

Addressing The Problem of Extremist Religious Discourse

By

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Abstract

The study seeks to highlight the importance of moderate religious discourse and dialogue and the rejection of extremist discourse that renews history's crises and wounds. And that is through the means and efforts exerted, which is changing the extremist religious discourse to a moderate religious discourse, as well as calling on religious figures, whether they are followers of Judaism, Christianity or Islam, to search for a common ground for understanding and coexistence, because extremism in the name of God is the enemy for all and not for countries or religions in particular. The necessity of confronting terrorist threats by making more efforts to resolve the conflicts that attract the forces of extremism in the world in order to dry up their sources as well as studying the problem of religious violence in the world by re-reading religious texts and rejecting the wrong understanding of the text, rejecting any confusion between extremism and religion. The rejection of the idea of clashing between different religions is considered as one of the very important methods of treatment and to emphasize solidarity and coexistence between religions and peoples and the removal of politicians from their ambitions in power, government and the state in general, in addition to practicing more powerful and flexible ideas and training and qualifying new preachers in a way that ensures the moderate religious suitor in dialogue Peaceful coexistence between all religions and sects. These are the actual components through which terrorism in the world can be defeated and peace can be reached, regardless of religion, affiliation or homeland. Because of modern information and communication technology, the world has become one village in which cultures, ideas and religious heritage converge, which calls for the legitimacy of religious pluralism and the recognition of the existence of diversity in religious affiliation; besides humanity today is in urgent need to read the sacred religious texts and correct understanding in order to achieve harmony among all people with more solidarity for a better future for the coming generations and for the whole of humanity. As Jesus Christ, peace be upon him, said "Love your enemies," he demonstrates the adoption of moderate religious discourse and the renunciation of extremist religious violence in order to spread security and safety

Keywords: religious discourse; History; addressing

Introduction:

It is known that the religious discourse influences human life and no matter how deficient the discourse is, it cannot be marginalized in any way.

Despite all campaigns standing against the Islamic Religion, but it is hugely rooted in our lives. Thus, the greatness of the Islam religion and its spread throughout the world and the entry of millions of people into it with freedom and satisfaction with their different languages is actually as a result of a set of characteristics. This religion is unique and different from other

religions or sect known to mankind and it is considered as a religion of moderation. However, the practitioners of mosque directives and sermons may be in their words and actions with or without intention, deviating from the truth if they do not possess its tools and mechanisms or their intentions are absent from their minds. Therefore, the preacher must be characterized with properties that spread moderation, because Islam came to lift burdens from people's shoulders, and hence, the purposes of Islamic Sharia are to ease and alleviate embarrassment, and it also calls for tolerance, ease, and mediation in all matters.

That is why humanity today is in urgent need to courageous critical reading of the religious heritage in the subject and method to find harmony between the instinct and the development of the city in order to ensure coexistence among peoples. Religious extremism has no religion and that the heavenly messages call for self-preservation. The discourse that is the basis of communication has divided people into categories of what are lenient, hard-line, and moderate, and the latter we seek to clarify in moderate religious discourse, moderate dialogue and peaceful coexistence, reading religious texts without distortion and deviation, not understanding the Qur'anic text correctly, treating religious readings, understanding the text, and realizing the Qur'anic text, and it is that we seek to clarify parameters of moderate religious discourse by the research which is divided into three parts as follows.

The First Topic

The invitation of religious distinguished figures in the research to search for a common ground for understanding and coexistence

Human societies today are in urgent need to the spirit of effective tolerance and positive coexistence between different peoples of different religions, intellectual and cultural sects. As a result of modern information and communication technology, the world has become one village in which cultures of interaction between civilizations, and temporal and spatial barriers have risen between the different peoples and nations inhabited, which makes tolerance an urgent necessity and a basic need for unifying cooperation, integration and coexistence among different peoples and nations (Al-Asqalani).

Talking about tolerance and coexistence and the necessity of establishing it in various peoples and nations has become one of the very important matters for building peace, especially the phenomenon of terrorism, extremism, exclusion and hostility in many countries of the world. Especially in the Arab community (Al-Askari).

