

The Sublime Dialogue and its Influence on The Others in The Light of Prophetic Sunnah

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To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v14-i5/21310>

DOI:10.6007/IJARBSS/v14-i5/21310

Published Date: 05 May 2024

Abstract

Dialogue is a key means of communication with the other; since man practices it all the time and in all fields. The sublime dialogue is the main way for protecting the dialogists against any conflict or dispute; one cannot live away from the other people; rather, one is obliged to communicate with them through constructive and sublime dialogue in order to express his desires, needs, issues, senses and tendencies. Therefore, maintaining dialogue ethics and good manners enable dialogists to enjoy a fruitful dialogue, away from any futile debate. The main reason behind studying this subject is the appearance of many Muslim callers who discuss various issues with secularists and non-Muslims without mastering the prophetic etiquette of Da'wah and its means while discussing these issues; thus, they mispresent their Da'wah unintentionally. This paper aims at helping the reader to know the ethics and the Prophetic manners s/he should have while conducting dialogue with others as well as helping them have positive influence on them to avoid any conflict among the dialogists. It, also, aims to change the non-Muslims' negative view towards Islam which depicts it as a religion which is away from dialogue and communication with dissenters. Furthermore, this research tackles the problem of: conflict and immoral acts among dialogists due to their non-familiarity with

the sublime and lofty prophetic manners on dealing with the various community sects. The Importance of this research is materialized in pointing out the morals and prophetic manners in dialogue with the others and building a Muslim generation which show the good image of Islamic religion through the sublime dialogue based upon principles set by our Prophet for his nation through his sayings and deeds. This paper utilizes the inductive approach through collecting and objectively studying relative narrations to this subject-matter for knowing the ethics and approaches practiced by Allah's Prophet during his dialogues with the others and their influence on them. The research has reached several conclusions, the most important of which are:

- dialogue is a key means of Da'wah to Allah's.
- It is necessary to comply with the dialogue ethics set by the Islamic Law in the Quran or Sunnah for ensuring the success of dialogue.
- Non-compliance with the dialogue morals may result in negative outcomes such as disharmony and difference among the dialogists.
- Dialogue is the appropriate way and approach for reaching the political, economic or social reform.
- Difference of views should not damage amicability among the dialogists.

The Research recommends: the necessity of preparing dialogists according to the morals set by the Sunnah for Dawah to Allah with wisdom and good instruction.

- It is necessary for the Islamic schools and universities' officials to teach Dialogue in schools as an independent subject so that the Muslim students may master the art and ethics of dialogue. Moreover, several conferences and symposia, under the title of Dialogue and Its Ethics and Approaches should be held.

Keywords: Dialogue, Sublime, Ethics, Approaches.

Introduction

Difference among people in their worldly life or religion matters is an old matter and will exist according to Allah's Will . Allah, the Almighty, says, : "ولا يزالون مختلفين " "but they will not cease to disagree." (**Hūd: 118**). So, Islamic Law has set the principles and ethics that regulate these differences among people. Dialogue, of course, is the foremost way for communicating with the other; it is deemed as the most important civilized way for disciplining the difference of conflict and dispute. Further, it is a worldly-life style practiced much by mankind in different times and in all the fields which distinguishes mankind from the other creations.

In fact, man is a creature which may not live away from the others; s/he will forcibly have social communication with the others based upon good and sublime dialogue to express needs, desires, inclinations, problems, feelings and senses. Through good style of dialogue, he can communicate with others in a good way away from fruitless and futile debate.

First Section

Linguistic and Terminological Definitions of *Hiwar* (Dialogue)

Linguistical Definition of *Hiwar* (Dialogue):

The Arabic word "Hiwar" is derived from the word "Hawar", i.e., retraction from and to something. The verb "Yatahawaroun" denotes "exchange speech". [Al Muhawarah" is referring to logic and speech while talking (Ibn Manzur: No date). "Al Muhawarah and Hiwar" is exchanging speech. The Word "Tahawur" is derived from the same root too (Abady, 1995).

