

The concept of Dialogue According to Sayyed Fadlallah in His Book, "Revelation of the Qur'an"

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ABSTRACT: Dialogue holds a significant place in the Holy Qur'an, where it is valued as a means of **fostering** understanding and unity among communities. Dialogue encourages societies to move from intellectual stagnation and cultural decline towards growth and positive change. It promotes open-mindedness, acceptance of different views, and peaceful coexistence. Sayyid Muhammad Hussein Fadlallah (may Allah have mercy on him) was a strong advocate for dialogue, emphasizing its essential role. This study examines his approach through an introduction and four main sections.

The first section explains key concepts, including Sayyid Fadlallah's views on dialogue, his background, and his works. The second section explores how he saw the role of dialogue in creating change. The third section outlines five main conditions for effective dialogue, and the fourth section describes its benefits. The study ends with a summary of the findings and references.

Keywords: Dialogue, Sayyid Fadlallah

1. Introduction

All praise is due to Allah; we praise Him, seek His help, guidance, and forgiveness. We seek refuge in Allah from the evils within ourselves and from the consequences of our actions. Whomever Allah guides, none can mislead; and whomever He leaves astray, none can guide. I bear witness that there is no deity worthy of worship except Allah, alone with no partners, and I bear witness that Muhammad is His servant and Messenger.

Allah, the Exalted, says in the Quran. {{O humanity! Be mindful of your Lord Who created you from a single soul, and from it He created its mate, and through both He spread countless men and women. And be mindful of God—in Whose Name you appeal to one another—and honour family ties. Surely God is ever Watchful over you.}} An-Nisâ (1), {{O humanity! Indeed, we created you from a male and a female, and made you into peoples and tribes so that you may get to know one another. Surely the most noble of you in the sight of God is the most righteous among you. God is truly AllKnowing, All-Aware}}. (Al-Hujurât) (13),

And says {{ Had your Lord so willed, He would have certainly made humanity one single community of believers, but they will always choose to differ. except those shown mercy by your Lord—and so He created them to choose freely. And so the Word of your Lord will be fulfilled: "I will surely fill up Hell with jinn and humans all together.}} (Hûd) (118-119)

The Quranic texts repeatedly affirm the unity of human origin in terms of the material from which we were created and the fact that humanity traces its existence back to the same soul of the Prophet Adam (peace be upon him), from which Allah created our mother Eve (peace be upon her). Thus, we all descend from one nation that has diverged. It is part of Allah's will and decree that these souls differ in opinions, ideas, and religions, just as they differ in colors, languages, and ways of living (Zweir, 2013, p. 739). Therefore, Allah has made dialogue the foundation for rapprochement among these differences and coexistence with them. Mr. Fadlallah (may Allah have mercy on him) sought to highlight the importance of dialogue in instilling the spirit of peace in the hearts of people.

Reasons for Choosing the Topic

The Holy Quran places great emphasis on strengthening human and social relations and underscores the necessity of unifying the Islamic Ummah and addressing the causes of discord through dialogue. Dialogue represents a dynamic aspect of life through which civilized societies address all their ideological and political differences. The motivation for studying the concept of dialogue among interpreters,

including the late scholar Sayyid Muhammad Hussein Fadlallah (may Allah have mercy on him), is to return to the teachings of Islam and to advocate for dialogue while rejecting violence and oppression.

2. Section One Definitions of Research Concepts

1. Dialogue

It is defined as a dynamic and practical approach to reaching the truth, forming convictions, and navigating conflicts in intellectual, political, and social issues. Dialogue is the optimal means through which individuals express their thoughts in their own way, whether in rejecting or accepting the ideas of others, within a broad space of freedom that protects them from persecution during conflicts. It crystallizes ideas, clarifies them from impurities, and alleviates ambiguity through the process of give-and-take (Fadlallah, *Dialogue in the Quran*, 1996, p. 22).

