

The Basis of a Right-Centeredness Approach and Its Principles in Organizational Communications According to the Quran

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Abstract

Organizational communication is an important and pervasive topic that significantly impacts the resolution of internal conflicts and issues external to the organization. Communication connects the organization in such a way that without it, understanding, coordination, and collaboration within organizations become impossible. Since the foundations and principles of organizational communication in a religious society differ from those in a non-religious society, the present study aims to answer the questions of what constitutes the basis of a right-centered approach and how it plays a role in designing the principles of organizational communication from the perspective of the Quran, using a descriptive-analytical method. Various foundations and principles can be derived for organizational communications; however, this research is dedicated to the basis of a right-centered approach as one of the most

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fundamental bases. The findings indicated that the components making up the foundation of a right-centered approach include: The truth of God, the truth of religion, the truth of the impeccable Imams, the truth of angels, and the truth of the resurrection. These components guide individuals to adhere to the principles of truthfulness, truth-hearing, and truth-seeking.

Keywords: Organizational Communication, Principles, Foundations, Right-Centeredness Approach, Quran.

Introduction

Communication holds significant importance. It is the foundation of human identity and perfection to the extent that researchers have linked the quality of human life to the quality of a person's communications (Seifali, 2010 AD/1400 AH: 124). Some management researchers consider the role of communication in organizations to be one of the most essential roles of a manager; a manager who cannot communicate with their teams will not only fail but will also lack any role within the organization, more accurately, without communication, no organization or group can exist (Robbins et al., 2013: 156). Therefore, communication is a necessary condition for the survival of organizational activities (Alagheband, 2006 AD/1385 SH: 115). Some researchers believe that the most important existential reason for communication is the creation of understanding and coordination. Communication resembles the human nervous system, which reacts to stimuli and synchronizes responses by sending messages to various parts of the body; coordination and collaboration in organizations are impossible without communication, communication networks, and frequent contacts (Griffin and Moorhead, 2014: 295). From this perspective, the broader the communication facilities available in human life, the more influential and desirable one's ability to engage socially and in organizational communications will be (Afzalnia, 1985 AD/1364 SH: 79).

Considering the importance of communication in organizations, the goal of this research is to answer, through a descriptive-analytical approach and utilizing interpretations of the Quran, what constitutes the basis of a right-centered approach and how its fundamental role is designed in the principles of organizational communications from the perspective of the Quran (A group of authors, 2015 AD/1395 SH: 2). Today, researchers believe that the design and creation of a theory is influenced by the values and culture prevailing in society and organizations.

Based on this, there is no more comprehensive and credible source than the Holy Quran for solving individual and organizational issues in an Islamic society. The Quran is the most central source for

deriving individual and social matters. Although extracting the foundations and principles of organizational communication from the Holy Quran represents a new step in the field of organizational communication and is considered one of the innovations of this research, explaining this matter for designing a model and formulating a theory of organizational communication from the perspective of the Holy Quran holds additional necessity and importance, and should be addressed in future research.

A search conducted for the background of research in written sources, as well as in research portals and virtual platforms like Irandoc, Noormags, Civilica, MagIran, and similar ones, revealed that research on organizational communication in general, and on the foundations and principles of organizational communication from the perspective of the Quran in particular, is limited, demonstrating a clear research gap. For example, Omid Ali Masoudi (2021 AD/1400 SH) in the article "Developing an Islamic Communication Model from the Perspective of the Quran" discusses communication in three realms (before life, the realm of life, and the resurrection). Additionally, Sajjad Mahdizadeh (2015 AD/1394 SH) in the article "The Model of Human Communication in Islamic Culture" explains the relationship between culture and communication, introducing monotheism as the central aspect of Islamic culture and communication, and describing guardianship as the context for realizing monotheism. Neither of these articles, nor similar examples, has addressed the foundations and principles of organizational communication from the perspective of the Quran. In another study, Hojjatollah Bayat (2016 AD/1395 SH) in the book "Religion and the Foundations of Communication" organized his work into three sections: General Principles, Religion and the Communication System, and Monotheism; Religion and the Future of Communication. While this book allocates a title to foundations, it does not adequately define them or discuss the relationship between principles and foundations.

Considering the research gap regarding the foundations and principles of organizational communication from the perspective of the Quran, this study attempts first to define the fundamental concepts

of the research briefly, and after examining the relationship between foundations and principles, to elucidate the right-centered basis and to analyze the principles derived from this foundation, along with its corollaries and implications, from the perspective of the Holy Quran.

1. Concepts

1.1. Organizational Communication

Organizational communication is an important and pervasive topic that conceptually includes generalization, meaning sharing, and message transmission, as observed in most definitions (Farhangi, 2006 AD/1385 SH: 12). From this perspective, communication encompasses any activity involved in interaction, transformation, understanding, and the exchange of messages in verbal, written, gestural, or nonverbal forms (Farhangi et al., 2012 AD/1391 SH: 16). In every organization, it is important for individuals to understand what they are saying, what they are hearing, and how they are reacting and providing feedback. Communication is the process through which the main management tasks, such as planning, organizing, directing, leading, and controlling, are accomplished.

Managers utilize communications to coordinate and schedule their time effectively (Rezaeian, 2008 AD/1387 SH: 288). In communication and message exchanges, the semantic similarity and shared concepts between the sender and receiver are the focal point (Rad, 1989 AD/1369 SH: 57). This is because if a common meaning and understanding do not develop between the two parties, managers will face difficulties in influencing employees, and employees will encounter challenges when reporting to managers (Alvani, 2006 AD/1385 SH: 147).

