

Dialogue in the Qur'anic Perspective and its Impact on Coexistence

Sedeeq Khaleel Al- Saleeh
Al- Imam A-adham University College, Baghdad , Iraq

Abstract

As the title of the research explains, dialogue is much broader in scope than inter-faith or theological conversations and conferences, although these are an important (and worthwhile) dimension of it. The 'dialogue approach' could be thought of as a positive disposition to others being (and remaining) others which encourages the virtues of neighbor lines, friendship and mutual trust and caring. Consider dialogue as an important issue that leads to the truth, and formats the convictions which deals with the movements of the conflicts in many fields of ideas, politics and society. It is an important device for rapprochement and coexistence, and it has a great impact on the people who want to live together if controls its elements. So the Holy Quran support the principle of dialogue.

Keywords: Dialogue, Coexistence, Rapprochement, politics, Society , Holy Quran, Sunnah.

Diálogo En La Perspectiva Coránica Y Su Impacto En La Convivencia

Resumen

Como explica el título de la investigación, el diálogo tiene un alcance mucho más amplio que las conversaciones y conferencias interreligiosas o teológicas, aunque estas son una dimensión importante (y valiosa). El "enfoque de diálogo" podría considerarse como una disposición positiva para que otros sean (y sigan siendo) otros, lo que fomenta las virtudes de las líneas vecinas, la amistad y la confianza y el cuidado mutuos.

Considere el diálogo como un tema importante que conduce a la verdad y formatea las convicciones que se ocupan de los movimientos de los conflictos en muchos campos de las ideas, la política y la sociedad. Es un dispositivo importante para el acercamiento y la convivencia, y tiene un gran impacto en las personas que quieren vivir juntas si controlan sus elementos. Entonces el Sagrado Corán apoya el principio del diálogo.

Palabras clave: Diálogo, Convivencia, Acercamiento, política, Sociedad, Sagrado Corán, Sunnah.

Introduction

The existence of social groups that differ on the basis of race, tribe, nationality or religion carries the potential of competition and conflict between them. There exist many different communities of believers with their distinctive religions, prophets and sacred scriptures. This plurality is both a reason for and an outcome of the human freedom to choose faith and religion, the basis of moral responsibility and final judgment. In this respect religious plurality is one of the means to test and develop human capacities. People are required to overcome inter-group tensions and their potential negative outcomes through good will and the commitment to live together in peace and justice with their fellow human beings, whatever the odds. In other words, the response to diversity through positive engagement or dialogue is one of the major goals that the divine will has set for human kind. This research divided into three sections with an introduction and conclusion the first section will deal with the concept of dialogue and its character section two will deal with dialogue in the Qu'ranic perspective.

CHAPTER ONE

Concept of dialogue and its principles

The root of the word dialogue (from the Greek dialogos, from dia, across, and legein, to speak) tells us that it is the effort to share meaning with someone. By intercultural or interfaith dialogue we mean a conversation between different individuals or groups whose purpose is simply honest engagement and increased mutual understanding. This kind of dialogue can be distinguished from debate, where we

seek to win an argument, to persuade others of our point of view. It is also different from discussion, which aims to solve a problem, reach a consensus or decide on a course of action. In dialogue we engage with others for the sake of engagement; we are looking simply for meaningful human interaction through which we may grow in understanding of the other, of ourselves and of the relationship between us. Accordingly, our working definition of dialogue is: meaningful interaction and exchange between people of different groups (social, cultural, political and religious) who come together through various kinds of conversations or activities with a view to increased understanding.

(: Al-Ain Al-Khalil Ibn Ahmad Al-Farahidi: 3/287, Article (H and T).

() I have not found the saying.

Al-Mujtaba from Al-Sunan (Sunan Al-Soghra for Women): 8/272, No. (5498), "Istaadah of Poplar" After al-kor) and the great Sunnah for women: 4/459, number (7935) (seeking refuge from poplar after the corpse).

(See: The Arabic tongue of Ibn Manzoor: 2/1043, Article (Hawr), and the surrounding dictionary: 2/23 24, Article (Poplar), and the crown of the bride Zubaidi: 11/107, Article (H and T).