Introduction to the Interpreter (Fadlallah)

• His Name, Birth, and Death

He is Muhammad Hussein bin Abdul Ra'uf bin Najib bin Muhyi al-Din bin Nasr Allah bin Muhammad bin Ali bin Yusuf bin Fadl Allah al-Hasani al-Amili al-Aynai, from the distinguished family of Al-Fadl Allah (Al-Jazaeri, 2002, p. 306). He comes from a religious family that traces its lineage to Al-Hassan bin Ali bin Abi Talib (peace be upon him) and is connected to the Sharifs of Mecca (Al-Khaqani, 1208 AH, p. 306). As for his birth, Sayyid Muhammad Hussein Fadlallah was born in the holy city of Najaf on the 19th of Sha'ban in the year 1354 AH, corresponding to 1935 AD (Sarour, 2004, p. 19). He passed away (may Allah have mercy on him) in Lebanon on Sunday, July 4, 2010, due to acute bleeding in the stomach.

• His Works

Sayyid Fadlallah is known for his extensive scholarly output, and some of his notable works include (Dakir, 2010, pp. 21-22)

- Dialogue in the Quran
- Islamic Movement: Concerns and Issues
- General Islamic Concepts
- Message of Brotherhood
- For the Sake of Islam

Interpretation Inspired by the Quran: Written by one of the prominent scholars interested in Quranic sciences and interpretation, "Inspired by the Quran is a comprehensive educational and social interpretation and is considered one of the finest comprehensive interpretations... This interpretation is characterized by its remarkable literary style, blending it with a rigorous and honorable scientific approach, making the book compelling and engaging for readers" (Ma'rifa, p. 474). The interpretation consists of 24 volumes, where the interpreter begins each chapter with a general description that outlines the essential features, ideas, and main visions indicated by the verses that make up the chapter (Dakir, 2010, p. 103).

3. Section Two The Nature of Dialogue and Its Role According to Sayyid Fadlallah

Initially, dialogue was a means of self-expression concerning what one wants and does not want. Society is filled with conflicting needs, diverse ideas, and differing emotions, leading individuals to resort to fighting, warring, and harboring animosities as a way of expressing their desires and frustrations. For instance, Cain killed Abel to assert his identity, having no other means to relieve his psychological complex but through murder, as he could not comprehend the value of a word that gives and takes (Fadlallah, *Dialogue in the Quran*, 1996, p. 6).

The prophets (peace be upon them) came to teach humanity the nature of words that give and take. The idea was for people to learn how to seek the light that comes from Allah. Yet, some moved in a negative direction towards the message, denying it, opposing it, rebelling against it, and even attacking the prophets until death. However, the patience of the prophets, grounded in their awareness of the mission

and the nature of the phase they were in, allowed them to create a space for humanity to doubt, discuss, and live in internal confusion, even as they attempted to express a counter-will.

As the ice melted, humanity began to engage in intense dialogues with the prophets to justify their rebellion. The prophets faced them with dialogue aimed at alleviating their defiance. Thus, the gentle, kind word met the violent, hateful word, as they sought for people to listen to the sweet word, learn it, and keep it in their consciousness to practice later (Fadlallah, Dialogue in the Quran, 1996, p. 6).

Dialogue stood against force, as the prophets did, to teach that power alone cannot build the life one desires without dialogue. Power that lacks this understanding will ultimately destroy itself, for it will find nothing but stones to throw and bullets to counter, devoid of purpose or meaning. Dialogue empowers the substance from which one acts; it is essential for life to continue, whether in weakness or strength, in war or peace. The Quran, as the final heavenly book, came to teach humanity how dialogue can be a pathway to thought, belief, and action, urging individuals to respect those who differ from them and lead them to their ideas from a position of respect for thought, word, and stance (Fadlallah, Dialogue in the Quran, 1996, pp. 7-8).