Islam and religious pluralism

The concept of pluralism refers to the "legitimacy of religious pluralism," which is concerned with the beliefs, laws, and methods related to them. It is a concept that enriches the recognition of the existence of diversity in religious affiliation in one community or one country. It prevents the outbreak of a religious conflict that threatens the security of societies (Bahloul, 2013). Under Islam, other religions are not abolished, and the rest principles do not prohibit those to whom the wise Qur'an addresses them, acknowledging their existence and leaving them free to choose (Rahouma) God Almighty say " " you have your own religion and I have mine" (Al-Tal, 1998).

Rather, Islam organized legislation and established laws to protect the followers of other religions, and woe to deal with them within the framework of the Islamic state. If they are subject to the political system. And they contributed financially to provide for needs by paying the jizya, which is a flat amount of money determined by the legal ruler over every able

non-Muslim individual. Muslims also pay zakat and one-fifth. After that, they are free to maintain their religions, practices and beliefs without anyone forcing them to leave them or abandon them (Al-Mianji, 1998).

And even the infidels' disbelievers, even if they do not belong to a particular religion, and are devoted to worshiping idols. Islam does not force them to leave their religion, nor does it reject their presence in its shadow. Rather, they are like followers of other religions, be they of Judaism, Christianity, or Judaism (Al-Bukhari) .

When Islam accepts the existence of other religions and trends, it guarantees its society and under its state, it gives them complete freedom to practice rites of their religions and perform their rituals of worship and implement its teachings and provisions without interfering in the affairs of their religions (Hussein).

The Jews, Christians and the Magi found dignity under Islamic governments of living and freedom in all areas of life from politics and economics to acquiring sciences and crafts that lasts under Christian governments and others (Al-Jarhani).

This is about Islam's pride in man as a creature, regardless of his belief, color and gender. Then the faith of the previous Muslims from the prophets, and its legitimacy is found by the owners of other religions considered by the Holy Qur'an as " The People of the Book" have a place in the Islamic community. This is because Islam's respect other religions despite having their own thought and doctrine. Islam is based on a principle which is dignity of human because he is a human being honored by God Almighty (Al-Tal & Jinan, 2016).

Characteristics of extremist religious discourse

One of the characteristics of extremist religious discourse is that it renews the crises and wounds of history, but it is unable to revive the bonds of worldly dealing with its human concept. It must accept the common denominators cognitively, spiritually and behaviorally.

In this context, any religious discourse outside its context and civilization tries to arbitrarily cause religion (any religion) into conflicts without understanding their subsequent backgrounds without comprehending its background accordingly.

It is concluded accordingly that psychological complexes, and behavioral obstacles make the members of society always vulnerable to deception and a fertile breeding ground for extremism and oppression on earth without right (Al-Qurtubi).

Religious Extremism regardless of its extent is considered as a driving force that withdraws terrorism, but this does not concern a particular religion or group. Thus, the history of mankind is full of extremism in religious sources, and the resulting terrorism has not left a nation of nations throughout history without striking it from the depths at every time when nations neglected its aspirations, hopes, and problems of its people (Al-Jasmi, 2015).

The importance of religious heritage

The impact of the religious extremism phenomenon on global security

There is no doubt that the phenomenon of religious extremism defines the whole world. It targets the cultural heritage that reflects the civilized promotion and elevation of man throughout his long history. The challenges of political stability and scientific innovation require in the first place the provision of security and events in peace and tranquility, individuals and groups (Al-Saffar, 1990), if it is necessary to act in religious extremism broadcasts and the use of violence to defend the three divine messages against the other, and

this is precisely prompts the search for common backgrounds that lead to the production of a cure for cognitive, emotional and behavioral extremism in the three monotheistic laws and the extent of the responsibility of the clergy in curbing extremism and the practice of intellectual commandments and physical terrorism (Yusef, 1997) .

