



Dialogue of Religions and Cultures

Supervised, introduced

And contributed to by:

Prof. Dr.

Muhammad Mukhtar Jum'a

Translated By

Prof. Dr. Ai Ali Shaban

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Dr. Haytham Alhaj Ali



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Minister of Awqaf

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P.O.Box 2325 Ramsis

1194 Cornish Al-Nile Ramlat Boulaq, Cairo.

Postal code: 11749

Tel: (202) 257775109 ext. 149

Fax: (202) 25764276

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*In the Name of Allah,
the Origin of mercy, the Giver of mercy*

﴿People, We created you all from a single man and a single woman, and made you into races and tribes so that you should get to know one another, In Allah's eye, the most honored of you are the ones most mindful of Him. Allah is all knowing, all aware.﴾ (49:13)



*In the Name of Allah, the Most Merciful, the
Most Compassionate*

Introduction

Praise be to Allah, Lord of the Worlds. Prayers and peace be upon the last of His Prophets and Messengers, our master Muhammad ibn Abdillah, and his righteous family and companions, and those who followed his guidance until the Day of Judgment.

Out of our interest in dialogue and its ethics, due to its profound importance in human communication, and civilizational acquaintance between nations and peoples, and for being a means of cooperation considering the common values that unite and do not disunite, it pleases me to introduce in this book a selected collection of researches submitted to the 31st international conference held by the Supreme Council for Is-



Islamic Affairs in Cairo, on the 13th and 14th of March 2021/Shaaban 1442 H. under the title “Dialogue of Religions and Cultures”, which has been attended by about one hundred Ministers, Muftis, Scholars, and thinkers from all over the world.

I will put forward two extremely important points as an introduction to this book:

First: Cairo document for dialogue, which has been unanimously issued by the participants in the conference. It has been locally and internationally cordially welcomed.

Second: A necessary abstract of preliminaries for dialogue, which are indispensable for dialogue to succeed.

I hope that this book will contribute to consolidating the values of dialogue and religious tolerance, raising up the voice of wisdom and mind, putting forward logical solutions and serious contribution for clearing many disputes, narrowing



the gaps and distances between humans in a way that enhances and strengthens the bases of human co-living, as well as fostering peace between humanity regardless of religion, color, gender, or race. It's a dialogue that respects, not belittles, the other, and takes into account the religious and cultural peculiarities, and does not violate them.

It is Allah Whom we seek to please, He is sufficient for us, It is Whom we ask for help.

Prof. Dr. Muhammad Mukhtar Jum'ah

Minister of Al-Awqaf

Chairman of the Supreme Council for Islamic
Affairs

Member of Islamic Research Academy



Cairo Document for Dialogue

Issued unanimously by the conference on “Dialogue of Religions and Cultures.”


Held by Supreme Council for Islamic Affairs,
Cairo, on March 13/14 - 2021

1. Constructive dialogue is the one that nurtures understanding and meeting on common principles and general human goals, without any distinction on the bases of religion, color, gender, or race.
2. Holding up the value of dialogue is a requirement emphasized by all Divine messages, and all rational civilizations, cultures as a safety valve for all.
3. Working on disseminating the language of dialogue and observing its rules through different media.
4. Replace the language of conflict and war with the language of dialogue, consolidating



the principle of opinion and other opinion, abandoning blind fanaticism, or holding one's opinion over other opinions.

5. Working hard on consolidating religious, cultural, and civilizational dialogue on all local and national levels.
6. Emphasizing that dialogue between individuals equals dialogue between institutions and negotiation between countries, and that making it materialize supports national and local peace.
7. Emphasizing that Divine revelation has only been revealed to draw to man the way to happiness of this and last worlds, teach him the values of mercy, truth, and goodness, preserve his blood, money, and honor, and that whoever abandoned this way has abandoned the correct understanding of religion.
8. Emphasizing that we have been entrusted with our homelands. We as individuals and na-




tions must keep this trust with all that we have of power and thought.

9. Emphasizing the importance of the role of media in consolidating the value of tolerance and tossing violence aside, as well as covering hot events professionally. Acknowledging the necessity of laying down an international media rule of honor that reconciles between the necessity of freedom of opinion and respecting cultures and religions.
10. Emphasizing the absolute rejection of radicalism, terrorism, hatred, and fanaticism. Rejecting political manipulation of any of these factors as a means of disintegrating or demolishing countries or gaining votes and winning elections. Emphasizing the absolute rejection of linking radicalism and terrorism to any religion. Denouncing bringing religions and sanctities into the arenas of electoral and political struggles, and warning that the dangers of in-




sulting religious sanctities and symbols are a threat to international peace and security. It only leads to I more violence and radicalism, fueling feelings and creating enmities.

11. Emphasizing that the aim of dialogue between cultures is not an attempt to change a culture or impose a culture on other cultures, but to become more understanding, knowledgeable, and respectful of our diverse cultures.
12. Emphasizing that the language of constructive dialogue is based on the selection of words and the elegant style that unites, divides, and contains, not alienates not .
13. Constructive dialogue is the one that distanc- es the interlocutors from all forms of stagna- tion and arrogance, and holds each of them to respect, appreciate, and tolerate the opinion of the other.
14. Emphasizing the observance of the human dimension of dialogue, to build the dialogue




on objectivity without hurting, defaming, or ridiculing people.

15. Emphasizing the importance of the role of women in instilling a culture of dialogue, and to benefit from their cultural efforts in this field, as well as appreciating the Egyptian ministry of endowments' interest in women and preparing and qualifying them as preachers and leaders.
16. Respect for religious sanctities and symbols strongly contributes to establishing world peace and supports dialogue of religions, civilizations, and cultures. On the other hand, damaging other people's sanctities and religious figures only strokes feelings of hatred, violence, extremism, and terrorism.
17. Establishing the values of dialogue and tolerance based on the human and religious values humans have in common, coupled with respect for cultural and religious peculiarities of




others, as well as their well-established habits, customs, and traditions.

18. Condemning the political manipulation of religions, and heavily striking the utilitarians and traders of religious and human values and principles.
19. Legislative institutions must issue a law to criminalize contempt for religions and insult to religious sanctities and symbols, and to include it in national constitutions and international conventions.
20. Emphasizing the importance of the role of parliamentarians as representatives of peoples in promoting intercultural dialogue, and in the issuance of legislation criminalizing incitement to extremism and terrorism and incitement to hatred and intolerance, and the issuance of laws criminalizing the act of insulting religions, symbols and religious sanctities as a crime that falls under the category




of racial and religious discrimination, which is prohibited under Article (20) of the International Covenant on Civil and Political Rights which states: “Any advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence shall be prohibited by law”.

21. Emphasizing the legislative and oversight role of parliaments in consolidating the state of citizenship that does not discriminate between citizens based on religion, race, or color, believes in diversity, respects pluralism, and considers it an enrichment for society.
22. Cooperation between religious, cultural and media institutions is a must for enhancing the values, ethics, and regulations of dialogue, and refuting the fallacies of extremist groups towards it according to a precise and specific participatory strategy at the national and international levels.
23. Enhancing the role of cultural exchange between countries, to support the language of



dialogue and to reinforce the foundations for coexistence and world peace.

24. Work to consolidate educational curricula in its various stages to enhance the foundations, concepts, and controls of dialogue, and implant them in the hearts of students from childhood.
25. Establishing specialized research centers in various countries of the world concerned with the issue of dialogue, and confronting ideas that undermine its foundations.
26. Intensifying the efforts of scholars, thinkers, and intellectuals to confront the phenomena of hatred and racial discrimination, to build a safe human civilization, and to bring the dialogue process to its desired goal.
27. Utilizing modern means of communication and employing them optimally in establishing



common pillars for dialogue between different cultures.

28. The necessity of moving towards spreading the culture of dialogue, consolidating the values of tolerance and respect for others, and exiting intercultural dialogue from an elite culture to a general culture in all societies, while promoting education styles that do not establish unilateral opinion or refuse to dialogue with the other.
29. Work on issuing an international charter that criminalizes insulting to religious sanctities and symbols and confronts hate speech and racism as crimes threatening international peace and security.
30. Commending the establishment of the International Center for Interfaith and Intercultural Dialogue at the Supreme Council for Islamic Affairs in Cairo, and to affirm supporting it as well as supporting this document at the international level.

May Allah bless all



Cairo Document for Dialogue

By:

Prof. Dr. Muhammad Mukhtar Jum'a

Minister of Al-Awqaf

The word 'dialogue' in Arabic means 'ḥiwâr', which connotes a reciprocal action or an encounter that takes place between two or more parties. It cannot be imagined taking place by only one party.

Hence, dialogue requires you to treat the other the same way you like him to treat you, listen to him as carefully as you like him to listen to you, and to take towards him the steps you like him to take towards you. Otherwise, talk to yourself, listen to your voice, and never expect others to hear your voice.

Successful dialogue is the one that is based on truth not on falsehood, falsification, sophistry,



fallacy, nor mere arguing for the sake of arguing. Dialogue does not mean discord and has nothing to do with blind tribalism. It does not make the variables constant, nor sanctify the unholy, nor does it accuse people with dishonesty and falsehood. It does not deviate from objectivity to anything else with the intention of embarrassing the interlocutor or silencing his voice unlawfully. For example, if a person talks to another person about an intellectual issue, and suddenly turns into a personal attack on him, his family, his tribe, his party, or his country, due to inability to meet the argument with an argument, and to escape from objectivity, that he cannot endure, to insults and obscenity, which he may only be good at.

It is all one thing and dialogue is another, did not Allah the Almighty, may He be glorified and exalted, say to our master Moses and Aaron (peace be upon them both): **Go, both of you, to Pharaoh, for he exceeded all bounds. Speak to him gently so that he may take heed or show**



respect ﴿ (20:43-44). Allah the Almighty, may He be glorified and exalted, commanded them to meet the tyranny of Pharaoh with wisdom, good advice, soft and good words, and not to meet his oppression with an action or language like his. And look at the good manners of the father of the prophets, our master Ibrahim (peace be upon him) in his dialogue with his father, where his father says: “I will stone you if you do not stop this. Keep away from me for a long time!” (19:46). So, our master Abraham (peace be upon him) answers him in exemplary righteousness and politeness: **﴿Peace be with you: I will beg my Lord to forgive you﴾** (19:47). And in the dialogue that took place between him and Nimrod bin Canaan, as narrated by the Ever-Glorious Qur’an on his tongue: “Abraham said, ‘It is my Lord who gives life and death,’ he said, ‘I too give life and death.’” (2:258). Here, our master Ibrahim (peace be upon him) did not reply to him in direct negation, but moved to another topic,



saying: ﴿Allah brings the sun from the east; so, bring it from the west. The disbeliever was dumbfounded﴾ (2:258) It is as if he tells him that if you truly give life and death, as you say, then bring the sun from west instead of the east, here the disbeliever was dumbfounded.

Among the preliminaries of dialogue is good listening to the other, not interrupting him, or showing unwillingness to hear him, or expressing discomfort to his words, waving in his face, and showing resentment about him in a wink, or a joke, or a mockery, or a gesture sarcasm, or even a sarcastic smile that denotes the lack of appreciation of the interlocutor, or showing that he is not convinced of what he says to underestimate what he says , not to mention the loudness of the voice and the intensification of the noise and commotion, as well as the bad manners in the dialogue.

Meaningful dialogue distances the interlocutor from all forms of stagnation and arrogance



and compels him to respect and appreciate the opinion of the other, in the light of Imam al-Shafi'i's saying: (may Allah have mercy on him): My opinion is correct but it could be wrong, and the opinion of others is wrong but could be right.

Rather, we would go further and see that both views may be correct. But one of them is preponderant and the other is less liked. The correct sayings are not infallible, and the less liked sayings are not subverted, if the one who said them has a share of consideration, reasoning, and significant evidence.

The most dangerous thing impeding dialogue are two things: ideology and pragmatism. As for the ideologue, the scholar, writer, or ideologized interlocutor is motivated by his blind commitment to the group to which he belongs, to either not seeing the truth, or being inattentive to it. Any of them can debate with you, argue with you, or accept to discuss with you the concept of a



verse from Allah's Book (the Exalted and Majestic) or a true hadith from the Sunnah of our Master, the Messenger of Allah , but does not accept you to talk to him, discuss with him, or review the words of the leader of his group whom he sanctifies.

As for the utilitarians and those who trade in religions, values, and principles, they neither defend the truth, nor it is expected from them to defend it, but they only defend their interests and benefits and nothing else.



The concept and aims of dialogue

By

Prof. Dr. Awad Ismail Abdullah Muhammad
Prof. of Linguistics and Dean of the Faculty of
Islamic and Arabic Studies for boys

Among the most favorable bounties Allah Has endowed on man is the ability to communicate and express the meanings and thoughts he has in mind. The means of communication are so many, and the most important and sublime of them is Dialogue. Dialogue is a means of communicating with others and getting to know their views, attitudes, and way of thinking. It is also a means of successful reformation in case its manners, obligations, and conditions are observed, that is, regarding word choice, commitment to calmness in presenting visions and ideas, and away from fanaticism and winning victory for prejudice or self.

In view of the high value of dialogue, and its great importance in achieving a noble and a lofty



desired goal, we hardly find a page of the Ever-Glorious Qur'an devoid of dialogue, as it is one of the means by which a person can reach the truth accompanied by its clear evidence, and its shining proofs that testify for the sincerity of all the honorable messengers, foremost among them is our Prophet Muhammad (peace be upon him) in what they conveyed about Allah Almighty.

Our Master Muhammad (peace be upon him) closely followed the path of the Qur'an by relying on this wise and eloquent method of conveying his call by dialogue with all people, Muslims and others, until he reached people's hearts and minds with argument and persuasion.