The Terminological Definition of Hiwar

It means exchanging speech between two parties. Some scholars define it as a "type of talk among two persons or teams where speech is exchanged equivalently. None of them can take up it solely. Quietness often dominates it and is free of any dispute or fanaticism. It is a type and away of the sublime ethic (Zamzamy, 1993).

The difference between *Hiwar* (Dialogue) and *Jidal* (Controversy) is that the latter is a strict way of speech while insisting upon one's own opinion. However, dialogue is a mutual exchanged talk without any dispute necessarily. Rather; quietness and non-fanaticism dominates (Zamzamy, 1993).

The difference between dialogue and debate is that the latter is more related to contemplation and views while the *Hiwar* is related to the talk-exchange (Zamzamy, 1993). The difference is thus nominal which is ascribed to foundation and publicity of some terminologies in certain ages rather than other ones. For instance, in certain ages, the term "*Munadharah*" (debate) was commonly used to mean any discussion between two people in a scientific matter to the extent that the term "*Hiwar*" had not been common among the early scholars. But, however, later the term *Hiwar* became familiar to express the same meaning extent that you cannot hear any other term in this regard (Al Youby, 2006).

Therefore, the *Hiwar* is the sublime means of communication between people and to convince the dissenter and for Dawah to Allah. Allah, Almighty, says to His Prophet: " اذْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ " "but Invite (mankind, O Muhammad to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided." (An-Nahl: 125).

Ibn Kathir (1998) says, "Anyone among them is in need to a debate, it must be conducted in a friendly and dignified way.

The Second Section

Ethics of Dialogue

First: Psychological Ethics:

1-Sincerity and Good Intention:

In Islam, all deeds must be done sincerely and only for the sake of Allah. Allah, Almighty, says, " قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ " "Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists)." (Al An'am: 162).

Also, Allah's Messenger (PBUH) says, "*The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended.*" (Al Bukhari, 1987).

Dialogue is really a deed and must be done sincerely for the sake of Allah.

In Ihyaa 'Ulum Al-Deen, Imam Al Ghazali(n.d) has mentioned a set of ethics, the dialogists should have in a certain issue. "They, i.e., the dialogists, in their pursuit of the right, shall be like the one inquiring for a missed thing, no matter it has been found at his hands or his assistant. Likewise, he should consider his colleague as a supporter not a dissenter, and thank him if the first showed him his faults and guided him to the right. The prophet's companions used to do so. A woman disagreed to 'Umar's view (May Allah be pleased with him) during his Sermon before people, and rectified his opinion according to the right, so Umar said "A woman is right and 'Umar went wrong." (Al Ghazaly: No date). on the other hand, it has been narrated that Imam Shaf'i said, "Once I talk to anybody, I would like that he be supported and

given help by Allah. When i debate with others, I do not care weather the right appears at his tongue or mine.

2- Fairness

Allah, the Almighty, says, "يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلُوتُوا أَوْ تَعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا" "O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allâh is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allâh is Ever Well-Acquainted with what you do." (Al Nisaa: 135). Also, He Says, Allah says, ": يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا : " "Say O you who believe! Stand out firmly for Allâh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allâh. Verily, Allâh is Well-Acquainted with what you do." (Al Maidah: 8).

One of the most important forms of justice is to accept the right, distinguish between the idea and its sayer and express, as a dialogist, your admiration of the right ideas and good indications. In this connection, Allah has mentioned forms of justice during His description of the People of The Book saying, "لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَانِتَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ" " " Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allâh during the hours of the night, prostrating themselves in prayer." (Al-Imrân: 113).

3- Humility and good manners

The dialogist should be modest and have good manners while talking to his dialogist and not to be haughty since no one will humble himself for Allah's sake except that Allah raises his status. On the contrary, whoever being haughty towards the other creations, Allah degrades him. Allah, the Almighty, says in the Qudsi Hadith: "Allah, the Exalted, says: 'Honour is My Izar and Pride is My Cloak. Whoever vies with Me regarding one of them, shall be tormented." (Abu Dawud: 1996).

People do not accept anything from any arrogant, regardless of his position or status. Should they accept anything therefrom for his status or position, they accept it reluctantly and shortly for a time. Therefore, Luqman advised his son saying, " وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ " "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allâh likes not any arrogant boaster." (Luqmān:18).

