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The Ethics of Dialogue in the Holy Qur'an and Their

Contemporary Applications

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Verse

"And [recall] when We took the covenant from the Children of Israel, [enjoining upon them], 'Do not worship except Allah; and to parents do good and to relatives, orphans, and the needy. And speak to people good [words] and establish prayer and give zakah.' Then you turned away, except a few of you, and you were refusing."

(Surah Al-Baqarah. Verse 83)

Dedication

In the Name of Allah, the Most Gracious, the Most Merciful

"Allah will raise those who have believed among you and those who were given knowledge, by degrees."

I dedicate this humble work to the one whose name I carry with great pride, my dear father, and to the smile of life, she who surrounded me with her prayers night and day, my mother, and to my beloved family, my daughters and sons, the flowers of my life, and to everyone who supported me and extended a helping hand and encouragement to continue in the pursuit of knowledge.

Acknowledgments

With modest provisions, a heart filled with hope, and a soul seeking acceptance, I raise this humble work to Allah, the Almighty, beseeching Him to accept it from me with gracious acceptance, and to make it sincerely devoted to His Noble Countenance. I pray to Him, the Most High, to crown my effort with His satisfaction, and to reward with the best of rewards all those who assisted me in accomplishing this study.

Following the guidance of the Prophet Muhammad ﷺ, who said: "He who does not thank people, does not thank Allah," it is only fitting that I express my profound gratitude and deepest appreciation to everyone who has been a support and pillar throughout my academic journey.

*I also extend my sincere thanks and immense gratitude to my esteemed professors and distinguished supervisors. I would like to particularly thank my respected professor, Dr. **Ibrahim Abdel-Fattah**, who generously gave his time, effort, and sound guidance, and whose academic support and wise direction had a significant impact on the completion of this study.*

English Abstract

This study aims to examine the ethics of dialogue in the Holy Qur'an, extracting its legal foundations, moral principles, and educational and social dimensions, while exploring ways to apply them in contemporary contexts. Adopting an inductive and analytical approach, the research traces Qur'anic verses related to dialogue, analyzes their linguistic and legal connotations, and studies dialogue models found in the stories of the Prophets, linking them to modern theoretical frameworks and contemporary concepts of dialogue.

The chapters of the study address the conceptual and legal foundations of dialogue, present prominent Qur'anic dialogue models, explore the ethical principles governing the process of dialogue, and analyze the contemporary applications of these ethics in educational, media, and social contexts. The study also compares its findings with four specialized previous studies, revealing agreement in the general principles but divergence in scope and practical application. This research stands out for its integration of rigorous Qur'anic scholarship with a field-oriented, practical perspective.

The study concludes that dialogue in the Qur'an is not merely an exchange of ideas or intellectual debate; rather, it is a devotional and communicative methodology aimed at reaching the truth and promoting justice, fairness, and mutual respect. This framework is built upon key principles such as truthfulness in speech, fairness in argumentation, wisdom in persuasion, emotional self-control, and respect for differing viewpoints. The findings also confirm that these Qur'anic principles can be transformed into practical contemporary mechanisms to address ideological and social divisions, manage conflicts peacefully, and counter extremist rhetoric.

Practical recommendations include integrating Qur'anic dialogue ethics into school curricula and teacher training programs, developing professional training courses for media professionals and preachers to promote balanced discourse, establishing community-based dialogue centers, and embedding these principles into development policies and peace building initiatives. Thus, this study offers a unique scholarly contribution that bridges the gap between theory and practice, providing both a reference for Qur'anic and social research and a practical guide for fostering a culture of constructive dialogue in the contemporary Islamic world.

Introduction.

Amidst the epistemological and existential challenges facing contemporary humanity, and in light of the rapid transformations in systems of communication and human interaction, there has emerged an urgent need to review the concepts that govern human understanding and dialogue between individuals and societies. This is particularly critical given the escalation of tension, division, and extremism, where dialogue has become more of a means of conflict than a tool for construction. In this context, "the ethics of dialogue" emerges as a value-based and behavioral approach that represents the core of intellectual and social reform, and a key to restoring civilizational balance in human relations.