The concept of dialogue

The lexical entry (ha-wa-ra) (dialogue) has been used to convey many meanings in Arabic, among them:

*- To abandon something, or to go back to something. In the vocabulary of Al-Ragheb Al-Is-



fahani, it says: (Conversation and dialogue: what is expressed by a in speech, and it includes dialogue”. Allah Almighty said: (And Allah has heard what you both have said ﴿**your dialogue**﴾) (58: 1),.

The lexical entry in this sense was mentioned in the Ever-Glorious Qur’an in the aforementioned verse of Surat 58, and in the Almighty’s verse: ﴿**He said to his companion while he was arguing with him**﴾ (18:34), and in Allah’s saying: ﴿**His companion said to him while he was arguing with him**﴾ (18: 37), where the interaction in the speech was from two sides. It is clear from mentioning the lexical entry (ha-wa-ra) in the three verses that dialogue means reviewing and exchanging speech between two parties.

Based on the above, I can say that dialogue is a direct speech that takes place between two parties (two people, two groups, or the like), each of which represents a special tendency, or a certain



idea, and presents this in a calm manner, choosing his words carefully to convey a direct meaning of what he wants, away from fanaticism and attack.

But there are people who confuse the meaning of dialogue and argument, and between it and debate, and between dialogue and the showing-off, although there are subtle differences and delicate distinctions between these terms, of which I can mention the following:

Dialogue: is an easy and flexible method – or this is how it should be - since both parties want to convince the other of what he has. And persuasion can only be achieved within this framework, the frame of calmness and presenting the idea with its convincing evidence. Perhaps the linguistic root of the entry (ha, waw, and raa) is indicative of this meaning.

On the other hand, arguing and argumentation convey the meaning of dispute and attempt-



ing to convince the other in any way, even if it were in a crooked way, twisting the meanings of words and evidence.

The word argument implies the meaning of power and contend, and perhaps the inclusion of the two strong sounds (the jim and the dal) is suggestive of that. The method of argumentation is most likely to show adherence to the opinion and fanaticism for it, unlike dialogue. It is just a presentation of an opinion and a review of the speech between two parties without the presence of animosity. Rather, it is mostly calm and away from fanaticism.

As for the debate, it employs a method indicative of contemplation and reasoning, and it is mostly concerned with scientific and intellectual issues, as it needs contemplation, or because it depends on the peer.

Al-Hafiz Al-Dhahabi says: “The debate is only set up to reveal the truth, so that the smartest



scholar may convey knowledge to the one who is less than him, and to alert the weak and heedless.”

As for suspicion: hesitation in the matter, is more specific than doubt. Allah Almighty said: ﴿ **And the disbelievers will remain in doubt about it** ﴾ (22: 55) And the show-off: is arguing about what is dubious, Allah Almighty said: ﴿ **(This is) a statement of the Truth about which they are in doubt** ﴾ (19:34) What is understood from the meaning of arguing in the language is: it is a kind of argument, in which the interlocutor is determined not to benefit from reaching a conclusion. He - only - wants to argue, either because he likes it and wants to show his skill in speaking, or to draw attention to him, or to deny a truth and prove falsehood. And that is why the Messenger of Allah (ﷺ) said: “I guarantee a house in the lower part of Paradise for those who leave dispute even if they were right, and a house in the center of Paradise for those who left lying if they



were joking, and a house at the top of Paradise for those who entertain good manners”.

By presenting the meanings of the terms: dialogue, argument, debate, and dispute, we conclude the following:

Dialogue is one of the finest means of direct communication between the interlocutors, as it relies on sophisticated language, selected and expressive words, compelling arguments, and arranged ideas based on concise introductions that reach convincing results, away from being harsh in the discussion, raising the voice in the speech, and intolerant for the opinion, doctrine, or personal tendency of an individual or a group. Hence, dialogue was the task of the people of wisdom and reason, not the people of whims, lust and foolishness. Therefore, all the prophets of Allah (may Allah’s prayers and peace be upon them) - foremost among them, our master Muhammad (peace be upon him) - took it, as a



method in their call to Allah Almighty, and their strive to take people's hand to the path of guidance and light.

Goals of Dialogue

And because human life in general cannot dispense with dialogue in their various aspects, their beliefs, their societies, their sale, their purchase, their politics, their ruling, their cultures, and their sciences ... etc. as, each field had its own dialogue, its words, its ethics, its tools, and all its requirements, each dialogue has its own goals and objectives.

However, there are general goals under which all kinds of dialogues meet, which we can summarize as follows:

First: Instilling the value and importance of dialogue and allowing the other party to present its point of view within the limits of the ethics of dialogue and revision. If we want to mention



an example and a model from the Ever-Glorious Qur'an - and how many of them are there - then let us mention this wonderful dialogue between the Almighty and the angels, the Almighty said: ﴿٥٠﴾ [Prophet], when your Lord told the angels, 'I am putting a successor on earth,' they said, 'How can You put someone there who will cause damage and bloodshed, when we celebrate Your praise and proclaim Your holiness?' but He said, 'I know things you do not.' ﴿٥١﴾ (2:30) that is, The Lord Almighty said to His angels in a manner that befits His Majesty and perfection: (I am going to create a successor on earth) not by way of consultation - forbid and no - He is the Creator, He is the Controller, and He is the one who is not asked about what he does, rather, it is a reference to instilling one of the values of the dialogue, which is the appropriate presentation of the idea to the interlocutor with chosen words that express the idea to be presented. And successor (Khalifa) means: He succeeds me in carrying



out my rulings on the earth, and implementing my commands in it, or that the meaning succeeds one another in the construction of the earth and the worship of Allah.

The response from the honorable angels to this divine command was that they said: “How can You put someone there who will cause damage and bloodshed, when we celebrate Your praise and proclaim Your holiness?” That is: They said this by analogy with what the Banu al-Jan did when they were in it, and when they corrupted, Allah sent angels to them, who expelled them to the islands and the mountains.

It becomes clear to us through this example of dialogue in the Book of Allah Almighty the importance of dialogue as an essential element of clarifying views and revealing their circumstances, as well as allowing the other party, the interlocutor, to present his point of view within the limits of proper propriety and courtesy.



Second: ensuring that the violator is contained, and the course of his thought corrected.

An example of that from the purified Sunnah of the Prophet (peace be upon him) is the story of a young man who came to the Messenger of Allah (peace be upon him) to authorize him to commit adultery. On the authority of Abu Umaamah (may Allah be pleased with him) he said: A young man came to the Prophet (peace be upon him) and said: O Messenger of Allah, permit me to commit adultery! the folk rebuked him, and said: Stop, stop! He (peace and blessings of Allah be upon him) said: "Give him to me." He approached him closely and sat down. He said: "Do you accept it for your mother?" He said: No. He said: "Neither do people accept it for their mothers." He said: "Do you accept it for your daughter?" He said: No. He said: "Neither do people accept it for their daughters." He said: "Do you accept it for your sister?" He said: No. He said: "Neither do people accept it for their sisters." He



said: “Do you accept it for your paternal aunt?” He said: No. He said: “Neither do people accept it for their paternal aunts.” He said: “Do you accept it for your maternal aunt.” He said: No. He said: “Neither do people accept it for their maternal aunts.” Then the Prophet (peace and blessings of Allah be upon him) put his hand on him and said: “Oh Allah, forgive his sin, purify his heart, and protect his private parts.” That boy after that has never looked for anything relating to adultery.” Narrated by Ahmad with an authentic chain of narrators.

The one who contemplates this classy dialogue between the Messenger of Allah (peace be upon him) and the young man marvels at this dialogue for his wisdom (peace and blessings of Allah be upon him) and his calm dialogue, and guiding this young man whose lust overwhelmed him to the point that he was not even ashamed to turn to the Messenger of Allah (peace and blessings be upon him) himself, to take permission from him directly for this sin without an inter-



mediary, but the Prophet (peace and blessings of Allah be upon him) receives him with this calm dialogue, corrects his course of thinking, and the young man leaves the Prophet (peace and blessings of Allah be upon him) and there is nothing on the face of the earth that is more hateful to him than adultery.

What is remarkable in this incident is that the Prophet (peace and blessings of Allah be upon him) did not look at that young man with contempt or reprimand for losing his modesty to this extent and exceeding all limits requesting permission for this immorality. Rather, he (peace and blessings of Allah be upon him) understood this revolution, the revolution of the dominant lust, and sought the aspects of good in him, and spoke to him with this calm rational logic, with the eloquent and expressive words: Draw near to me, so he sat in front of the Prophet (peace and blessings of Allah be upon him), who prayed for him. In addition to that, he put his hand on him



while he was praying for him, until he took him to the track of chastity and purity.

Third: Clarifying a misunderstood situation:

This is one of the goals and objectives that are widespread among people, and you hardly may find a dialogue devoid of this goal.

Perhaps one of the most prominent examples of this is the hadith narrated by Abu Saeed al-Khudri (may Allah be pleased with him), where he said: “When the Messenger of Allah (peace be upon him) distributed some gifts to the Quraish and Arab tribes, and there was none of them given to the Ansar, they were angry in themselves, until they spoke a lot. Until one of them said: The Messenger of Allah (peace be upon him) met his people. Saad bin Ubadah went to him and said: O Messenger of Allah, our neighbors are uneasy; for what you have given to your people; you have given great gifts to your people, and the tribes of the Arabs, and there was nothing to given the



Ansar, so he (peace be upon him) said: What do you think about that Saad? He said: O Messenger of Allah, I am only a man of my people. He said: Gather your people for me in this barn. So Saad went out and gathered the Ansar in the barn. He said: Some of the Muhajireen came and let them enter, and others came but he sent them back. When the Ansar gathered, Saad came to him and said: This neighborhood of the Ansar has gathered for you. So the Messenger of Allah (peace be upon him) came to them, and he praised Allah with the praise due to Him, then he said: O people of the Ansar, what did you say? What is that I heard about you, that you found rage in your souls?! Have not I found you misguided, and Allah guided you? Poor and Allah made you rich? Enemies, then Allah harmonize your hearts? They said: Indeed, Allah and His Messenger are more generous and better. He said: Will you not answer me, O people of the Ansar? They said: What should we answer you, O Messenger of Allah? To Allah and His Messenger are the blessings



and grace. He said: By Allah, if you had wanted, you would have said, and you would have spoken the truth, and you have been believed: You came to us when people disbelieved you, and we believed you, forsaken, and we helped you, as a fugitive, and we sheltered you, burdened, and we comforted you. Have you resented me O people for trying to gain people's hearts with worldly stuff, while I delivered you to your faith?. Would you not be satisfied, O people of the Ansar, that the people go home with sheep and camels, and you return with the Messenger of Allah to your homes? By Him in Whose Hand is the life of Muhammad, had it not been for the emigration, I would have been one of the Ansar, and if the people had followed a track, and the Ansar followed another, I would have followed the Ansar's track. Oh Allah, have mercy on the Ansar, the children of the Ansar, and the grandchildren of the Ansar! The people wept, until they had their beards wet, and said: We have been content with the Messenger of Allah. Then the Messenger of



Allah (peace and blessings be upon him) left and they dispersed.

This hadith was mentioned in the context of dividing the spoils that the Muslims won on the day of Hunayn, when the Messenger of Allah (peace and blessings of Allah be upon him) gained the hearts of some people with the spoils and gave them generously for being new Muslims, and they were leaders from Quraysh, Ghatfan and Tamim. Some of the Ansar were affected by virtue of their human nature, and some of them resented that, and this feeling reached the Prophet (peace be upon him). This was a quiet and gentle dialogue, which was held with wisdom and logic, and its expressions were filled with love and friendship.

The goal was clear in the dialogue, which was to remove this confusion that occurred in the minds of some of the Ansar, and the misunderstanding of the Messenger's (peace and blessings be upon him) deed. They are the ones who fought and endured what they endured of destitution and hardship, then after that he distrib-



utes what they gained to some of their enemies. Therefore, it was mentioned in another narration (He gives the Quraysh while our swords are still dripping from their blood!) But the interest that the Messenger of Allah sees is broader and greater than their narrow view, which is limited to an increase here or a decrease there.

This dialogue was based on premises, with declarative questions, and in the words with which he addressed the hearts and minds. He (peace be upon him) explained to them what was hidden from them, and what was beyond their thinking. So, that they returned satisfied with what the Messenger of Allah (peace be upon him) had distributed, affected by the calm dialogue that brought their tears; he is one of them, and if all the people followed a track and the Ansar followed another, the Messenger (peace be upon him) would have chosen their track. Then he calls for them, and for their children, and for their grandchildren. They realized that the great booty that they obtained and won, and was unique to the rest of the



people, is that they returned with the Messenger of Allah (peace be upon him) to their homes and this is sufficient for them.

Fourth: Focusing on the value of listening to the violator and giving him the full opportunity to present what he has.