Communication varies in types, such as one-way and multi-way communication; vertical, horizontal, and diagonal communication; formal and informal communication; verbal, written, and non-verbal communication; intrapersonal, interpersonal, and group communication; as well as linear, interactive, and reciprocal communications (Bayat, 2015 AD/1394 SH: 90; Rezaeian, 2008 AD/1387 SH: 294; Farhangi, 2012 AD/1391 SH: 12). As seen in these

classifications, communication is a broad and pervasive topic that encompasses both verbal and behavioral aspects. In this research, we refer to communication in a comprehensive sense, including both verbal and behavioral forms. Although verbal and behavioral communications are considered two distinct and separate fields, they are deeply interconnected (A group of authors, 2009 AD/1388 SH: 84); both are influenced by the right-centered foundation and the principles derived from it. In other words, in organizational communication, both the speech and behavior of individuals should be true, honest, and in accordance with reality; because the Quran never accepts duplicity or duality in speech and actions.

1.2. Foundations

"Foundations" is the plural of "Foundation," which in language means a place of building, foundation, substance, root, and base (Ensafpour, 1995 AD/1374 SH: 1016). In the social sciences, foundations refer to established truths and general propositions that are considered assumptions; because the basis of other foundations is built upon these truths (Doaei and Mortazavi, 2002 AD/1381 SH: 4). In other words, foundations comprise the propositions that describe the fundamental assumptions of a field of knowledge and are utilized to determine goals and principles. Therefore, foundations have an ontological, epistemological, axiological, and methodological aspect and generally refer to "Being" (A group of authors, 2011 AD/1390 SH: 65). There are multiple foundations that can be derived for organizational communication from the perspective of the Quran, categorized as general and specific; however, this research is dedicated to elucidating the right-centered foundation. The components that constitute the right-centered foundation include: The truth of God, the truth of Islam, the truth of the impeccable Imams (AS), the truth of angels, and the truth of the resurrection. These components represent our assumptions and beliefs, which can serve as a basis for extracting the principles of organizational communication from the Quran.

1.3. Principles

"Principles" is the plural of "Principle," which in language means root, underlying thing, base, and rule (Rāghib, 1991 AD/1412 AH: 1, 79). In terms of application, principles refer to normative and value-oriented propositions that arise from comparing goals and foundations and serve as practical guidelines for achieving objectives. In other words, principles are prescriptive propositions and rules that indicate "Do's and Don'ts." (A group of authors, 2011 AD/1390 SH: 67 and 293)

Principles have a logical relationship and deep affinity with foundations. Foundations are descriptive propositions that refer to the explanation of "Beings"; however, principles are prescriptive propositions that explain "Do's and Don'ts." In other words, the foundation has a descriptive aspect, describing the realities under its title; whereas principles are established based on foundations, and foundations are defined and specified through principles. This is because principles pertain to values and the "Musts," which are considered the logical and situational outcomes of "Beings." (Rokni Lemoki, 2021 AD/1400 SH: 103) Therefore, a researcher cannot establish principles for solving a problem based solely on personal preferences and tastes. This is because principles arise from foundations and are formulated in accordance with objectives and realities. Just as the trunk of a tree is made from the same material as the roots and possesses all the characteristics of the roots, principles also have a complete resemblance to foundations. It is necessary for foundations and principles to possess the required unity and integrity in their authenticity, affinity, convergence, and appropriateness (Rahnamaei, 2011 AD/1390 SH: 253). Using the right-centered foundation, this research discusses the principles of seeking truth, speaking truth, and listening to truth.

1.4. Right-Centeredness

In language, the term "Right" means straight, correct, established, reward, property, and benefit (Moein, 2005 AD/1384 SH: 1, 1362). In the Quran, "Right" refers to something established, conforming, and

coordinated, which stands in opposition to falsehood. The term "Right" is attributed to God because the essence of the Most High is the greatest undeniable reality in the universe, established and unchanging, to which falsehood has no access (Makarem Shirazi, 1992 AD/1371 SH: 2, 421).

In this research, inspired by the verses of the Quran, right-centeredness is considered a fundamental basis for organizational communications; because, from the Quran's perspective, the dimensions and components of right include the truth of God, the truth of Islam, the truth of the impeccable Imams (AS), the truth of the Quran, the truth of angels, and the truth of the resurrection. Based on these components and beliefs of truth, the principle and rule are that individuals must not deviate from the truth in their communications with others; they should always seek the truth, accept the truth, speak the truth, and listen to the truth.

2. Analysis of Research Findings

The findings of the research are organized in response to the fundamental question of what right-centeredness is, and how, from the perspective of the Quran, it can be introduced as the focal point of communication among individuals in organizations, along with the principles that arise from the basis of right-centeredness. In this research, efforts were made to first introduce right-centeredness as the basis of organizational communications by referring to the Holy Quran, and then to elucidate the group of principles derived from this foundation, along with its corollaries and implications.

2.1. The Basis of Right-Centeredness

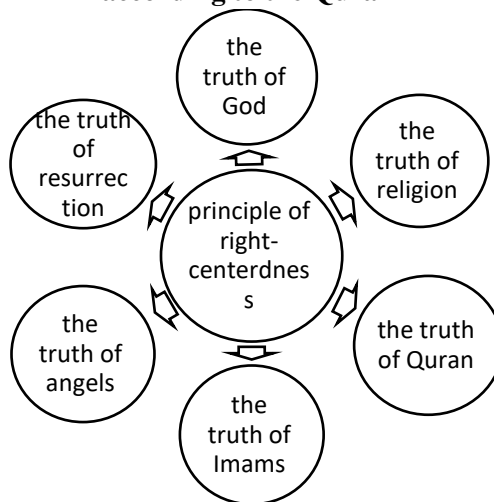
According to the verses of the Quran, right-centeredness is an important basis in organizational communications. The basis and center of right is significant because right-centeredness is both a presumption and a belief that encompasses both ontological and epistemological aspects, with no doubt or ambiguity in its components and instances. Based on the search conducted regarding the term "Right" in the Quran, the components that constitute the basis of right-

centeredness include:

The truth of God, the truth of the religion of Islam, the truth of the impeccable Imams (AS), the truth of angels, and the truth of the resurrection. These components are descriptive propositions that guide us toward principles, and based on these foundations (beings), we can extract principles (do's) for interpersonal relationships in an organization from the Quran. Additionally, in the context of communication, the message is the focal point and heart of communication; if true and correct messages (truth) are not exchanged among communicators, and neither party has any understanding or trust in each other's words or actions, then no communication in the true sense of the term, meaning understanding, coordination, and collaboration, will occur within the organization. Therefore, the Holy Quran emphasizes that the focus of individuals' speech and behavior, and generally the core of interpersonal communication, must be truth. Everything that is not truth is considered falsehood and emptiness. "Indeed, falsehood must perish." (al-Isrā'/81)

The instances and components that constitute the basis of right-centeredness from the perspective of the Quran are summarized in Diagram 1, and each will be briefly explained.