Further, Allah's Messenger used to show respect for his opponents in religion as long as they did not transgress limits. It is really one of the ethics encouraged by the Quran and his morals (PBUH) was according to the Quran.

Patience and Clemency

The successful dialogist is the one who have patience and lenity towards those who differ with him in opinion. Islamic Law requires a Muslim to have patience; actually, it shows its merits. The Messenger of Allah (PBUH) said to Ashaj Abdul-Qais (May Allah be pleased with him), "You possess two qualities that Allah loves. These are clemency and tolerance." (Muslim, 1955).

Pardon and Overlook

Forbearance and Forgiveness are among the good manners the Islamic Law has urged Muslims to have. Allah, the Almighty, says, "وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا نُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ عَفُورٌ رَحِيمٌ" " " Let them pardon and forgive." (Al Nour: 22). He says too, " وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ " "And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for Al-Muttaqûn (the pious). Those who spend (in Allâh's Cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allâh loves Al-Muhsinûn (the good-doers)." (Al-Imran: 133-134). Then Allah points out that He has prepared for this such people heavens on The Day of Judgment. He ordered His Messenger (PBUH) to pardon people, excuse or not to be harsh against people saying: " حُذِرَ الْعَفْوُ وَأُمِرَ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ " " Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them)." (Al-A'raf: 199).

Mercy and Kindness

A sincere Muslim dialogist sticks to the right, shows compassion for his opponent will not fall into misguidance or stubbornness. Mercy is a vital ethic in dialogue and it serves as a channel between the dialogist and the other party and helps him capture his heart. The more mercy a dialogist shows, the more the opponent becomes pleased and convinced of the speech. Allah, the Almighty, says, "فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ" "And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you" (Al-Imran: 159).

Good Listening

Good listening to others helps them feel their speech is valued, and a fluent speaker is the one who does not interrupt his dialogists. Rather, he encourages him to speak and listens to him carefully. Scholars have mentioned some of the debate ethics including: not to rush to reject others' views before grasping the purport; waiting for each other until the end of speech and not interrupting the other before completion of speech; in addition to good listening to the other party and preparation of the other party to accept the truth and preparing oneself for retraction of mistake (Zamzamy, 1993).

Second: Scientific Ethics

The dialogue has scientific ethics including

- 1- **Having Knowledge:** the dialogist should discuss only topics he masters, knows its indications, especially if the issue is related to the Islamic Law. Allah, the Almighty, says, " وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا " " And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge. Verily! The hearing, and the sight, and the heart, of each of those one will be questioned (by Allâh)." (Al-Israa: 36).
- 2- A dialogist should mention the common points and state the agreed-upon views before going ahead with the disagreed-upon ones.
- 3- To start with the most important points before gradually discussing the dialogue topics, which fruitfully helps the dialogist convince the other party of his viewpoint. In fact, this is a prophetic ethic followed by Allah's messengers in their call to their people. They started by calling people to worship only Allah. They followed the same approach " اَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَٰهِ " " O my people! Worship Allâh! You have no other ilâh (god) but Him." (Hud: 50).

It is said by Nuh, Hud, Saleh, Shu'ayb, Yusuf and our Prophet (BUH) in different ways. The successful dialogist is the one who gradually discusses the matters with his opponent, and may assume accept temporarily the other party's view as Ibrahim did with his people to convince them of the monotheism and nullify polytheism. Allah, the Almighty, says, " فَلَمَّا جَنَّ " "When the night covered him over with darkness he saw a star. He said: "This is my lord." But when it set, he said: "I like not those that set." (Al-An'ām:76).

Thus, he made an assumption of agreement with the opponents i.e., this is my lord in your eyes" But when it set, he said, "I like not those that set [i.e., disappear]." (Al-An'aam:76).

In doing so, he nullified the worship of planets and did so with the moon and sun until he nullified all forms of polytheism they had persisted in.