4. Section Three Conditions for Dialogue

For dialogue to be productive, it must take place in an environment conducive to thoughtful engagement, rather than being a narrow and sterile endeavor in both form and content. It is essential to earnestly strive to create calm atmospheres that allow for independent self-reflection, free from emotional influences that can confuse one's mind and thinking. This ensures that individuals can express their own identities rather than merely becoming shadows of others, lacking the ability to want or not want, as they have become accustomed to others thinking on their behalf and deciding what they should or should not do.

Thus, the focus should be on ensuring that both parties have the natural conditions necessary for dialogue. Ultimately, one must adopt a method that guides others toward the idea without distancing them from it, even in small ways (Ramadan, 2019, p. 67).

And the elements that must be present in the process of dialogue are

4.1. The Character of the One Leading the Dialogue

For any dialogue between two individuals to reach a decisive conclusion, it is essential that both participants possess an open and accepting mindset, deeply rooted in faith regarding the results of the dialogue. A fundamental condition is that each party must have the intellectual freedom to trust in their own independent thought. They should not be subjected to the pressures of intellectual, psychological, or social coercion that would lead them to feel crushed before the other's presence, due to a deep-seated sense of the other's overwhelming superiority. Consequently, this can lead to a paralysis of their intellectual capabilities, turning them into mere echoes of the ideas received from the other.

The Prophet Muhammad (peace be upon him) worked, through the teachings of Allah in the Quran, to provide this condition for others when he communicated with them. The Quran emphasizes repeatedly that he was a human being like them, without any extraordinary powers in his personal constitution; he could not perform the miracles they suggested nor did he possess knowledge of the unseen. Rather, he received divine revelation as a messenger of the One who revealed it. His role in this revelation was that of a human who sought to convey it to people in a persuasive manner, without the power to impose anything upon them, allowing them the freedom to choose. If they responded and accepted his invitation, he achieved his goal of delivering his message. If they did not respond, he considered it sufficient that he had conveyed the message from his Lord and fulfilled his duty (Fadlallah, Interpretation Inspired by the Quran, 1998, Vol. 2, pp. 191-192).

As Allah says in the Quran:{{ " Say, O Prophet, "I am only a man like you, but it has been revealed to me that your God is only One God. So whoever hopes for the meeting with their Lord, let them do good deeds and associate none in the worship of their Lord." }} (Al-Kahf: 110). The Quran also reaffirms this in Surah Al-A'raf (188): {{ Say, "I have no power to benefit or protect myself, except by the Will of God. If I

had known the unknown, I would have benefited myself enormously, and no harm would have ever touched me. I am only a warner and deliverer of good news for those who believe.”}}

- 4.2. The Character of the Other Party in the Dialogue** Anyone entering into a dialogue must prepare the internal atmosphere to be receptive to the conclusive results it may lead to; otherwise, the situation may devolve into sterile argumentation, serving only to showcase rhetorical prowess and engage in pointless debates that neither advance nor delay the subject. This happens when ideas have been preconceived in a way that allows no room for retraction, based on subjective and social motivations unrelated to one's own intellectual convictions, which should be grounded in evidence and rational argument.

The Quran emphasizes this aspect, addressing those who do not wish to believe or be convinced (Fadlallah, *Dialogue in the Quran*, 1996, p. 69), as seen in the verse: {"There are some of them who pretend to listen to your recitation of the Quran, but We have cast veils over their hearts leaving them unable to comprehend it and deafness in their ears. Even if they were to see every sign, they still would not believe in them. The disbelievers would even come to argue with you, saying, "This Quran is nothing but ancient fables!" 26. They turn others away from the Prophet and distance themselves as well. They ruin none but themselves, yet they fail to perceive it"} (Al-An'am: 25-26). Similarly, Allah says: {"6. As for those who persist in disbelief, it is the same whether you warn them or not they will never believe. 7. God has sealed their hearts and their hearing, and their sight is covered. They will suffer a tremendous punishment."} (Al-Baqarah:6-7).