Among the most obvious examples that can be cited for this purpose, is the wonderful dialogue that took place between the Messenger of Allah and 'Utbah bin Rabi'ah when his people delegated him to the Messenger of Allah to offer him some compromises to leave the mission of conveying Allah's message. On the authority of Jabir bin Abdullah - may Allah be pleased with them - he said: "One day, Quraish gathered to discuss the matter of the Prophet (peace be upon him) and said to each other: Look for the most knowledgeable of you in magic, soothsaying and poetry, and bring him to this man who has separated our group, scattered our affairs, reproached our religion, so let him speak to him and see what



will be the answer. They said: We do not know anyone other than ‘Utbah bin Rabi’a. They said: It is you, O Abu Al-Walid. So ‘Utbah came to the Prophet (peace be upon him) and said: O Muhammad, are you better or Abdullah? The Messenger of Allah (peace be upon him) kept silent, then said: Are you better or Abd al-Muttalib? Then the Messenger of Allah kept silent, He said: If you claim that these are better than you, then they have worshiped the Allahs that you rejected, and if you claim that you are better than them, then speak until we hear your saying. By Allah, we have never seen anyone who was more wicked against your people than you, you dispersed our group, scattered our affairs, insulted our religion, and exposed us to the Arabs, to the extent that it was spread among them that there was a sorcerer and a slanderer in Quraysh. By Allah, we do not wait for anything but a cry for us to stand up to one another with swords, so that we may annihilate ourselves. O man, if you are in need, then we will collect for you from our wealth so that you will



be the richest man of Quraysh, and if you want to marry, then choose any women of Quraysh you wish, and we will marry you to ten. The Messenger of Allah said to him: Have you finished Abu Al-Walid? He said: Yes. The Messenger of Allah said: ﴿**In the name of Allah, the Compassionate, the Merciful. Ha Mim; A revelation from the Most Compassionate, the Most Merciful, until he reached: So, if they turn away, say, I warn you with a thunderbolt like a thunderbolt of 'Aad and Thamud**﴾ (41:1). 'Utbah said: Enough, enough, what do you have other than this? He said: Nothing, so he went back to Quraysh, and they said: What is behind you? He said: I did not leave anything that I thought you would say to him. They said: Did he answer you? He said: Yes, they said: So, what did he say? He said: I did not understand anything of what he said except that he said: "I have warned you of a thunderbolt like the thunderbolt of 'Ad and Thamud." They said: Woe! A man speaks Arabic to you, and you don't



know what he said? He said: No, by Allah, I did not understand anything of what he said other than mentioning the thunderbolt.

Perhaps we notice that the Prophet (peace and blessings of Allah be upon him) listened attentively to ‘Utbah, even though he overstepped the bounds in obscenity and abuse, and gave him the full opportunity to present what he had, until he said: Have you finished Abu al-Walid? And in a narration: Have you finished, uncle? The Prophet (peace and blessings of Allah be upon him) thus sets the finest examples in the ethics of dialogue with others, and establishes an important goal of dialogue, which is persuasion with argument and wise logic.

Fifth: Bringing the views closer and bringing the violator to the right path.

Perhaps one of the most prominent examples from which this goal can be derived is the position of the Prophet (peace and blessings of Allaah



be upon him) with Zaid bin Sanah: He was a rabbi of the Jews in Medina, Zaid bin Sa'ana said: "Nothing of the signs of prophecy remains except that I knew them in the face of Muhammad (peace be upon him) when I looked at him, except for two of them that I did not tell them about: their forbearance precedes their anger of it, and provoking them does not increase them but forbearance. I was kind to him because I would mix with him and know his forbearance and his anger. He said: The Messenger of Allah (ﷺ) came out of the rooms with Ali bin Abi Talib, so a man came to him on his journey like a Bedouin, so he said: O Messenger of Allah, The village of Bani So-and-so converted to Islam and embraced Islam. I used to tell them that if they embraced Islam, the sustenance would come to them in abundance, and they were hit by hardship and a drought of rain. And I fear, O Messenger of Allah, that they will leave Islam out of greed, just as they entered it out of greed. If you think that you should send to them someone to help them, then then do



it. He said: The Messenger of Allah (peace be upon him) looked at a man beside him, whom I thought was 'Umar, and said: There is nothing left of him, O Messenger of Allah Zaid bin Sa'ana said: I approached him and said to him: O Muhammad, can you sell me dates from the field of Bani So-and-so for such-and-such a time? He said: "No, Jew, but I will sell you a known date for such-and-such, and I do not name field of the So-and-so." I said: Yes, so he pledged allegiance to me, so I I opened my purse and gave him eighty pieces of gold in a known date for for a fixed time. He said: So the man gave it to him and said: Hurry up to them and help them with it. Zaid bin Sa'ana said: When the deadline was two or three days before the time was due, the Messenger of Allah went out to the funeral of a man from the Ansar, along with Abu Bakr, Umar, Uthman and a group of his companions. When he prayed for the funeral, he approached a wall and sat on it, so I took hold of his shirt and looked at him with a heavy face and said: O Muhammad, will you not



judge me for my right? By Allah, I know that you Bani Abd al-Muttalib delay repaying your debts, and I had knowledge of my mixing with you. He said: And I looked at Omar Ibn Al-Khattab with his eyes revolving in his face, then he cast his eyes on me and said: enemy of Allah do you say to the Messenger of Allah what I hear and do with him what I see? By Him who sent him with the truth, had it not been for what I feared missing, I would have struck your neck with this sword, and the Messenger of Allah (peace and blessings be upon him) looked at Umar in silence and deliberation, then said: (Indeed, we were in need of something other than this from you, Omar, that you command me to perform well and order him with good demand, so go with him, Omar, and pay him what he is entitled to and increase him twenty pieces for scaring him) Zaid said: So Umar took me and paid me my due and gave me twenty saa's of dates. I said: What is this extra? He said: The Messenger of Allah (peace and blessings be upon him) commanded me to add or scaring it



you, so I said: Do you know me, Omar? He said: No, who are you? I said: I am Zayd ibn Sa'annah. He said: the Rabbi? I said: Yes, the Rabbi. He said: So what prompted you to say to the Messenger of Allah (peace be upon him) what you said and do with him what you did? I said: O Omar, all the signs of prophecy I knew in the face of the Messenger of Allah when we looked at him when we looked at him His forbearance precedes his anger, and the severity of provocation does not increase him except for a forbearance, for I have experienced them, and I testify to you, O Omar, that I am pleased with Allah as my Lord, with Islam as my religion, and with Muhammad as a Prophet. And I testify to you that half of my money - for I am the most wealthy of it - is charity for the nation of Muhammad. Umar said: Or for some of them, for you cannot fit them all. I said: Or for some of them. So Umar and Zaid returned to the Messenger of Allah (peace be upon him) and Zaid said: I bear witness that there is no Allah but Allah and that Muhammad is His servant and His Messenger.



Here we learn how calm dialogue takes its way to the hearts, and how to lead the violator to the path of truth.

As we have seen in the previous model, other goals of dialogue have been achieved. We have seen through it spreading the spirit of intimacy and love among people, as we have seen the removal of every reason that leads to hatred or animosity among them.

In conclusion, this is a set of general goals for dialogue, but there are specific goals and objectives behind every dialogue that arises between two groups or people, depending on the type of dialogue taking place between them. The dialogue may be religious, intellectual, cultural, political, economic, or scientific, in any aspect of human life. And the circle of goals of the dialogue gets narrower until they are confined to a specific topic in one of the areas mentioned above.

Dialogue is a very broad section of the door to training in choosing the appropriate words when



speaking, and arranging ideas. And to reach the best results by means of brief persuasion, the appropriate method, softness of speech, and the use of arguments, proofs and evidence with full awareness and accurate understanding.



The concept, ethics, and goals of dialogue

Counselor Dr. Ali Imara,
president of the Criminal Court
and the Supreme State Security of the Cairo Court of Appeal.

The language of communication, exchange of conversation, consultation and dialogue was the alternative to confrontation and dispute since Allah Almighty created humans. Hence came the importance of dialogue for understanding and unifying positions.

And if our Islamic nation is proud that it belongs to the best school of dialogue, our world today is in dire need for promoting dialogue in all its forms, types and means between us and the other and between us and ourselves, in a framework of frankness and transparency, search for sources of strength and renouncing disagreement.



Differences between people and their causes

The difference between human beings in their religious and worldly affairs is an old matter and will remain recurrent between them until Allah inherits the earth and those on it. This fact is confirmed by the Ever-Glorious Qur'an in many verses, including Allah's saying: **﴿If your Lord had pleased, He would have made all people a single community, but they continue to have their differences— 119 except those on whom your Lord has mercy— for He created them to be this way﴾** (11:118-119) That is, if your Lord had willed, O noble Messenger, who is keen on the faith of his people, to make all people one nation united by the true religion, He would have created them accordingly. But He - Glory be to Him - did not want that to distinguish the bad from the good. And as long as this world remains, people still differ in their thoughts, trends, intentions and hopes, except for those affected by the mercy of your Lord, so they are guided to the path of truth and goodness.



Therefore, our true religion is based on diversity and difference, which is one of the Allah's signs and universal practice.

In fact, we realize that the nations that believe in diversity and difference, accept the other, and consolidate the foundations of peaceful coexistence are the most secure, stable, progressive, affluent, and prosperous nations. And that the nations that fell into the furnace of sectarian, factional, ethnic, or tribal strife entered into circles of chaos and destruction that ravaged their entity and the origin of their existence.

The difference between people in religious or worldly issues has multiple causes and various motives, including:

Imitating others without evidence or proof:

The Ever-Glorious Qur'an referred to this by saying: **﴿But when it is said to them, 'Follow the message that Allah has sent down,' they answer, 'We follow the ways of our fathers.' What!**



Even though their fathers understood nothing and were not guided? ﴿2:170﴾

That is, if it is said to those who preferred misguidance to guidance, “Follow what Allah Almighty revealed to His Messenger (peace be upon him) they turn away from hearing the advice, and say with foolishness and stubbornness: Rather, we follow what we found our fathers do.”

The vision of all aspects of the subject is unclear:

Some people understood it from one angle, and others understood it from another angle. The sages said in the past: The truth was not gained by people in all its aspects, and they did not miss it in all its aspects. Rather, some of them got one side of it and others got the other.

Fanaticism for opinion and envy of others for what Allah has given them of His bounty:

The Ever-Glorious Qur’an mentioned in many of its verses that some people knew that the Mes-



senger (peace and blessings of Allah be upon him) was truthful in what he conveyed from his Lord.

In that, Allah Almighty says: ﴿**We know well that what they say grieves you [Prophet]. It is not you they disbelieve: the evildoers reject Allah's revelation**﴾ (6:33).

Imam Ibn Katheer stated in his interpretation of this verse: Some of the polytheists did not disagree with the Messenger (peace and blessings of Allah be upon him) because they disbelieved or denied him, but they were motivated by nervousness, grudges, and stubbornness.

Based on that, it can be said that knowledge is like rain, and only good earth, conscious hearts and straight hearts can benefit from it.

Definition of dialogue and its ethics

Definition of dialogue:

Dialogue is defined as a speech that takes place between two parties, each of whom puts forward what he sees and is convinced of, and re-



views the other's logic and thought, with the intention of stating and determining the facts from his point of view.

Others see that dialogue is a form of interaction between social forces and a means of communication to avoid conflicts and mitigate confrontations.

The importance of dialogue

There is no doubt that reflecting on human life since Adam - peace be upon him - until now shows the great importance of dialogue. It contributes to good communication between individuals and societies, the transfer of experiences, and the approach of viewpoints to the point of convergence between the different. Rather, it is the supreme way to control differences and activate the values of cooperation and harmony.

Dialogue is necessary to gain knowledge and receive information, and it works to highlight the common denominators between the interlocutors in faith, ethics, and culture, and to deepen their common interests.



Principles and ethics of dialogue in Islam

If the difference between people in their religious and worldly affairs is an old matter and will continue to exist until Allah inherits the earth and those on it, the Shariah of Islam has brought forth lofty principles and high morals that controls these differences, debates and arguments that occur between people. It also provided the rules that make it revolve within a framework of sound logic and sound thought, and debate in a way that is better, which enables its goal to reach the truth and goodness and the benefit of people within the limits of what Allah has defined for them.

Among the principles and ethics that the Shariah of Islam brought to control dialogue are the following:

1. Commitment to honesty:

That the dialogue between the interlocutors is based on honesty and the investigation of the truth away from lies, sophistry and illusions.



The Holy Qur'an has cited various types of dialogues that took place between the messengers and their peoples, and between reformers and corrupters. And when we reflect on it, we see that the good people speak only the truth that repels lies, and the truth that destroys falsehood.

In chapter 26 (verses 10 to 48) we see a dialogue between Allah's prophet Moses - peace be upon him - and Pharaoh in a style in which Moses was honest, brave and shrewd.

The dialogue begins with Allah Almighty's command to Moses, peace be upon him, to go to Pharaoh to order him to sincerely worship Allah alone, and to abandon disobedience and injustice. Allah Almighty gives good tidings to his prophet Moses - peace be upon him - that he is with him with his help and care by saying: **Your Lord called to Moses: 'Go to those wrongdoers, 11the people of Pharaoh. Will they not take heed?' 12Moses said, 'My Lord, I fear they will**



call me a liar, 13 and I will feel stressed and tongue-tied, so send Aaron too; 14besides, they have a charge a against me, and I fear they may kill me.’ 15Allah said, ‘No [they will not]. Go, both of you, with Our signs—We shall be with you, listening. 16Go, both of you, to Pharaoh and say, We bring a message from the Lord of the Worlds: 17let the Children of Israel leave with us. ﴿﴾ (22:10-17)

Moses, peace be upon him, obeyed the command of his Lord, and as soon as he reached Pharaoh, they had a dialogue that was narrated by the Holy Qur’an: ﴿18Pharaoh said, **Did we not bring you up as a child among us? Did you not stay with us for many years? 19And then you committed that crime of yours: you were so ungrateful. ﴿﴾ (22:18-19)**

But Moses - peace be upon him - responded to him with a truthful and wise response, as stated



in the Almighty's saying: ﴿Moses replied, I was a misguided when I did it 21 and I fled from you in fear; later my Lord gave me wisdom and made me one of His messengers. 22And is this– that you have enslaved the Children of Israel– the favour with which you reproach me?﴾ (22:20-22)

That is, after this deed that I did, which I meant nothing by doing it but to repel injustice from the oppressed. I expected evil from you, so I fled from your faces when I feared for myself. The result was that my Lord bestowed upon me useful knowledge and made me among those whom He, Glory be to Him, chose to carry His message. Then, does your enslavement of my people, your killing of their men, and your keeping their women is considered as a blessing you have bestowed upon me? No, what you did to me and my people is just a curse, and I am one of my people. Their oppression hurts me as it hurts every rational mindful person.