Figure 1: Components of the Central Right-centeredness Foundation according to the Quran



2.1.1. The Truth of God

The Holy Quran introduces God as the most important element of truth, whose words and actions are both true. It states: "Allah is truthful." (*Ṣadaqa Allāh*) Elsewhere it says: "Allah is the Truth" (*Allāh Huwa al-Ḥaqq*) (Āli 'Imrān/95). Allamah Ṭabāṭabā'ī believes that the definite article "Al" preceding the word "Truth" (*Ḥaqq*) indicates exclusivity, meaning that only God is established from all angles and is not conditional upon any limitation. Thus, the existence of the Almighty is necessary, and by His essence, He is truth; however, all else becomes truth through Him (Ṭabāṭabā'ī, 1995 AD/1374 SH: 16, 353). Therefore, God is the truth, and His sacred essence is an undeniable reality in the universe, established and unchanging, which falsehood can never attain (Makarem, 1992 AD/1371 SH: 2, 421).

In the communication system of Islam, God is the Creator, Sustainer, Manager, and the center of truth. Because God is in need of nothing and no one, while all other beings are dependent upon Him. The Holy Quran states: "O! Mankind! You are the poor to Allah, and Allah is the All-Sufficient, the Praiseworthy." (al-Fāṭir/15) Based on this verse, God is not only the truth and the center of truth, but it can also be stated that He is "The most deserving" (the most deserving of satisfaction, the most deserving of reverence, and the most deserving of following). This term "Most deserving" (*Aḥaqq*) is explicitly mentioned in the Quranic text, such as in the following examples:

- 1) The most deserving of satisfaction: "They swear by Allah to please you, while if they are believers, it is more fitting that they please Allah and His Messenger." (al-Tawbah/62) The interpreters of this verse have compared the words "Most deserving" (*Aḥaqq*) and "More appropriate" (*Aṣlah*) and pointed out an important detail. God is more deserving of obedience, but it cannot be said that God is more appropriate to be obeyed. The reason is that the root of the word "*Ṣalaha*" implies ability and readiness, while the word "*Ḥaqq*" (truth) involves the meaning of affirmation and necessity, and the Exalted God is never described by ability and potential, nor is

there any cause above God that would have an effect on Him (Ṭabāṭabā'ī, 1995 AD/1374 SH: 9, 426). Therefore, the satisfaction of no individual, not even the prophets, can be considered on par with God's satisfaction; the reason that "*Yardūhumā*" (pleasing both of them) is not mentioned is that no one's satisfaction, not even the Prophet's, can be equivalent to the satisfaction of the Almighty God (Qaraati, 2009 AD/1388 SH: 5, 94).

- 2) The most deserving of reverence: "Will you not fight a people who broke their oaths and intended to expel the Messenger, and they were the first to attack you? Do you fear them? So Allah is more deserving that you should fear Him if you are believers." (al-Tawbah/13) As is apparent from the surface meaning of the verse, and as indicated in interpretive works, this verse begins with an interrogative form aimed at encouraging Muslims in the face of disbelievers, indicating that jihad is a test (Ṭabrisī, 1940 AD/1360 AH: 2, 518). The verse questions whether they would not fight against those who broke their covenants, sought to expel the Messenger, and were the first to initiate war against them. If you truly believe, God is more deserving of your fear. Thus, Islam has mandated fidelity to agreements and prohibited their violation without justification; because the foundation of Islamic rulings is based on truth and reality, and truth will not cause harm or loss to anyone or any people unless they themselves have deviated from the truth (Ṭabāṭabā'ī, 1995 AD/1374 AH: 9, 252).
- 3) The most deserving to be followed: "Say: Is there any of your partners who guides to the truth? Say: Allah guides to the truth. So, is He who guides to the truth more deserving to be followed or he who does not guide unless he is guided? What is wrong with you? How do you judge?" (Yūnus/35) In this verse, the Holy Quran emphasizes the obligation to follow the truth, which is achieved by following the one who guides to the truth, while appealing to one of the innate principles that human reason recognizes.

Because if a person deviates from the truth due to a mistake, sin, or whim, and follows falsehood, once the dust and haze of their desires settle, they may seek forgiveness, claiming, "I thought that action was right." Thus, based on inherent understanding, nature, and reason, truth is absolutely and unconditionally obligatory to follow. For this reason, anyone who guides a person toward the truth is also deserving of following. At the end of the verse, Allah, the Exalted, rebukes the polytheists for their failure to follow the truth with the rhetorical question, "What is wrong with you? How do you judge?" (Ṭabātabā'ī, *ibid*:10, 79-81) In the following verse, "And most of them do not follow except assumption. Indeed, assumption avails not against the truth," (Yūnus/36) the Quran identifies the cause of the polytheists' deviations, which is their preference for following assumption over following the truth (Makarem: 8, 283).