The Holy Qur'an has given great attention to dialogue, but it did not present it as a mere tool for exchanging opinions. Rather, it presented it as a reformative instrument with strict moral controls, aimed at achieving mutual understanding based on truthfulness, justice, and kindness. The Qur'an, as a book of guidance and a way of life, has directed believers to precise controls and noble values that govern their manner of conversing with others, whether that other is a believer, a dissenter, or even an adversary. These Qur'anic ethical principles of dialogue are not marginal

moral recommendations, but rather foundational guidelines of a legislative and behavioral nature, serving social, doctrinal, and educational purposes¹

While dialogue in contemporary thought typically concerns itself with formulating discussion mechanisms and regulating its rules, the Holy Qur'an goes beyond this to present a comprehensive system of ethics that penetrate the depths of the human soul, directing verbal action toward truthfulness, humility, and respect for the other party, without compromising doctrinal constants or relinquishing the truth. Hence, the subject of dialogue ethics in the Holy Qur'an becomes a fertile field for scholarly research, especially given the pressing practical need to evaluate religious, educational, familial, and media discourse, and to base it on authentic Qur'anic values.

The problem of this study lies not merely in the absence of dialogue, but in the loss of the Qur'anic ethics that frame it, without which dialogue transforms into futile argumentation or a means of distortion and exclusion, rather than being a path to truth and guidance. The Qur'an does not prohibit

Muhammad Sayyid Tantawi, *Al-Tafsir Al-Wasit lil-Qur'an Al-Karim*, vol. 1 (Cairo: ¹ Dar Al-Ma'arif, 1995), p. 243.

Wahbah Al-Zuhayli, *Al-Tafsir Al-Munir fi Al-Aqidah wal-Shari'ah wal-Manhaj*, Dar Al-Fikr, Damascus, vol. 1, p. 78.

dialogue; rather, it regulates it, directs it, and refines it. Hence stems the importance of studying these ethics and exploring ways to activate them in our contemporary reality.

Many studies have addressed the subject of "dialogue" in the Holy Qur'an, but most have focused on the dialectical or aesthetic structure of the Qur'anic text, or on frameworks for dialogue with non-Muslims, or between prophets and their peoples. Meanwhile, Qur'anic dialogue ethics as an integrated educational and moral system have remained in need of a precise analytical study that reveals their methodological dimensions and highlights their practical applications in contemporary reality, which this thesis seeks to address in detail and analysis²

This study comes to fill a scholarly gap in this field by collecting Qur'anic verses that represent dialogical models, analyzing the verbal and communicative ethics they contain, and then demonstrating ways to benefit from them in various areas of life today—from education and teaching, to da'wah discourse, social relations, and modern media.

² *Abdullah Daraz, Al-Naba' Al-Azim. Nazarat Jadidah fi Al-Qur'an Al-Karim, 7th ed. (Beirut: Dar Al-Qalam, 2001), p. 112.*

- *Muhammad Ratib Al-Nabulsi, Al-Hiwar fi Al-Islam, Dar Al-Fikr, Damascus, 2003, p. 15.*

This study also seeks to uncover the foundations upon which Qur'anic etiquette in dialogue rests, whether linguistic, epistemological, or spiritual, and to establish the concept of "refined dialogue" in Islamic culture, in contrast to the tense or chaotic patterns of dialogue that pervade the public scene in our contemporary societies, particularly on social media platforms and public forums.

In this introductory chapter, the most important concepts and methodological parameters related to the study topic will be clarified, and its fundamental dimensions will be defined, through:

- *Presenting the general background of the subject of dialogue ethics*
- *Presenting the study problem, its questions, and objectives*
- *Defining the methodology used and the study's limitations*
- *Discussing the anticipated scholarly contribution of the study*
- *Presenting the thesis plan and its division into chapters and sections*

Thus, this chapter serves as a foundational introduction to the study, preparing the reader to understand the theoretical and methodological context within which the thesis operates, and represents a solid foundation

for delving into the textual and analytical details that will be presented in subsequent chapters.

The study Problem.