It is a vivid portrayal of those who listen to the call while their hearts are closed to understanding what they hear, and their ears are blocked from listening to it. When the signs of Allah come to them in all clarity and transparency, they turn away from believing in them, not because they have something to counter these signs to justify their denial and rejection – indeed, they possess nothing of the sort – but because they wish to deny out of stubbornness and disbelief. We can find living examples of such individuals in contemporary reality among many enemies of religion, who lack the knowledge to confront religious thought in its doctrines and general concepts regarding life, resorting instead to labeling it as mere myth and superstition. But why? And how? This is something they do not attempt to elaborate on. They may resort to a method that shuts down any debate on the subject by implying that religion has outlived its usefulness and has been surpassed by modernity, replaced by science. However, they do not support this assertion with clear arguments or conclusive evidence, as they find themselves unable to do so. There are certain verses that vividly embody this stance, clearly displaying the horrendous arrogance resorted to by these individuals in their blind denial and rejection (Fadlallah, *Dialogue in the Quran*, 1996, p. 70). This is mentioned in His saying, the Most High {"109. They swear by God their most solemn oaths that if a sign were to come to them, they would certainly believe in it. Say, O Prophet, "Signs are only with God." What will make you believers realize that even if a sign were to come to them, they still would not believe? 110. We turn their hearts and eyes away from the truth as they refused to believe at first, leaving them to wander blindly in their defiance. 111. Even if We had sent them the angels, made the dead speak to them, and assembled before their own eyes every sign they demanded, they still would not have believed – unless God so willed. But most of them are ignorant of this."} (Al-An'am: 109-111)

This is evident from the blessed verses that these individuals do not wish to believe in Allah and demand miraculous signs that they propose to the Prophet Muhammad (peace be upon him) as a condition for their faith. The issue is not whether such signs are proposed or accepted; rather, it is a matter of a lack of readiness to believe, no matter the signs and evidence presented. This mirrors the behavior of those who are obstinate and refuse to be convinced or to believe in certain individuals whom the Quran portrays in

a remarkable light (Fadlallah, Dialogue in the Quran, 1996, p. 71). As stated in His saying, the Most High: {{{" 118. Those who have no knowledge say, "If only God would speak to us or a sign would come to us!" The same was said by those who came before. Their hearts are all alike. Indeed, We have made the signs clear for people of sure faith."}}}(Al-Baqarah:118). In contrast to the grim image the Quran provides of the obstinate and arrogant who refuse to believe regardless of the means of faith available to them, we encounter the bright image of a living example in the search for truth: that of Prophet Ibrahim (peace be upon him) in his self-dialogue as he confronted the call of truth and falsehood (Fadlallah, Dialogue in the Quran, 1996, pp. 73-72). Allah, the Most High, says {{{"76. When the night grew dark upon him, he saw a star and

said, "This is my Lord!" But when it set, he said, "I do not love things that set."

77. Then when he saw the moon rising, he said, "This one is my Lord!" But when it disappeared, he said, "If my Lord does not guide me, I will certainly be one of the misguided people." 78. Then when he saw the sun shining, he said, "This must be my Lord – it is the greatest!" But again when it set, he declared, "O my people! I totally reject whatever you associate with God in worship. 79. I have turned my face towards the One Who has originated the heavens and the earth – being upright – and I am not one of the polytheists."}}}(Al-An'am: 76-79).

It seems that the issue began with Prophet Ibrahim (peace be upon him), as it began with the simple and naive among his people, who submitted to cosmic phenomena, which represented greatness and were shrouded in mysteries. Worship of the stars, the moon, and the sun, along with their various states, determined the nature of worship for those people based on a gradual understanding of the claimed divinity, moving from the small to the large to the largest. This made Prophet Ibrahim (peace be upon him), in reflecting on the thoughts of his people, feel that ultimately he had to submit to the sun, considering it a god worthy of worship because it was greater than the stars and the moon. Thus, it deserved worship as it bore manifestations of divinity that they did not possess (Karim, 2017, p. 215).