Two: Dialogue: Idiomatically

It is a general term which includes many images such as seminar and discussion , by then it means : the way in discussion and proofing the appropriate speech and talk between two sides, yet without necessarily being rivals for one another , and the purpose from this conversation is to exchange information between the two sides. They both may differ when the conversation change into sheer rival speech in hostility, by then it is called a wild talk not a conversation. Also, it could be close to wild talk as in some of Holy Quran verses , (Allah has indeed heard (and accepted) the statement of the woman who pleads with thee concerning her husband and carries her complaint (in prayer) to Allah: and Allah (always) hears the arguments between both sides among you: for Allah hears and sees (all things). still , wild talk and conversation are no identical terms because wild talk

means toughness , hardness and roughness. Further, conversation may be closely related to seminar ; hence those in seminar room are exchanging speech on a certain case with an examining eye, still the seminar is more lightening in vision and thinking, just like the case with conversation as to converse means be more proper in your speech and meaning. Thus, conversation: is the answered phrase while talking, or the replied phrase on a certain rhetorical question. (See: Dialogue in the Holy Quran, by Professor Khalil Ibrahim Faraj: 8.

() AL-mujadala : 1.

(3) See: vocabulary in the strange Koran: 89 (controversial article)

(See: The Origins of Dialogue World Assembly of Muslim Youth: 9. Two: Ethics of Dialogue

There are ethics for dialogue that are related to the psychology and personality of the person who is leading the dialogue and there are psychological circumstances that may emerge on conversation the thing that affects negatively; due to that one must take notice of this point so the conversation achieve its targets and be fruitful. As was narrated in Holy Quran(It is part of the Mercy of Allah that thou dost deal gently with them Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him). Thus, our religion is a religion of ethics and sublime morals, and the one takes lead of the conversation must be of high morals just like our first Islamic followers who opened the Islamic countries with their morals and one of the most important ethics are:

One: piety and true intention

For every work there is a need for true intention for Allah's sake, it is a must for the good intention while conversation and discussion to be there and that the person who takes lead of conversation process should be a way in his intention from being a hypocrite and a showing off man before his rival and to love surpassing others and achieve victory for oneself.

Two: Justice and fairness

It is from the justice to accept the right from the rival and to differentiate between the idea and its teller and that the person who takes lead of conversation process to show infatuation with good ideas and true proofs.

Three: being humble and a man of good morals

It is an influencing factor to be a humble man and a man of good morals because this will lead the other side to be convinced and accept the right thing. For correction, everyone who sees the one who makes a conversation with him is following a modest and venerated style, and when he feels a noble morality and hears a kind speech; therefore he has no other choice left for him just to respect the one who makes the conversation with him and opens his heart for him to hear his personal views and in Al Hadith of Prophet Mohammed PBUH:)The most complete of believers in faith are those with the best character,).

See: Origins of Dialogue: 10.

() See: dialogue in the Koran: 8.

(3) See: The Dictionary of Philosophical

Four: Patience and strong will

The person who takes lead of dialogue process should be a man of patience and strong will, he should not be angry for no reason, and he should encounter the bad speech with goodness and the harshness with kindness, and the bad word with a good word, he should leave out blaming, he should forgive those who are guilty especially while conduct a conversation and making a seminar. This status is a place for the man of patience because after patience there is success, as was proved in Holy Quran (Nor can goodness and Evil be equal. Repel (Evil) with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate!

Al - Imran:.

(See: The etiquette of dialogue and the rules of difference: Dr. Omar Abdullah Kamel.

Five: Good Listening

It is necessarily for the person who takes lead of dialogue process to be a good listener, since the speech is a branch of art then good

listening is also the same. While conversation there is an exchange for the ideas and views , and it is necessarily for the person who take

<i>Newspaper</i>	<i>Numbers of articles before 9/11</i>	<i>Numbers of articles after 9/11</i>	<i>Increase percentage</i>
Guardian	817	2,043	250%
Independent	681	1,556	228%
Times	535	1,486	278%
Daily Mail	202	650	322%
Daily Express	139	305	219%