Searching for common ground for understanding and coexistence between religions:

For the purpose of searching for a common ground for understanding and peaceful coexistence among the peoples of the world in their various religions and to stay away from extremism “in the name of religion” through:

1. Activating the role of the various media and communication in spreading the spirit of tolerance and affection among peoples, regardless of their different religions and schools of thought (Shuber).
2. Focusing on creating the appropriate atmosphere for accepting the other opinion and spreading a culture of dialogue between religious figures of followers of Judaism, Christianity, and Islam to find a common ground for understanding and coexistence (Al-Mousawi, 1990).
3. The call to improve the economic reality of the people, because the deterioration of the economy and the spread of poverty in a society is a strong and powerful reason for preparing the ground for inclusion in terrorist organizations, as well as unemployment, as it is a dangerous disease that opens doors of dangers, all crimes and drug trafficking in a good economic situation is a major factor in creating stability and tranquility in society (Al-Rasani, 1990).
4. Addressing the psychological aspects of the individual, despair, loss of ideals and values, the spread and loss of rights, and the use of illegal violence. All of this has a great impact on preparing the person and making him eligible for extremism (Ibrahim, 2008).
5. Controlling heavy weapons, especially heavy weapons passing through countries for the benefit of terrorist and illegal organizations, by secret means and dark agreements.
6. Working on creating and making places of worship a beacon of guidance and direction and building a generation based on love and tolerance, that limit the negligent who call for hatred, violence and extremism.
7. Monitoring some political authorities that use extremism as a means to maximize their political and personal gains by igniting discord and discrimination among same people on the religious side to make it easier for them to achieve their despicable desires.

Islam is the religion of peace

The Islamic religion is the religion of tolerance and love. It is peace. It is a national creed that includes all human virtues. Peace is one of the principles that Islam has deeply rooted in the hearts of Muslims and has become a part of their being, and it is the goal of Islam on earth. The word Islam is combined with the same letters of speech, and this reflects the principle, method, and governance. The impact of Islam in achieving world peace is manifested in promoting peaceful coexistence, spreading compassion among people, rejecting violence and extremism in all its forms and manifestations, and spreading a culture of meaningful dialogue between religions (Othman, 1988).

The Second Topic

Study of the religious violence Problem in the world through re-reading religious texts:

There are many vocabularies with linguistic and idiomatic meanings in this axis that must be known and explained before starting to write the research: including: vocabulary of decisions, texts, religion, violence and extremism, as follows:

The concept of reading linguistically:

Readings is a plural: recitation, and its meaning is collection, and it is the source of whoever recites a recitation and Qur'an is called Qur'an (21), because it collects the surahs and as Almighty say: "It is upon us to collect it and recite it (Al-Milad, 1994)".

The concept of reading idiomatically:

It is meant interpretations of the same text according to procedures, interpretation, and ijthihad (Banaja, 2005).

1. The concept of the text:

Definition of the text linguistically: "it is a text of the hadeeth (Al-Tirmidhi).

Defining the text idiomatically

The text was defined with several definitions, including: "what carries only one meaning" (Qutb). (It was said that which cannot be interpreted) (Al-Shirazi, 1989), and it was known as (the frank wording) (Al-Shirazi, 1988) and all of these definitions do not stray far from the linguistic meaning of the text.

We can derive a definition of the text in the topic as: It is the specific speech of the Almighty Allah in the holy books of heaven (Galal).

The concept of religion

Defining religion linguistically: From: worldly and religiously, he is submissive, humiliated, obeyed, and it is said that he owes him, and he takes revenge on him, and with this: take it as a religion to be worshiped, then it is a religion (Al-Mantazi).

Defining religion idiomatically: Religion has been known with different idiomatic definitions. Some of them defined it as: "a divine condition that calls upon those with intellect to accept what is with the Messenger" (Malik, 2010), and this includes every divine religion.

And another said: That "a divine position preceded those with intellects to righteousness and prosperity in status and wealth (Saad, 2008)"

Religious texts in Islam

Each of the monotheistic Islamic religions has religious texts illustrated by the author of the legislation. It relies on it in its legislation and guiding its followers to achieve the goals for which this message came, and from those religions the Islamic religion has its texts that Muslims rely on in their Islamic teachings and legislative rulings.

1- The Qur'anic text:

The Qur'anic text has a great sanctity for Muslims in general, because of its importance, as it is from Allah Almighty:

The importance and sanctity of the Noble Qur'an

For every reader who carefully reads and reflects on the Holy Qur'an, it is evident that it contains a large number of educational issues related to the discipline and education of the

human soul. And building a human society, a number of ideological and intellectual issues, and a large number of legislative provisions related to the actions of the tasked 's actions.

