

Dialogue in The Holy Qur'an in The Light of Pluralism and Peacemaking

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Abstract

Dialogue based on pluralism and mutual respect aimed at making just peace among nations is at the core of the teachings of the Qur'an, and it is known that the first word in which the revelation was revealed is the word (read) in Surat Al-Alaq, which is a call for knowledge, and the building of civilization. Between religions and sects in many texts, but the urgent question remains here, why violence arises and some movements with a violent ideology arise, and this problem that this research deals with puts the hypothesis that political, economic or social conditions create an environment for the emergence of these violent movements and does not constitute the religious basis for them Other than a cover that it employs to serve its non-religious and inhuman agenda, the philosophy of monotheistic religions rises from solid foundations in the call to accept the other and accept him as a partner in life who has the full rights stipulated in the religious teachings.

Keywords: Dialogue, holy Qur'an, Qur'anic studies, sciences of Qur'an.

1 Introduction

The global discourse tends to discover a more solid and effective formula for dialogue, which is an urgent need for peacemaking. One of the things that drive this discourse is that dialogue is at the core of religious teachings, For the Abrahamic religions. This is clear in the Qur'an as in the verse :
, آل عمران ٦٤ (قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ)

'Say, "O People of the Scripture, come to a word that is equitable between us and you' (Al Imran64).

On his visit to Ur of the Chaldeans, the city of Abraham, the Pope Francis pointed out the importance of the role of religion in societies, the standard of genuine religiosity, and how to build peace and brotherhood¹

And as wrote the saint(John Paul II, who in his message to the Church for the new millennium (Novo Millennio Ineunte) ***“The name of the one God must become increasingly what it is: a name of peace and a summons to peace. Dialogue, however, cannot be based on religious indifferentism, and we Christians are in duty,bound, while engaging in dialogue, to bear clear witness to the hope that is within us.”***².

Dialogue, a literary work that includes a conversation between two or more people and in Latin, which is derived from the Latin origin "Dialogus,".

‘in its widest sense, the recorded conversation of two or more persons, by means of invented conversation, of contrasting philosophical or intellectual attitudes. The oldest known dialogues are the Sicilian mimes, written in rhythmic prose by Sophron of Syracuse in the early 5th century BC’.³

It can be noted that there is a difference in the concept between the two semantics. In the Arab concept of dialogue, the meaning remains is the response and the circulation of the conversation between two parties, but is there a philosophical contradiction in this concept as is found in the definition mentioned in the British Encyclopedia, which mentions the philosophical and intellectual contradictions as a basis for any dialogue? I can say that The word dialogue has two connotations on each side, and this is a fundamental reason for absence realistic results.

We need to bridge the gap between religions and open dialogue to representatives of monotheistic religions in order to avoid using of the term

¹ <https://www.vaticannews.va/en/church/news/2021-03/pope-francis-islam-iraq-magisterium-cairo-baku-ur.html>,accessed 28.jun.2021

² <https://aleteia.org/2021/06/04/new-video-series-promotes-christian-and-muslim-dialogue>. Accessed 23Jun.2021.

³ Britannica, The Editors of Encyclopedia. "Dialogue". Encyclopedia Britannica, 30 May. 2017, <https://www.britannica.com/art/dialogue>. Accessed 23 April 2021.

superficially, or the use of the concept without realizing its intellectual meaning within its specific meaning in its language. this article targets the possibilities of dialogue based on the religious text (The Qur'an) to try to understand more in depth about the concept of dialogue in the Qur'an, and whether dialogue constitutes an intrinsic value in the teachings of the Qur'an suitable to build bridges between representatives of religions for salvation from misunderstanding, intolerance and religious wars and the possibility of creating the universal declaration of religions.

The concept of dialogue Through a philological comparison

Is a few verses that use the word dialogue, but this does not mean that the meaning of dialogue is not included in the Qur'an.

The verses that mention the term "dialogue", which is only three, and these verses refer to the mechanism of speech in a descriptive form, but they do not specify the foundations and the concept of dialogue .The first verse is a saying of his majesty (المجادلة: ١) (وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا)

And he had fruit, so he said to his companion while he was conversing with him, "I am greater than you in wealth and mightier in [numbers of] men." [Al-Kahf. 34]. The commentators did not go beyond the meaning of addressing in explaining the meaning of dialogue, as al-Tabari⁴ mentioned in his interpretation of this verse, and most of the commentators followed it. However, Ibn Kathir⁵, who often follows the approach of al-Tabari himself, he added the meaning of contention and controversy, and the truth is that this meaning is an addition. But the lexical meanings of the word dialogue do not support it.

The view that social and philosophical theories, which often use the term dialogue in its literal sense and interpret it as a tool for communication, fall short of understanding the broad significance of

⁴ - Al-Tabari, (Al-Resala Foundation 2000), Jami' al-Bayan in the interpretation of the Qur'an . 18/19.

⁵ Ibn Katheer, (Dar al-Kutub al-Ilmiyya. 1999) Tafsir al-Qur'an aleazimK,5.142.

dialogue⁶. Thus, many believe that the literal use of the word dialogue brings the common understanding between multiple cultures and interreligious dialogue closer, a claim that is similar to spinning in two unconnected circles.

A philological approach revealed that the structure of concepts is different and those concepts were formulated in different environments. We are not facing abstract literal concepts, but rather conventions that reflect a concept extended for centuries. These concepts are the general determinants that draw the contexts of thought and the contexts of philosophy.

Language is not an abstract human product, it is an intelligent tool whose concepts interact, producing its personality, ranges and, methods, and in, part it reflects the social environment.