Additionally, the Quran presents us with another image of Prophet Ibrahim (peace be upon him) in a different situation, illustrating the nature of a human who seeks to believe and strives to elevate his faith to a level of spiritual assurance. Therefore, he searches for what consolidates this tranquility in the heart, as indicated in Allah's words: {{{"260. And remember when Abraham said, "My Lord! Show me how you give life to the dead." God responded, "Do you not believe?" Abraham replied, "Yes I do, but just so my heart can be reassured." God said, "Then bring four birds, train them to come to you, then cut them into pieces, and scatter them on different hilltops. Then call them back, they will fly to you in haste. And so you will know that God is Almighty, All-Wise."}}}(Al-Baqarah:260).

Thus, we can find in the character of Prophet Ibrahim (peace be upon him), through these two images presented by the Quran in his dynamic dialogue on the path of faith, the religious character of the second party in the dialogue, who seeks to reach the truth. He does everything in his power to achieve this great goal, undeterred by any obstacles, whether near or far (Fadlallah, Tafsir Min Wahi al-Quran, 1998, Vol. 5, p. 55) (Fadlallah, Dialogue in the Holy Quran, 1996, p. 74).

4.3. Creating a Calm Environment for Independent Thinking

One of the most essential requirements for reaching the goal of dialogue is the presence of a calm atmosphere that allows for self-reflection, where individuals can represent themselves and their thoughts, distancing themselves from emotional environments that hinder their ability to engage with their own ideas. This approach is evident in the style of Prophet Muhammad (peace be upon him) when he faced accusations of madness from the adversaries of his faith. He invited us to detach ourselves from such emotional environments if we wish to adopt or reject an idea, or to align with a position or distance ourselves from it. Allah, the Exalted, says: {{{" Say, O Prophet, "I advise you to do only one thing: stand up for the sake of God – individually or in pairs – then reflect. Your fellow man is not insane. He is only a warner to you before the coming of a severe punishment."}}}(Saba'46)

The Quran considers the accusation of the Prophet (peace be upon him) of madness as being subject to the emotional atmosphere that dominated the hostile gathering of his opponents at that time. This made them unable to weigh the truth and falsity of the claims; their ideas remained mere echoes of others' thoughts. Therefore, he called upon them to separate from this heated atmosphere by dispersing individually or in pairs, engaging in a moment of thought and reflection, returning to their own thoughts and identities to reach a decisive conclusion as quickly as possible. The nature of calm and conscious thought facing the personality of the Prophet Muhammad (peace be upon him), along with his ideas and teachings, will place the issue in its natural position, which outright rejects this accusation, ultimately leading to the acknowledgment that he is indeed the Messenger of God to humanity, warning them of the painful punishment (Fadlallah, *Dialogue in the Quran*, 1996, pp. 76-75).

Therefore, it can be said that the practical approach involves discussing the dialogue participants within a framework that liberates them from subservience to traditional sacredness, enabling them to engage freely and robustly with their thoughts as a fundamental condition for the dialogue to achieve its purpose. Thus, the Quran attempted to inspire the Prophet (peace be upon him) with the necessity of creating this natural atmosphere that could lead the dialogue to its ultimate goal without negativity or emotional disturbances, making the dialogue a pleasant journey toward faith, rather than a tense movement that leads to hatred, animosity, and resentment (Fadlallah, *Dialogue in the Quran*, 1996, p. 80).