Thus, The Noble Qur'an is considered as a main constitution from which they derive their legislation and laws; besides, it is explanation of everything, a guidance, a mercy, and good tidings to the Muslims" (Al-Nafisi, 1992). So, the interpretation of the Almighty's saying: That is, an explanation of every matter that is formed and its meaning, to clarify everything that is needed from the affairs of the law, for there is nothing that people need in a matter of their religion affairs unless it is evident in the Holy Qur'an (Al-Alwani, 2005).

2- *The Prophet's Sunnah, its definition and importance*

Sunnah: linguistically: It is used in a number of meanings, including the way, the nature and the biography. (Howaidi, 1991) That is why it was narrated on the authority of the Prophet, may God's prayers and peace be upon him, that he said: "Whoever adhered a bad way, he would bear sins and burdens of others who followed that way and worked on it until the Day of Resurrection." And the plural of biography (biographies), as Allah Almighty said: " Allah desires to make clear to you and guide you to the ways that were followed by the righteous people before you, and to turn to you mercifully; for He is All-Knowing, All-Wise. (Howaidi, 1991)

And the interpretation of the verse: that is, their ways (Abdel Alim, 2016), and the Sunnah, if it is attributed to the Almighty, the Almighty, then it means wisdom, command and prohibition (Al-Fayrouz, 1998).

Compassionate is the way of life

Kindness is not just general slogans that you launch, but rather it is a behavior that is supposed to govern all human circles. This is what Islamic texts and teachings help us to clearly prove, as we find it confirming that all human relations must move on the basis of kindness, not violence. The relationship between a person and the wife relies on love and mercy (Al-Fayrouz) with the Almighty's saying: "*And of His signs is this: He created for you helpmeets from yourselves that ye might find rest in them, and He ordained between you love and mercy*". Likewise, the relationship between the child and his parents, as Allah Almighty say: " And lower to them the wing of humility out of mercy " (Al-Karaini, 2013).

If we go out from the circle of the family to the circle of kinship, neighbors and brothers, we will find a clear call for kindness to be the method of our lives, for the Messenger of God, may God's prayers and peace be upon him and his family, the merciful will have mercy on them from Allah ,and have mercy on those on earth, and you will have mercy on you from heavens. (Al-Thanawi).

Allah Almighty has described the believers as being tough by His saying: "Muhammad is the Messenger of God, and those with him are tough against the unbelievers, merciful among themselves."(Ibn Manzur).

That is, Muhammad (Allah's prayer on him) and those with him are harsh against the infidels, merciful among themselves, merciful to each other, and the responsible ruler must be lenient and end up with kindness with the nation, as Allah Say "(Al-Tabarsi) " *It was by the mercy of Allah that you wasn't lenient with them (O Muhammad), for if thou hadst been stern and fierce of heart they would have dispersed from round about you* ". The meaning of the verse is that the Messenger, may God's prayers and peace be upon him and his family, when he was accompanied by those who took over on the Day of Uhud and those who surrounded

the Messenger, may God's prayers and peace be upon him and his family, from among the Muslims who fled from the battle of Uhud and appeared to the Messenger Repentance is from their actions and their attitude and they asked him for forgiveness, so God Almighty commanded the Messenger to pardon them and forgive their bad deeds and receipted the repentant ones from them with open arms. This verse refers to one of the moral advantages of the Messenger of God, peace and blessings be upon him and His (Al-Shirazi, 1993).

The problem of religious violence and the rejection of any confusion between extremism and religion:

Re-reading religious texts correctly and presenting them to the world in a way that makes interpretations of terrorist groups as a laugh one and this mechanism is the best one to confront extremists, that is, confronting thought with thought, especially in light of the failure of military forces alone in confronting extremist ideas. Also, the monotheistic religions must search for points of convergence among them in order to reach a better world in which the appreciation of man stems from his religious conviction, especially since religions came mainly in order to spread goodness and happiness among people and not to spread evil, violence and extremism (Al-Fotohi).

Religion is part of peace and not part of the problem of violence and extremism, and that the wrong understanding of religion in light of the illegal motives of some individuals or groups makes violence is the choice to rule, and it is necessary to radically re-read many of the stories that came in some monotheistic religions such as Judaism and Christianity, noting that these religions refuse to desecrate sanctities in the name of religion and stress the need for all religions to stand side by side in order to confront extremism, violence and terrorism that threatens the future of the world in the name of religion by re-reading religious texts and by searching for common ground for understanding and coexistence.