The study problem lies in the need for an investigative study of dialogue in the Holy Qur'an aimed at understanding it as a human phenomenon connected to reason and thought, monitoring how it is presented as a methodology for establishing truth and clarifying facts, and distinguishing it from other similar concepts such as argumentation and discussion, while focusing on its types, methods, and ethics that call for moderation and tolerance in discourse.

The importance of studying:

The ethics of dialogue in the Holy Qur'an represent a fundamental pillar in Islamic thought founded upon morality and mercy. Contemporary researchers unanimously agree that the Qur'an does not merely use dialogue as a tool for communication, but provides it with a solid ethical framework through dialogue ethics that aim at reform and rectification rather than conflict or domination.

- 1. **Scientific Significance:** This stems from the nature of the source addressed by the study (the Holy Qur'an), as it is a primary source in legislation and education. Consequently, examining its dialogical ethics adds a distinctive interpretive and educational dimension to Qur'anic studies.*
- 2. **Educational Significance:** This lies in the possibility of building educational programs and curricula that contribute to promoting the values of ethical dialogue derived from the Qur'anic text, especially among the youth.*
- 3. **Practical and Applied Significance:** Given the escalation of verbal and media conflicts in contemporary reality, the study seeks to demonstrate how the Qur'an can serve as a reference for regulating dialogue.*

Reasons for Choosing the Study:

1. ***Contemporary Need for Reforming Dialogical Discourse:*** *The modern era witnesses chaos in dialogue patterns across various media, and the emergence of discourse based on contention rather than understanding, making it essential to return to a solid Qur'anic model that regulates dialogue ethics.*
2. ***Scarcity of Specialized Studies on the Literary Dialogical Aspect of the Holy Qur'an:*** *Despite the abundance of studies on rhetorical and jurisprudential miracles, the subject of dialogue ethics has not received adequate in-depth methodical research.*
3. ***Desire to Utilize the Qur'an as an Educational and Ethical Source:*** *Qur'anic dialogue does not merely convey meanings; it establishes values of respect, gradualism, fairness, and acceptance of others—elements missing from many contemporary societal dialogues.*
4. ***Seeking to Combine Textual Religious Study with Contemporary Reality:*** *The goal is not merely to extract ethics, but to attempt building an applied framework that contributes to refining societal discourse, especially among youth.*

Objectives of the study:

- 1. Analyzing the dialogical structure in the Holy Qur'an and clarifying its linguistic, rhetorical, and educational characteristics.*
- 2. Extracting the Qur'anic controls and ethics for dialogue, such as deliberation, thinking well of others, avoiding aggression, and fairness.*
- 3. Identifying the educational and social purposes of dialogue in the Qur'an, and demonstrating how it contributed to establishing concepts such as consultation, critical thinking, and constructive criticism.*
- 4. Highlighting dialogical models in the Qur'an with various groups: dialogue with disbelievers, with the People of the Book, with sinners, with prophets, and with Allah the Almighty.*
- 5. Presenting a contemporary applied model derived from Qur'anic ethics in dialogue, which can be utilized in educational and media institutions.*

Study hypotheses and questions:

Research Questions:

- 1. What is the concept of dialogue in the Holy Qur'an in terms of definition and characteristics?*
- 2. What are the Qur'anic foundations upon which dialogue is based, and what are its main contents?*
- 3. What are the most prominent dialogue ethics that the Holy Qur'an has guided toward in dealing with Allah Almighty, the prophets, and others?*
- 4. How did the Holy Qur'an address diverse dialogues, whether doctrinal, social, or humanitarian?*
- 5. What are the contemporary benefits of Qur'anic dialogue ethics in promoting the values of tolerance and societal coexistence?*
- 6. What are the challenges facing the application of Qur'anic dialogue ethics in contemporary reality, and what are the means to overcome them?*

Study Approach.

This study adopts the analytical inductive approach, by tracing Qur'anic verses containing dialogue, classifying them, then analyzing their linguistic, rhetorical, and educational content.

The deductive comparative approach will also be used when elucidating ways to benefit from these ethics in contemporary reality, through presenting practical applications or contrasting discourses.