SIX: wide knowledge

Wide knowledge is a basic condition for making any discussion or it helps to make the dialogue successful with its full-fledged aims, Ibn Tamiya says: Dialogue there is an exchange for the ideas and views , and it is necessarily for the person who take lead of the dialogue to be a good listener so as he can comprehend the idea of his adversary or the other side. One of the things that contradict good listening is to cut off the speech of the other side because it is a way for quick change besides it is a remark for being impolite dialogue could be when the mind is incoherent and one is in amaze and has to bring up a final solution for a certain case or an issue; then from the conversation one is needed to bring him out of all of that. Dialogue needs four main elements and they are: the character of those leading the dialogue – the climate for dialogue - and wide knowledge of the topic of the dialogue and the style of dialogue . Whereas the nature of the relationship between the two sides of conversation it must be based on continued exchange talks besides the talking person should have a forceful and a convincing proof to be a valid proof amongst the sides of conversation. and throughout all of that we can see the amount of coherence between the contextual proof and the lexical proof for the term ‘conversation’ , because every one of them is linked with talk and exchange the replies for the talk. Through confirming on the necessity of science and its importance for those who take lead in conversation field; and they may end up to exchange hard talk and discussion in case the discussing persona was weak in his scientific potentials and academic replies; the thing that proves his inability to encounter the other side; by the end he could affects Muslims without benefit.

Seven: The Proof

One of the basic features of the successful dialogue is the proof. There is an urgent need for the proof. As it is said; if You are a narrator then you need correction, or if You are claiming then You need to bring a proof. Besides that, there is no benefit from the weak proofs or evidences while conduct a conversation, and whenever there is a proof and has validated its credibility then his evidence accountability also proved its correctness. Further, there is a need to rearrange the proofs based on its force and clarity for the denoted item. And there are other forms of arts due to time limits we cannot mention them all, such as to respect the other side – prepare appropriate climate for conversation – no need to speak a loud – no need to use unknown words and etc.

CHAPTER TWO

Dialogue in the Qur'anic Perspective

The Quran has a distinctive style in the dialogue, drawing attention, , and leaving the minds of the broad field to develop lessons and sermons from the many dialogues that were held in the Holy Quran, which were scattered between the walls of this Holy Qur'an. all. If we meditate a little in the Holy Quran, we find that most of the verses in which the dialogue was conducted speak of faith in God Almighty, his unity, his right to worship without others, faith in his messengers, and faith in the resurrection and remission. These three elements are among the most important issues of the Holy Quran. Some of the dialogues came to indicate a question or judgment. The Holy Qur'an, in its entirety, has left us no door except to deal with conclusive evidence and clear proofs, which are sought by its opponents in a clear and clear form recognized by the distressed and the ignorant, the ignorant and the educated, for it is the constitution of this nation until God inherits the land and from it. The Holy Quran sets the rules and origin of the assets to solve all the issues, the most important of which is the dialogue based on reason and evidence, not on force and ignorance. If we look carefully at the book of Allah, we find that the word "dialogue" is not mentioned in the Holy Quran except in three places, two of which are in Surat Al Kahf.

As the majority of the dialogues came in different formats depending on the location of the verse and its meaning, and the rele-

vance of the words and their differences depending on the characters and the interlocutors, and as required by the field, and these words: consultation, argumentation, debate, answers, In this brief, we will present some of these pictures to complement the interest and to explain the approach of the Holy Quran.

First: God's dialogue with angels: God (Almighty) is the mighty strong force, able to end the dispute as he wants, especially with the angels. Allah says: (They don't disobey God and do what they are commanded to.) Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not." The interpretation of the meaning of this verse is for the angels to teach the consultation and to maximize the concern of the person with the presence of the inhabitants of his kingdom, and to call him the caliph before his creation, and to show his bounty on what is evil in their question and answer and to indicate that wisdom requires finding what is best. Many good things are left for evil, so much evil, etc. And the angels marvel at the fact that they will use the earth to repair and repair them from corrupting them, or to replace the people of obedience with the people of sin and to explore what is The question of the learner mentor what is confused in the chest, and not objection to God Almighty his ability, nor challenged the sons of Adam in the face of the absence, they are higher than to think that to say And they say: "(Allah) Most Gracious has begotten offspring." Glory to Him! they are (but) servants raised to honour. They speak not before He speaks, and they act (in all things) by His Command.

Second: the dialogue of God with the prophets peace be upon them: It is said that the words of Abraham (peace be upon him) said When Abraham said: "Show me, Lord, how You will raise the dead," He replied: "Have you no faith?" He said "Yes, but just to reassure my heart." Allah said, "Take four birds, draw them to you, and cut their bodies to pieces. Scatter them over the mountain-tops, then call them back. They will come swiftly to you. Know that Allah is Mighty, Wise." the :. The Prophet (peace be upon him) and the other words of the verse did not give a complaint , Because the question about how

it is a question about the status of something exists is determined to exist in the fluid and responsible, to say: How Zaid learned? F: How to weave the dress? And so, as the prophets are infallible and agree on faith in the Ba'ath, and told our master Abraham (peace upon him) to rise from the certainty to the eye of certainty, saying: Request to watch how.

