

DIALOGUE, ITS DISCIPLINE, ETIQUETTES AND TYPES IN THE HOLY QUR'AN AND PROPHET'S SEERAH

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ABSTRACT

The Seerah of the Holy prophet Hazrat Muhammad (SAW) is a permanent phenomenon of practice and guidance. In this article a serious effort has been made to resolve the strategy of dialogue in the light of Seerah of Hazrat Muhammad (SAW). Dialogue means to understand, to communicate with one another or come to terms. Dialogue starts through negotiation it is necessary to comprehend the thoughts, feelings and sentiments. It is also necessary for the participants to understand the topic, its components and other features, when two or more persons are involved, they regard one another equal and they fix their attention towards divine truth or reality.

KEYWORDS: Dialogue, Holy

INTRODUCTION

Dialogue does not mean to let down one another or to dominate one another during negotiation and to try to prove one another the biggest liar. Before the advent of Islam the Arabs were an uncompromising people, a nation turned into mutually hostile classes and tribes, who were always ready to shed their blood with thirsty swords for petty reasons, it was due to teaching of Islam and tireless efforts of Muhammad (SAW) that the spirit of brotherhood began to surge across Arabia. The entire host of tribal animosities was obliterated and a new society was summoned into existence which has deep-rooted sentiments of brotherhood and a conscious mutual rights and duties of a society. Today the world has become a global village. The communication between different cultures and civilizations has become so strong that any powerful and rich civilization can endeavor the wheels and unstable culture. The conflict between civilizations has enlarged the ways of communications and relations. In this way it is impossible to stop dialogue. The development of science and trade has made easier for people to exchange their views and thoughts with other nations and civilizations. Now it is the time, only undeveloped and progressive civilization will flourish across the world. During the present era, including Islam other religions e.g., Judaism, Christianity, Hinduism and Buddhism are alive and active religions. Due to rationality people gradually become secular and Islam has to face the utmost conflict against secularism. Islam is the religion which not only diminishes cruelty, and barbarism through war or Jihad but also advocates justice, equality, forgiveness and peace. Hazrat Muhammad (SAW) had been trying to cool down the fire of animosity between the Arabs through his understanding logical thinking. He (SAW) always eradicated the internal and external discriminations through his strategies and treaties and the time came when Arabia became the land of peace and power. In the end the verse from Surah 'Tuba' will explain the whole scenario of Islam's teachings i.e.

“Expecting those of the idolaters with whom you have entered in to a treaty and who have not subsequently failed you in anything nor aided anyone against you. So fulfill to these the treaty you have made with them till their term. Surely Allah loves those who are righteous.”

The Sunnah and life of the Prophet Hazrat Muhammad (SAW) is an authentic guidance and permanent practical skill for the Muslim of every era due to its literal and universal significance. In this article, an attempt has been made to constitute a strong and permanent strategy for the reconciliation according to the teaching of Hazrat Muhammad (SAW). Let us explain the meaning of understanding, dialogue and reconciliation process.

The Meaning of Dialogue

The act of dialogue or the state of being reconciled with one another in spite of discriminations among themselves. This situation is called the process of dialogue or restoration to harmony. It starts with dialogue and it is necessary to argue and to comprehend whereabouts of a specific topic. In Arabic, we use word ‘Kalam’⁽¹⁾ in this context, which means atonement, reunion and renewal. Kalam also means negotiation.⁽²⁾ The people who participate in negotiation, are equal and commit dialogues upon the ground realities or eternal reality which is Allah Himself.⁽³⁾ Literally, negotiation is a dialogue in which people exchange their views, the experts have also derived some moral values in this context which is essential for reconciliation.⁽⁴⁾

The Aims of Dialogue

Negotiation does not mean to let down the other person and dominate him in this way to prove him a liar rather it has a great and universal aim i.e., to reform the others.⁽⁵⁾ Another view is that to negotiate with other people in order to discuss all the whereabouts of topic so that the participation can enhance their information. Another aim of dialogue is that to differentiate between true and false groups and their traits which are not acceptable. Sometimes stern criticism is essential for this purpose, and dialogue forms the shape of challenge e.g. between Hazrat Ibrahim and Namrood, Nuh and his nation, Allah’s negotiation with hell in Qur’an.⁽⁶⁾

The Significance of Dialogue

Now, the world has become a global village and the interaction between different cultures and civilizations is so strong that no body can object the reconciliation among them. The revolution in resources of transportation has made easy for the exchange of views and thoughts. Today, only well developed and well equipped nations in arts and crafts, can flourish by leaps and bounds.⁽⁷⁾ Including Islam, Christianity, Judaism, Hinduism and Buddhism are alive religion. Due to rationalism, religion gradually wipes out from human life. In this way, secularism is the main challenger of Islam.⁽⁸⁾

Rules and Regulation of Dialogue

It is utmost essential to be patient during negotiation or dialogue and for this reason; there are some rules and regulation in order to avoid enmity and discrimination.