With this answer, Moses - peace be upon him - dumbfounded Pharaoh, and made him turn the dialogue into a dialogue about something else that the Qur'an narrated Pharaoh asked, 'What is this **﴿Lord of the Worlds﴾**? (22:23)

That is, Pharaoh said to Moses - peace be upon him - with all arrogance and haughtiness: And what is the Lord of the worlds, who came, O Moses, to ask me to worship him?

The Prophet Moses replied: **﴿He is the Lord of the heavens and earth and everything between them. If you would only have faith!﴾**(22:24)

Here, Pharaoh turns to his followers around him to share in his astonishment at what Moses said, so he says to them: **﴿Do you hear what he says?﴾** (22:25) i.e., do you not listen to the strange saying that Moses - peace be upon him - says, which we neither believe nor accept?

Then Pharaoh, having nothing but his failure and inability to respond to Moses with, said: ﴿



This messenger who has been sent to you is truly possessed. ﴿ (22:27) That is, Pharaoh said: As a way of mocking Moses, peace be upon him, addressing of his people: This Moses who spoke the words you heard is crazy, so be careful not to believe him.

Moses (peace be upon him) was not disturbed by what Pharaoh said, but rather he responded to him with all honesty and courage, “Moses continued, ﴿**Lord of the East and West and everything between them. If you would only use your reason!**﴾ (22:28) emphasizing with the rational evidence the oneness of Allah and his power, so as not to leave room in their minds to hesitate in accepting his call.

And when Pharaoh felt that the argument of Moses - peace be upon him - had dumbfounded him, he moved from the method of dialogue to the threat, and said: ﴿**If you take any Allah other than me, I will throw you into prison,**﴾ (22:29), but Moses - peace be upon him - was not afraid



of this threat, so he responded to him wisely and said: ﴿**Even if I show you something convincing?**﴾ (22:30). Therefore, Pharaoh could not respond to Moses - peace be upon him - except by saying: ﴿**Show it then,' said Pharaoh, if you are telling the truth.'** (26:31).

Here, Moses revealed the supernatural sensory miracles that Allah supported him with which the Qur'an expressed by saying: ﴿**So Moses threw down his staff and- lo and behold!- it became a snake for everyone to see. 33Then he drew out his hand and- lo and behold!- it was white for the onlookers to see.**﴾ (22:32-33) Here, Pharaoh felt the horror running through him and that the miracle of Moses (peace be upon him) was about to make people believe in him, so he began to incite them to resist Moses (peace be upon him), by saying to them: Pharaoh said to the counsellors around him, ﴿**This man is a learned sorcerer! 35He means to use his sorcery to drive you out of your land! What do**



you suggest?' ﴿22:34-35﴾, That is, after he was shaken by the miracle of Moses (peace be upon him), Pharaoh said to the elites around him: This one in front of you is a skilled magician who wants to expel you from the land on which you were raised, so what do you advise me to do to overcome him?

They advised him to collect the skilled magicians, and Pharaoh promised the magicians that he would give them valuable gifts if they defeated Moses (peace be upon him).

The day of the duel has come: ﴿**But Moses threw his staff and— lo and behold! - it swallowed up their trickery**﴾ (22:45), i.e., swallow quickly the magic they did. And when the magicians saw with their own eyes, together with the crowd, and Pharaoh behind them, what Moses (peace be upon him) did, they realized that this was not magic, but rather something beyond human power, so they did what the Ever-Glorious Qur'an narrated about them: ﴿**and the sorcerers**



fell down on their knees, 47 exclaiming, ‘We believe in the Lord of the Worlds, 48the Lord of Moses and Aaron. ﴿﴾ (22:46-48).

Thus, the dialogue between Moses and Pharaoh ended with the victory of truth over falsehood, reality over fiction, good over evil, and justice over injustice.

2. Adhering to objectivity:

Which means not to deviate from the topic that is the subject of dialogue and disagreement. The scourge of many people if they discuss with others a specific subject, they deliberately follow what is called in these days a “shuffling of papers”, so that the wise got confused about what they differ with others about, and the truth gets lost in the midst of these details.

The answer of the messengers, peace be upon them, to their opponents was extracted from the sayings of the opponents without deviating from the subject of the dispute. The Holy Qur’an tells



us the statement of the people of Noah: ﴿**but the prominent leaders of his people said, ‘We believe you are far astray.**﴾ (7:60), he replied to them: ﴿**My people, there is nothing astray about me! On the contrary, I am a messenger from the Lord of all the Worlds: 62I am delivering my Lord’s messages to you and giving you sincere advice. I know things from Allah that you do not**﴾ (7:61-62).

The enemies of the truth argued with the Prophet (peace be upon him) on many issues, and the Noble Qur’an cited their doubts in clear words. Then the Prophet (peace be upon him) knew the answer that cuts off these suspicions, so the Almighty said: ﴿**Yet when [these people] do something disgraceful, a they say, ‘We found our forefathers doing this,’ and, ‘Allah has commanded us to do this.’ Say [Prophet], Allah does not command disgraceful deeds. How can you say about Allah things that you do not know [to be true]?**﴾ (7:28-29).





If only those who disagree with others take the path of objectivity, when they disagree with others on a matter of religious and worldly issues.

3.Reinforcing the argument with sound logic:

Which means highlighting the clear evidence and the shining proof that dumbfounds the arrogant or the stubborn and makes him unable to proceed with his argument, and the Holy Qur'an tells a dialogue in which this principle appears, the Almighty said: ﴿[Prophet], **have you not thought about the man who disputed with Abraham about his Lord, because Allah had given him power to rule? When Abraham said, 'It is my Lord who gives life and death,' he said, 'I too give life and death.' So Abraham said, 'Allah brings the sun from the east; so bring it from the west.' The disbeliever was dumbfounded: Allah does not guide those who do evil**﴾ (2:258).

That is why Abraham (peace be upon him) said to that conceited one who argued with him



about the oneness of Allah and the comprehensiveness of his power: My Lord and your Lord is Allah who creates life, puts it to exist, and ends it, and there is no one else who can do that. So, what was the mighty king's answer except that he said to Abraham (peace be upon him) out of arrogance and vanity, I give life and death, meaning: He said to him: I have the power to pardon those who deserve to be killed and to kill whom I want to kill.

Ibrahim (peace be upon him) said to him: 'Allah brings the sun from the east; so, bring it from the west.' This irrefutable argument that Ibrahim threw in the face of the conceited Nimrod resulted in, as the Ever-Glorious Qur'an said: "So the unbeliever was dumbfounded."

4. The goal of the dialogue is to reach the truth:

Which means that each of the parties to the dialogue intends to show the truth about the is-



sue of disagreement, even if it is at the hands of the opposing party. Imam Al-Ghazali says: The two interlocutors in seeking the truth should be like the seeker of something he lost, making no distinction between finding it by himself or by the hand of the one he is conversing with, and he sees his companion as a helper and not as an opponent, and thanks him if he knows his mistake and shows him the truth.

This is what we see clearly in the differences of the Companions and in their conversations. An example of this is the discussion that took place between Abu Bakr and Umar (may Allah be pleased with them both) on the issue of collecting the Noble Qur'an after the death of the Prophet (peace be upon him). Abu Bakr stopped at first, and when Omar (may Allah be pleased with him) convinced him of his opinion, Abu-Bakr did nothing but to agree with Omar (may Allah be pleased with him).



They also negotiated, may Allah be pleased with them, to fight the apostates who refused to pay the zakat. When Omar (may Allah be pleased with him) was convinced of Abu Bakr's (may Allah be pleased with him) opinion that they should be fought, it was only if he reverted from his opinion to the opinion of Abu Bakr (may Allah be pleased with him).

5. Humbleness and commitment to the ethics of dialogue:

An example of that is what occurred in the story of our master Solomon - peace be upon him - whom Allah gave such power that no one after him will have, as he inspects his soldiers and does not see the hoopoe among them, so he threatens him, then comes the hoopoe and says to Solomon (peace be upon him) with all courage: I have encompassed what you have not, and Solomon - peace be upon him - accepts with all humbleness the argument of the hoopoe, and assigns him to carry a message to that queen who



has been given everything and has a great throne, so he delivers the message to her, and the story of this queen ends with saying: **﴿I have wronged myself and submitted with Solomon to Allah, Lord of the worlds﴾** (27:44).

And let us contemplate the sound instructions that the Ever-Glorious Qur'an gives to the Prophet (peace and be upon him), commanding him to say it with all humbleness, courage and wisdom: **﴿Say [Prophet], 'Who gives you sustenance from the heavens and earth?' Say, 'Allah does,' and '[One party of us] must be rightly guided and the other clearly astray.' 25Say, 'You will not be questioned about our sins, nor will we be questioned about what you do.' 26Say, 'Our Lord will gather us together, then He will judge justly between us; He alone is the All-Knowing Judge.﴾** (34:24-26).

Almighty also says: So [Prophet] call people to that faith and follow the straight path as you



have been commanded. Do not go by what they desire, but say, **﴿I believe in whatever Scripture Allah has sent down. I am commanded to bring justice between you. Allah is our Lord and your Lord– to us our deeds and to you yours, so let there be no argument between us and you– Allah will gather us together, and to Him we shall return.﴾** (42;15).

Thus, if the dialogue that takes place between people is based on humbleness and mutual respect between the parties, and on a polite manner free from everything that is not appropriate, the results were good, and the effects were benign; because it mostly leads to the desired truth, and to agree even on most of the issues for which the dialogue took place.

6. Giving the opponent the right to express himself:

Among the wise directives decided by the Shariah of Islam to regulate the discussions that take



place between people is to allow the interlocutor or opponent to express his point of view without confiscating his words, or offending his person. Among the sayings of the wise jurists: “My opinion is right and may be wrong, and someone else’s opinion is wrong and may be right.”

The Ever-Glorious Qur’an has cited many forms of arguments and oppositions, in which it is clear that space has been given in this regard, even to those who openly disobey Allah Almighty: **﴿When I have fashioned him and breathed My spirit into him, bow down before him,﴾** (15:29).

The Qur’an relates what transpired between the Creator (the Mighty and Sublime) and Satan, as the Almighty says: **﴿Allah said, ‘Tblis, why did you not bow down like the others?﴾** (15:32) That is, Allah Almighty said to Iblees: **﴿What reason made you disobey my command, and made you refrain from prostrating to the one I commanded you to prostrate to?﴾** His



response was that he said: “I will not bow to a mortal You created from dried clay, formed from dark mud” (15:33) Here, the Creator, the Mighty and Sublime, ordered Satan to be expelled and cursed, said: **“Get out of here!” said Allah. ‘You are an outcast, 35rejected until the Day of Judgement” (15:34-35)**. That is, Allah Almighty said - to Iblis - after he openly committed sin and insisted on it: Get out of it, for you will be expelled, and you must be cursed and banished from my mercy until the Day of Judgment and Recompense.

But does Satan accept this ruling with silence and contentment? Did Allah Almighty prevent him from speaking after He issued His just punishment on him?

The one who ponders the Ever-Glorious Qur’an in several verses sees that Iblis did not remain silent, and that Allah - the Most High - has given him the opportunity to speak, and this is



a reference to his broad forbearance - the Most High - and that the duty of the wise is to open their chests to their opponents to express their point of view. Then comes the answer to them.

7. Defining the topic of the dialogue:

Also, among the ethics of dialogue in Islam: Not to generalize the rulings, to be careful in issuing statements, and to define issues and topics precisely, so that words are put in their proper place. In dialogue, matters are to be decided according to its morals: Honesty and justice, and actions are to be weighed with justice, which does not oppress the people of piety, chastity, and uprightness, and does not favor those who obey their whims and are blind and deaf to the right path.



Religions and their participation in building the human civilization

By:

Dr. Muhammad Bahshari

general secretary

of European Conference – France

At a time when the inability to interact with the other has become a clear feature, and the language of dealing bears many dictates and is dominated by the vocabulary of strength and circumstantial interest, instead of meeting on the commonalities that allow a positive language in a dialogue capable of eliciting ideas and benefiting from the accumulation of human experiences through the encounter.

Everyone nowadays focuses his attention on imposing his opinions, values, and civilizational roots - regardless of his affiliations -. Therefore,



the outcome of recent years has become negligible compared to the supposed deep communication between them. Dialogue was and still is the path that necessarily leads to the acceptance of the other wholeheartedly, and to a commitment to the idea of sharing rather than domination.

Humanity has lived experiences that make it believe that the principle of imposing opinion by force, and planting intellectual seeds charged with violence, is only a kind of voluntary abandonment of understanding and knowledge, and even killing the feeling of freedom among individuals in any country. The question now is: How can we elevate the essence of human and civilizational values, which are at the same time the essence of all the heavenly religions that came only to elevate the value of man over other creatures of the universe? Undoubtedly, the political events and social changes that humanity has experienced in recent decades, especially during the year of the Corona epidemic, and the repercussions



they have caused were accompanied by several official and popular initiatives that prompted decision makers, religious and intellectual leaders, research centers, media professionals, and civil society organizations to pause a little to study the outcomes of these events and their impact on the global scene and on the reality and future of humanity, and not only the reality and future of races, cultures, religions and civilizations.