(Musnad Ahmad bin Hanbal: 1/215, number (1842), Musnad (Abdullah Bin Abbas bin Abdul Muttalib), said Shu'aib Arnaout: "a true hadith, his men trustworthy men of the two Sheikhs," and the only ruler: 2/351, 3250) Chapter (Interpretation of Surat Al-Araf), Al-Dhahabi said: This is a saheeh hadeeth on the condition of the two sheikhs.

Third: the dialogue of the Prophet peace be upon him with the Jews and their need for him: Allah says: Will ye dispute with us about Allah, seeing that He is our Lord and your Lord; that we are responsible for our doings and ye for yours; and that We are sincere (in our faith) in Him? The argument is contained in this verse in the sense of defiance and dispute, which is (argument) the name of a weak on the weight (Vala) ie: proof of the right people and the evidence of the argument, ie: the right destination, which requires the health of one of the extremes. The interpreters said: said that the people of the book said: "The prophets are all of us, if you were a prophet of us, they argued in God and in him and the appointment of a prophet of the Arabs without them under the pretext As if God had enjoined them on the tongue of His Prophet (peace and blessings of Allaah be upon him) on every doctrine that they impersonate, they are impure and oppressive. The dignity of the Prophethood is either preferred by Allaah to whoever He wills from His slaves and all in Him. , As well as the right of those who are prepared to obey obedience and sincerity, and as you have deeds that God may consider to be giving, we also have deeds, and we are united and faithful, and he is characterized by faith and obedience without you.

See: the whole provisions of the Koran: Al-Qurtubi: 3/297, and the download downloaders: Al-Nasafi: 1/215, 216, and Fatah al-Qadeer: Al-Shawkani: 1/281.

(See: Visible Insights: Turquoise: 2/431.

(1) 109, and the spirit of the meanings of Al-Husseini: 1/398.

Fourth: the unbeliever's dialogue with the believer: Set forth to them the parable of two men: for one of them We provided two gardens of grape-vines and surrounded them with date palms; in-between the two We placed corn-fields. Each of those gardens brought forth its produce, and failed not in the least therein: in the midst of them We caused a river to flow. (Abundant) was the produce this man had : he said to his companion, in the course of a mutual argument: "more wealth have I than you, and more honour and power in (my following of) men." He went into his garden in a state (of mind) unjust to his soul: He said, "I deem not that this will ever perish, Nor do I deem that the Hour (of Judgment) will (ever) come: Even if I am brought back to my Lord, I shall surely find (there) something better in exchange." His companion said to him, in the course of the argument with him: "Dost thou deny Him Who created thee out of dust, then out of a sperm-drop, then fashioned thee into a man? But (I think) for my part that He is Allah, My Lord, and none shall I associate with my Lord. "Why didst thou not, as thou wentest into thy garden, say: 'Allah's will (be done)! There is no power but with Allah!' If thou dost see me less than thee in wealth and sons, It may be that my Lord will give me something better than thy garden, and that He will send on thy garden thunderbolts (by way of reckoning) from heaven, making it (but) slippery sand!- "Or the water of the garden will run off underground so that thou wilt never be able to find it." So his fruits (and enjoyment) were encompassed (with ruin), and he remained twisting and turning his hands over what he had spent on his property, which had (now) tumbled to pieces to its very foundations, and he could only say, "Woe is me! Would I had never ascribed partners to my Lord and Cherisher!"

The scholars said: This is like a person who is strengthened by the world and refuses to sit with the believers. He differed in the name and appointment of these two men. He said: I came down in two brothers of the people of Makkah, one of whom is a believer and the

other an infidel. In the general meaning of the word, not with regard to the cause, as God strikes us in the two men and the dialogue between them, each according to his faith and belief, in terms of their conditions learned from these verses, and disobedience of the infidel with its fluctuation in the Yes God and obedience to the believer with his suffering hardships of poverty, The infidel to the believer: review it He answered his companion with a good sermon and reminded him of the courtyard of his two daughters and forbade them from making fun of them. He ordered him to collect the remaining good deeds and to take evidence of that, including: He has shown the remorse as he is turning his hand, as if he remembered his brother's sermon and learned that he had only come from a company and did not catch what he had suffered.