- Speak truth
- Avoid useless conversation
- Analytical approach towards the topic.⁽⁹⁾ Follow the linguistic measures and do not captivate people.⁽¹⁰⁾

- To practice truth and justice and to debate rationally and logically.
- Is not allowed for truth and false.

The Conditions and Limitations of Dialogue

Nobody denies the significance of negotiation with political and religious factors but it is not possible to be in the state of being reconciled every time with non-Muslims. As Qur'an says:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ
أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ
اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴿٣٦﴾

“And it behaves not a believing man or a believing woman when Allah and His messenger have decided a matter, that there should be a choice for them in that matter concerning them. And those who disobey Allah and His messengers surely stray among in manifest error” (Surah Al-Ihزاب, (33: 36)

According to Dr. Ahmad Yousaf, it is forbidden to make atonement with non Muslims on the orders of Qur'an and the Prophet (SAW) because these orders are excluded from the reconciliation process and no change in these orders can be acceptable.⁽¹¹⁾

The Need and Significance of Dialogue According to Qur'an

Qur'an is a perpetual stream of guidance and piety. Its teachings are universal and eternal and for every era. There is no problem or dispute which solution is not present in the Quran. Now-a-days, the trend of dialogue is flourishing. Allah has taught a specific way of reconciliation which is eternal and universal.

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا
نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا
مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾

“Say! O people of the Book! Come to a word equal between us and you that we worship Allah and that we associate.”

In this verse, it is asked to start dialogue with a factor which is common among all religions i.e., to worship Allah, which create atonement and harmony between different religions and sects.

The Significance of Dialogue According to the Teaching of Hazrat Muhammad (SAW)

The rules and regulations of dialogue imposed by the Quran are best explained by the Prophet Muhammad (SAW). Other religions could not thoroughly explained how to convey message to others but the Sunnah of the Prophet Muhammad (SAW) very distinctively explained to his followers how to preach the teaching of Islam. As Hazrat Isa (Jesus) had been advanced to Bani Israel not for the whole humanity as Hazrat Isa (Jesus) said:

“I have been sent to the way ward goats of Israel.”

Hazrat Isa had appointed his 12 companions and sent them to different areas and especially asked them to go to Bani Israel not to the Saamries on other nations.

Acquaintance of Language is the Basic Rule of Dialogue

The state of being reconciling or making friends of enemies is so significant according to the Prophet Muhammad that he asked his companions to acquire or learn other languages so that the message of Allah would easily convey and the atonement with other nations would be possible. The strangeness can be avoided and coordination is easy through language. In this way, Prophet Muhammad (PBUH) asked Hazrat Zaid to negotiate with the Jewish in their language. Hazrat Zaid says:

فتعلمت كتابهم ما فرت لي خمس عشرة ليلة حتى حدقته وكنيت اقراله كتبهم اذا كتبوا اليه واخيب عنه اذا كتب

i.e., “I have learnt their language within fifteen days. There are other examples of companions whom Prophet Muhammad (PBUH) asked to get knowledge of the languages, customs, traditions and cultures of the people of other nations”. In this way, Prophet Muhammad (PBUH) trained his companions for reconciliation.

Islam Advocates Peace and Dialogue

It is evident from the Sunnah of the Prophet Muhammad (PBUH) that he (SAW) always preferred peace and negotiation to war. At the time of ‘Hudabia’ pact, it was apparently shown that the Muslim had to surrender before the Quraish but the insight of the Prophet judged that independent and free interaction between the Quraish and the Muslim would bring them closer and help the Quraish to comprehend the traits and thoughts of the Muslim. It is proved by history that the reconciliation on Prophet’s (PBUH) side helped to conquer Mecca within only two years. Unfortunately, majority of people regard this event a piece of history rather it is actually a clear demonstration of reconciliation between different religions and groups.