The issue of dialogue:

The issue of dialogue in our contemporary world has become an urgent necessity at all levels, as we live in an era in which interests are intertwined and problems are complicated in a way unparalleled in our contemporary reality, at all political, economic, social, and religious levels. Day after day, we witness the escalation of these problems locally, regionally, or globally. They take the forms of conflicts, wars, and quarrels, some of which may lead to the extermination and deportation of the opponent.



Hence, it can be said that dialogue has become inevitable, a necessity of the times, not just an end in itself, for the sake of reaching solutions to these problems and other temptations. The religious phenomenon and its various manipulations top this list, as religious issues and their exploitation have a clear impact on minds and souls due to the profound influence of religion on people, and the great prestige of religious scholars among believers. Religious dialogue is also an integral part of dialogue among civilizations. Civilizations in every part of the world have been based, as is well known, on religion, which until today is considered by UNESCO - the Mexico Summit 1980 - one of the main components of any civilization in addition to language, history, and culture.

Hence, it becomes clear to us that religious dialogue cannot be isolated from any other forms of dialogue; as it is intertwined with it in one way or another, apparent or hidden, whether we like it or not.



This axiom was confirmed by Professor (Hans Küng), one of the enlightened contemporary religious scholars in Germany, by saying: “There is no peace in the world without peace between religions, and there is no peace between religions except by convergence among them on universal ethics of peace, justice, freedom and tolerance.” This cannot be established without dialogue, which also cannot be initiated unless equality is achieved between all its parties. Dialogue cannot be built on discrimination and differentiation, nor on the initiation of hatred.

The effectiveness of religions:

Talking about the effectiveness of religions, researching the participatory relationship, and merging the common factors of humanity in building the civilization that societies aspire to build since ancient times, and to make it reach the highest levels, it requires, initially, recognizing the problem, because knowing the cause is



half the solution, and then it is necessary to overcome the obstacles and challenges on the way.

The culture of “generalization” is one of the factors that reinforce the establishment of “doubt” and concern about the other whenever any opportunities for building relationships arise, whether on a personal, social, educational, cultural, or other level. Such as generalizing the behavior of the extremist and terrorist to an entire society, even though he represents an anomaly and strange case to his society. Add to this the scattered and strange images about religions, which are fashioned by some political religious groups, to achieve their “own” goals, under a religious cover that harms the tolerance of religions and diffuses “religious distortion”.

All the foregoing factors, in conjunction with the existence of an inflated media of varying professionalism, competence, culture, and goals fuel the flame that rupture all ties of humanity, doubling the chances of isolation instead of integra-



tion, acquaintance and communication. In addition to some procedural gaps that still constitute a “moral” burden, such as the problem with freedom of expression and respect for difference. As well as observing not to infringe on privacy and treat the other as it should be within the context of the human relationship, away from the fusion or dissolution of identity.

Regarding accusations against the tolerance of religions, there is no doubt that all religions have urged and called for acquaintance and overcoming differences and disunity. It must be recognized that the challenges do not stem from religions, but rather from obstacles and political crises. Such recognition saves a lot of time and effort in reaching a solution to these challenges, by activating the human commonalities.

Highlighting the effectiveness of religions and their participation in building human civilization, start from the commonalities represented in the



belief in the one true Allah, and the development of religions that were ordained by the Creator for the service of man whom He honored and for whom He created the religion to live on guidance, and made him a caliph in the earth to build it materially and morally with love and peace, and adheres to noble morals. And if a collective agreement is reached and is established in the cultural awareness of the societies, comes the role of religious meetings and summits, which would maintain sustainability by spreading the lofty values and the supreme virtues calling for equality, tolerance and moderation, and the preservation of human dignity, comes into play. Especially that religious values converge on the fact that religions respect the human mind, as represent a tool for scientific research and a way to civilized advancement. And that they all come together to refute myths, call for openness, intensify communication and human cooperation, and stress the need to respect religious responsibility towards the countries, the environment, and



their resources, and that every society has components that begin with its human unity represented by the “family” institution, which must be preserved and nurtured.

Based on the foregoing, religions are considered a solid unity, keen to preserve human civilizational achievements, and to respect their heritage. It continues to call for commitment to the values of justice and equality, to devote strategies to establishing peace, to strengthening international relations, and to encouraging dialogue and respecting the other, transcending all differences, and considering dialogue as an umbrella for peoples and individuals. Religions are also an effective tool to cope with all factors that try to increase the gap between societies and their members, or decrease the area of mutual respect, or distance the cultural heritage from its context, in addition to the commitment to the moral monitor in various fields.



From a cultural point of view, there is a participatory dialogue-based responsibility for transferring Arab-Islamic history from static texts to lively discussions and logical critical reviews, that scrutinize transformations, their repercussions, and outcomes, and avoid restricting Islamic and Arab history within the meanings of reaction and stagnation. This is because access to a real ability to highlight the effectiveness of religions and their participation in building human civilization must stem from a real and aware desire of the value of communication with the other, and with the self which is “confined to the past”, for creating a civilized human body free of intellectual distortions and sediments.

As a result of achieving this, the world would reach its goal of shaping a civilized human vision, gradual disappearance of forms of violence, intimidation, terrorism, aggression, propagating false images and ideas, or dressing the other in a wrong dress that does not suit him and does



not conform to the progress that the world has reached. Working on the contrary will generate polemics that distort the situations that affect the social and political entity, and whatever is related to them.

Islam has called for the respect of human dignity, and to keep it from what may befall it, and not to harm others. The Almighty said: ﴿**Believers, if a troublemaker brings you news, check it first, in case you wrong others unwittingly and later regret what you have done**﴾ (49:6)

This indicates the importance of sound religious education, implementing it through media education curricula, and respecting pluralism within all primary and educational stages, to generate a balance far from deviation, and to stoke the spirit of criticism, research, and scrutiny among them, which gradually progresses in its impact to reach mutual respect among all monotheistic religions.



While highlighting the effectiveness of religions and their participation in building human civilization is a very great global humanitarian project and goal, it is not impossible, especially considering the presence of many signs, preparations, and efforts that support this effort. In the beginning, it is necessary to deepen communication and bridge the mutual intellectual and cultural gap between religions, by investing various available means, spreading culture by expanding the circle of translation and exchanging publications, holding seminars and summits, and activating the common arena which focuses on nine main goals: Human dignity, human life, human property, human freedom, human equality with fellow human being, justice, security, peace and human coexistence.

It is also necessary to pay more attention and focus to dialogue and its pure “seeds” and to integrate it in the social, cultural, political, and economic fields and sectors. As well as expanding the




research circle studying the relationship between religion and modernity, and finally drawing strategic plans that are closer to reality to produce a widespread cooperation.

Suggested recommendations

1. Establishing an international center for dialogue between followers of religions and cultures within the Supreme Council for Islamic Affairs with the aim of deepening knowledge of the other and promoting a culture of dialogue and reviewing the negative historical legacies that constitute an obstacle to the common understanding among the followers of the monotheistic religions.
2. Calling for the promotion of moral values among the followers of religions in general, and the monotheistic religions in particular.
3. Commitment to the language of understanding, reconciliation, and dialogue, and generalizing it among the peoples.




4. Exerting effort to transfer the positive spirit of religions and dialogues to the broad bases of the followers of the monotheistic religions to achieve the desired goals of these meetings between scholars and religious leaders.
5. Intensifying the efforts of the faithful scholars and followers of the monotheistic religions to confront the spread of the phenomenon of hatred for the other, racism and discrimination based on religion, color, race or gender.
6. Condemning the insults to religious sanctities, their symbols, monuments, and personalities.
7. Calling for the activation of UN Resolution No. 65/241 criminalizing defamation of religions and including it in national constitutions.
8. Serious systematic work to purify the media, textbooks, educational curricula, and cinematic and dramatic works of the nega-



tive images, and false information about the monotheistic religions and their followers, and work to remove the mutual misunderstanding of each side towards the other.

9. Condemning the political use of religion in any form.
10. Rejection of attributing terrorism to any of the religions, and clearing the religions from terrorist acts, intimidation of innocent people and the killing of peaceful civilians, and from other heinous acts that can only be done by an extremist terrorist.
11. Stating that the three religions emphasize the status of women and their equality with men, and that the family in its natural and innate concept (husband and wife) is the correct basis for building human societies.
12. Calling for the promotion of a culture of love, tolerance, and modesty instead of a culture



of hatred, subjugation, and arrogance for the sake of creating a solid bond between followers of religions and cultures, and acquaintance of each other because ignorance leads to fear and indifference. Acquaintance leads to harmony and cooperation, and it is the only way to get rid of temptation and follow the footsteps of the prophets to build a global human civilization away from the atmosphere of oppression, injustice, and domination.



Dialogue and equity to the opponent

By:

Prof. Dr. Ahmad Rabi' Yusuf

Former Dean of the Faculty of Da'wah

There is an authentic term in our culture that is the term “fairness to the opponent.” We do not only say: Accept the violator, but we reach the stage of fairness.

Dr. Nazmi Luqa says in the introduction to his brilliant book “Muhammad the Message and the Messenger”: “He who closes his eyes not to see the light harms his eyes and does not harm the light, and he who closes his mind and conscience not to see the truth harms his mind and conscience and does not harm the truth. The benefit of the light is to the seer, not the lamp, and the truth is a benefit and benevolence to the one who is guided, not to the one who guides to him.




There is no scourge that wastes human minds, like reprehensible fanaticism, which imposes on the minds and the hearts what is worse than blindness for the one who has sight and deafness for the one who hears. Because the blind may remain a human after losing sight, and the deaf may remain a human after losing hearing. As for the one whose balances of intellect or the balances of his conscience are disturbed, and cannot distinguish the bad from the good, then he is not a human being in the intended meaning of the word human. Guided by this approach, I found it my duty to write these pages, believing that fairness is an ornament with which the just person honors himself before he honors those who are just with them. Fairness is an advantage for the one who entertains it only when it overcomes the whims, but how trifle it is when it conforms to them". It is the word of a fair man in his introduction to a book in which he talks about our master, the Messenger of Allah (peace be upon him).



Whoever contemplates the Ever-Glorious Qur'an, the purified Sunnah, and the Islamic heritage will find this course, which clearly contains the fairness to the opponent. The Ever-Glorious Qur'an contains multiple examples of fairness to the opponent, even if they are not believers. Examples of this fairness in the Ever-Glorious Qur'an are as follows:

1. The narration of the Ever-Glorious Qur'an about the king of Egypt during the era of Joseph, although he was a follower of the religion of his people and did not believe in the message of Joseph (peace be upon him), yet the Qur'an was quite fair to him, and showed the advantages that this king entertained. After Joseph (peace be upon him) interpreted the king's dream and the king asked his men to bring Joseph to him; Joseph (peace be upon him) refused to leave prison. The Almighty said: **﴿The king said, 'Bring him to me,' but when the messenger came to fetch Joseph,**




he said, ‘Go back to your master and ask him about what happened to those women who cut their hands– my Lord knows all about their treachery.’ 51-The king asked the women, ‘What happened when you tried to seduce Joseph?’ They said, ‘Allah forbid! We know nothing bad of him!’ and the governor’s wife said, ‘Now the truth is out: it was I who tried to seduce him– he is an honest man.’ 52-[Joseph said, ‘This was] for my master to know that I did not betray him behind his back: Allah does not guide the mischief of the treacherous. 53- do not pretend to be blameless, for man’s very soul incites him to evil unless my Lord shows mercy: He is most forgiving, most merciful.’ 54-The king said, ‘Bring him to me: I will have him serve me personally,’ and then, once he had spoken with him, ‘From now on you will have our trust and favor.’ 55-Joseph said, ‘Put me in charge of the nation’s storehouses: I shall manage them prudently



and care 148 **The Qur'an 12: 41 fully** ﴿ (12:50-55).


The King could have tried to negotiate with Joseph (peace be upon him) for his release from prison in lieu of remaining silent about this issue that affects some prominent ladies in society. But because the king was just, he ordered the opening of a new investigation into the case, and asked the women directly as narrated in the Qur'an: ﴿ **The king asked the women, 'What happened when you tried to seduce Joseph?' They said, 'Allah forbid! We know nothing bad of him!' and the governor's wife said, 'Now the truth is out: it was I who tried to seduce him– he is an honest man** ﴿ (12:51). After the investigation was opened again, Yusef's innocence appeared, and because the king was just, he made Yusef a minister over the storehouses of the land.

2. In the Holy Qur'an's dialogue with the people of Mecca, the Almighty said: ﴿ **Say [Prophet],**



‘Who gives you sustenance from the heavens and earth?’ Say, ‘Allah does,’ and ‘[One party of us] must be rightly guided and the other clearly astray.’ 25 Say, ‘You will not be questioned about our sins, nor will we be questioned about what you do’ (34:24-26).

This talk is consistent with what the Arabs address themselves with, regarding the use of fairness in their conversations as a matter of supposition and guessing which is called in Rhetorics approximation, so that the addressee would listen to what he says to him, for if he started with what he dislikes, he would not listen. Imam Al-Razi says: (This is a guidance from Allah to His Messenger regarding the ongoing debates in knowledge and others. This is because if one of the debaters says to the other: What you are saying is wrong and you are wrong, he will be angry, and when he gets angry, his thought will be blocked, and the goal of the debate will be missed. But if he says to him that none of us doubts that



he is wrong, and persistence in falsehood is ugly, and returning to the truth is the best of manners, then we should strive and see where we are in error to beware; the opponent then strives to consider and abandon fanaticism. This does not necessitate degrading the debater because he realizes that his statement is doubtful. This is indicated by the words of Allah Almighty on the tongue of His Prophet: **﴿One party of us must be rightly guided and the other clearly astray﴾** (34:24), although he does not doubt that he is the guide and the guided, and they are the misguided and the misleaders. This method decreases the intensity of the dispute and may lead to the surrender of the opponent. Imam Al-Baidawi says on Allah's saying: **﴿Say, 'You will not be questioned about our sins, nor will we be questioned about what you do.﴾** (34:25), This closely related to fairness and deeply ingrained into piety, where crime was assigned to themselves and work to the addressees.