Knowledge of the Subject of Dialogue

Each party in the dialogue must be aware of the idea they are either affirming or denying. Ignorance of this idea and its details turns the dialogue into a form of insults, through which both sides cover their weakness and inability to stand firmly defending their position. In contrast, knowledge makes each aware of what is being proposed and received, enabling them to understand how to start, engage in, and conclude the dialogue with clarity of vision, calm thought, strong arguments, and gentle words. The Quran provides us with some human examples who stood against the message and the Messenger without having adequate knowledge of what they accept or reject (Fadlallah, *Dialogue in the Quran*, 1996, p. 81), as in the following verse: 66. Here you are! You disputed about what you have little knowledge of, but why do you now argue about what you have no knowledge of? God knows and you do not know. "}} (Âli-'Imrân 66). And says {"56. Surely those who dispute God's signs – with no proof given to them – have nothing in their hearts but greed for dominance, which they will never attain. So seek refuge in God. Indeed, He alone is the All-Hearing, All-Seeing."}} (Ghâfir 56)

We understand from these verses that the Quran criticizes all those who dispute the prophethood and heavenly messages for entering the battle of dialogue without weapons. They lack knowledge, evidence, or understanding of the subject they reject, rendering their arguments and refusals a matter of mood and psychological complexes that control them. This leads them to engage in circular reasoning at times and to deny without justification at others, resulting in no productive outcome for the pursuit of knowledge or the benefit of truth (Fadlallah, *Dialogue in the Quran*, 1996, p. 81).

4.4. The Method of Dialogue

The Quran indicates that there are two methods for intellectual dialogue or conflict in all its domains. There is the method of violence, which relies on confronting the opponent with harsh words and the most severe tactics, focusing on anything that contributes to their pain, humiliation, and the degradation of their dignity. In this approach, there is no consideration for their feelings and emotions. It is unnecessary to emphasize that such a method produces nothing but increased hatred, animosity, and resentment, distancing the participants from any atmosphere that fosters ideas and contributes to reaching a positive resolution.

On the other hand, there is the method of non-violence or the peaceful approach, which relies on gentleness and love as the foundation for conflict, based on the Islamic principle of "that which is best" (Fadlallah, *Interpretation from the Light of the Quran*, 1998, vol. 13, p. 329), as mentioned in the verse: {"33. And whose words are better than someone who calls others to God, does good, and says, "I am truly one of those who submit."? 34. Good and evil cannot be equal. Respond to evil with what is best,

then the one you are in a feud with will be like a close friend. 35. But this cannot be attained except by those who are patient and who are truly fortunate.”}} (Fuṣṣilat 33-35).

Since a good deed represents a peaceful approach, Islam has emphasized this method in all forms of dialogue and debate to achieve knowledge on one hand and to affirm the truth on the other. We observe that the Quran, when it chose the method of non-violence and gentleness, highlights the practical results that the message can reap through this approach, which is to turn your enemies into friends who align with you in your thoughts and efforts. It then suggests that pursuing this path requires greater patience and a significant amount of faith, as it depends on the strength of one's nerves and the flexibility of one's character in facing the challenges of opposition and the problems of conflict. This notion is also referenced in another verse that relates directly to invitation and dialogue, as stated in the verse: {{“125. Invite all to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord alone knows best who has strayed from His Way and who is rightly guided. (An-Nahl 125)

Indeed, the dialogue in the best manner is represented by adopting the best and most effective methods to convince the opponent of the idea being discussed. The caller (or advocate) should remain engaged in a serious pursuit, aware of all the known and unknown methods available, to choose the best approach and the most appropriate path, whether in the words used or the meanings expressed (Fadlallah, *Interpretation from the Inspiration of the Quran*, 1998, Vol. 13, p. 329) (Fadlallah, *Dialogue in the Holy Quran*, 1996, p. 84).