2.1.2. The Truth of Islam

Muslim thinkers, relying on solid foundations and robust arguments, believe that religion is a divine message and is true. The rightful religion is one that contains correct beliefs aligned with reality and emphasizes behaviors that have sufficient guarantees for their correctness and validity (Misbah, 2004 AD/1383 SH: 11). This true religion prevails over all other religions, and for this reason, God sent His final prophet, Muhammad (PBUH), to promote and advocate for this religion so that all may be guided and attain happiness in this world and the resurrection: "He is the one who sent His Messenger with guidance and the religion of truth to manifest it over all religions." (al-Tawbah/33; al-Fath/28; al-Şaff/9)

The truthfulness and dominance of Islam imply the superiority of Muslims and the obligation to maintain the dignity of the Islamic state, prioritizing the teachings and values of Islam over other religions and human laws. This superiority does not imply individual or governmental racism; rather, it represents the nobility and honor associated with the beliefs and mindset to which a person adheres, as well as the governance aligned with those beliefs (Dargahi, 2021 AD/1400 SH: 122). The verses of the Quran explicitly emphasize the

truth of Islam, stating: "The only accepted religion with Allah is Islam" (Āli 'Imrān/19); in another instance, it states: "And whoever desires a religion other than Islam, it will never be accepted from him, and he, in the Resurrection, will be among the losers." (Āli 'Imrān/85)

2.1.3. The Truth of the Quran

Another dimension that forms the foundation of truth-centeredness is the truth of the Holy Quran. The Quran is considered true because, in numerous verses, Allah commands believers to have faith in the Quran and the scriptures of previous prophets. He says: "O! You who have believed, believe in Allah and His Messenger and the Book that He has revealed to His Messenger and the Book that He revealed before. And whoever despises Allah and His angels and His Books and His messengers and the Last Day has certainly gone far astray." (al-Nisā'/136)

There are many verses regarding the truth of the Quran, and detailed discussions can be found in various books, articles, and interpretive sources. Among the verses that affirm the truth of the Quran are those that refer to the challenge and failure of those who attempt to produce something like it (al-Baqarah/23-24; Yūnus/37-38; Hūd/13; al-Ṭūr/33-34); the harmony and lack of contradiction among its verses (al-Nisā'/82); the preservation of the Quran from alteration (al-Isrā'/105); and the prophecies within it, which challenge doubters to produce a book like it (al-Rūm/104; al-Qaṣaṣ/85). Overall, these verses indicate that the Quran is a divine book and the everlasting miracle of the Prophet Muhammad (PBUH), which is at the pinnacle of eloquence and rhetoric; furthermore, its content addresses individual and societal issues in political, economic, social, and cultural dimensions without any contradictions or discrepancies present in its verses (A group of authors, 2012 AD/1391 SH: 151-158). Therefore, there is no doubt about the truth of the Quran, and "Allah has revealed the Book in truth." (al-Baqarah/147) "The Quran is a book that speaks the truth." (al-Mu'minūn/62)

Considering what has been mentioned, the truth of the Quran instills in us the idea that it is the word and proof of God and the

everlasting miracle of the Prophet Muhammad (PBUH) for the understanding of truth and the guidance of people. Therefore, communicators and agents addressing any individual or social issues should refer first to the primary, most comprehensive and authoritative source of organizational communication: the Holy Quran.

2.1.4. The Truth of Angels

In the Islamic communication system, angels are considered the administrators of the creation system, intermediaries of grace, and divine messengers. According to the verses of the Quran, just as obedience to Allah, the prophets, and the infallible leaders (PBUH) is obligatory, faith in angels and obedience to them is also mandatory for everyone. The Quran states: "The Messenger has believed in what was revealed to him from his Lord and [so have] the believers. All of them have believed in Allah and His angels and His Books and His messengers." (al-Baqarah/285)

The Holy Quran, in numerous verses, introduces angels as divine agents who do not deviate even slightly from the truth in carrying out their missions and execute what they have been commanded accurately (al-Tahrīm/6). From the perspective of the Quran, the characteristics and duties of angels include being infallible and free from sin (al-Tahrīm/6), glorifying the Lord (al-Zumar/75), being divine messengers (al-Ḥajj/75), not speaking or acting before Allah (al-Anbīyā'/26-27), obeying and worshipping God (al-Naḥl/2), warning people (al-Naḥl/2), overseeing worldly affairs (al-Nisā'/166), being merciful and bringing good news to the believers (Āli 'Imrān/42), inflicting punishment on the disbelievers and cursing them (al-Anfāl/50; al-Baqarah/161).

In general, the mission of the angels and their descent is for the establishment of truth and the negation of falsehood. The Holy Quran states: "We do not send down the angels except with the truth." (al-Ḥijr/8) In the interpretation and clarification of the term "Truth" in this verse, various perspectives have been presented. Some have said that "Truth" refers to death, suggesting that angels descend at the time of death. Others have stated that "Truth" means the ultimate worldly

punishment and, in other words, "Complete destruction," meaning that if angels descend and a person persists in their obstinacy and does not believe; they will certainly face annihilation. Some have suggested that the term "Truth" refers to the mission, indicating that angels descend for the purpose of carrying out their mission (Ṭabrisī, 1940 AD/1360 AH: 13, 170). Nemooneh interpretation offers another meaning, proposing that "Truth" signifies witnessing, meaning that humans and the material world in this life have limited capacity, and human eyes cannot perceive truths, including the angels; however, in the Resurrection, when the veils are lifted, humans will see these luminous beings. Ultimately, Sample interpretation believes that the descent of angels serves to unveil the truth and carry out divine punishment (Makarem: 11, 16). In this context, Allamah Ṭabāṭabā'ī believes that the phrase "We do not send down angels except with the truth" restricts the descent of angels to truth and does not confine it only to complete destruction, death, or revelation and mission. Thus, the implication of this verse and other verses of similar meaning is that the realm of angels and their existence is a realm of pure truth, free from any mixture of falsehood (Ṭabāṭabā'ī: 12, 124).