3. When the Ever-Glorious Qur'an presents the opponents' opinions, presents them as they are without additions or omissions, and there is no book that records the statements of the enemies against the book, the author of the book, and the One who revealed the book other than the Ever-Glorious Qur'an. The Ever-Glorious Qur'an presented the opponents' statements and did not underestimate them. When they said: Only human being teaches him (that is, the Prophet peace be upon him). The Almighty said: **﴿We know very well that they say, 'It is a man who teaches him,' but the language of the person they allude to is foreign, while this revelation is in clear Arabic﴾** (16:103).

And when they described the Prophet (peace be upon him) as obsessed with magic and insanity, He mentioned that and responded to them. The Almighty said: **﴿Every previous people to whom a messenger was sent also said, 'A sor-**



cerer, or maybe a madman!’ 53Did they tell one another to do this? No! They are a people who exceed all bounds ﴿﴾ (51:52-52).

4. When the Jews described the Almighty, Glory be to Him, as miser, He mentioned their words as they said, and then responded to them, Allah Almighty says: **﴿Allah has certainly heard the words of those who sneer, ‘So Allah is poor, while we are rich’. We shall record everything they say– as well as their killing of prophets in defiance of all that is right– and We shall say to them, ‘Taste the torment of the scorching fire. That is on account of what you stored up for yourselves with your own hands: Allah is never unjust to His servants﴾﴾ (3:181-183).**

And if we follow the verses of the Ever-Glorious Qur’an that present this topic, we will find that they are many and numerous. The Qur’an commands us to be fair with the opponent and to be fair to him, even if he differs with us in thought, belief, or anything.



In our Islamic heritage, there are many cases of fairness to opponents, including:

1. The dialogue that took place in the land of Abyssinia between Jaafar bin Abi Talib (may Allah be pleased with him) and the Negus when Amr bin Al-Aas - before he adopted Islam - and Umarah bin Al-Walid came as delegates from Quraysh to request the return of the immigrants to Mecca. In the conversation, Jaafar said to the Negus: Ask them, are we slaves or are we free? If we were slaves who fled from our lords, then return us to them. Amr said: Rather, you are free. Jaafar said: Ask them: Have we spilled blood unjustly, so that they may take revenge on us? Did we take people's money unjustly, so we must make it up? Amr said: No. Then the Negus said to Amr and Umarah: Do you both owe a debt? They said: No. He said: Go, for by Allah, I will never hand them over to you.




2. Ahmed bin Hafs Al-Sa'di, Sheikh of Ibn Uday, said: I heard Ahmad bin Hanbal say: No one crossed the bridge to Khurasan like Ishaq, even if he disagreed with us in things, people still disagree with each other. Editors of the book: "Lives of the nobles" comment on this by saying: Thus, great men's chests are so broad, they appreciate the efforts of others, and praise their merit. That is, the disagreement of the diligent imams in understanding some texts of the Qur'an and the Sunnah and what they indicate is a natural phenomenon in Islamic law. This disagreement is a part of what Allah Almighty wanted and was pleased with, it is mercy, openness, and a space for diligence, and it has had its impact on this huge heritage that Islamic libraries are full of.
3. On the authority of Tawoos, that Zaid bin Thabit and Ibn Abbas (may Allah be pleased with them) disagreed on whether the menstruating woman can go to circumambulate




the House. Ibn Abbas said: She can do it. Zaid said: She cannot do it. So, Zaid went to Aisha (may Allah be pleased with her) and asked her, and she said: She can do it. Zaid came out smiling and saying: It is what I said. Abu Omar said: This is how fairness is, and Zaid is the teacher of Ibn Abbas, so why do we not follow their example?

4. In a calm scholarly dialogue in which fairness appears between the great companion Ibn Masoud and Abu Muslim al-Khulani, the great follower (may Allah be pleased with them), Al-Tabarani narrated on the authority of Abu Muslim al-Khulani that he came to Iraq and sat with a company in which there was Ibn Masoud, so they discussed faith, and I said: I am a believer, so, Ibn Masoud said: Do you bear witness that you are in Paradise? I said: I do not know what makes night and day. Ibn Masoud said: If I testified that I was a believer, I would testify that I am in Paradise. Abu Mus-



lim said: O Ibn Masoud, did you not know that at the time of the Messenger of Allah (peace be upon him) people were of three types: the believer of the secret and believer of the public, the infidel of the secret and infidel of the public, and the believer of the public and infidel of the secret? He said: Yes, I said: Which of them are you? He said: I am an open believer. Abu Muslim said: I said: And Allah Almighty has revealed:” ﴿It is He who created you, so some of you are infidels and some of you are believers﴾ (64:2), Which of the two types are you? He said: I am a believer. I said: May Allah’s peace be upon Muadh. He said: What is the matter with him? I said: He used to say: Beware the slip of the wise, and this is a slip from you, O Ibn Masoud. He said: I ask forgiveness of Allah.

5. Al-Qurtubi mentions on the authority of Ibn Wahb saying: I heard Malik bin Anas say: There is nothing in our time less than fairness. Al-



Qurtubi comments on that by saying: This is in the time of Malik, so how about in our time when corruption prevailed, and knowledge was sought for leadership, not for knowledge, but rather for arrogance in this world and the predominance of peers through arguments and influences, which hardens the heart and begets resentment, which leads to lack of piety and abandonment of fear of Allah Almighty.

Where is this from what was narrated on the authority of ‘Umar (may Allah be pleased with him) as he said: Do not exceed forty ounces in the dowry of women, even if it was the daughter of Dhul-Usbah, i.e., Yazid bin Al-Husain Al-Harithi, whoever increases it, his increase is thrown into the treasury. So, a tall woman stood among the women, and said: This is not up to you? He said: Why? She said: Because Allah Almighty says:”
﴿r, do not take any of her bride-gift back, even if you have given her a great amount of gold﴾(4:2). ‘Umar (may Allah be pleased with



him) said: A woman was right, and a man was wrong!

6. Waki' narrated on the authority of Abu Ma'shar who said: A man asked Ali (may Allah be pleased with him) about a matter and he answered him, then the man said: It is not like that, O Commander of the Faithful, but such and such. Ali said: you are right, and I am wrong, and above everyone who has knowledge there is the One who is all knowing.
7. It was mentioned on the authority of Muhammad Qasim bin Asbagh, he said: When I left for the East, I went to Kairouan and studied under Bakr bin Hammad the Hadith of Musaddad, then I traveled to Baghdad and met the people there, and when I left, I returned to Bakr to complete the hadith of Musaddad with him. On that day, I read to him the hadith of the Prophet (peace be upon him) that some people from Mudar who are the gathers



of tigers came to him, and he said (correcting me): who gather the fruits, so I said: who are the gathers of tigers, this is how I read it to everyone to whom I read it in Andalus and Iraq. He said to me: By entering Iraq, you oppose us and show arrogance to us! or something like that, then he said to me: Go with me to that Sheikh - to a Sheikh who was in the mosque - for he has such knowledge. So, we went to him and asked him about that, and he said: who are the gathers of tigers, as I said, and they are a people who used to wear chapped clothes, their pockets in front of them, so, Bakr bin Hammad said and took his nose: my nose surrenders for the truth, my nose surrenders for the truth, and he left.

The above examples, and many others, show that the fairness to the opponent is rooted in our culture. Regarding fairness to the opponent in the dialogue, Al-Ghazali says: To be in the pursuit of truth as a seeker of a stray animal, he does not



see a difference between finding it himself or by the help of those who help him, and he sees his companion as a helper and not an opponent, and thanks him if he knows the mistake and shows him the truth. As if he took a way to seek what he wanted, but his friend showed him what he wanted in another way, then he must thank him and not blame him, honor him and rejoice in him. Thus were the consultations of the Companions, may Allah be pleased with them, to the extent that a woman replied to Omar: I drew his attention to the truth while he was in his sermon in the presence of a big group of people, so he said: A woman was right, and a man was wrong. A man asked Ali, may Allah be pleased with him, and he answered him, but the man said: It is not like that, O Commander of the Faithful, but such-and-such. He said: He was right, and I was wrong, and above everyone who has knowledge there is the One who is all knowing.

Ibn Mas'oud once corrected Abu Musa al-Ash'ari (may Allah be pleased with them) and Abu



Musa said, “Do not ask me about anything, and this scholar is among you.” This happened when Abu Musa was asked about a man who fought in the cause of Allah and was killed, he said: He is in Paradise, and he was the Emir of Kufa at the time, so Ibn Mas’oud stood up and said: Repeat it to the Emir, perhaps he did not understand it, so, they repeated the question, and he repeated the answer. Ibn Mas’oud said: I say that if he was killed and gained the truth, then he is in heaven. Abu Musa said to him: You are right.

What we are in dire need to learn is the culture of fairness to the opponent, for it is an authentic culture in our heritage, and although the contemporary reality in which we live comprises many dialogues, but some of them, are so far from fairness, and everyone sticks to his opinion and never budes from it.

There is no doubt that the intellectual difference between people is something acceptable,



but on condition that it does not lead to a chaos or to the admiration of each person of his opinion. Because this is a very big problem that exacerbates many and many problems. I may be right, and you are right, so, why don't we meet? The reason for clinging to opinion may be the belief of some that the truth is one and the falsehood is multiple, and the reality is that the truth may be multiple as well.



Interfaith dialogue and its impact on combating Extremism, Terrorism, and on human peacemaking

By:

Counselor Dr. Mohamed Abdel Wahab Khafagy
Vice President of the Egyptian State Council

Those who follow terrorist incidents at the international level will find that they are the output of extremist religious ideologies that contradict the human nature of religions. Terrorism has no religion or homeland. In reality, it is the result of fanaticism and extremism in the ideological and religious concepts of extremists, by exploiting religion for false concepts far from tolerance and peace for which the messages were established. This shows the urgent need for dialogue between the followers of the three monotheistic religions,



Judaism, Christianity and Islam, to correct the understanding of religions and to understand their purposes, so that spiritual values , mutual constructive cooperation, stability, security, may be restored between societies with a new dawn.

Dialogue between followers of religions must be based on a specific philosophy in order for its impact on human peacemaking to be effective and complete. Dialogue will be an impenetrable barrier that protects societies from extremism and terrorism. This can only be done through participatory international efforts, as we will show at the end of the research. We also will show the efforts made by some countries, presenting for the first time some missing points about the legal status of one of the religious councils that called themselves global without obtaining a license from any country, while it violates the rules of international law and issues terrorist fatwas.



The philosophy of dialogue between followers of religions and its impact on human peace-making:

First: The divine guidance for acquaintance with the divine call to a common word is what leads to the peaceful coexistence of humanity:

It is worth noting that the issue of interfaith and intercultural dialogue is one of tolerance, coexistence, and human peace, as human societies are based on diversity and difference - not disagreement – and they must compliment and cooperate with each other in all fields, on top of which is the common sense of human thought. Dialogue between the followers of different religions and cultures at a global level deepens building bridges of cooperation and human understanding for achieving the common good of humanity. This will only happen with the convergence of ideas and ideologies to remove the differences and deepen the rapprochement, which is what the noble Islamic Sharia calls for. The Al-



mighty says: ﴿People, We created you all from a single man and a single woman, and made you into races and tribes so that you should recognize one another. In Allah's eyes, the most honored of you are the ones most mindful of Him: Allah is all knowing, all aware﴾ (49:13, and says: ﴿Say [Muhammad], 'We [Muslims] believe in Allah and in what has been sent down to us and to Abraham, Ishmael, Isaac, Jacob, and the Tribes. We believe in what has been given to Moses, Jesus, and the prophets from their Lord. We do not make a distinction between any of the [prophets]. It is to Him that we devote ourselves.﴾ (3:84).

This divine directive for acquaintance with the divine call to a common word - what is metaphorically known in the dictionary of humans by the law of acquaintance for all people, whether their gathering takes the form of tribes, states, , nations, or continents is what leads to dialogue, rapprochement, and respect for the other. There



is no doubt that one of the purposes of religions is the peaceful coexistence of humanity, which leads to a correct understanding of religions in a way that avoids what groups of sedition, misguidance, and extremism exploit - in violation of the purposes of religions - towards the politicization of religion, which leads to the emergence of extremism, violence, and terrorism.

Peace will not be achieved between nations without dialogue between followers of religions:

The ideology of extremism and terrorism is in stark contrast to the spiritual nature of religions. The world is witnessing unprecedented cases of violent extremism and terrorism in multifarious forms and manifestations, which affects the religious spirit of beliefs, threatens stability in societies, and affects the integrity of international peace and security. Indeed, peace between nations will not be achieved without dialogue and concord



between religions. Therefore, religion must be a safe bridge for the meeting and acquaintance among all the peoples of the earth. This is the way to combat the extremist terrorist ideology that undermines the bridges of cooperation and destroys the ties of human communication.

Undoubtedly, the term dialogue in the Islamic concept is a dialogue of calling for peace, which is an Islamic authentic requirement, and it is also one of the means of inviting the followers of the three monotheistic religions. That is because the first to practice dialogue were the honorable prophets who did it with their people who were sent to them to obey and worship Allah, albeit in different ways and in various methods. Dialogue between religions basically aims to achieve peaceful coexistence.