4- The dialogist should have convincing evidence and logic so that he can refute the arrogant opponent's allegations and end his argument as Ibrahim (PBUH) did with the disbeliever and tyrant king. Allah, the Almighty, says, " أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ " "Have you not looked at him who disputed with Ibrâhîm (Abraham) about his Lord (Allâh), because Allâh had given him the kingdom? When Ibrâhîm (Abraham) said (to him): "My Lord (Allâh) is He Who gives life and causes death." He said, "I give life and cause death." Ibrâhîm (Abraham) said, "Verily! Allâh brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And Allâh guides not the people, who are Zâlimûn (wrong-doers)." (Al Baqarah:258)

5- The Dialogist should utilize exemplification: it is linking something to another known by the addressee or something well known to people and may not be denied. This is, in fact, a Quranic approach. Allah, the Almighty, says, " وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالَمُونَ " "And these similitudes We put forward for mankind; but none will understand them except those who have knowledge (of Allâh and His Signs)." (Al-Hashr'Ankabût: 43).

6- To know the character of the dialogist through the right and acknowledgement of fault, if proven. This is the foremost ethic the dialogist should have. In other words, reaching the truth should be his ultimate goal. If found, he should follow it on the spot. This cannot be without good will, sincerity and courage as Moses did with Pharaoh. In this regard, Allah, the Almighty, says, " وَفَعَلْتَ فَعَلْتَكِ الْبِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ قَالَ فَعَلْتُهَا إِذًا وَأَنَا مِنَ الضَّالِّينَ " "And you did your deed, which you did (i.e. the crime of killing a man) while you were one of the ingrates. Mûsâ (Moses) said: "I did it then, when I was ignorant (as regards my Lord and His Message) " (Ash-Shu'arâ: 19-20).

7- Dialogist should make good argument against his opponent and avoid any challenge or intransigence as the ultimate goal of the dialogue is to reach the truth by the dialogists.

Third: Verbal Ethics

Sometimes, a dialogist may fear to be defeated, be in an awkward situation before the other or show-off which is reflected in his statements and may utter inappropriate words. Therefore, the dialogist must select the right words and consider every statement he utters so that the dialogue can become fruitful and reach the desired outcomes.

The following are some of the key verbal ethics:

1- Good speech: Allah has ordered us to call for Him in wisdom and good statement saying, " ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ " "Invite (mankind, O Muhammad to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching" (Al-Nahl: 125).

This is apparently practiced by Allah's Messenger (PBUH) in his dialogue with his people who were stubbornly opponents to him and his message. He (PBUH) used to call them "O my people" gently and remind them of their mutual link in order to urge their feelings and assure them for his call. There is no doubt that selection of good words solves many problems and settle various disputes mostly. Furthermore, some words touch hearts like magic. For example, it is preferred to call people in their loved names or nicknames.

Other words include (Sorry, please, I'm sorry, it is my pleasure, your open mind encourages me to talk to you frankly, we are in agreement in most matters but differed on the branches, pleased to talk to you, etc....).

On the contrary, some words may spoil the dialogue and leave a negative influence on the other listeners. Man in nature does not prefer to be talked to arrogantly such as once a dialogist says often "I am so and so, my experience ..., show me..., etc....) (Al Moujan, 2006).

2- Avoidance of directly blaming the opponent or telling him that he made a mistake frankly which has a great influence on the opponent's acceptance of the truth or acknowledgment of fault.

Moses followed this approach once he argued with his people about the issue of the cow and they hesitated over slaughtering the cow and replied impolitely that he mocks them saying "Do you take us in ridicule?". He replied gently underlying that he seeks refuge in Allah and pointed out that their viewpoint to him is inappropriate as it is a characteristic of the ignorants "قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ" He said, "I take Allâh's Refuge from being among Al-Jâhilûn (the ignorant or the foolish)." (Al Baqarah:67)

3- Not to exaggerate commending yourself as this is not a characteristic of the noble ones. Rather, this may spoil one's intention; Imam Malik says, "If one highly commends himself, his glamour may be lost" (Al Dhahaby, 1991).

Allah, the Almighty, says about one's praising himself and pureness, "فلا تزكوا أنفسكم هو أعلم" "So ascribe not purity to yourselves. He knows best him who fears Allâh and keeps his duty to Him [i.e. those who are Al-Muttaqûn (the pious)]." (An-Najm: 23).