2.1.5. The Truth of the Impeccable Imams (AS)

One of the components that form the basis of truth-centeredness is the truth of the impeccable Imams (AS). An Imam is one who safeguards and defends against any sin or mistake (Jawadi Amoli, 2010 AD/1389 SH: 184). In the Islamic communication system, Imam (AS) are considered the callers and guides of society, such that their authority, powers, and commands take precedence over any ruling or command from ordinary humans. The truth of the Imams (AS) and the unconditional obedience to their words and actions have been extensively discussed in Islamic sources, particularly in Shia interpretive and theological sources, and their truth has been proven with both rational and traditional arguments. Among the verses that address the truth of the Infallibles and command obedience to them is the verse which states: "O! You who have believed, obey Allah and obey the Messenger and those in authority among you." (al-Nisā'/59)

Regarding who is included in the term "Those in authority," (*Ulul Amr*) various viewpoints have been presented: Rulers and leaders from any government, representatives of all social classes, the spiritual and intellectual leaders of the people, such as scholars, the four rightly guided caliphs, the companions and supporters of the Prophet, commanders of the Islamic army, and the impeccable Imams who have been entrusted by God and the Prophet (PBUH) with the material and spiritual leadership of the Islamic community in all aspects of life. According to these opinions, all Shia commentators have accepted the latter view (Makarem: 3, 435). The reasoning behind this is that in this verse, obedience to those in authority is placed alongside obedience to God and the Prophet, and no conditions are mentioned regarding obedience to them. The obligation to obey someone who lacks impeccability and truthfulness is not only deemed irrational and unlawful but is also considered sinful (Mohaghegh, 2022 AD/1401 SH: 152).

In general, there are many arguments regarding the truthfulness, impeccability, knowledge, and virtues of the impeccable, especially the Prophet Muhammad (PBUH). The Holy Quran states: "Take what the Messenger has brought you, and refrain from what he has forbidden you." (al-Hashr/7) "He does not speak out of desire" (al-Najm/3); "The Prophet is closer to the believers than their own selves." (al-Ahzāb/6) Thus, "The Prophet has been truly sent" (al-Baqarah/119); "He judges based on the truth." (Şād/26)

Based on what has been stated, there is no doubt regarding the truthfulness of the divine prophets, and Muslim scholars emphasize the truth of the Prophet's family (AS) and their attributes of knowledge, impeccability, virtues, and human perfection. Shia scholars consider the Imamate to be a continuation of prophethood. Therefore, the evidence supporting the truthfulness of the Prophet (PBUH) also applies to the truthfulness of the Prophet's family (AS). Additionally, the truthfulness of the Prophet's family (AS) can be independently established through various means, some of which are rational, some from the Quran and traditions, and others a combination of rational argument and the Quran (Jawadi Amoli, 2010

AD/1389 SH: 194). The Verse of Purification (al-Aḥzāb/33), the Verse of Mutual Cursing (Āli ‘Imrān/61), the Verse of Leadership (al-Mā'idah/55), and others are examples of verses that affirm the truthfulness of the Prophet's family.

2.1.6. The Truth of the Resurrection

One of the fundamental elements of a truth-centered approach is the truth of the Resurrection. Belief in the Resurrection and considerations about what the future holds for humanity and the world, questions play a significant role in shaping human interactions and communications; such as:

- What will happen to us in the end?
- What impact do our good and bad actions have on our final fate?

The Holy Quran, while connecting the Resurrection to the world, also presents the Resurrection as superior as and more enduring than this world (al-A'lā/17). Therefore, a person will witness all the outcomes of their worldly deeds in the Resurrection, and their status will be determined based on their interactions and connections in this world and their faith in the Resurrection. The Quran states: "We have warned you of a nearby punishment! This punishment will be on a day when a person will see what he has sent forth with his own hands." (al-Naba'/40) Regarding the truthfulness and proof of the Resurrection, numerous rational and traditional arguments have been presented, establishing the Resurrection as one of the fundamental beliefs of Muslims. The truth of the Resurrection is so significant in the view of the Quran that after discussing the recognition of God and proving His truth, it addresses the issue of the Resurrection, dedicating the most verses to it (Makarem: 18, 485). One of the Quranic verses that explicitly speak of the truthfulness of the Resurrection is: "Indeed, that Day is the Day of Truth." (al-Naba'/39) Allamah Ṭabāṭabā'ī states that "The truth of that Day" refers to its certain occurrence, the impossibility of its being rejected, and its inevitable realization (Ṭabāṭabā'ī: 2, 284).

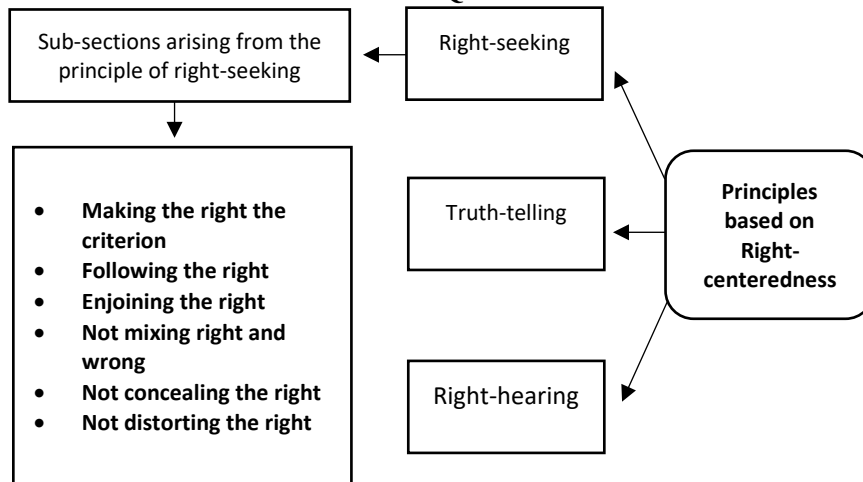
While commentators have clarified the Resurrection through

traditional arguments, they have also analyzed its truthfulness and necessity using rational arguments. One of the arguments for the truthfulness and necessity of the Resurrection is the argument of justice. According to this argument and the premises derived from the Quranic verses and traditions, God is just and never commits injustice. Therefore, if there were no other world or Resurrection, this would contradict divine justice because the material world is limited and does not provide a suitable context for the realization of reward and punishment (Gharavian, 1996 AD/1375 SH: 35).