Second: The starting point for interfaith dialogue is Islam's view of respect for the difference of nations:



The starting point in the dialogue of religions lies in Islam's view of respecting the differences of nations, because the difference of people has been ordained by Allah, Lord of the Worlds, for a great wisdom and an ideal goal. The Almighty said: **﴿If your Lord had pleased, He would have made all people a single community, but they continue to have their differences– 119 except those on whom your Lord has mercy– for He created them to be this way, and the word of your Lord is final: 'I shall definitely fill Hell with both jinn and men﴾** (11:118-119).

Third: The Egyptian constitution is based on respect for the three religions:

The Egyptian Constitution is based on respect for the three religions, which is the basis for dialogue among them. After Article Two of the Constitution laid down the general principle of making Islam the state religion, Arabic its official language, and the principles of Islamic Sharia the main source of legislation, the third article



was decisive in recognizing the respect for the Christian and Jewish religions. The principles of Egyptian laws of the Christians and Jews were considered the main source of legislation regulating their matrimonial

status, religious affairs, and the selection of their spiritual leaders. There is no doubt that this constitutional view of respecting the adherents of the three religions is sufficient to achieve the basis of constructive dialogue among them. It can be said that Egypt, throughout the ages, has been a symbol of coexistence between different religions, where the various followers of religions live in safety and tranquility, and thus the land of Egypt becomes a bridge for civilizational and cultural communication with them.

Fourth: Interfaith dialogue is based on building a civil society characterized by pluralism:

Interfaith dialogue aims at building a civil society characterized by pluralism, in which the values of tolerance and coexistence prevail



through a civilized discourse for all humanity in accordance with the tolerant values and facilitating principles brought by religions and mutual respect. This leads to the creation of a culture of religious tolerance from each side towards the other, a culture of coexistence and dialogue between religions and cultures, and the consolidation of bonds of love and justice between different societies. This necessarily entails that religion should not be understood far from the human interest through the realities of social, economic, political and cultural development. It also requires liberating the understanding of religion from extremism, fanaticism, and aggression, drying up intellectual sources that call for tyranny and violence, and spreading true religious values.

Dialogue is a Quranic requirement, in a way that achieves the interest of man, and eliminates the causes of violence and intolerance, so that opportunities for peaceful coexistence among all mankind are achieved.



Fifth: Interfaith dialogue accommodates the values of global citizenship:

What is meant here is the dialogue of religions, not the merging of religions. Islam calls for belief in all the books and prophets. In fact, Jews, Christians, and Muslims need an accurate understanding and comprehension of the purposes of the divine books and their applications in practical life to build their civilizations and countries in such a way that each party preserves its beliefs and culture without causing harm to others.

The space for interfaith dialogue is vast enough to accommodate the values of global citizenship based on peace and security in the world. Hence, interfaith dialogue should be limited to introducing the principles of each religion in search for contiguous lines of convergence and peaceful coexistence for all.



Dialogue with followers of religions and its impact on combating extremism and terrorism:

1. The culture of interfaith dialogue:

It can be said that dialogue between the followers of religions aims to bring them together and leads them to achieve peaceful coexistence between all of them. On the other hand, the culture of inter-religious dialogue makes an effective contribution to combating extremist ideology and limiting the harmful activities of advocates of hatred and violence.

Accordingly, the culture of interfaith dialogue is among the most important means necessary for confronting rogue groups and keeping them away from the borders of nations; the groups that use religion as a cover for extremism, radicalism, and terrorism. The separation between religions is not one of the good and honorable morals that Allah Almighty commanded His servants to follow. Such morals reform behavior among human



beings regardless of their religions to be upright on the normal instinct of good belief, love of good for people, avoidance of animosity, separation, and hatred. There is no doubt that inter-faith dialogue in the above-mentioned manner is one of the most beautiful and noble paths that achieve noble human peace.

The historical depth of true Islam testifies to the splendor of coexistence and tolerance between Muslims and others, and the consolidation of the values of moderation and fairness, as well as strengthening the participatory construction to achieve human peace among societies under the umbrella of deepening the concept of citizenship in each country.

2. Combating terrorism by raising human awareness:

The fight against terrorism is not by force alone, but by raising human awareness through a multifaceted dialogue of religious, intellectual,



and cultural scholars. There is no doubt that religious scholars are the first to bear the responsibility for a constructive dialogue between religions. Such dialogue with the other is what breaks the bonds of fear and dispels its manifestations. It is certain that this enlightenment, moderation, correct understanding of religion and its view of respect for other religions is the real will to build a strong future of social harmony and peaceful coexistence, in a way that preserves the dignity of every human being, regardless of his origins or religion.

3. Establishing a global center for interfaith dialogue:

There are first indications of interfaith dialogue centers due to the good efforts of some Arab countries in establishing interfaith centers. These are commendable indications in this field, but they are not sufficient for the interfaith dialogue to produce its desired effects at the inter-



national level. In order for the desired goals of the interfaith dialogue centers to be achieved, there must be an international treaty between the different countries that includes the various nations concerned with this matter, provided that they work on this goal collectively, not separately. My evidence for this claim is that the incidents of terrorism by advocates of extremism, violence and extremism are no longer confined to one nation or religion. A matter that necessitates the solidarity and support of the official and participatory efforts of all these countries.



Media, Interfaith Dialogue and Tolerance

By:

Prof. Dr. Sami Abdul-Aziz

Former Dean of the Faculty of Media – Cairo University

The variables confirm that the media today is carrying out communicative tasks, centered on the formulation and formation of the Arab media image that besieged (Arabs and Muslims) by thousands of daily messages through the media. Therefore, it has become necessary to monitor and analyze the features of the mental image and the axes of global dialogue between religions and cultures, and the ways to deal with them scientifically and in the media. Certainly, the international conference organized by the Ministry of Awqaf and under the patronage of the President of the Republic gives a great opportunity to reach the cognitive and intellectual foundations, as well as agreement and consensus on an integrated



strategy that makes the dialogue of religions and cultures a bridge of peace and love among the countries of the world.

The concept of interfaith dialogue:

The concept of interfaith dialogue refers to the forums and social gatherings that are held between the followers of the different monotheistic religions with the aim of achieving certain goals, including the renunciation of violence, racial and sectarian discrimination, combating terrorism, reaching a point of convergence, and a common factor among all followers of the heavenly religions, with the aim of cooperating for the benefit of mankind and for the benefit of it in all fields, and in order to avoid the dangers of conflict and rivalry.

The concept of intercultural dialogue:

It refers to the role of promoting dialogue between the cultures of different peoples, which contributes to building cultural exchange be-



tween peoples. The intercultural dialogue is also defined as the sharing of diverse cultural ideas and opinions between popular or ethnic groups. This leads to understanding the difference between cultures and working on bringing opinions together by clarifying cultural rapprochement based on specific characteristics, such as: languages, ethics, history, religion, etc...

Conditions for Intercultural Dialogue:

1. The existence of mutual respect between the parties to the cultural dialogue as a prerequisite for the success of the intercultural dialogue, an appreciation of the intellectual constants between the parties to the dialogue, and respect for differences in opinions.
2. Respecting the cultural specifics of the parties to the dialogue, which depends on the realizing that each culture has its own values that cannot be overridden or infringed in any way.



3. - Avoiding making prejudices about a particular culture, by relying on the evaluation of one of its cultural manifestations, such as: arts, literature, and others
4. Understanding the apparent cultural influence for cultures that depended on cultural dependency, especially those who were suffering from political, economic, or cultural colonialism.

Objectives of intercultural dialogue:

1. Building bridges of effective communication between different local and global cultures and contributing to preventing the outbreak of wars between countries through relying on cultural and intellectual rapprochement between peoples.
2. Strengthening the role of exchange of cultural diplomacy between countries, which contributes to building global cultural interdependence.



3. Providing support for economic cooperation as one of the humanitarian fields that depends on the existence of a continuous cultural dialogue.
4. Supporting the role of ethical dialogue based on the constant positives between common cultures and striving to avoid cultural negative repercussions as much as possible.

The fields of intercultural dialogue depend on the support of several fields, namely:

The religious cultural field: It is one of the most important areas of intercultural dialogue; It depends on the need to bring peoples and individuals of different religions together by building relationships based on the unity of human cultural thought and avoiding any manifestations of religious racism that leads to the occurrence of many disasters among individuals because of religious difference.



The political cultural field: It is the field that depends on the development of political relations between countries using political and cultural experiences, such as: the spread of branches of political parties among the countries of the world.

The cultural and economic field: It is the creation of economic rapprochement between countries by attracting branches of multinational companies, which contributes to the diversity of cultures. And support for joint international investments. An example of this area of cultural dialogue is the opening of branches of international restaurants in different countries of the world.

The socio-cultural field: It is the most comprehensive field among the previous fields; It aims to bring together all cultural fields, by relying on supporting cultural, religious, political, and economic dialogues.

The concept of constructive dialogue:

Dialogue is a form of verbal communication between two or more people, a means between



individuals and peoples, and a method of calling people to religions. It is considered a civilized feature for those who abide by its rules, and it deals with a specific topic, viewpoints, or personal concerns, as is the case among friends. It may take the formal character when it is performed within educational institutions, such as lectures or dialogue between politicians. It may depend on gestures, or on one party speaking, as in the case of the dialogue that takes place between the mother and her child before reaching the stage of speaking, however, there are types of dialogue that are built on the basis of method and outcome.

It is the dialogue that is conducted for achieving a real and beneficial goal, and through which positive results are reached. For example, the human resources coach conducts a dialogue with the trainees about their acceptance of the other, and the discussion takes place by presenting different points of view in a calm manner that is free from insult or deviation from reason, where all



parties respect each other, and everyone presents his arguments and proofs without denying the other party or directing accusations against him. In such a case, the result is successfully achieved.

Conditions for constructive dialogue:

1. Searching for what brings the interlocutors together on a common ground such as language, which is usually calm, in addition to the availability of objective facts on each side.
2. The willingness of the parties for engaging in dialogue and not in fighting. The main objective is to interact and reach positive results that serve correct thinking, and do not endorse personal views, or support the superiority of people over others.
3. Listening to the other party without interrupting him or expressing an unwillingness to hear him through groaning and grumbling or making physical movements that do not reflect the ethics of listening.



4. Not to make accusations to other parties, or to start the dialogue with words such as: “You are supposed to, or you are obligated to”, because it ends the dialogue and cuts it off from its source, so how can a person accept dialogue with someone who addresses him with words wrapped in a tone of control and arrogance?
5. Showing the flexibility that forces the interlocutors to accept new facts that they thought were undisputable or untouchable.
6. Getting rid of grudges towards anyone to achieve comfort in the dialogue, and to avoid expecting negative result in advance, due to our hatred towards the person with whom we are interlocuting, so that he may not take the intention of expressing hatred an opportunity to take revenge on previous personal situations.
7. Keeping calm and avoiding nervous behavior, because nervous behavior will make the interlocutors lose the positive facts they possess.



The importance of the media in supporting the cause of dialogue:

The media has the ability to bring about a change in the existing picture of today, and the possibility of investing various communication messages, to restore the memory of countries, peoples and institutions, as well as making important changes in the images, and trying to monitor the image of Arabs and Muslims in the stereotyped and mental image, based on previous studies and research and the results of field studies, which emphasize the importance of the media image, its characteristics, and the future of changing this image.

The Islamic image faces the fiercest challenges regarding the negative stereotypes, which are attributed to it daily and intensively in Western discourse. Therefore, the objectives of the research are determined as follows:

1. Exposing the roots of negative stereotypes faced by the Islamic and Arab region in the Western media.



2. Recognizing the concepts of the mental image through its media mechanisms and the methods of using them through various means of communication.
3. Stimulating knowledge towards dealing with the work of producing another image different from that which is presented by the Western media.

It is no longer new to say that the media help in building the mental image of citizens. In many cases, these media paint false environments in the minds of the citizens. It also works on shaping the public opinion, and citizens' responses to the mental image presented by these means are increasing. This means that the formation of public information and attitudes towards external issues highlights the ability of the media to establish the frames of reference upon which the public bases its assessment. Also, there are direct effects of the media towards the public. Today,



different kinds of media are considered one of the most important sources that contribute to the formation of the mental image of people due to its widespread, and its great ability to attract the public towards it. Thus, the individual obtains information, opinions, and attitudes from them to help him form a perception of the world around him. The media and their influence in building public perceptions about the world is due to what the media broadcasts. In fact, media is a window which overlooks the world and what happens in it.

Contemporary society today is exposed to different processes and information in all aspects of life, as individuals are exposed to the media in a way that is different from previous times, especially after the technological development, communications, and information revolution. It became clear that the media and its uses and the mobilization of all communication activities that were used in psychological and propaganda war-



fare, and whose means were led by countries and institutions - thanks to advanced technology - have become available to individuals and groups. The media today is threatened by silence, exclusion, incitement, or a scarcity of information.

Therefore, we cannot neglect the importance of the cultural and civilizational dimensions that the national programs of press and media institutions should follow, especially since today the media has become a complex issue, due to its diversity and the accusations leveled against it by the public changing the facts, regardless of its levels of credibility.

The role of social media in interfaith and intercultural dialogue:

There is an urgent need to realize the dividing line between freedom of expression and engaging in online hate speech in any form, which is difficult to contain once it occurred due to its nature and the ease with which it spreads quickly.



Each social media platform has its own rules for what is considered appropriate content to post or not, (or what is classified as hate speech online). Yet we still see sometimes racist and sometimes aggressive comments spread quickly and intensely. Therefore, it has become necessary in democratic societies to ban any form of expression that incites, encourages, or justifies hatred based on fanaticism.



The role of the media in consolidating dialogue

Dr. Abdullah Hussein Al-Shay'ani

Member of the Media Committee of the League of Islamic Universities

The media in our time plays an important role in people's lives, to the point that the world has become like a single house. What is happens somewhere on our planet can reach the recipient a few seconds later.