The basic manifesto of Islam is to emphasized and promotes oneness of Allah and the permission of ‘Jihad’ is conditional. As Jihad has been allowed to practice only to emphasize the defense and establishment of Islamic culture and civilization. The Prophet Muhammad (SAW) surprised the Quraish by his efforts to promote Islam so they began to break the magic of Islam and its Prophet (SAW) through criticizing its beliefs and its followers. They appointed Utba bin Rabiya to negotiate with Hazrat Muhammad (SAW). Hazrat Muhammad (SAW) agreed to dialogue with Utba. He listened Utba with great patience and did not disturb him. After Utba’s speech, Hazrat Muhammad (SAW) recited Surah Haa miem Sajida. After recitation, he (SAW) asked Utba, let him do his work. After that, Utba said to the Quraish to leave Hazrat Muhammad (SAW) on his own. The Quraish called Abu Walid a captive of Hazrat Muhammad (SAW). This event emphasized a few points which are as follow:

- Hazrat Muhammad (PBUH) listened Uttba's speech calmly and attentively and convinced him to express everything freely.
- Hazrat Muhammad (PBUH) let Uttba complete his speech perfectly. After that, he (PBUH) asked Uttba if he wanted to say further, he may speak. He (SAW) provided Uttba the chance to expose his views and ideas without interruption. After that, Hazrat Muhammad (SAW) recited the Holy Qur'an showing that there would be no argument about the laws of God.
- The modestly, civility and well-mannerism compelled Utyba to listen Hazrat Muhammad (SAW) attentively.

Dialogue through Letters of Prophet (SAW)

Allah has bestowed Hazrat Muhammad (SAW) for all the mankind. He was bestowed the responsibility to convey message of Allah to the whole humanity. He (SAW) wrote letters to all the kings and knights of that time around the Peninsula Arab. The great scholar Allama Qalqashbandi has described letters of the Prophet according to two categories e.g.:

- Letters to Muslim tribes and chiefs;
- Letters to non-Muslim tribes and chiefs;

Hazrat Muhammad (SAW) continued corresponding with chiefs of the Jews, Christians, Majosi and Pagan Arabs and conveyed the message of Allah. He did corresponding with Keaser, Alexander and the Western. He also wrote letters to Khusro Parveez.

Treatment with Foreign Ambassador

Many foreign delegation of different religions came to meet Hazrat Muhammad (SAW), he (SAW) welcomed them, gave answers of their questions, and very wisely invited them to embrace Islam which they refused even bitterly.

Delegation of Negron which was Christian stayed at Mosque of Prophet and they performed their prayer faced to bait-ul-muqadas but the prophet (SAW) did not forbid them.

During a Hijra, the three chiefs of Banu Saqeef came and Amer bin Tufail harshly behaved but Hazrat Muhammad (SAW) let him go.

Moreover, the falso Prophet i.e., Museelma Kazaab and his followers were not harmed by the Prophet (SAW).

Christian scholars of Habsha or Uthopia met Hazrat Muhammad (SAW) and they embraced Islam after some negotiation.

Dialogues through Ambassadors

Hazrat Muhammad (SAW) not only met foreign delegation but he also sent his ambassadors to different areas which proved his efforts for dialogues with other religions.

Jaffar Tayyar (R.A.), Umer Dosi (R.A.), Muasab bin Ummeer (R.A.), Umer bin Khitab (R.A.), Muhammad bin Musilma (R.A.) and Hazrat Usman (R.A.) are among the pioneers of Muslim ambassadors. Hazrat Dahiya (R.A.) was sent as an ambassador to Hercules of Rome and conveyed the message of Allah.

Hazrat Hatib (R.A.) was sent to Christian Priest Maquqas of Egypt, Hazrat Shuja bin Wahad Asadi was sent to the kind of Gassan, Hazrat Saleem bin Umer (R.A.) was sent to Hoza bin Ali the kind of Yemen, Umro bin Aas was sent to the ruler of Omaan, Hazrat Ala bin Hazrma was sent to the ruler of Bahrain and Taraf bin Abi Ummya (R.A.) was sent to Haris bin Kalal Al-Hameri of Yemen. This kind of conduct proved that Prophet Muhammad (PBUH) preferred reconciliation.

Dialogues through Pacts

If the Muslim preached Islam through war, they would make pacts with the Jesus, Christians, Pagans and fire worshipers. To Madina pact till the pacts during Caliphhood, emphasized the facts that the Muslims wanted to be in reconciling state with other nations as they first of all offered them peace pact if they refused to do so, they were invited to conduct war nor they were betrayed neither they were conspired. Hazrat Muhammad (SAW) made pacts with non-Muslim on equal basis, neither were they did not exploit nor they were let down. Medina packets, packet of Hudabiya, Pacts with Ghatfan and with the Jews of Khyber are the evidence of reconciliation on the Muslim side. Complete religious freedom and liberty were provided to the Jews of Khyber and Christian of Najran in their packets.