But there are cases where a dialogist needs to command himself rightly for fulfilling a certain goal such as giving the other an idea about his knowledge in the topic of the dialogue or a certain matter therein, to defend himself against any charge regarding his honesty, etc.... in these cases, one may praise some of his characteristics rightly (Zamzamy, 1993).

The Third Section

Prophetic Approaches in Dialogue with the other

Allah's Messenger (PBUH) used various approaches in his dialogue with the other. Though they are very different, all of them are valuable and high-level even with the toughest opponents. Among them are the following:

The Prophetic Approach in his Dialogue with his Companions:

At the Battle of Hunain, the prophet flooded leaders of Quraysh, Ghatfan and Tameem with gifts for reconciling their hearts since they embraced Islam recently. However, because of human nature, some of the companions objected to this. So, the Prophet considered this and ended their objection by a wise and high-level dialogue.

(Abu Sa'eed Al-Khudri (may Allah be pleased with him) narrated that:

When Allah's Apostle (Peace and Blessings of Allah be upon him) distributed some grants to [the people of] *Quraish* and [among some] other Arab tribes, the *Ansar* did not receive anything from it, so they [were disappointed] and felt saddened [because of this].

Some words started to go around about that, till one of them said: By Allah, the Messenger of Allah (Peace and Blessings of Allah be upon him) has met his people (i.e. he has reconciled with them and forgotten about us).

Saad ibn 'Ubada (may Allah be pleased with him) came to the Messenger of Allah and said: O Allah's Apostle, this group from among the *Ansar* are [feeling] sad within themselves about what you have done with the spoils which you have acquired, where you divided for your people (i.e. the tribe of *Quraish*) and gave great grants to numerous Arab tribes, but did not give anything for this group of the *Ansar*.

The Prophet said: And how do you feel about this, O *Saad*?

He said: O Allah's Apostle, I am just one of them.

The Prophet (Peace and Blessings of Allah be upon him) said: So, gather for me your people in this place.

So *Saad* left, and gathered the *Ansar* in that place. Some of the *Muhajirun* came and he allowed them to enter, and others came after them but he didn't allow them. When they were assembled, *Saad* went to the Messenger of Allah and said: Those people of *Al-Ansar* have assembled for you.

So Allah's Apostle came to them.

He praised Allah and glorified Him duly, then he said:

O people of the *Ansar*, what have I heard about you, and about the sadness you felt among yourselves [for not receiving a share of the spoils]?

Didn't I come to you and you were astray then Allah guided you, and you were poor and Allah enriched you, and you were enemies to one another but Allah joined your hearts together?

They said: Yes, and Allah and His Messenger are more in their favors and better.

Then he said:

Do you not reply back to me, O people of the *Ansar*?

They said: And by what can we answer you O Allah's Apostle, and truly the Allah and His Messenger and more in their bounties and better?

He (Peace and Blessings of Allah be upon him) said:

By Allah, if you wished you could have said, and you would have been truthful in it and would have been believed, that: You came to us accused of being a liar but we believed you, and you came to us forsaken and we supported you, and you came to us as a refugee and we sheltered you, and you came to us poor and we aided you.

Did you feel saddened, O *Ansar*, for a trifle of this worldly life that I used to reconcile the hearts of some people [to Islam] and entrusted you to your faith? Would it not please you, O *Ansar*, that the people return back to their homes with sheep and camel, and you go back to your homes with the Messenger of Allah? By He whom Muhammad's soul is in His Hand, had it not been for the *Hijra* I would have been one of the *Ansar*, and if the people [altogether] take a way and the *Ansar* take another, I would take the way of the *Ansar*.

