

The Role of ICT in our Daily Life Applications: Obstacles and Challenges

A Suggested Form to Manage the Interreligious Dialogue in the Light of the Explicit Knowledge Contained in the Prophetic Biography: Analytical Study

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ABSTRACT

This study aims to discuss the method of the prophet Mohamed “peace be upon Him” in the dialogue with the followers of the other religions and extract a form to the interreligious dialogue through analyzing the explicit knowledge regarding to the Prophetic biography. The problem in this study is being in the need to a systematic performance in the dialogue with the follower of the other religions, especially in the shade of the campaigns of distortion Islam especially in the western world, as well as makes use of the forums, seminars and conferences which aim to the convergence with the other religions through the interreligious dialogue and analyzing the explicit knowledge which moved the prophet Mohamed “peace be upon Him” method to dialogue with the Islam followers and makes use of these methods. The importance of this study is how to dialogue with the followers of the other religions that helped to the convergence with the followers of the other religions and change the bad picture which was drown by the amines of Islam in connecting it with the terrorism. This study seeks to find the problem and create answers to two main questions, the first, which method did the prophet Mohamed “peace be upon Him” follow to dialogue with the followers of the other religions?, the second, what is the suggested form to manage the interreligious dialogue in the shade of the explicit knowledge which contained in the Prophetic biography? The results of this study reached determining the objectives of the interreligious dialogue in the light of the Prophetic biography, showing the dialogue method of the prophet Mohamed “peace be upon Him”, narrating a group of dialogue situations which happened in the Prophetic biography and affected in this study, as well as extracting a suggested form to manage the interreligious dialogue in the light of the explicit knowledge which contained in the Prophetic biography. This method forms of three (3) levels (1)- Preparing (2)- Applying (3)- Evaluating and reviewing.

KEY WORDS: DIALOGUE MANAGEMENT-INTERRELIGIOUS DIALOGUE-PROPHETIC BIOGRAPHY-ISLAMIC CALL-EXPLICIT KNOWLEDGE

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INTRODUCTION

It is useful to realize that we are different whatever we are so close, and close whatever we are so far. The difference and approach are two kinds of the life traditions that the penalty, rewards and our position depends on. We should use a good strategy to make use of our difference and closeness, make this difference positive and balanced and complete the shortfall to achieve the understanding and cooperation between people. The most important example that shows this difference and closeness between people is the interreligious dialogue. Most of people seek to dialogue to pass the differences that happened because of the religions and doctrines, for that the interreligious dialogue forums and conferences were established and discussed several topics. As we are the followers of the Islam religion, we are the most people who need these dialogues that enable us to change the bad picture which was drawn by the amines of Islam to say that Islam is the source of terrorism.

This study came to show ways to dialogue and its strategies that enable us to achieve the desired objectives. There is no one best of the prophet Mohamed "peace be upon Him" to be an example to the convinced and successful dialogue method. For that this study seeks to show the prophet Mohamed "peace be upon Him" strategies and methods and abstracting the most important sides of them to reach to the form that enable us to manage the interreligious dialogue between the difference religions.

The importance of this study is represented in the dialogue with the followers of the other religions through the Prophetic biography. We should discuss this subject today and focusing on the Prophetic dialogues with the Christians by using the Prophetic method in dialogue. This study cares of showing the ways of Prophetic dialogue with the followers of the other religions, the importance of this dialogue regarding to its timing and understanding the Prophetic dialogue method to guide us especially at this time, because we and our religion became threatened and accused as a result of what contained in The Holly Quran and Sunnah regarding to the difference with the others.

The content analysis and focus groups methods were used to answer the study's questions. The model was a group of explicit knowledge in Prophetic biography and Sunnah and it was represented in documents then using the method of content analysis to answer the study's questions. Then create the suggested form to manage the interreligious dialogue in the light of the explicit knowledge regarding to Prophetic biography. We will show later in this study the previous studies that discussed or connected with this study's subject. As well as showing the study's problem and how to make questions, thus

showing the methods that used to answer these questions, and then show the results of the model content analysis.