Fifth: the dialogue of the Prophet peace be upon him with Khawla daughter of Thalbh and argued him: Allah has indeed heard (and accepted) the statement of the woman who pleads with thee concerning her husband and carries her complaint (in prayer) to Allah: and Allah (always) hears the arguments between both sides among you: for Allah hears and sees (all things). The argument: a cruel dialogue, which is the opposition on the basis of conflict and exaggeration, was said: the origin of the conflict controversy and the drop of the human owner on the landline any solid. And the concept of argument in this verse out of the meaning that was placed for him, there was no rivalry, but explicit verse indicates the complaint with the urgency of the liquid and review the speech in the case of the Zohar. The sheikhs said: 'Aa'ishah (may Allaah be pleased with her) said: "Blessed is the one who has broadened his hearing. I hear the words of Khawla the daughter of Tha'labah and hide some of her. She complains to her husband to the Messenger of Allaah (peace and blessings of Allaah be upon him) , Even if my son grew older and my son was cut off from me! Oh God, I complain to you .. So it continued until Gabriel (peace be upon him) these verses. And the show was one of the most blatant divorce of ignorance, because in the prohibition is confirmed as possible, and this incident shows that the one who has lost his hope for creation and has no left in the task of anyone except the Creator God Almighty that important, and in

this verse some nice words, including: The meaning of the expectation is that the Messenger of Allaah (peace and blessings of Allaah be upon him) and the argument were expecting God to hear her argument and her complaint and bring down what is being released. The argument is attributed to the argument, and was not attributed to the Messenger of Allah peace be upon him and that argument whenever he said to her: ((deprived him)) said: God is not mentioned And this dialogue and review in the speech heard the words of those who call him, and see those who pray to him.

Sixth: Benefits derived from the verses:

1. The dialogue is a religious approach and a method of the Holy Quran. Among us, this majesty is through the same attic as it speaks to the angels. It is the supreme and supreme model in the teaching of humanity and guidance with the rank of the angels. A clear lesson in the Shura and a statement of the status of the human, and it is a clear message to the people of the ignorant and the Sultan not to narrow the opinion. But should rely on the argument and proof, so that the right to return the alien from his opinion and repent to God and all of the basics of coexistence that must be . The dialogue must be fruitful and the dialogue must be fruitful. The Qur'anic dialogue mostly calls for faith in Allah Almighty, His books, His apostles, resurrection, and remission, and bringing people out of shirk and misguidance to a sound doctrine that suits the human nature that Allaah has created. And that the results in some of the dialogues were not positive, but that Allah (Glory be to Him) wrote in his Holy book to be another lesson to mankind until God inherits the earth and it is the best of the heirs, and stubbornness and arrogance and not bowing to the right reason for the destruction and oppression, In this way, the people living in poverty must return to the right and the right and not to fanaticism of false slogans and ignorant claims, so as to establish the nation's order to the satisfaction of God in the pension and the return.

3. The dialogue in the Holy Quran came in many different ways and in order to draw inspiration from the lessons and sermons, which instill in our hearts the faith, and explain to us how to deal with and coexist with people through the constructive dialogue resulting from

the conscious mind that God gave to the slaves for its realization and be cause for happiness, .We find that some of the conversations that took place between the prophets and their arrogant followers showed what the Prophets and Messengers of the arrogance, arrogance and stubbornness of their people, as shown us the way in which the prophets in their dialogues, soft and soft, and sometimes intimidating, the aim of all of them to respond to reform And guidance.

5. Our religion is the last of religions and our prophet is the last of Prophets and Messengers. He is the one whom Allaah has sent mercy to the worlds, and then nothing. We must stop the mistakes and mistakes of others that have afflicted the people before us through dialogue and quarrels which controversies that we are given by the great Qur'an. And as people coexist at the time of the Messenger of Allah (peace and blessings of Allaah be upon him O Ye who believe! Put not yourselves forward before Allah and His Messenger; but fear Allah: for Allah is He Who hears and knows all things.

CHAPTER THREE

Coexistence in the Islamic concept

Dialogue of coexistence in the Islamic concept is the dialogue on the purely living relationship between the adherents of religions and aims to improve the relationship between peoples and communities and nations or between the peoples and minorities living with them by the legitimate controls derived from our religion Islam welcomes him and calls him through charity and righteousness and premium. Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them.

