requirements such as masonry, carpentry and other essential industries of its own and providing all the necessities of life such as clothing to undertake the preparation, consistency and the pillars of social life would have collapsed and who had the ability to do it and was unable to do so; But God Almighty wise strategy is employed in human creation and his wisdom these works reveals that the talents and abilities of people and make a difference as a result of this heterogeneity efforts and everyone is trying to do the same job and career that fits her capabilities. The outcome of this Production wise livelihood needs of all members of society and mutual cooperation in the sphere of social life. Which is based on mutual cooperation of the public good. (Majlesi, 1983, Hakimi, 2001). However, the relationship between self-reported engagements is valuable.

 In communications based on instrumental rationality, logic, social action and the integration of people, mainly based on the logic of "Abacus" is dropping. But in rational statements, social esteem to understanding the intrinsic value and utility, while the associated tool ultimate goal is profit and meet the basic needs. But in the self-reported familiarity with each other and interact with others is relevant, human existence is fundamental interests (Sadiq, 2001). A statement of intimacy, trust and commitment and consider each other's welfare activists. In this type of relationship self interest is partly funded through rewards successor. As a bonus successor bonus mental direct contact with the parties involved in the relationship is the friendship and sociability. Declaration of origin of ethics, commitment and sense of social responsibility that this in itself shows the statement of the obvious order. Expressional interactions stable relations based on partnership relations tool, in fact, the social order is expressional interactions and Solidarity Foundation If Imam Ali (AS) says: friendship and social interaction for spiritual rewards and satisfaction of God because of their durability and the lasting stability and durable (Tamimi, 1972). The communication links that are based solely on material, the object of desire is not satisfactory and degradation loose and impossible.

In a statement engage goal of action, familiarity catch up with the others. This is the Life of Imam Ali (AS) and has a great importance, as the Prophet says, "who have familiarity with the people, and the people will love". On the other hand it should be noted that other factors interact commitment statements show a sense of responsibility and moral duty towards others. According to some sociologists commitment as the foundation of social order and lasting relationships, closely related to the emotional attachment between individuals and social groups. The more the feeling of belonging to each other is more than a sense of duty and responsibility for each other will be over. (Chapli, 2012). Reflecting on the Life of Imam Ali (AS) indicates that from their perspective, social participation is mainly declarative nature; This means that the role of social and socialize with others as a strategy to meet the needs of subsistence is not considered But in an ideal social system, everyone is responsible and must collaborate with and participate responsibly in their efforts to achieve the common good (Majlesi, 1983).

Communication and tools of media

Another index that has a considerable impact on the creation and strengthening of social order is media. If "communication" without a doubt the cornerstone of human society as we "language" the most important means by which humans use to communicate in their community. Humans without the use of language in no way were able to create a distinctly human and community development. The formation and maintenance of complex human

communication system largely the product of linguistic competence and power of symbols of man; So that some researchers in the field of sociology, distinguishes man from other animals in human capacity building as a symbol of her "animal credibility construction" has been defined (Soroush, 2005). Imam Ali (AS) in the narrative power of influence speech and language strengthened the powers of government and state (Nahj al-Balagha: 545). He introduced the role of language in human life very bold and says: "Everyone will be able to teach their language, a man may slip through his legs cut off, but when his tongue stumbles and loses his head. (Majlesi, 1984). If language could be a positive contribution to cohesion and the maintenance of order in society is based on the rules of normal speech. Otherwise, your tongue to one of solidarity and social cohesion will become very destructive (Aref, 1993; Fasihi, 2012). The most important indicator of normal speech or discourse, the truth and the correspondence with the real representation concern. Imam Ali (AS) says in this regard: the language of truth, honesty present speech with reality. If the man in his expression and destructive pathological consequences of their speech acts remain immune to the purpose of the speech, honesty and serve the truth. As mentioned above, the most basic rule of speech is the norm representation of truth.

Concerns may actually be one of three ways, namely, rational persuasion (demonstration) heart persuasion (preaching good) or defending the right in a manner that will convince those who deny the truth (good argument) is achieved. As stated in the definition of persuasion, persuasion and the use of reason and feeling for the psychological satisfaction in person (Lerbinger, 1997). He believes that the three indicating "wisdom", "preaching" and "controversy" in the parlance and modes of discourse, the Prophet (PBUH) has been assigned to one of three ways, each with its own way, Open the truth to people and invite them to accept the truth. Wisdom literally means get to right by science and reason and what is meant by the wisdom of the so-called proof that the right result in it so therefore that is no illusion and confusion remained (Tabatabei, 1995).