Literature Review

The study (1) aims to discuss the civil and social conflict that based on the main believes of the different religious groups and search on the ways to process this problem though encouraging the interreligious dialogue. And this study reached the two stages of the interreligious dialogue. The first stage: is exchanging the information, find the interactions with the other religions believers according to the mutual respect and openness and respect the facts that regarding to all religions. The second stage: that the interlocutors should understand each other to reach the deepest humanity level. That supports this current study in the subject of the dialogue levels and to anyway we can make use of it in the suggested form.

The study (2) aims to review some scientific ways which may be support the interreligious dialogue in the religions' study, and shows that the interreligious dialogue is subject to the constant change for different reasons. Thus it is important to the participants in the religious dialogue to study the change and interpret processes and adopt with the changes, and stressed on the innovation in the dialogue ways and interreligious dialogue and provided a group of innovations regarding to the religious dialogue that the innovation according to the current organizations rules. Thus the authorized repairs to the career regulation, innovates the specialist groups in the innovations and change fields and innovates new organizational forms in the interreligious dialogue field. According to this study, we should separate between the religious dialogue and the religions' study, but this study stresses on the importance of religions' study and the changed which happened in the religious dialogue field and the necessary of the specialists' participation in the religions' study. The modern discussions in the interreligious dialogue keep the academic discipline in these dialogues. This study connects with the current study in the calling to religions' study as a main side of the interreligious dialogue, as well as support the religious dialogue to achieve the academic discipline.

The study also aims to explore the dialogue nature in the Prophetic biography, show the dialogue politeness and study the affection on the Muslims' modern life. Thus determines the cultures and religions dialogue objectives that correct the distorted picture in the non-Islamic countries and calls to God in the right method. And participates in the modern world solving problems, in addition to declares the justice principles and the equality between humans and works on preparing

the development programs to the poor and third world countries. And works on establishing an economic system depends on the individual freedom. And publish the dialogue culture, negotiation and understanding between the different cultures and remove the hostility and arrogance. And employ the several social media to serve the dialogue calling and make a relationship with the others. In addition to anti-organized terrorism around the world.

This study also provided a group of basics which considered necessary to success the interreligious dialogue. The study mentioned the mutual respect between all parties and agrees to consider this dialogue to acquaintance not to miss the right of the others. And agrees that the human culture and its diversity and multiculturalism are mutual human legacy to find a mutual basic to the religious dialogue and reject the cultural conflict concept. And prove that Islam is a religion of dialogue. Thus this study connects with the current study in providing a group of objectives which enable us to create the suggested form, as well as it is provided some of the basics that the success religious dialogue depend on.

Study Problems

The problem in this study is being in the need to a systematic performance in the dialogue with the follower of the other religions, especially in the shade of the

campaigns of distortion Islam especially in the western world, as well as makes use of the forums, seminars and conferences which aim to the convergence with the other religions through the interreligious dialogue and analyzing the explicit knowledge which moved the prophet Mohamed “peace be upon Him” method to dialogue with the Islam followers and makes use of these methods. The researcher suggest create a form to manage the interreligious dialogue in the light of the explicit knowledge which contained in the Prophetic biography, and answer on two main questions, the first, which method did the prophet Mohamed “peace be upon Him” follow to dialogue with the followers of the other religions?, the second, what is the suggested form to manage the interreligious dialogue in the light of the explicit knowledge which contained in the Prophetic biography?

Methodology

To answer the study’s questions I used two methods, the content analysis method to answer the first question that which method did the prophet Mohamed “peace be upon Him” follow to dialogue with the followers of the other religions?. And to answer the second question that what is the suggested form to manage the interreligious dialogue? I used the focus groups method through a group of academic experts (5 experts).