The Employment of the religious text among followers of the Jewish religion

Judaism is a heavenly religion, and its goal as that brought by the Prophet Moses, peace be upon him, is to get rid of persecution and the Pharaonic and to acknowledge the servitude to Allah Almighty alone. It is a divine call to works of thought in showing the features of truth from falsehood and activating the energies of the mind. However, the hand of distortion of the Torah and the employment of some readings made the Jewish religion opposite to remembrance and reason. From this concept, religious Jews believe that their relationship with Allah is not the same as the relationship with others. Rather, it is of another kind that elevates to the rank of the relationship of the son with his father; they are, as they claim, the chosen people of Allah (Al-Ghazali). Thus exclusion, arrogance and aggression are a characteristic of the Jews and are inseparable from their religion. "Rose Teberg", in his book on the status of terrorism in Jewish thought, asserts that the Jewish religion is devoid of tolerance, and it is in contrast to the two religions, Christianity and Islam. As they see that everything that is not Jewish, it should be killed for being as a natural enemy to them (Mustafa).

Use Of Religious Text

Employment of the religious text is as old as the religious text itself. Wherever there was a religious text, there was a use of it, and it was often for a special interest, even if it appeared in many cases to serve a particular group. And because the religious text of multi-interpretation so, there is no escape from it because it has become a slogan for it and a haven for shelter to move away from punishment and thus transformed from a source of strength for the text to being a source of weakness, namely, the ignorance that settled in the terrorist's head

is the inevitable result of digression employment of the religious text and he transformed it into a terrorist movement on the ground in employment. So, it is a one-sided ruling, a criminal and without supervision, and this employment is the most prominent endorsement of the distortion of the word from its position, it is a crime that Allah Almighty referred to in His Holy Quran and warned of its consequences.

The Third Topic

Rejecting the idea of struggle among different religions and emphasizing solidarity and coexistence between religions

The concept of coexistence among religions

The Islamic legislation came comprehensive to all issues of human life, whether in the environment of the individual, the family or the nation as a whole.

These legislations were characterized by several characteristics, the most important of which is that they are instinctive and do not know regionalism or racism. It is more beneficial to the human being than others, and it is suitable for permanent application, and it guarantees to everyone who believes in it and realizes it a good life in this world and abode in the hereafter (Al-Mawdudi, 1983).

Humanity today lives in an era of panic from a cosmic war that destroys everything and other wars here and there, monopoly and exploitation of human dignity despite the presence of the United Nations and its various organizations and the issuance of numerous laws that prevent aggression, the robbery of rights and the expulsion of peoples from their homelands, and there is no way to save humanity. Humanity can be saved only through just legislation that does not differentiate between people because of their colors, creeds and genders, legislation that protects the weak from the strong and the poor from the rich.

But these legislations are just, in accordance with what the heavens brought to the Messenger " Mohammed " Allah's prayers and peace be upon him and his family, because it is the only one that provides all the means of protection, care and happiness for all people.

The heavenly religions met for this purpose from many of their etiquette and laws, and Christianity suffices you by having Jesus Christ, peace be upon him, say "love your enemies" and what Christ showed from the kindness, mercy, humility and righteousness of all people (Al-Sharabasi, 1984).

As for Islam, the verses of the Noble Qur'an about love, forgiveness, mercy and doing good for people are hardly counted, and the hadiths that encourage and desire that are hardly counted, and As Almighty's say in describing His faithful servants " *And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace*" (Al-Bakri).

And the saying of the Noble Messenger, may Allah's prayers and peace be upon him and his family: "All creation are the children of Allah Almighty, so the most beloved of them to Allah Almighty is the most beneficial to His family" (Al-Juwayni).

Thus, in Islam, it calls for cooperation and spreading harmony among people and encouraging them to live together. Brothers in love, they do not attack each other, do not shed each other's blood, and the difference of their religion does not prevent all of their possessions from their freedom, money, honor and competencies.