2.2. Principles Derived from a Truth-Centered Approach

Based on the truth-centered approach, principles can be extracted from the Quran for organizational communications. These principles, as defined, are prescriptive statements referring to what ought to be done and what ought not to be done. According to religious teachings, describing and recognizing the truth as a fundamental basis is necessary, but simply knowing the truth is not enough. Knowledge is a precursor to action, and individuals must act and behave according to their understanding. The Holy Quran strongly admonishes those who speak without acting, stating: "Why do you say what you do not do?" (al-Şaff/2) Therefore, in human interactions, one must act and behave based on their understanding and beliefs regarding a phenomenon. These prescriptive statements (Must) that compel us to action are the principles summarized in Diagram 2, which will be briefly explained.

Chart 2: Principles based on the centrality of truth from the perspective of the Quran



2.2.1. Seeking the Truth

One of the most crucial principles of organizational communication that both the sender and receiver of the message must adhere to is the principle of seeking the truth. From the perspective of the Quran, the pursuit of truth is an ideal to which divine will is directed, and the Quran emphasizes this in numerous verses. Therefore, communicators, regardless of their position or status, must strive to uphold the truth and eliminate falsehood, cutting off the roots of disbelief and falsehood. The Holy Quran states: "God intends to establish the truth with His words and to eradicate the roots of the disbelievers." (al-Anfāl/7) Based on this verse and others, the divine will and promise are authentic and inevitable; "Indeed, the promise of God is true." (Ghāfir/55)

The Almighty God sent His highest agents of creation, namely His prophets, to the people to realize His desires in establishing the truth and eliminating falsehood. Their mission was to invite people to the truth through preaching about it and warning against following falsehood, guiding everyone to follow the path of truth and not to stray from the straight path. The Quran states: "Indeed, We have sent you with the truth as a bearer of good news and a warner." (al-

Baqarah/119)

From the perspective of the Quran, seeking the truth is a legitimate desire that aligns with human nature and dignity and deserves a response. However, inviting others to falsehood is never deserving of acceptance, and people should not be called towards falsehood. Allamah *Ṭabāṭabā'ī*, in commenting on the verse "To Him is the call of truth," (al-Ra'd/14) states that since the verse contrasts "To Him is the call of truth" with "And those whom they invoke besides Him...", we must understand that the difference between a call to truth and a call to falsehood is that in the call to truth, the invited hears it and certainly responds, whereas this is not the case with a call to falsehood (*Ṭabāṭabā'ī*: 11, 434).

Based on what has been stated, the principle of seeking the truth is a broad and overarching ideal that can be presented at the societal level and across all organizational levels, including senior management, operational managers, and staff. All should regard this principle as a broad organizational vision and work to turn this ideal into reality. To realize and transform this ideal into reality, various requirements and sub-principles can be considered, which are briefly elaborated upon.

2.2.1.1. Making Truth the Criterion

One of the most important sub-principles of the pursuit of truth is that individuals should always regard the truth as the criterion for their communications. The most pronounced area where this criterion can be discussed is in matters of judgment and arbitration, which carry significant sensitivity for both the judge and the parties involved in a dispute. The Holy Quran identifies God as the judge who always judges justly. It states: "And God judges with the truth." (*Ghāfir/20*) In a court of law and the divine just system, God has commanded His prophets to judge among the people fairly, using the truth as the criterion, and to refrain from following their own desires. Regarding Prophet David, the Quran states: "O! David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [personal] inclination, lest it lead you astray from

the way of God. "(Ṣād/26)

Truth is considered a general and universal criterion for communication because individuals and even the prophets of God are not merely advised to follow the truth; rather, the philosophy of the mission of all prophets is to invite others to the truth, to adhere to it, and to judge based on it. The Quran states: "Mankind was [of] one religion; but then they differed. And if it had not been for a word that proceeded from your Lord, it would have been concluded between them; and so, Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people in that in which they differed. "(al-Baqarah/213)

In addition to the fact that truth serves as a general criterion for all divine prophets and humanity, the Quran specifically addresses the Prophet Muhammad as the last and most honored of the prophets, introducing truth as the basis of his governance. It states: "Indeed, We have sent down to you the Book in truth so that you may judge between the people by what Allah has shown you, and do not be an advocate for the deceitful. "(al-Nisā'/105)

2.2.1.2. Following the Truth

One of the sub-principles and requirements of the principle of seeking the truth is to obey and follow the truth. The Holy Quran identifies one of the important characteristics of the believers as their adherence to the truth, stating: "And those who believed followed the truth. " (Muhammad/3) According to the Quran, God is the Creator of truth, and the prophets are its promoters, guiding people to follow it. Following the truth has positive effects on human life, the most significant of which is that individuals become beloved to God, and God promises His followers that He will forgive their sins. The Quran states: "Say: If you love Allah, then follow me, so Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful. "(Āli 'Imrān/31)

2.2.1.3. Encouraging Others to Uphold the Truth

One of the sub-principles of seeking the truth and a characteristic of

truth-seekers is that they not only advocate for truth themselves but also encourage communicators and all associates to adhere to it. The Holy Quran, in Surah *al-'Asr*, after taking an oath and reminding of the losses that all humanity faces, excludes certain groups from this loss, such as the believers, the righteous, and those who encourage others to uphold the truth. The Quran states: "Indeed, mankind is in loss, except for those who have believed and done righteous deeds and advised each other to truth." (al-'Asr/3)

According to the views of interpreters, the concept of advising toward the truth includes enjoining what is right, which encompasses the thought of truth, the words of truth, the law of truth, leadership based on truth, and governance by truth; meaning that every day we should expand the goodness (*Ma'rūf*) among those we interact with and prevent corruption and wrongdoing (Qaraati, 2009 AD/1388 SH: 2).