(1) See: language refinement: Abu Al-Mansour Al-Azhari 3/39, and the tongue of the Arabs 4/3190, Article (live)

(2) The customs: 10

(3) Consider: interfaith dialogue. The truth and types: Abizaid bin Mohammed Makki: 10

The most important rules of dialogue in the Islamic concept:

1. Respectloyalt and innocence.

2. Administration of justice.

3. Wisdom in advocacy and treatment. The aim of the Islamic dialogue with other religions is to call for the Islamic religion, which is the last religion. It has not been leaked to him, despite the attempts of enemies, the clarification of the virtues of Islam, the manifestation of what they are, and their salvation from the darkness of polytheism and ignorance. The interpreters said: The discourse with the Jews and the Christians or with the Christians of Najran, when called by the Messenger of Allah peace be upon him and was keen on their conversion to what the Prophet peace be upon them evidence types, and then called them to the pale and scared and what they prescribed, and accepted the humiliation and young performance of tribute as if He said: O Muhammad, let those who attack speech and justice to a method that testes every sound mind, and a traight print, that is, they came to a word in which there is justice for eachother, it is an invitation of no doubt fair, an invitation not to the Prophet peace be upon him to be preferred to them and with him from the Muslims a word is standing at the same level, a call not only the intransigent spoiler, does not respond to the valuable right.

(1) Al-Moumtehenah: 8.

(2) Consider: interfaith dialogue. The truth and types: Abizaid bin Mohammed Makki: 11

The Arab - European Dialogue: For Haifa Ahmed Al - Samurai: 5. 9.

(4) Al-Imran: 64.

Second:Dialoguof coexistence in the Western concept

Dialogue coexistence in the Western concept of all kinds and means of Christianity and colonialism and political maneuvering for the achievement of contractual, political, economic and other gains.

There are some facts that illustrate the reality of dialogue among Westerners:

In a lecture entitled "Dialogue between Christians and Muslims", Daniel R. Brewster mentioned several facts, including:

1. In 1960, the World Council of Churches raised dialogue with Muslims. This dialogue was a useful means of Christianization. Dialogue is a means of revealing the beliefs and needs of another person, which

is a legitimate starting point for Christianity.

2. In his book (*Peaceful Coexistence and Danger*), Hawkitskell describes the definition of coexistence as a purely manoeuvre, a temporary phenomenon that may require political change and pressure relief.

(1) See: The great interpretation: 8/251, and the interpretation of Saadi: 1, 133, and in the shadow of the Koran: 1/406.

3. For the Church, dialogue is a tool and, in particular, a way of doing its work in today's world. The West also raised the slogan of co-existence and tolerance with Arabs and Muslims after the outbreak of the war with Israel in 1973. The Arab forces carried out heavy strikes against the Israeli occupier and the decision of Arab oil ministers to impose an oil embargo on the United States. The hostility of the Arabs was to be the West after this raise the slogans of coexistence with Muslims to develop this slogan until it became an ideological call to hide behind the objectives of "contractual, cultural, political and economic, including: To distort the rule of apostasy in Islam, weaken the doctrine of loyalty and innocence, and fight the concept of jihad in Islam and absorb the wrath of Muslims against injustice. Then came the attempt (Roger Garodi) to engage in dialogue between religions and the basis of the establishment of a federal unit of religious communities, and felt that the link between religions is faith in the sense of the broader and welcome, which can be found even atheists have an understanding of human faith and this equation is viable and if not realized in the history of Judaism and Christianity and Islam It can link us to community links, land links, common market ties and even past culture, but I confess and say to Jordi: That is one of the reasons that attracted me to Islam, because it is the most religion combined and "united" of the human being and is a juice and fat of religions. It is clear to us from the above that the dialogue for coexistence differs in content from nation to nation and culture to another and differs by means of different orders, purposes and purposes. If we want to be more equitable, I say: Perhaps there is someone who

wants coexistence and seeks it in the world of Western countries, and did not help me sources to stand on such, but we live with reality in our present, which proves all theories developed by the leaders of the Western Cook and what they seek to tear this nation Which is preserved by Allah and saved by his religion, and what we live in Iraq today is another evidence added to the record of deception and deception of our Islam and our nation. Then we see the vast gap in the concept of dialogue for the coexistence of the Islamic tive._____

(1) See: Christianization plan for the invasion of the Islamic world, for the work of the missionary conference held in the United States in 1978, 767. 783.

(2) See: Arab-European dialogue: Ahmad Sidqi Dajani: 10.