Table 1. Documents under the application of content analysis

Document	Document title	Document scope of work	Reference
First	Call and dialogue with Jews.	Sahih al-Bukhari, page No. (1412), Hadith No. (6944)	(4)
Second	Call and dialogue with christen- Abyssinia delegate.	IbnIshaq: Prophetic biography, page No. (252-253)	(5)
		IbnHishām: Prophetic biography, page No.(36-37)	(6)
Third	Call and dialogue with christen- The king of Abyssinia (Al-Najashi).	IbnIshaq: Prophetic biography, page No. (152-153)	(7)
		IbnKathir: Al-Bidayah wan Nihayah (The Beginning and The End), page No. (80-81)	(8)
		IbnQayyim al-Jawziyyah, Provisions for the Hereafter (Zaad Al-Ma’ad), page No. (620-621)	(9)
Fourth	Call and dialogue with christen- Najran delegate.	IbnQayyim al-Jawziyyah, Guidance for the Confused concerning Answers to Jews and christen, page No. (57)	(10)
		IbnIshaq, Prophetic biography, page No. (899) Hadith No. (4394)	(11)
		Ibn Abdel Barr: Al-Isti’ab fi ma’rifat al-ashab, page No. (256)	(13)
		Al-Tirmidhi, Sunan at-Tirmidhi, page No. (882) Hadith No. (3106)	(14)
Fifth	Call and dialogue with christen-Adi ibnHätim al-Tä’i.	al Tabari: Tarikh el Tabari which is called “History of the Prophets and Kings” page No. (147)	(15)
		IbnKathir: Al-Bidayah wan Nihayah (The Beginning and The End), volume No. (3-6) page No. (313)	(16)

Study applied side

Through applying the content analysis method on the explicit knowledge which contained in the Prophetic biography, Holly Quran, Hadith and Sunnah the researcher got the following results:

The analyzed evidences and documents regarding the dialogue of the Prophetic biography and Sunnah.

The final findings and the outputs of document analysis:

Through the content analysis methodology and the way to apply it with samples in order to answer the main question: "which method did the prophet Mohamed "peace be upon Him" follow to dialogue with the followers of the other religions?" the outcomes are just like the following:

First: Prophet Mohamed "peace be upon Him" situations which the followers of other religions:

- Prophet Mohamed "peace be upon Him" started His speech to Najran with the common religious beliefs which have a great effect on listeners. At the outset, He said: "In the name of the God of Ibrahim, Ishaq and Jacob, I call you to worship Allah rather than the humans and to the mandate of Allah instead of His servants, in the case of objection you will be obligated to pay a tax (Jizya) (In return for protection), if you refused, you would engage to the war. Finally, peace and Allah mercy and blessings be upon you.
- Prophet Mohamed "peace be upon Him" received the people of Najran with greetings, generosity and Tolerance, in addition to allowing them to pray in his mosque. The reason for His action was that: when the people of Najran came to Prophet Mohamed "peace be upon Him" after the Asr prayer, they wanted to pray their prayer, but the people in the mosque wanted to prevent them. In this moment, Prophet Mohamed "peace be upon Him" said: "let them pray their prayers" so, they prayed.
- Prophet Mohamed "peace be upon Him" wanted to purify the heart of the people of Najran from pride, confusion and arrogance. He did not dialogue with them or answer their question until they put off silk and gold. He "peace be upon Him" said: "By the One Who sent me with the truth as a Prophet, I saw Satan among them in the first time they came."
- In an attempt to make the dialogue positive and fruitful, Prophet Mohamed "peace be upon Him" dialogued the lords and inks of christens including: Adr ibn Hatim al-Ta'i and zaid al khail...etc.
- Prophet Mohamed "peace be upon Him" drawn attention to dimensions and objectives of the dialogue, He was cared about the Non- Muslim feelings without religious adulation. In all cases, Prophet Mohamed "peace be upon Him" endeavors to tell the truth. During the dialogue between Prophet Mohamed "peace be upon Him" and two christen inks of Najran named: Al-'Aqib and Sai-yid (The rulers of Najran), He called them to Islam and said: "convert to Islam" they said: "we already did" He said: "no, you are not" they said: "yes, we do, we convert to Islam even before you" He said: "you lied, you did not convert to it because of claiming that Allah Has a son, worshipping the cross and eating the pork."
- Prophet Mohamed "peace be upon Him" did not upset from the beliefs of the Najran christens, in the contrary; He defended religion from their adulation depending on dialogue. The accomplishment of Prophet Mohamed "peace be upon Him" did not reduce from the value of religion, He was clear enough to reveal the truth. The Prophet called them to Islam after naming the God of Ibrahim, Ishaq and Jacob in order to mollify the atmosphere, He said: "After that, I call you to worship Allah rather than the humans and to the mandate of Allah instead of His servants."
- After Christians of Najran discovered that Prophet Mohamed "peace be upon Him" is the truth and the miracle, they refused to convert to Islam, the idea of Event of Mubahala was come up, that Invoke a curse on the lairs, so they were afraid of performing it. They asked the Prophet not to do it and He accepted because of His mercy, commission and humanity.
- Prophet Mohamed "peace be upon Him" obeyed Allah commands: "Let there be no compulsion in religion." His actions were a reflection of Holy Quran texts. That is way He only call the people of Najran to convert Islam and did not obliged or forced them to be Muslims.
- One of the great lessons was the answer of Prophet Mohamed "peace be upon Him" when they asked about Prophet Essa "peace be upon Him", He said: "I have nothing to tell about Prophet Essa now, keep standing to inform you what I have been known about Essa "peace be upon Him". From my point of view, this lesson is the greatest one ever; it taught us to silent is a solution when the answer is not founded.
- Prophet Mohamed "peace be upon Him" focused on the general and Doctrinal issues and avoiding details unless he was asked. His speech with

Najran Christians, He highlighted the monotheism and humanity of Essa "peace be upon Him".

- The attempt to show miracles for "People of the Book" to convert them to Islam, Prophet Mohamed "peace be upon Him" came with Holy Quran, However He presented some miracles to nonbelievers, perhaps they have chance to believe.
- Proving that Islamic law is the one which corresponding to Bible and Torah.

Second: Prophet Mohamed "peace be upon Him" dialogue attitude:

- Prophet Mohamed "peace be upon Him" enjoyed eloquence tongue, rhetoric speech and most beautiful attitude.
- The attitude of Prophet Mohamed "peace be upon Him" was characterized by diversity. His sentences were varied and marked by using reporter speech, rhetorical speech, the question and answer, exclamation, swearing and calling. Prophet Mohamed "peace be upon Him" used aphorism and proverbs. He also made use of historical events and prophesied others future. So, we can realize that the Prophet dialogue is the source of rhetoric.
- During His dialogue, Prophet Mohamed "peace be upon Him" frequently mentioned to other prophets while dealing with People of the Book. The prophet dialogue with them aimed to reflect a straight message that: "Islam came to complete the previous religions and prophets and Prophet Mohamed "peace be upon Him" is the seal of the prophets.
- Some of Prophet Mohamed "peace be upon Him" dialogue skills: the depth of psychological impact and the ability of convincing others with mental persuasion.
- Prophet Mohamed "peace be upon Him" always use his words in the right context, and He convinced people once with mercy and other with warning.
- In performing dialogue, Prophet Mohamed "peace be upon Him" cheerful and open faceted, He did not ignore anybody. In addition, He paved the way towards His subject, giving all necessary reasons and providing answers with evidences and affirmation.
- In His dialogue with People of Book, Prophet Mohamed "peace be upon Him" based on the sacred miracle of The Holy Quran, not on material miracles.