Rather, Islam decides that people's differences in their religions and beliefs are a natural matter of the necessities of life, and this is in the words of Allah Almighty: "And if your Lord had willed, He would have made people as one nation, and they are still different."(Ibrahim)

With this spirit and principles, the history of religions expanded to record the most wonderful pages in the history of cooperation and coexistence among people, cooperation that led to the good and progress of humanity. However, these lofty concepts may turn when the followers of religions are put into hateful racism and reprehensible sectarianism, which incites hatred, hostility, conflict and hatred, and ends up in strife and bloodshed. A large number of innocent people will be killed, and the history of religiosity among non-Muslims is full of grudges and the persecution of the violators, by displacing them, killing them, and the desecration of their money and honor. (Saleh)

The Importance of Coexistence Between Religions And Islam's Call To It

Islamic Creed and instinct:

Belief is something that is concentrated in the human soul, settled in the human heart, and a person cannot deny it. Islam is not alien to man, but it is necessary for him, and this obligation was not imposed on him. Rather, it stems from his nature. A person is indispensable to religion because he feels it in himself emotionally and refers to this feeling and conscience what was narrated by Messenger of Allah, Muhammad, may Allah's prayers and peace be upon him and his family, who said: "There is no child unless born on instinct" (56).

So, it becomes clear that in the nature of man's formation there is an innate predisposition to know Allah and worship him. Recognizing Allah's deism is rooted in the human nature and has existed since time immemorial in the depths of his soul without creating them to acknowledge the deism of Allah alone (57).

The dialogue requires the presence of differences in thought, diligence and visions, and this is a natural reflection of the diversity experienced by humanity. This dialogue aims at understanding and creating a common space for cooperation and communication. (58)

In any multi-religious and multi-sectarian society, the need for correct dialogue becomes one of the pillars of its unity and stability. Dialogue is only with the other and the other is only different, and the need for dialogue does not negate the need of other. Therefore, the first pillar of dialogue is: "Recognizing the inevitability of difference in the sense of diversity in the absolute human life (59).

The concept of Interfaith Dialogue:

Talking about the concept of religions dialogue requires to identify the implications of some of the terms that are considered keys to studying and knowing dialogue, namely:

Definition of dialogue: The word dialogue is the main axis and the cornerstone for some of the terms that enter into this topic. (60)

Talking about the concept of interfaith dialogue or as it is often referred to as interfaith dialogue means a dialogue between followers of religions such as Islam, Christianity, Judaism and others.

Al-Hassan defined it as: "It is for interlocutors of two or more religions to exchange ideas, facts, information and experiences that spread affection, a spirit of peace, understanding, harmony and cooperation in matters of common interest to humanity." (61)

Al-Tal and Al-Juhani defined it as "the organized meetings held by global dialogue centers and international organizations interested in dialogue between followers of religions, according to a specific strategy, clear goals and methods." (62)

The Importance of Interfaith Dialogue in Islam

Talking about interfaith dialogue is very important, given the great sanctity that religion represents in the hearts of its followers, as well as religion considered as main component and resistance to human civilization and its subjectivity, considering that it is the only one that provides it with values and ideals by which it achieves its existence, tyranny, strength and legitimacy in history, and in its absence all of this is broken (63).

In light of the foregoing, it can be realized the importance of interfaith dialogue today, and it has become more urgent than ever. Rather, it has become necessary to invest this dialogue positively by focusing on the commonalities between religions to move forward in addressing the problems that humanity suffers from. Therefore, the importance of dialogue can be summarized in the following matters:

1. Supporting the culture of dialogue between followers of religions.
2. Promoting peaceful coexistence among believers of religions.
3. Respecting religious beliefs and freedoms among peoples and societies.
4. Contribute to building an ethical system for interaction between human societies.
5. Spreading a culture of religious tolerance that aims to eliminate all manifestations of extremism, fanaticism and religious violence.
6. Enhancing respect for differences in opinion with others.
7. Finding a common space capable of achieving the concept of understanding and communication between followers of religions.
8. Eliminating social evils and limiting the spread of vice. (64)

Characteristics of peaceful coexistence in the contemporary concept:

The term coexistence has given a dimension other than the previous description and took on a new intellectual dimension, and in this sense, it falls under convergence. The dialogue of coexistence is usually between countries that practice practical life by virtue of the material contact between them, and there is no room for it between religions except from this angle. (65)

Moreover, the dialogue of coexistence is a new thought with its different intellectual characteristics, which can be summarized as follows:

1. Accepting freedom of religion and granting freedom to every person to choose the religion in which he believes and making the common denominator among all religions -the universal statement of human rights.
2. Prohibition of all kinds of aggression against the other and ideas of war in the name of religion, and the interpretation of jihad in Islam as a method of self-defense and honor.
3. Preventing religious hatred and advocating human brotherhood.