5. Fourth Requirement: The Benefits of Dialogue

Dialogue currently garners significant attention within intellectual, cultural, and political circles across the Arab and Islamic world, due to the rapid developments and changes that have occurred and continue to occur in this region. These developments have led to increased divisions, political unrest, bloody conflicts, and civil wars among various ideological systems and religious sects. Consequently, there is a pressing need to adopt a calm, rational, and open approach to dialogue based on values of recognizing others and understanding their beliefs and ideas across all intellectual and practical spheres of this nation. This approach aims to put an end to such divisions and to keep disputes within a peaceful, civilized, and intellectual framework, away from the language of fanaticism and the negation of the other (Dukair, 2010, pp. 244-245). This can be illustrated by the story of the sons of the Prophet Adam (peace be upon him), as reflected in His saying: {{“ 27. Relate to them in truth O Prophet the story of Adam's two sons—how each offered a sacrifice: Abel's offering was accepted while Cain's was not. So Cain threatened, “I will kill you!” His brother replied, “God only accepts the offering of the sincerely devout. 28. If you raise your hand to kill me, I will not raise mine to kill you, because I fear God—the Lord of all worlds. 29. I want to let you bear your sin against me along with your other sins, then you will be one of those destined to the Fire. And that is the reward of the wrongdoers.” 30. Yet Cain convinced himself to kill his brother, so he killed him—becoming a loser.”}} (Al-Mâ'idah27-30).

Habil emphasized in his dialogue, as reflected in the blessed verse, the issues of proof and scientific argumentation. In his statement, ““God only accepts the offering of the sincerely devout.” he encourages his brother to be God-fearing, implying that he should not kill him since Allah does not accept his offering because he is not righteous (Al-Asfahani, 1999, p. 4/325). Following this, Habil asserts, “If you raise your hand to kill me, I will not raise mine to kill you, because I fear God the Lord of all worlds..” This dialogue between Habil and his brother Qabil represents a model of calm and effective dialogue that calls for avoiding fanaticism and the negation of others.

Sayyid Muhammad Hussein Fadlallah (may Allah have mercy on him) believes that dialogue obliges believers to be open to others, even if they are in error or far from the path of truth. The moral obligation and the responsibility of dialogue necessitate that these individuals consider conveying the truth they claim to possess to others through peaceful and civil means that can persuade them. This inherently requires a willingness to understand the other and grant them the opportunity to express their viewpoint (Dukair, 2010, p. 176). Sayyid Fadlallah discusses his experiences and dialogical vision, stating, “I adopt this human, open approach toward all humanity without any prejudice against those who disagree with

me. I believe that if I have the right to disagree with another, the other also has the right to disagree with me. Dialogue is what enables us to understand each other, leading to unity if we can convince or come to an understanding with one another" (Dukair, 2010, p. 204).

In the Holy Quran, Allah commands, {{ " Tell My believing servants to say only what is best. Satan certainly seeks to sow discord among them. Satan is indeed a sworn enemy to humankind." }} ((Al-Isrâ' 53) . Additionally, Allah says,{{ "Recite what has been revealed to you of the Book and establish prayer. Indeed, genuine prayer should deter one from indecency and wickedness. The remembrance of God is an even greater deterrent. And God fully knows what you all do." }} (Al-'Ankabût 46). Furthermore, we read, {{ " 64. Say, O Prophet, "O People of the Book! Let us come to common terms: that we will worship none but God, associate none with Him, nor take one another as lords instead of God." But if they turn away, then say, "Bear witness that we have submitted to God alone." " }} (Âli-'Imrân:64). We also find, "34. Good and evil cannot be equal. Respond to evil with what is best, then the one you are in a feud with will be like a close friend." (Fuṣṣilat:34). We must learn from the Quran to respect and accept differing opinions, even if we disagree with them intellectually (Dukair, 2010, p. 251).

6. Conclusion

From the above, we can draw the following conclusions

First: There is an urgent need to apply the teachings of Islam and instill the spirit of dialogue to reduce conflicts and reject violence.

Second: The Holy Quran outlines several conditions that must be met to achieve the concept of dialogue.

Third: Differences are a natural part of God's creation, and such differences should be addressed through dialogue and acceptance of others, as dialogue is one of the factors that elevate nations.

Finally, our last call is that praise be to Allah, the Lord of the worlds, and may peace and blessings be upon our Prophet Muhammad and his pure family.

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