O Allah have mercy on the *Ansar*, and sons of the *Ansar*, and the sons of the sons of the *Ansar*! [Upon hearing this] the people wept bitterly till they wet their beards, and they said: "We are pleased with the Messenger of Allah as our share and fortune", then Allah's Apostle went back and we left) (Ibn Hanbal, 2001)

Allah's Messenger talked with *Al-Ansar* in a wise educational way and touched their minds and feelings. As a result, they regretted for their objection and got satisfied with Allah and His Messenger's distribution.

commenting on the benefits of this dialogue, Ibn Al Qayyim (May Allah be pleased with him) said: "Once Allah has revealed to them the hidden wisdom behind his action, they got satisfied

with his distribution and saw that the prophet's return to their homes is the most considerable gain." (Ibn Al Qayyim, 1986)

The Prophetic Approach in Dialogue with the Illiterate

The prophetic dialogue with the other was not at the same level. It differed from one person to another. His dialogue, for example, with Al Ansar was different from Al Muhajreen. His dialogue too with the literate was not like with the illiterates. (It was narrated by Anas:

While we were in the mosque with God's messenger a desert Arab came and began to pass water in the mosque. The companions of God's messenger said, "Stop! Stop!" but God's messenger said, "Don't interrupt him; leave him alone." They left him alone, and when he had finished God's messenger called him and said to him, "These mosques are not suitable places for urine and filth, but are only for remembrance of God, prayer and recitation of the Qur'an," or however God's messenger expressed it. Anas said that he then gave orders to one of the people who brought a bucket and poured water over it. Indicating that the transmitter is not sure of the exact words). (Al Bukhari, 1987).

Ibn Haajar said (1960) "This Hadith indicates that to be kind with the illiterate and to educate him without berating should he is not stubborn.

Al Nawawy (1972) "This tradition indicates that to be kind to the illiterate and to educate him without harm should he not violate (the rules) stubbornly or disregardfully. Also, it indicates to fight the worst of the two harms by allowing the less".

The Prophetic Approach in Dialogue with Disobeyers and Sinners

In his dialogue with the disobeyers and sinners, Allah's Messenger used to be kind and gentle. Even, he used to touch their hearts, and minds as well as good characteristics in order to guide them sensibly to the straight path and obedience. (Imam Ahmad reported on the authority of Abu Umamah that a young man came to the Prophet and said, "O Messenger of Allah! Give me permission to commit Zina (unlawful sex)." The people surrounded him and rebuked him, saying, "Stop! Stop!" But the Prophet said, (Come close). The young man came to him, and he said, (Sit down), so he sat down. The Prophet said, "Would you like it (unlawful sex) for your mother!" He said, "No, by Allah, May Allah sacrifice me for your sake!" The Prophet said, "Neither do the people like it for their mothers." The Prophet said, "Would you like it for your daughter?" He said, "No, by Allah, May Allah sacrifice me for your sake!" The Prophet said, "Neither do the people like it for their daughters." The Prophet said, "Would you like it for your sister?" He said, "No, by Allah, May Allah sacrifice me for your sake!" The Prophet said, "Neither do the people like it for their sisters." The Prophet said, "Would you like it for your paternal aunt?" He said, "No, by Allah, O Allah's Messenger! May Allah sacrifice me for your sake!" The Prophet said, "Neither do the people like it for their paternal aunts." The Prophet said, "Would you like it for your maternal aunt?" He said, "No, by Allah, O Allah's Messenger! May Allah sacrifice me for your sake!" The Prophet said, "Neither do the people like it for their maternal aunts." Then the Prophet put his hand on him and said, "O Allah, forgive his sin, purify his heart and guard his chastity." After that the young man never paid attention to anything of that nature) (Ibn Hanbal, 2001)

Prophetic Approach with Non-Muslims

In his book "As-Sirah An-Nabawyah", Ibn Hisham narrated that an envoy of the pagan leaders, 'Utbah Ibn Rabi'ah, came to bargain with the Prophet (PBUH). He said, "If you are only seeking wealth with the matter with which you came, we will collect for you from our wealth until

you become the richest among us. If you are seeking high rank, we will make you our master, and we will decide no matter without you. If you are seeking dominion, we will make you a king over us. If that which comes to you is an evil spirit you see and cannot drive away from yourself, we will seek treatment for you. We will freely spend the foremost portion of our wealth until we cure you of it." When 'Utba finished, the Messenger of Allah (PBUH), who was listening to him, said, "Have you finished, O Abul-Walid?" He said, "Yes." The Messenger of Allah (PBUH) said, "Then listen to me." 'Utba said, "I will." He (PBUH) recited:

In the Name of Allah, the Most Gracious, the Most Merciful: " **حَمْدٌ تَزِيلُ مِنَ الرَّحْمَنِ الرَّحِيمِ * كِتَابٌ * فَصَلَتْ آيَاتُهُ فَرَأَى عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ * بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ * وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِمَّا تَدْعُونَا إِنَّنَا عَامِلُونَ** " (Hā, Meem. [This is] a revelation from the Entirely Merciful, the Especially Merciful. A Book whose verses have been detailed, an Arabic Qur'ān for a people who know. As a giver of good tidings and a warner; but most of them turn away, so they do not hear. And they say, "Our hearts are within coverings [i.e., screened] from that to which you invite us, and in our ears is deafness, and between us and you is a partition, so work; indeed, we are working.) [Fussilat: 1-5]

The Messenger of Allah (PBUH) continued reciting the Surah to 'Utba, who was listening attentively to the recited Ayat, with his hand propping up his back. On reaching the verses that required prostration, the Messenger of Allah (PBUH) prostrated himself and then said, "You have heard, O Abul-Walid, what you have heard. It is up to you." [Ibn Hisham, 1955]

It has been reported in Sahih Al Bukhari that Allah's Messenger wrote to Hiraql wherein he called him to Islam; "In the name of God, the Compassionate, the Merciful. From Muhammad, God's servant and Messenger to Hiraql chief of the Byzantines. Peace be to those who follow the guidance. To proceed: I send you the summons to accept Islam (bi da'iyat al-islam). If you accept Islam you will be safe, and if you accept Islam God will bring you your reward twofold; but if you turn away you will be guilty of the sin of your followers (al-arisiyin) " **قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا** **تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا** " (صلى الله عليه وسلم) "Say (O Muhammad) "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allāh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh. Then, if they turn away, say: "Bear witness that we are Muslims." (Al-Bukhari, 1987).

Whoever contemplates the two narrations finds that the Prophet followed with 'Utba the ethics of listening and discussion and said to 'Utba (Have you finished, O Abul-Walid?) and in the second narration the ethic of giving people their real rank. He, for instance, he called the Christian Hiraql saying: "From Muhammad Ibn Abdullah to Hiraql, chief of the Byzantines." This crystallizes his ethic as it has been narrated by Muslim on the authority of 'Aisha who said: "Treat people according to their status (Muslim, 1955)

Therefore, the dialogist should not exaggerate badly description of his dissenter claiming that he is ignorant or rude. In this connection, Allah's Messenger says, " "The believer is not a slanderer, nor does he curse others, and nor is he immoral or shameless" (At-Tirmidhi, 1975). So, the Muslim calling for Allah should enjoy the prophetic ethic once he talks to the others (the old, the young, the obedient, the disobedient, Muslim and Non-Muslim) so that he could effectively guide people to Islam and contain various differences among Muslims through the sublime dialogue.

Conclusion

Thanks be to Allah and Peace and Blessings of Allah be upon our prophet Muhammed, his companions, family and supporters.

I have reached the following conclusions and recommendations

First: Conclusions

Dialogue is a key means to calling for Allah.

It is necessary to comply with dialogue ethics set by Islamic Law in the Quran and Sunnah to ensure a successful dialogue.

Non-compliance with dialogue morals may result in negative outcomes such as disagreement and disputes between dialogists.

Dialogue is the appropriate way and approach for political, economic or social reform.

Recognized differences of opinion should not damage amicability among the dialogists.

Following the Prophetic approach and exporting it to the communities contributes significantly to fruitful outcomes between the dialogists.

The sublime dialogue among the two parties helps communities being more safe and civilized.

Second: Recommendations

It is necessary for dialogists to follow the morals set by the Sunnah for calling to Allah with wisdom and good instruction.

It is necessary for Islamic schools and university officials to teach dialogue ethics in schools as an independent subject so that Muslim students may master the art and ethics of dialogue.

Several conferences and symposia, further, under the title of Dialogue and its Ethics and Approaches should be held.

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