Conclusion

We can summarize the most important results that led to this research as follows:

1. Dialogue lexically has several implications, including: revision, decrease, argument, debate, and advocacy, and is closely related to the conventional meaning, which is: reviewing the speech and conversation between two parties.
2. For the dialogue, the axes must be committed to it. Islam has accepted it, and its scholars have taken it from the others: loyalty, truthfulness, justice, science, humility, patience, good listening and evidence.
3. The Holy Quran has a “distinctive” approach to dialogue that draws attention and draws attention to the universality of Islam and its comprehensiveness to address all people of different colours and tongues. The Holy Quran sets the rules for resolving all issues. The most important of these is dialogue based on reason and evidence. The Qur’anic dialogue is an effective dialogue in advocacy and coexistence among people and relying on argument and proof and guiding people to the right way in the pension and return.
4. Dialogue coexistence in the Islamic concept aims to improve the relationship between human beings and save them from the dark-

ness of polytheism and ignorance and the establishment of justice and tolerance and wisdom in coexistence among them.

5. The dialogue of coexistence in the concept of the West is a means to achieve the nodal gains, political and economic varies according to the purposes and purposes and the existence of coexistence weight and differs radically” with the purpose of Islam in coexistence and Muslims always to know what surrounds them to adhere to the Holly Quran and the Sunnha of his Prophet peace be upon him.

References

(711 AH), Investigator: Abdullah Ali Al-Kabeer + Mohammed Ahmad Hasballah + Hashim Mohammed Al-Shazly, Dar Al-Ma'arif Cairo.

Abu al-Barakat Abdullah bin Ahmed bin Mahmoud Hafez al-Din al-Nasafi (deceased: 710 AH) Tafsir al-Jalalayn, al-Watili and al-Suyuti, Tafseer al-Nasafi (The perceptions of the download and the facts of interpretation), , Dar al-Kalam al-Tayeb, Beirut, first edition, 1419

Enlightenment plan for the invasion of the Islamic world for the work of the missionary conference / United States in 1978.

Abu Mansur Al-Azhari, (DT) Language Proficiency, Abu Mansur Al-Azhari, (DT)

Taysir al-Rahman al-Rahman in the interpretation of the words of manna, Abdul Rahman bin Nasser bin Abdullah al-Saadi (died: 1376 AH), investigator: Abdul Rahman bin Maala Luwaikh, Foundation letter, the first edition 1420 e-2000 m. 1420 AH (Arabic).

The whole of the provisions of the Koran to the Qurtubi Abu Abdullah Muhammad bin Ahmed bin Abi Bakr bin Farah Al-Ansari Khazraji Shams al-Din al-Qurtubi (died: 671 e).

Interfaith dialogue, truth and its types, Abu Zeid bin Mohammed Makki / Tunis Islamic site.

Arab-European Dialogue, Haifa Ahmad Al-Samarrai, (DT)

Dialogue in the Holy Quran, Khalil Ibrahim, (DT)

The Ethics of Dialogue and the Rules of Difference, d. Omar Abdullah Kamel .

Reaching the conflict of mind and transportation, Taqi al-Din Abu al-Abbas Ahmad ibn Abd al-Halim ibn Abd al-Salam Ibn Abdullah ibn Abi al-Qasim ibn Muhammad Ibn Taymiyah al-Harani al-Han-

bali Damascene (deceased: 728 e), investigation: Dr. Mohammad Rashad Salem, Saudi Arabia, second edition , 1991.

Spirit of meanings in the interpretation of the Great Quraan and the seven Muthani, Abu Maali Mahmoud Shukri bin Abdullah bin Mohammed bin Abi Al-Tanna al-Alusi, .

Zayd al-Masir in the science of tafseer, Jamal al-Din Abu al-Faraj 'Abd al-Rahman ibn Ali ibn Muhammad al-Jawzi (died: 597 AH), Islamic Bureau - Beirut, third edition, 1404.

Sunan al-Nasa'i al-Kubra, Ahmad ibn Shu'ayb Abu Abd al-Rahman al-Nasa'i, Dar al-Kitab al-Sallami - Beirut, first edition, 1411-1991.

Saheeh Muslim, Abu al-Husayn Muslim bin al-Hajjaj ibn Muslim al-Qayshiri al-Nisaburi,.

Al-Ain Abu Abdul Rahman Al-Khalil Ibn Ahmad Ibn Amr Ibn Tamim Al-Farahidi Al-Basri (deceased: 170 e), Investigator: Dr. Mahdi Al-Makhzoumi, Dr. Ibrahim Al-Samarrai.