- When People of Book tried to make the Prophet unable to answer their claims arising from holy books and heritages, Prophet Mohamed "peace be upon Him" gave them the definitive answer supporting with providence and proofing. He was never being provoked or upset with them except for the matters considering Allah and the religion of Islam.
- Prophet Mohamed "peace be upon Him" highlighted the similarities between Islam and other holy books such as: eating carcass of People of Book and marriage to a woman from the People of the Book. As well, the Prophet advised to take care of People of Book.

Third: The objectives of the dialogue with the followers of the other religions:

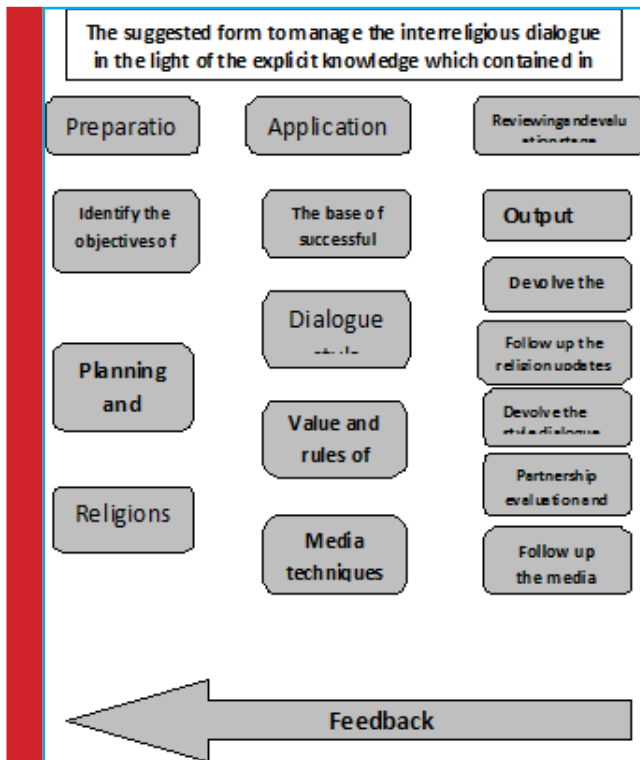
- Call to Islam.
- Evidencing.
- Reconcile opinions.

Fourth: Rules of the Prophet dialogue with the followers of the other religions:

- The point of the dialogue shall clarify the right bath and guide them through.
- The dialogue should not be only for talking, so that, objective and issue of the dialogue must be identified.
- It is not necessary to undergo with details and to discuss the sub-issues until agree on the substantive issues of the dialogue in order to achieve the promising benefits.

Fifth: The value of dialogue:

- **The psychological value of dialogue:** It is related to prepare a healthy atmosphere for performing dialogue, meet our presenter and undergo with general dialogue aims to break the psychological borders make hearts more close. In dialogue, we have to enjoy with good intension, morality, humble, patience, good listening and respect.
- **The scientific value of dialogue:** Any dialogue has scientific values. Let's start with the common theme existing in acknowledge, awareness, examples and make mistakes. The dialogue must base on evidences and affirmation not on whims and personal desires. The terms and sentences used by the presenter must consist of good words, exposure and allusion, not of rudeness, prejudice and harshness. Also, we have to avoid the loudness, argumentation, drawling, deviation and pride. We also should Endeavour to tell the truth, not be



exaggerated in speaking and give others (The presenter) chance to speak and express his opinion.

The suggested form to manage the interreligious dialogue in the light of the explicit knowledge which contained in the Prophetic biography

According to the content analysis related to the subject of the study. This analysis seeks to answer the study question: "What is the suggested form to manage the interreligious dialogue in the light of the explicit knowledge which contained in the Prophetic biography?" This form was presented in its primary level and given to the focus group which consists of (5) experts in order to take amendments and to approve them. Now, this form was presented in its final edit as follows:

Diagram No. (1) Illustrates the proposed form to run the dialogue of religions according to the right acknowledgements of Prophetic biography:

First: Preparation stage

This stage consists of the following:

(1) Determining the objectives of religion dialogue:

As per the said diagram, the religion dialogue aims to the following:

- Call to Islam (religion of peace).
- Limit the proofs of other religions and refuting them with evidences and persuasion.