4. Acknowledgment of all heavenly religions and the interpretation of Islam's dominance over them as being watched over them and monitored digression from right and from heavenly values.
5. Gathering to strengthen connection with Allah in the souls.
6. Staying away from violence, terrorism, religious extremism, blasphemy, and interference in the privacy of other religions, and that all of this is contrary to religious respect. (66)

Contemporary applications of interfaith dialogue:

The interest in dialogue between followers of religions and cultures at the international level has increased in the recent period and has become one of the vital contemporary issues due to the difficulty of isolation and the intertwining of international relations and the increase in the negative effects of disparities and differences between nations and peoples. (67)

International efforts aimed at crystallizing a constructive civilized dialogue have strengthened with the increase in extremist discourses from individuals or groups across different cultures. Several conferences have been held that have resulted in positive support for cultural diversity as a pivotal factor in enriching the development and progress of humanity and calls for activating dialogue between different civilizations. (68)

In light of the growth, expansion and diversity of knowledge that humanity is witnessing today, the cultural openness, the proliferation of satellite broadcast messages, the diversity of means of communication and information, and what accompanied that from the spread of the spirit of fanaticism and arrogance and the expansion of terrorism and violence and the spread of extremism in different forms and spectra, as well as the assault on religious sanctities such as mosques, churches and temples with burning, bombing and suicide terrorist acts.

Humanity has become in an urgent need to search for peace that elevates people, regardless of their religion, affiliation, or homeland. Activating this new approach requires a departure from the traditional verbal method of dialogue between followers of religions and adopting methods and strategies that fit the requirements of the times.

This requires the following:

1. Educational institutions, including schools and universities, are among the most important and most successful institutions of society, which mean spreading awareness, instilling concepts, increasing experiences, developing capabilities, and refining the personalities of members of society through activating the role of educational institutions and bearing their responsibility and consolidating the culture of dialogue among students and establishing a culture of peaceful coexistence with the other.
2. Establishment of centers specialized in interfaith dialogue: The establishment of such centers would contribute to laying a suitable ground for spreading the culture of dialogue and peaceful coexistence between followers of religions and building a society based on mutual respect and coexistence in harmony, regardless of the different religions, cultures and customs.
3. Paying attention to social networking sites and directing them to dialogue, as they are the language of the age, in addition to that they attract a large number of groups of society, especially the youth category, as they are the most influential act on societies with their energy and ability to change and make it a wide space for dialogue in order

to enhance social cohesion and respect for the other and focus on common human values and get him away from ideas of extremism, terrorism and violence.

4. Organizing training courses about the importance of dialogue and acceptance of the other. This stems from the conviction of the importance of these courses as one of the most important ways of development, self-education, implanting noble values among peoples as sons of one planet, deepening understanding to address human problems, and spreading the culture of dialogue and constructive cultural exchange.

Conclusion

In this research, we summarize our findings as follows:

1. The Messenger, may Allah's prayers and peace be upon him and his family, used to take people by His speech in a firm and clear religion, and he was not arrogant or complicated, but rather with easiness and wisdom.
2. The speech should avoid the method of argument and sterile dialogue.
3. The focus should be on the Noble Qur'an and the legitimate Sunnah of the Prophet, and it is distinguished with brevity, if necessary.
4. The discourse should be diverse and address all segments of society without exception, according to its understanding and ability, and it should be diverse and quench everyone's thirst.
5. Observing wisdom in the speech, the Almighty said: ((Invite to the way of your Lord with wisdom and good advice and argue with them in a best way)- al-Nahal –125. The wisdom is to put the thing in its prescribed place, and Allah Almighty commands to invite non-Muslims of the adherents of the heavenly religions in a way that is better, especially in the ideological argument, and urges us to deal with them in goodness.
6. Human societies today are in urgent need for the spirit of effective tolerance and positive coexistence between different religions, intellectual and cultural sects. Recognizing the existence of diversity in religious affiliation in one community.

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