Imam Ali (AS) with all opposition groups began to talk, reason and evidence and their reasons for them to be heard with courtesy. They argue with tradition now that the way out of it. "He threatened to stay in their negotiations in respect of their and keep the enemy and to persuade the other party was arguing for a reason (Nahj al-Balagha: a 77) With a view to Imam Ali (AS) with enemy, we find that he has followed the case of arbitration and error of enemy, they wanted to avoid divisions and contribute to convergence and unity in society and social cohesion eroded. It should be noted that although the case and represented the most fundamental rule of discourse in the Islamic system is ideal, but certainly not the norm. The most important rule of convenience that other Verses as speech synthesis has been the improvement of "interpersonal" or the unity and solidarity of Islamic society. Islamic community cohesion is crucial. In Islamic law strictly forbids false and is considered one of the major sins the same time, including cases where the proliferation of false speech and false prescribed Case building and strengthening social ties among the members of the Islamic community help well. The obligation to respect the sanctity of Social Policy in the Word and of the Innocents is filled and Islam, in order to strengthen the foundations of the discipline and solidarity in the Islamic society some areas as privacy and the enclosure is defined when people could no longer afford them. The consequences in terms of sociological banned entry to the territory is contributing to social cohesion. Defamation and privacy social tearing the distribution of cynicism, hatred, rancor and uncertainty that any of the above mentioned factors, detrimental to solidarity and social order.

Strategies to Increase National Solidarity and Public Participation
Individual and Collective Awareness

The way to increase social participation and national unity, public awareness of the power, capacity, talents and power and their status Venice citizenship rights of women in their personal and social responsibility is an effective factor in the improvement and modernization and prosperity of the country. If people really realize the fact that if they can make all things according to his own taste and to be given the necessary knowledge in this area, certainly for breath and optional informed of the activities and projects and actively participating national programs. Many people do not realize how their lives are affected by social, cultural and political conditions of their environment and hence, they can imagine without engaging with these issues and so without public participation, continue to live according to their own tastes. While, if a little good will to reflect that increase the efficiency of the system is

dependent upon the political and social participation. If people know what the cultural environment of a community affects the formation of their personality and their children, surely the active participation of the public and the environment are appointed by their.

Voluntary Participation

Among the factors that increase social cohesion and consensus, freely, knowingly and choice of the people, which means that in whatever people feel they are under pressure from the government to do something, , With enthusiasm and motivation to do their work. Various studies show that partnerships with compulsion and coercion and in artificial conditions are never a good way to do both activities will not be and will not last long. When the relationship between people and government is close no need to impose compulsion and coercion for not cooperating. When people feel that the rule of a national plan for the project or need help, assistance and participation of the people, their enthusiasm will help in this matter.

Change People's Attitudes Towards Governance

Usually in the political cultures of the Orient due to the gap between government and people and the rulers of these countries on account of the aliens, the views are very positive about the rule. Because the political system in Iran many years before the revolution were dependent on foreigners, not a lot of people are not politicians welcome. However, after the revolution, this gap has been removed but there is still somewhat in culture in public, and some of the rulers else know! This is a major obstacle to cooperation and public governance and public participation in national development goes. It seems that, should their rulers are low and people with close relationships with people, this negative mentality has penetrated the public consciousness to destroy; Why are basically the people and the rulers of the state and public confidence in the rule of less is more, people's participation in public outreach will be less. So, in the system of religious democracy should be the rulers are the servants of the people and the people in the political, social and cultural know the ratings and comments and constantly evaluate their performance in terms of people and thus also increase their efficiency and the use of public participation in the development and prosperity of the country in the light of the active forces and their young and their are less people and finally, the mentality and the type of attitude toward the rule change to be provided to increase public participation over and over.

Believe the people of Great plagues the political system, lack of faith in the people of the authorities and lack of confidence in the capacity and potential for development of the country. The autocratic and authoritarian stance, that their rulers thought of other people and they do not take into account that people can believe or understand and identify their needs not just a great obstacle to participation in public. Such remarks would discourage people from military and authoritarian rule and they will prevail and in the long run undermine national solidarity and public participation in national plans and mutual aid them in the implementation of national plans and projects to drastically reduce. It is therefore fitting that the rulers of the people believed in the power, skills, expertise, active power, energy and the participation of young people so that in this way, fields provided consent and participation.