Fatih al-Qayyir, the mosque between the narrator of the novel and the knowledge of the interpretation in the Shadow of the Qur'an, Sayyed Qutb Ibrahim Hussein Al-Sharabi (died: 1385 AH), Dar Al-Shorouk - Beirut - Cairo, 17th Edition - 1412 AH.

The Surrounding Dictionary, Majd al-Din Abu Taher Muhammad Ibn Yaqub Al-Fayrouzabadi .

Reasons for descent Abul Hassan Ali bin Ahmed bin Mohammed bin Ali al-Wahidi, Nisabouri Shafei deceased: 468 .

The search for the facts of the mystery of the download and the eyes of gossip in the faces of interpretation, Abu Qasim Mahmoud bin Amr bin Ahmed, Zamakhshari Jarallah (deceased: 538 e), Dar al-Kitab al-Arabi - Beirut, third edition - 1407 .

Mujtaba of Sunan, Ahmed bin Shu'aib Abu Abdul Rahman Women, Investigation of Abdul Fattah Abu Ghada, Islamic Publications Office, 1406 - 1986.

Musnad Ahmed bin Hanbal, Ahmed bin Hanbal Abu Abdullah Al-Shaibani, Foundation Cordoba - Cairo.

The Land of Revival of the Arab Heritage, Beirut, First Edition, The Philosophical Glossary, Jamal Saliba .

The Indexed Dictionary of the Holy Quran Verses Mohamed Fouad Abdel Baqi, (DT.T)

The keys of the unseen = the great interpretation, Abu Abdullah Muhammad bin Omar ibn al-Hassan bin al-Hussein al-Taymi al-Razi, nicknamed Fakhr al-Din al-Razi Khatib al-irrigation (died: 606 e), Revival of Arab heritage - Beirut, third edition - 1420 e

The Origins of Dialogue The Global Symposium on Islamic Youth Vocabulary in the strange Qu'ran, Abu al-Qasim Al-Hussein bin Mohammed died 502 AH, the investigation of Mohammed Sayed Kilani, Dar Knowledge Lebanon.

The Lights of Download and the Secrets of Interpretation, Nasiruddin Abu Sa'eed Abdullah bin Omar bin Mohammed Al-Shirazi Al-Baydawi (deceased: 685 e), Investigator: Mohammed Abdul Rahman Al-Marashli, Revival of Arab Heritage - Beirut, first edition.

Distinguished Insights in the Books of the Dear Book of Fayrouz Abadi, (DT).

Crown of the bride Mohammed bin Mohammed bin Abdul Razzaq al-Husseini, Abu al-Fayd, nicknamed Mortada, Zubaidi (died: 1205) The facilitation of download science, Abu al-Qasim, Muhammad bin Ahmed bin Mohammed bin Abdullah, son of Jossi al-Kalabi al-Garnati (died: 741 e), Dar al-Arqam ibn Abi al-Arqam - Beirut, first edition - 1416 .

Explanation of Abu al-Saud = Guidance of the sound mind to the merits of the Holy Book, Abu al-Saud al-Emadi Muhammad ibn Muhammad ibn Mustafa (died: 982 e), Revival of the Arab heritage - Beirut.

Al-Mustaqraq on the correct, Abu Abdullah Al-Hakim Muhammad bin Abdullah bin Mohammed bin Hamdawiyah al-Nisabouri (d. 405 AH), investigation: Mustafa Abdul Qadir Atta, Dar al-Ketub al-Ulami - Beirut, edition: 1, 1411-1990.

Al-Tirmidhi, Muhammad ibn Isa bin Surah Ibn Musa Al-Dahhak, Tirmidhi, Abu Issa (deceased: 279 e), the library and printing company Mustafa Al-Babi Halabi - Egypt, second edition.

Editor in brief of the interpretation of the book dear, Abu Muhammad Abdul Haq bin Ghaleb bin Abdul Rahman bin Tamam bin Attia Andalusi (d.: 542 e), Investigator: Abdul Salam Abdul Shafi Mohammed, Dar al-Kuttab al-Alami - Beirut, first edition - 1422 .

Modern rational trends, d. Nasser Al-Aql, (DTT)

on of Muhammad ibn Ali ibn Muhammad al-Shawqani, Dar al-Fikr,
Beirut.

The Arab-European Dialogue, Ahmed Sidqi Dajani,
The Holy Quran