From here, it can be said that the ambiguity that surrounds many of the terms is in fact an intentional ambiguity. and as we have noticed that the concept of intellectual or philosophical debate hides behind the word discourse, and the preferred tool for this dialogue remains the persuasion of the interviewer, and highlighting this dilemma gives a perception of the extent of the fragility of the grounds that start Including dialogues and religious approaches, so it remains mostly without results

And the second verse in the same surah and the same Qur'an story:

(قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاهُ رَجُلًا)

His companion said to him, while he was in dialogue with him, you disbelieved in the one who created you from dust, then from the sperm-drop and then proportioned you [as] a man? [Al-Kahf. 37]. In this verse, directing the discourse is associated with religious facts for the sake of persuasion, and this meaning is the result that the word “dialogue” stores,

⁶ Almet Kurucan, Mustafa Kasim, (London, 2011), Dialogue in Islam Qur'an Sunnah History, p.17

even if it constitutes in fact a hidden meaning that the reader can only perceive, which is persuasion.

The most ambiguous question remains, is dialogue in its concept and its intellectual manifestations in one sense between Islamic civilization and the West in general? This question may not have been noticed by anyone considering that the concept of dialogue is one of the self-evident meanings, but the truth is that there is a difference between the two concepts. and is the concept of dialogue in Islam based on the meaning of persuading the opposite. Which we can call the closed circuit, and this is a major reason why the dialogue between the two civilizations does not reach certain common points because the concept of dialogue is based on two different concepts for each party. It is an attempt to understand what dialogue is.

Dialogue tools "controversy"

In this verse comes the word argumentation.as Allad said

﴿ قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴾ المجادلة ١

Certainly has Allāh heard the speech of the one who argues [i.e., pleads] with you, [O Muḥammad], concerning her husband and directs her complaint to Allāh. And Allāh hears your dialogue; indeed, Allāh is Hearing and Seeing. [Al-Mujaadila. 1]

This is the first time that the debate is linked to the dialogue, and if the dialogue requires addressing between two parties, the dialogue requires the argument as an additional meaning.

Most dictionaries agree that controversy: is rules or principles acquired through learning, with the stipulation of order and safety, and the meaning of quarrel and conflict enters into the concept of controversy as a

type of dialogue in Arab dictionaries. As for the Western concept, there is no meaning for quarrel or dispute⁷

As for the meaning of dialogue, according to what was mentioned in the British Encyclopedia(Britannica): Dialogue, in its broadest sense, is a recorded conversation of two or more people, by means of an invented conversation, which contradicts philosophical or intellectual positions.⁸

At the outset, the following question must be raised: Is it possible to build a common philosophical and intellectual ground to overcome the differences of concepts and ambiguous meanings affecting the construction of different perceptions?.

Or has it become necessary to discover these controversial areas and treat them in an internal dialogue and then a multicultural dialogue. This dialogue must overcome the problems and obstacles in front of it, which are: the contradictory relationship between the intellectual and philosophical points of contention in their reality. and putting these problems in templates and frameworks far from reality.

Challenges and solutions

The challenges facing dialogue are not only limited to the ideological aspect, but also vary to include intellectual tyranny and contradictory thought between religions and superstitions, as well as issues of terrorism⁹.

Also, exclusivity and isolationism are an important element in fanaticism, rejection of others and intolerance. Focusing on opening creative horizons to deepen common understanding and acceptance of the other is one of the most important solutions through which it is possible to find common ground to consolidate important convictions such as

⁷ Asaker, Youssef Omar, Controversy in the Qur'an, Its Characteristics and Implications, University of Algiers, Faculty of Literature and Languages, 2004, p.9

⁸ Britannica, T. Editors of Encyclopaedia (2017, May 30). *Dialogue*. *Encyclopedia Britannica*. <https://www.britannica.com/art/dialogue>

⁹ Manas Kumar Sahu(Religious Pluralism and Interreligious Dialogu) IOSR Journal Of Humanities And Social Science (IOSR-JHSS)Volume 24, Issue 7, Ser. 7 (July. 2019) 57-62

coexistence and a common destiny, renounce violence and accept the other, and establish the concepts of human rights and the risks facing humanity, which require a conscious common understanding among all.. The methodological dilemma facing thinkers in dealing with religious heritage is of a dual nature, first in terms of what method can be used, and secondly, the suitability of this approach to dealing with religious heritage, while noting the sociological problems resulting from this internal intellectual dialogue. For example, thinkers tried to use the epistemological tool, according to Gaston Bachelard, which produced the concept of an epistemological rupture, and through this application of this philosophy emerged the call for a rupture from the religious heritage, whether in whole or in part. In my opinion, at least, I can say that success is not certain. Arkoun realized the difficulty of drawing a clear approach to dealing with traditional problems, and he was clever in inventing the term Islamic applications as a method that mixes modern approaches capable of addressing the thorny issues in the religious heritage, but this debate remains between the educated elites and did not produce the desired social reconciliation Among the Abrahamic religions¹⁰.

CONCLUSION

Faith is an essential component in the structure of dialogue from an Islamic perspective, while dialogue in the Western perspective is based on a philosophical character, and through the separation of the two perspectives, it is not possible to reach desired results because the concepts are heterogeneous.

Addressing religious heritage issues still lacks a clear and specific approach, and it is an issue that represents a challenge for thinkers because it does not produce a dialogue on correct foundations.

¹⁰ [https://aleteia.org/2021/06/04/new-video-series-promotes-christian-and-muslim-dialogue\(23-6-2021\)](https://aleteia.org/2021/06/04/new-video-series-promotes-christian-and-muslim-dialogue(23-6-2021))

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