Mobilization of Resources

Resource categories in the field of sociology, human resources, facilities and material equipment shed. Rulers for consent and increase political trust and as a result, public participation should have all the resources, human and material capacity to exploit. In fact, by mobilizing human and material resources and capacities can be used to increase public participation. The best and most effective way to mobilize resources to deploy forces in the field of efficient young and diverse areas of society. In other words, these folks are the only systems that can easily take action to mobilize human resources. In fact, the political systems that have popular support, can in the shortest possible time and with minimal cost, human resources and facilities to mobilize their potential. Hence, public participation in such systems is high. Sovereignty and the need to mobilize resources to all political groups and

parties and the mobilization of their people as human resources into the campaign to increase national solidarity in this way.

The Emphasis on Common Cultural Elements

In a community, a shared culture determining factor in national cohesion. Cultural elements in the formation of social cohesion and national solidarity is very important. It is clear that human societies are diverse in culture, and every society despite having sub-cultures, a common cultural elements. These communities over time enjoying the various mechanisms of cohesion, unity and have retained their convergence. Social cohesion and the unity and integrity of the country through peaceful coexistence with each other and their attachment to place and common land, the people kept together for years.

There is a common language, symbols, norms, values, institutions, rituals Agency and, in a word, cultural, leaves of society, from different backgrounds together in a common sense of belonging to each other and social cohesion. The emphasis on culture and cultural elements can be transparency and social cohesion of the government have an important effect. So, the way to increase the emphasis on the common elements of cultural solidarity and respect for national and ethnic subcultures.

The Centrality of Leadership

Based on national unity and social cohesion in a religious state leadership. Iranian Supreme Leader in guidance and spiritual education have a fundamental role. Islamic leaders in the government is not just political leadership, but also the world's religious leaders that in addition to legitimizing the subsidiary institutions and the rule of religious, spiritual guidance will also be responsible people. Under the leadership of the Islamic-oriented and rely on the fulcrum point is the Nation of Islam. People responded to the call of leadership in the public and call for active participation in public decision-making and adherence to their religious and political leaders will play a unique role in increasing public participation.

Honest Service to the Public

Other mechanisms to strengthen national unity and social cohesion, honest service to the public. Although limited to officials of national solidarity and formal and informal institutions and not people, but the depth and intensity of it, the sense of belonging to a group and is associated with intense feeling more emotionally positive, in public institutions is greater. Although the authorities as a public duty in solidarity and mutual consistency, conformity, duty and service, but because it is responsible for guiding the flow of current affairs and people's daily, Must conform to serve the people and more intimate relationship with the people forward, because they faithfully serve the people despite the lack of confidence and attract public consent and the underlying increase public participation.

Conclusion

In this article, with mentioned some parts of values and characteristics of the holy Quran, Nahjoalblagheh and Hadiths from the Holy Prophet (s) and Infallible Shi'a Imams (a.s.) tried to show the principle criterion character in family and social communication based upon dignity in the light of whole right of people and classes of society and Islam according to dignity, stabilizes the social rules and rights. All that is addressed in this opportunity to explain the importance of family and social cohesion and its constituent elements is important and the role of national media in this regard, to what extent and what are the strategies necessary to achieve results. All communities on the importance of solidarity, cohesion and national unity and emphasized aware and perhaps make it depends on agreement on beliefs, morals and social values consider and hence it can be said that consensus on national unity and cultural nature, and the national media and culture is the most important and most effective means of national solidarity and social cohesion is an aspect of all members of society, despite having hobbies, interests and needs, connect to each other. In Islam, the axis of solidarity, religion and religious values. Hence it can be said that public participation usually occurs as a result of solidarity and national unity, Informed consent and active participation of

individuals in a community to achieve a specific goal in terms of interaction, cooperation and solidarity of the desire, willingness, enthusiasm and using all potential and actual is. It is obvious that in the process of public participation and community of their true wishes correctly and clearly knows and not only does its purpose not conflict with the goals of the community that sees the two So that if the demands are in conflict with public interests, community interests take precedence denomination. So that if the demands are in conflict with public interests, community interests take precedence denomination.Given that social actors and the engagement of important elements such as social cohesion, certainly raising the awareness of individual and collective, voluntary participation and out of social forces, presenting a positive image of the state in order to change people's attitudes towards it, emphasizing the common cultural elements could pave the way Strained achieve social cohesion**.**

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