2.2.1.4. Not Mixing Truth and Falsehood

Not mixing truth and falsehood is another sub-principle of the principle of seeking truth. The primary goal of communication is to provide information, resolve ambiguities, and create shared understanding among communication parties. From this perspective, if a message of truth is mixed with falsehood, individuals will not achieve their desired objectives. The Holy Quran explicitly forbids mixing truth with falsehood, stating: "And do not mix the truth with falsehood." (al-Baqarah/42) The term "*Labsin*" (mix) means to cover or create doubt and uncertainty (Qaraati, 2009 AD/1388 SH: 1, 102). The distinction of a human being lies in their understanding and recognition; those who create doubt and intertwine truth with falsehood obscure the truth from people, robbing them of correct understanding, which denies them one of their most significant honors and constitutes the greatest injustice to humanity (ibid.).

2.2.1.5. Not Concealing the Truth

Another sub-principle of seeking truth is the prohibition of concealing it. The Holy Quran instructs individuals to express the truth and

forbids concealing it. In addition to forbidding the mixing of truth with falsehood, the Quran addresses the issue of concealing the truth and states: "And do not mix the truth with falsehood or conceal the truth while you know [it]." (al-Baqarah/42) Concealing the truth, while already a shameful act in itself, serves as a source of corruption and leads to numerous other corruptions. This is because concealing the truth disrupts the flow of information and the circulation of messages within the various components of a system.

The Holy Quran identifies the concealment of truth as a characteristic of the Jews and condemns this act severely. It states: "Those to whom We gave the Scripture know him as they know their own sons. But indeed, a party of them conceals the truth while they know [it]." (al-Baqarah/146) Therefore, concealing and hiding the truth is considered disbelief, and the one who conceals it is deserving of the curse of God and all those who curse.

2.2.1.6. Not Distorting the Truth

One of the sub-principles of seeking the truth is to avoid distorting it. Distortion means altering, changing, inverting, substituting, or misleading (Moein, 2005 AD/1384 SH: 1, 1037; Ensafpour, 1995 AD/1374 SH: 204). In a categorization, distortion can be divided into textual, semantic, and combined forms:

2.2.1.6.1. Verbal Distortion

Verbal distortion refers to when the distorter replaces the intended words and phrases with different terms. For example, the Jewish distorters, out of mockery and defiance of the Prophet Muhammad, would say instead of "We have heard and obeyed," they would say "We have heard and disobeyed!" The Holy Quran explicitly refers to this type of distortion and prohibits it, cursing those individuals. It states: "Allah has cursed them for their disbelief; so they will not believe, except for a few." (al-Nisā'/46)

2.2.1.6.2. Spiritual Distortion

Spiritual distortion means that the distorter retains the original wording but interprets and modifies the meanings of the words

according to their own desires. A clear example of spiritual distortion is the interpretation of the verses regarding guardianship (*Wilāyah*). Guardianship means both friendship and the responsibility for administering community affairs (Ensafpour, 1995 AD/1374 SH: 1256). Therefore, someone who reduces guardianship solely to friendship while ignoring the governance of community affairs has fallen into distortion.

2.2.1.6.3. Combined Distortion

In addition to verbal and spiritual distortion, there is another type known as combined distortion, which is conducted on a broad, multi-faceted level. For instance, the Jewish distorters would conceal parts of the divine verses, revealing those that aligned with their desires and hiding those that contradicted them. At times, even when the heavenly book was present, they would place their hands over parts of it so that others could not read it (Makarem: 4, 314).

Based on the aforementioned points, the words and messages are the focal points of communication. From this perspective, communicators must be promoters of the truth, avoiding lies, forgery, deceit, and any form of distortion in their messages. The Holy Quran describes distortion as an injustice and labels the distorters as oppressors, promising them punishment. The Quran states: "But those who wronged among them changed the words from their places and said: We have heard and we disobeyed. And We sent upon them a punishment from the heavens because of the injustice they were committing." (al-A'raf/162)

2.2.2. Telling the Truth

One of the fundamental principles of organizational communication is the principle of speaking the truth. The Holy Quran introduces God as truthful and His words as the truth, stating: "The word of your Lord is true." (al-An'am/73) Regarding the Quran, which is the book and word of God, it says: "A Book speaking the truth." (al-Mu'minun/62) Commentators have indicated that the term "Truth" in this verse refers to the purpose, outcome, and benefits of creation (Makarem: 5, 299).

In other words, the creation of the entire universe is an act of the Almighty God that has been done with truth, and there is no falsehood in it at all. Continuing this verse, God adds, "His word is the truth," meaning that just as the beginning of creation was based on purpose, outcome, and benefit, the Day of Resurrection and the conclusion of creation will also be true (Ṭabātabā'ī: 7, 208).

The Holy Quran, when recounting the excesses of Christians regarding Jesus Christ, prohibits them from speaking of the "Trinity," stating explicitly: "And do not say: Three; desist It is better for you. Indeed, Allah is but one God." (al-Nisā': 171) From this perspective, lying and refraining from speaking the truth are not only logically condemned but are also considered acts of disbelief. Therefore, "Monotheism" is the truth, while "Trinity" is falsehood and causes disbelief. The Quran states: "They have certainly disbelieved who say: Allah is the third of three." (al-Mā'idah/73)

In the teachings of the Quran, speaking the truth is a fundamental and non-negotiable principle to which all parties in communication must remain committed. In contrast, lying, slander, and any form of false speech from anyone, regardless of their level or position, is considered reprehensible and forbidden. The Quran states: "And do not say about what your tongues attribute to Allah, This is lawful and this is unlawful, to invent falsehood against Allah." (al-Naḥl/116)

2.2.3. Listening to the Truth

One of the most important principles of organizational communication is the principle of listening to the truth. Although in communication the typical duty of the message receiver is to listen, because communication is bilateral and conversational, the roles of sender and receiver often interchange. Therefore, it is expected that all parties involved in communication should submit to the truth and welcome listening to it.