The optimal investment of the media in the field of dialogue has become a binding necessity. All nations can, through dialogue, advance their societies for the better. Likewise, the upbringing of Muslim children to engage in dialogue is an inevitable duty to reach the commonalities that help in building a single society.



Our world today awaits the participation of Muslims in creating a stable future, because they have a comprehensive and fair approach to formulating the equation between man and the universe. Accordingly, Muslims should be seriously and genuinely interested in the media in general, especially the new media and social media, to build a culture of dialogue through the good use of its various means.

The Islamic media should also respect the cultural pluralism of all peoples, since people differ in terms of color, race, and culture, acknowledge that human diversity can become a source of enrichment for human existence and human culture, seek to know the other as he presents himself, and search for what brings together. It also should be committed to renouncing what divides, resorting to rationality, giving priority to the scientific method over emotional and sensitive ones and sound understanding of the conditions of dialogue and its objective conditions.



And reaching the recommendations that are feasible and avoiding putting forward unexpected projects. All of that requires more awareness, professionalism in presentation, and strength of production.

Media cooperation:

The General Assembly of the UN at its fifty-third session, in September 1999 AD, adopted a unanimous resolution approving the proposal to declare 2001 AD as the Year of Dialogue among Civilizations.

Several Arab countries have held specialized conferences in this regard, and despite all the contributions of the Islamic world to human civilization, there are those who falsely accuse it of being a stranger or denier of the civilization of the twenty-first century.

The Islamic community actively contributes to laying the foundations for dialogue between



followers of religions through the participation of a group of scholars representing Al-Azhar and other religious authorities from all over the Islamic world, east and west, however, the West's view of the Muslim community is still different in terms of the objectives of establishing dialogue with him. Therefore, one of the most important means that may lead to a successful dialogue is the various media outlets highlighting the importance of spreading a culture of religious tolerance among society.

The revival of the interfaith dialogue project after a period of stagnation confirms to the whole world the continued readiness of the Islamic world for constructive religious dialogue, at the same time, it strives to spread a culture of peace that promotes the elimination of all manifestations of extremism, fanaticism and religious violence through positive dialogue that will bear fruit even after a while.



The constructive role of the media:

The media in our time is an open university for all family members to receive their open education through it. This is clearly evident through its active role in guiding, leading, and educating society, and the need for it is increasing in the development process in all its fields.

This important position to which the media has reached, its constructive role in the progress of mankind, its entry into all aspects of their lives, and being the reasons for their well-being, as well as the contribution of modern technology and the availability of means of communication between people, all of this gives real opportunities to escalate the ladder of development. From this point of view, it is incumbent upon those in charge of the media in Islamic countries to direct their programs to the West and to the world in accordance with their discourse and the realities of their cultures, so that our message reaches them completely without distortion.



Scientific studies indicate the necessity of investing modern realities in the media to achieve a common understanding between the holders of religions and ideologies that dominate the contemporary world. If we are working hard to explore the work of modern thinkers in the various fields of media, we must stimulate ourselves to study dialogue with non-Muslims in a world where the media, satellite channels and the Internet have dominated the planet in which we live.

The time has come to create specialized talk shows that contribute to achieving human relations based on love, rejecting violence and hatred, and showing the positive side in every civilization.

It is important for such programs that we produce to find an echo in the Western media.

We must acknowledge the importance of the media in correcting the false image spread by the Western media about Islam. To achieve this, there



must be media professionals who specialize in this field, and who are aware of the consequences of the words they write to correct the false image. Likewise, it is necessary to seek help from some members of the Muslim community residing in the West who know the mysteries of these matters and have the experience that enables them to respond with clarity and ease.

Accordingly, we need to prepare a generation of professionally trained writers and media men, young people who can use information technology to remove the suspicions raised about Islam, in addition to their work on conveying the true face of Islam as a religion of blessing and mercy to mankind.

It is also possible to benefit in this constructive field from the elements proposed by (UNESCO) for the development of the media in an optimal framework that allows the media to contribute to the achievement of good governance and democratic development.



Media development indicators are concerned with all components of the media environment, and revolve around five main areas:

1. A system of rules conducive to freedom of expression, pluralism, and diversity in the media.
2. Pluralism and diversity in the media, equality in economic possibilities, and transparency of ownership.
3. The media as a platform for democratic discourse.
4. Building professional capacities and supporting institutions that support freedom of expression, pluralism, and diversity.
5. Providing for infrastructure capacity to support independent and pluralistic media.

All these indicators provide the desired picture of what the media environment should look



like to guarantee freedom of expression, pluralism, and diversity in these media.

Media and rapprochement:

The position of media appears in achieving interaction, harmony, rapprochement, and harmony between members of human society and between different organizations and countries. This is done through effective media techniques and templates. The dialogue between holders of different beliefs comes at the forefront of these templates that contribute to achieving the goals.

And if the political, economic, social, cultural, scientific, and technological variables have changed the face of the world in several ways, the media has mainly contributed to this, whether through media professionals who are interested in the various changes in the content of life in local and global communities, or through the media, whose role has increased in our contemporary life. The media has become a major



partner in prioritizing concerns and influencing the judgment-making process. Therefore, media plans and policies that work positively through the preparation of programs aimed at spreading a culture of dialogue must be adopted. But it should not be as happens in the satellite channels and the Internet, which invaded homes and became platforms for the owners of different ideologies to spread their deviant ideas, or ideas that establish hatred and violence against others, and sow hatred and political, social, and religious tension.

The media policy must also depend on serious scientific research to know the public's needs and trends, while balancing between meeting the public's interests and needs. A number of ministries, authorities, universities, independent research centers and bodies directly related to the media must participate in formulating the media policy for dialogue. This is either through its direct connection with the media, its systems and



means, or by virtue of its use of some other types of mass communication since the mass media are the main carrier and supporter of the culture of dialogue. They help to support or influence situations and play a key role in the implementation of dialogue cultural policies.

The means of mass communication cannot dispense with confrontational communication in persuasion and influence, because mass communication is characterized by its high speed in transmitting information and disseminating it to the largest possible number of people. However, the stage of persuasion requires direct confrontation to present logical arguments and rational proofs. It is not enough for people to listen to different facts and ideas on the radio, or to watch them on the small or big screen, or to read what the newspapers publish about them. It is necessary to use the means of confrontational communication to complete the circle of media dialogue between Muslims and others.



This means that it is necessary to coordinate between direct and indirect means to achieve the intended goals. It is not possible to dispense with modern electronic means from the old traditional means, for each of them has a specific role, a specific field, and a known time. If confrontational communication is capable of persuasion and encouragement, then mass communication is more capable of informing and spreading.

Considering all this, we need a careful scientific pause to prepare a scientific plan for a fruitful cultural media dialogue between Muslims and others, in which the different possibilities of each of these means are invested for holding dialogue, discussion and exchange of ideas between Muslims and adherents of other religions and ideologies.

Media and the culture of dialogue:

Media plays the largest role in shaping the cultural policy of any country. Adopting the theory



of social responsibility in the media process is the basis for the media to carry out the task of spreading a culture of dialogue. And it enhances the public opinion monitor the ethics of the media profession, after the media were used to incite and delve into crime news. The proponents of this theory believe that media freedom is a right, a duty, and a responsibility at the same time. Hence, the media must accept certain obligations towards society. It can fulfill these obligations by establishing standards or professional criteria for the media such as honesty, objectivity, and balance.

The theory of social responsibility believes that the media must be pluralistic, reflecting the diversity of opinions and ideas in society by providing the opportunity for everyone to publish and display. The general public also has the right to expect high levels of performance from the media. In addition, media professionals should be responsible for keeping the morals of society,



in addition to their responsibilities towards their media institutions.

This theory prohibits the media from publishing or displaying anything that aids or incites crime or violence or has a negative impact on society.

Therefore, the outcomes of dialogue in culture are great and important, insofar as culture has roles and influences in all intellectual and behavioral patterns in societies through the ages. But what gives the cultural dialogue its positives and its human right dimension is the cultural pluralism and the acceptance of it.

And in the absence of cultural dialogue, we miss its positives and major fruits, and in return, the culture of tyranny spreads and leads to a negative state of imbalance and lack of coherence. Thus, the society is placed in two frames: Either the clash between opposing ideas and trends, ending with a material clash, or the absorption



of all in one ideology and a single authoritarian tendency, which means the extinction of creativity, the death of diversity, and complete cessation of the continuous vital movement.

In order to spread and increase the culture of dialogue and coexistence among peoples, we must rely on the media in its various audio and visual axes, in order to spread the culture of dialogue instead of the culture of conflict. It is agreed that the conscience of individuals and peoples is formed through a three-sided system; (media, education, and culture). It is also agreed that the first and most important aspect is the media, and it acquires a special importance in shaping the thought and conscience of peoples.

The importance of the media is increasing considering the international, regional and local changes, which have put the world on the threshold of a new era and a new international order. The media participated in making these



new global changes. The world has entered the information age, or the information revolution, which has become a key role in decision-making and policy control specially after the tremendous revolution in communication technology, and the transition of the media age to the age of space, satellites and other advanced communication technologies, especially the Internet, smart computers, and social media. As a result of the two revolutions of information and communication technology, the world has turned into one universal unit.

In order for the media to play its role in the midst of these changes, it has the duty to call for a culture of dialogue with the other. Media officials must explain the constructive Islamic values to the people of other religions and beliefs, and correct the mental image fabricated by provocative means to distort this image. They also must emphasize that dialogue is based on noble principles that Islam urges to achieve. i.e., justice, solidarity, harmony, and goodness for all people.



Objectivity in the media:

The media has become a major tool in spreading the spirit of coexistence, world peace, and the protection of societies from pandemics. It is the duty of the media not to slip away from international pacts on protecting public ideas, nor deviate from their honor pacts and become a spur of demolition, contempt, or aversion for a religion, or for one of its symbols. Here, the media should stay away from abusing religions, and refuse to touch their symbols and the consequences of provoking the feelings of followers of these religions. The dialogue that Muslims seek to adopt stems from their belief in the freedom to choose religion. Every individual has a right to belief that is guaranteed by Islamic Sharia. Dialogue necessitates respect for the other, who is different in color, race, language, religion, or culture. One of the most important conditions for the success of Islamic dialogue with the other is for Muslim intellectuals to get rid of the feeling that their dis-



course is accused, and to abandon the apologetic method and continuous self-defense.

Therefore, the media in Islamic countries, when addressing the other in their media, must develop a cognitive map that helps them to know each trend in the Western world separately, so that they can address and target it according to a formulation that suits it, while, at the same time, preserving the religious constants of the Muslim community.

Hence, these programs must be preceded by full knowledge of the targeted influential currents and their cultural orientations, as well as adopting a scientific approach in dialogue with them, commitment to objectivity as a way to reach them, and Identifying dialogue groups that can be limited to media men, thinkers, writers, artists and representatives of civil society organizations.

The media must search for and highlight the positive faces in cultures and develop a spirit of



self-criticism to avoid the negatives in the inflated view of the self, or contempt for the other, and the formulation of the image of the self and the other, within a framework of in-depth and mutual understanding. It also must strengthen the common desire to defend human values that ensure positive creative interaction between peoples and cultures, and strive for the dialogue to be sober and away from all forms of stiffness and intolerance. Add to this, it must adopt intellectual integrity, non-bias of oneself at the expense of the other, and the rejection of selectivity in the application of international rules and charters, respecting human rights and rejecting the policy of double standards, or speaking in two different ways in the internal dialogue and in dialogue with the other, not using dialogue to serve immediate purposes, and rejecting the existence of fixed standards for the concepts of cultural and civilizational progress and backwardness imposed by one party on the other.



It should also search for space to understand the other, and to appreciate the area of disagreement with it. It can be started by assuming that the magnitude of the difference is not so big, if this assumption is based on the principle of recognizing reality and the right of the other to be different, or if it is used as a basic entry point for understanding the idea of pluralism and accepting the existence of diversity.

The fruits of dialogue in the media:

One of the most important fruits of dialogue in the media is to correct the image of the other, in order to reject the theories of the inevitability of conflict between civilizations and cultures and warn of the dangers of the campaigns that seek to deepen differences and undermine peace and coexistence. As well as acknowledging the right of the other to be intellectually and cognitively different. With the spread of satellite channels,



we find that talk shows have received a small portion of the programs of these channels, whereas the calls for a culture of constructive dialogue are called for, to enhance social cohesion.

Thus, we find that one of the most important fruits of dialogue programs in the media field is the dissemination of correct ideas derived from the Ever-Glorious Qur'an and the Sunnah through satellite channels, radio, television, the Internet, magazines, newspapers, books, and others. As well as the dissemination of correct information on Islamic principles in various languages, especially English, French, Russian and Chinese, and this is undertaken by specialized scholars.

During the 147th session of the UNESCO, a dialogue took place in which the close relationship between freedom of expression and respect for religious beliefs and symbols were emphasized.



From this we can conclude the following recommendations:

- Respecting cultural peculiarities while preserving freedom of expression is something that will always appear to be a tension that must be discussed and deliberated upon in any democratic society.
- Our rights related to religion and culture must be respected. There is no hierarchical or ranked system in relation to human rights. Human rights are an interconnected chain, and their respect is precisely what guarantees the individual's dignity.
- Recognizing that cultural diversity derives its sources from the experiences and contributions of all countries, cultures, and peoples.
- Cultural diversity enhances human values and establishes common ground as no culture can claim credit over all other cultures.
- The media, if it is free, pluralistic, and professional, is also able to provide a forum for peaceful negotiation on these differences.



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