These pacts and documents were so influential that nobody revolted against it rather Islam got the chance to flourish in these areas. This thing clearly expressed the fact that Islam advocates reconciliation not the war.

There are some points of Madina pact:

- The Jews of Bani Uaff are part of nation like the Muslim.
- If any one will fight against one participant, the both participant will fight collectively.
- This pact is for the coordination harmony, atonement not for destruction and harm.
- The Jews will equally have right like Muslim.
- The rights of friends of the Jews will be equal to the Jews.
- Nobody will break the packet.
- The poor and the weak will be helped.
- During mutual discrimination, Hazrat Muhammad (SAW) will be the judge.

Hazrat Muhammad (SAW) ordered his companions to practice reconciliation. Ghazwah e Khyber was fought in 7 Hijra and the Muslim looted the wealth and animals of the Jews which annoyed the Prophet Muhammad (SAW) as he said, "Allah has not given the right to you to enter the people of divine books or the Jews or Christian, you are not allowed to beat their women and eat their fruit until they will allow.

Another interesting event is that a slave of the Jew became Islam during war of Khyber, as he became Muslim he was free but Hazrat Muhammad (SAW) ordered him to go back and return the animals of his master. He did so and after sometime, the Jews surrendered.

After the defeat of Khyber, the Jews requested the Holy Prophet (SAW) not to take away their lands rather they will give half cost of crop to the Muslim and Prophet (SAW) agreed. He (SAW) got married with Hazrat Safiya who was a Jew; it is the best example of reconciliation.

Before the Jews, the Muslims developed coordination and atonement with the Christian of Habsha (Uthopia) and in Sur'ah Al-Maida, Christians are called better than the Jews.

Islam does not like war or fight. It tries to condemn the war and destruction. If the war is inevitable, the Prophet (SAW) had given orders in order to restrict the fighters and warriors. They are as follow:

- Piety is significant.
- Well wishing for the companions.
- To fight and revolt against pagans and non-believers.
- Diminish traitors.
- Be honest.
- Do not massacre old man, child and woman.

At the conquest of Mecca, the Prophet (PBUH) ordered some limitations which are as follow:

- Do not kill the man who surrenders.
- Do not kill the man who enters Kaba.
- The person who takes shelter in Abu Sufiyan, do not kill.
- Do not kill the person who enter Hakim bin Hazzam.
- Do not kill the man who is restricted to his house.
- Do not kill the inured.
- Do not kill the prisoner.

In the human history, no example of such patience, benevolence and sobrenity is evident.

Hazrat Muhammad (SAW) demonstrated the practical skill of power of patience, forgiveness and calmness. His life is full of forgiveness, kindness, benevolence, calmness, patience, sacrifice and generosity which are the basis of reconciliation.

CONCLUSIONS

In this article, the meaning, aims and goals, significance, rules, limitations and conditions, need and importance of dialogues have been emphasized according to the Quran and biography of Holy Prophet (SAW) In the last, some suggestions have been introduced in constituting the permanent strategy of reconciliation.

SUGGESTIONS

- It is utmost need that the universal ideas of Islam must be introduced to the other nations of the world so that misunderstandings between the Muslim and the world must be resolved.
- It is essential for the Umma to build such an organization which construct a system based upon religious brotherhood, patience, union, justice and balance and serve the whole humanity without any prejudice.
- Religious festivals are the best source of promoting patience and atonement which are beneficial for reconciliation.
- Knowledge is the heritage of Momin. It is demand of time to be excel in science and technology.
- It is need to arrange seminars, conferences and training programmes for reconciliation at international level.
- Experts of politics and religion should write such articles which help to improve reconciliation process with enemies.
- Govt. should play practical part by changing the course by adding information about other nations to improve atonement and reconciliation.
- To respect others' religions, creed, notions, ideas and thoughts.
- It is important to understand the behavior people of other religions for reconciliation. These behaviors are of five times e.g.
 - Deny
 - Defend
 - Patience, bear
 - Accept
 - Appreciate
- Usually, people practice only two behaviors i.e. to deny and to defend whereas it is important to promote the last three behaviors for implementing reconciliation.
- Hazrat Muhammad (SAW) adopted such behavior with other religion and nations, which is a bright example for all human beings of every era. It is because that the presenter of such behavior is Allah and it is very important to follow the biography of Hazrat Muhammad (SAW).

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