In the Quran, God describes those who hear multiple statements and choose the best words as guided and wise servants. He says: "So give good tidings to My servants who listen to speech and follow the best of it. Those are the ones Allah has guided, and it is those who are

the possessed of understanding." (al-Zumar/18)

From an Islamic perspective, hearing the truth from anyone, regardless of their position or situation, is a rational and commendable act. For this reason, the Holy Quran identifies one of the characteristics of the people of Hell as their failure to listen to the word of truth and their lack of understanding. The inhabitants of Hell have admitted, saying: "They will say: If we had but listened or used our intellect, we would not have been among the companions of the Blaze." (al-Mulk/10)

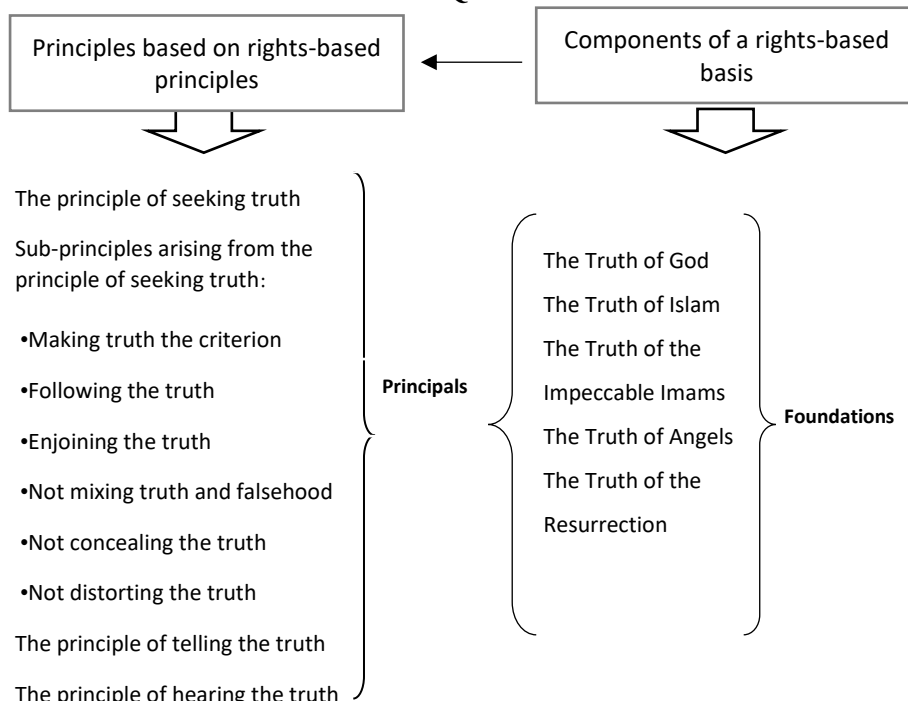
Based on what has been articulated about the principle of truth-centeredness, the Quran is the word of God and the truth; therefore, God has commanded that we remain silent and listen attentively when the Quran is being recited. Listening to the truth has effects and blessings in human life, one of the most significant benefits being the descent of divine mercy. The Quran states: "And when the Quran is recited, listen to it and pay attention that you may receive mercy." (al-A'rāf/204) The Holy Quran addresses everyone universally; from the Quran's perspective, listening to the word of truth is so important that God has commanded that if a disbeliever or polytheist seeks refuge from you to hear the truth, you should grant them asylum. He says: "And if any one of the polytheists asks you for protection, grant him protection so that he may hear the word of Allah." (al-Tawbah/6)

Conclusion

This research adopts a descriptive-analytical method and utilizes Quranic interpretations to elucidate the foundation of truth-centeredness and the principles derived from this foundation. It concludes that truth-centeredness is a fundamental basis in organizational communication. The most important examples and components that constitute this principle of truth-centeredness include: the truth of God, the truth of the religion of Islam, the truth of the prophets and impeccable Imams (AS), the truth of angels, and the truth of the resurrection. These components are foundational beliefs and certainties, explicitly articulated in the Quran as descriptive propositions (existential). Relying on this foundation, a set of

principles (do's and don'ts) for organizational communication can be extracted from the Quran. The significance of the truth-centered principle lies in the fact that if words and actions that are true (truth) are not established among communicators, and if the two sides do not have any trust or certainty about each other's speech or actions, the communication goals of understanding, coordination, and cooperation will never be achieved. Therefore, the Holy Quran emphatically advises that the focus of individuals' speech and behavior, and generally, the focus of individuals' communication must be truth. The components constituting the foundation of truth-centeredness and the principles derived from this foundation are illustrated and summarized in Diagram 3.

Diagram 3: The Foundation of Truth-centeredness and Principles Derived from It in Organizational Communication from the Perspective of the Quran



As shown in Diagram 3, the components that constitute the foundation


of truth-centeredness include: the truth of God (God is truth, and His word is also true and valuable), the truth of religion (the religion of Islam is true, and its message is to remind, warn, and promote the values of truth), and the truth of the infallibles (the prophets and divine leaders are truthful, their beliefs and messages are true, and there has been no error in their conduct; they have not spoken based on desires or whims). These components are factual propositions, descriptive statements, and certain beliefs derived from the Quranic text under the title of foundations (existential), and they essentially express what and why of truth beliefs.

In this research, in addition to elucidating the foundation of truth-centeredness, the principles derived from this foundation have been discussed and examined, taking a step toward implementing and operationalizing the principle of truth-centeredness. In other words, this research has outlined how to execute and apply the centrality of truth in the form of do's and don'ts and principles of organizational communication. The principles extracted from the foundation of truth-centeredness include: the principle of truthfulness, the principle of listening to the truth, and the principle of seeking the truth. It is crucial for communicators, whether senders or receivers, that the content of their message is truthful and based on reality, and that there is no form of lies, deception, distortion, or harmful behavior exchanged between parties. Therefore, truthfulness, listening to the truth, and seeking the truth are ideals that must always be upheld for transforming them into reality; truth should be followed, not concealed or distorted, falsehood should not substitute for truth, and truth should always be emphasized.


From the perspective of the Quran, to improve effective and efficient communication, all parties involved are obligated to express the truth, and all must strive for the abolition and destruction of falsehood. These efforts not only help enhance interpersonal communication in this world but also yield valuable spiritual rewards and divine satisfaction in the resurrection.

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