- Reconcile opinions considering argumentative issues with the other religions.
- Highlight the good ethics of Islam.
- Refuting claims of being Islam as a terrorism religion published by the enemies of Islam.

(2) Planning and preparation:

In this stage, we work on primary preparation to embark upon the study as follows:

- Spread religion dialogue culture.
- Practice on the religion dialogue.
- Prepare the material and human infrastructure.
- Establish partnerships with societies and organizations.
- Choose the effective Cadres to run the dialogue.

(3) Religions study:

In this stage, the studies of religion and the process of analysis are performed for the following purposes:

- Determine the advantages and disadvantages in the other religions.
- Focus on the similarities and differences between Islam and the other religions.
- Mention the effective point considering dialogue with each religion.
- Choose the Cadre Human Resources that are able to run dialogue with the other religions.
- Create teamwork to be responsible for a specific religion.

Second: Application stage:

It is the actual stage for managing the dialogue. This stage consists of the following:

(1) The basics of successful dialogue:

To reach a successful dialogue, the following basics shall be taken in consideration:

- The mutual respect among the parties.
- Agree on considering the dialogue as a way of acquaintance, not as a way of deprivation of other rights.
- Agree on that the human civilization with all of its variations and multicultural societies is a common heritage of humankind.
- Determine a common point in order to embark on the religion dialogue.
- Erect the concept of "Clash of Civilizations."
- Clarify that the Islam is the religion of discussion.

(2) Dialogue Method.

Trough religious dialogue, we should be aware of the following:

- The presenter should enjoy with fluency, rhetoric phrases in addition to beautiful and smooth words.
- Use reporter and rhetorical phrases as well as a question and answer style.
- Gain others hearts and emotion through the dialogue and the prophets of audience; to Reconcile the opinions.
- Adapt clear and direct explanation and not to use allusion except in necessary need.
- Use reasonable method to persuade other with your point of view.
- Simplicity, smoothness, non-rebuke manner, considering circumstances and giving the accurate answer are the keys of dialogue success.
- Evidencing the miracles of Holy Quran and connecting them to the modern science and global discovers.
- Establish a case on interlocutor through questions arising from the religion of "People of Book".
- Reflect the matching points of Islam with the other religions to persuade them (nonbelievers).

(3) Value and rules of dialogue:

In religious dialogue, there are some value and rules which shall be adapted:

- The dialogue purpose should be crystallized to reveal the truth.
- The objective of dialogue is not to argument, it is necessary to highlight issues and aims of the dialogue.
- It is important not to dwell on the details or sub-points only after agree on the dialogue essences for achieving the promising outcome.

Considering psychological side:

Prepare the suitable atmosphere for discussion, breaking the ice and make souls closer.

Considering scientific side:

The presenter has tounderstand the common theme in order to reach the point. He also considers using evidences, proofs and examples in adding to admire making a mistake.

- The presenter should be smooth tongue, making use of allusion.

(4) Tools and Techniques of Media:

In order to develop the art of dialogue with the followers of other religious, we should follow up the modern way of conversation especially, the modern technical tools as the following:

- Television programs
- Radio programming

- Magazines and journals
- Electronic newspapers
- Social media
- Scientific publishing
- Electronic publishing
- Programs and Internet applications

Third stage: Reviewing and Evaluation Stage:

In this stage, we make an evaluation of the work and reviewing used styles and techniques. Also, determining and updating the study objectives in accordance with the fresh developments. Such as:

- Evaluating the work output to start the development process.
- Modernizing the study objectives in accordance with the common updates.
- Following up the other religions developments and starting to work according to their updates.
- Continuous development of dialogue methods.
- Evaluating the partnerships and study their impact on religious dialogue.
- Continuous following up the updating process considering traditional and modern media, social media, programs and Internet applications.

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