The limits of the study:

1. ***Thematic Limitations:*** *The study is limited to analyzing Qur'anic verses that contain clear dialogical situations, and does not include all verses that discuss argumentation or exposition only.*
2. ***Temporal Limitations:*** *The study extends between the era of revelation and its comparison with contemporary reality, without delving into intermediate historical developments.*
3. ***Spatial Limitations:*** *The study does not focus on a specific place, but rather addresses ethics as a universal discourse suitable for all times and places.*

Study Terminology:

The following essential terms will be defined in this study:

Dialogue (Al-Hiwar): *The exchange of discourse between two or more parties with the purpose of mutual understanding, presenting arguments, or reaching a specific conclusion.*

***Ethics (Al-Adab):** A set of moral values and behavioral controls that regulate the dialogue process.*

***Contemporary Discourse (Al-Khitab Al-Mu'asir):** The prevailing pattern of communication in the present time, across various platforms (media, education, politics, etc.).*

Study plan.

Chapter One: A Theoretical Introduction to the Concept of Dialogue

Section One: Defining Dialogue Linguistically and Terminologically

Section Two: The Difference Between Dialogue, Debate, Discussion, and Disputation

Section Three: The Importance of Dialogue in Islam and Its Purposes

Chapter Two: The Ethics of Dialogue in the Holy Qur'an - Foundations and Contents

Section One: The Qur'anic Foundations for Dialogue Ethics

Section Two: Central Themes within Qur'anic Dialogue Ethics

Chapter Three: The Ethics of Constructing Dialogue in the Qur'an

Section One: Qur'anic Ethics in Constructing Dialogue

Section Two: Ethics of Dialogue with Allah Almighty

Section Three: Ethics of Dialogue with the Prophets

Section Four: Controls for Successful Dialogue in Light of the Holy Qur'an

Chapter Four: Qur'anic Models of Dialogue

Section One: Models of Dialogue Between Allah the Almighty and His Creation

Section Two: Models of Dialogue Between Prophets and Their Peoples

Section Three: Models of Dialogue on Ethical and Social Issues

Chapter Five: Ways to Benefit from Qur'anic Dialogue Ethics in the Present Era

Section One: Educational and Pedagogical Applications of Qur'anic Dialogue Ethics

Section Two: Media Applications and Digital Platforms

Section Three: Qur'anic Dialogue as a Foundation for Tolerance and Societal Coexistence

Study Conclusion

Discussion of Results and Recommendations in Light of Previous Studies

General Conclusion and Future Outlook

General Conclusion and Future Outlook

After examining the verses of the Holy Qur'an related to dialogue and analyzing their contents and implications according to a rigorous scientific methodology, this study has reached a set of conclusions confirming that dialogue in the Qur'anic perspective is not merely a communication tool, but rather a comprehensive civilizational approach based on truth, justice, and mutual respect. This study has sought to establish a scientific and practical framework that can contribute to consolidating these principles in contemporary reality, by combining Qur'anic authenticity with the requirements of modern life, as follows:

First: Future Prospects for the Study

The results of this study reveal broad possibilities for developing research on the ethics of dialogue in the Holy Qur'an, especially given the urgent need to establish a culture of mature dialogue in light of contemporary intellectual and social challenges. Among the most prominent prospects upon which future studies can be built are the following:

1. Expansion in Comparison Between the Qur'an and Prophetic Sunnah

Conducting in-depth studies that combine Qur'anic dialogical models with what appears in the Prophetic Sunnah from practical situations of the Prophet ﷺ and his noble Companions, creating integration between the two sources and presenting a more comprehensive picture.

2. Comparative Studies with Other Civilizations and Cultures

Analyzing similarities and differences between dialogue ethics in the Holy Qur'an and dialogue principles in other civilizations, to highlight the distinction of the Qur'anic vision and open avenues for contemporary civilizational dialogue.

3. Statistical Research and Quantitative Analysis

Conducting comprehensive statistical analysis of dialogical verses in the Holy Qur'an, classifying them according to subject, dialogue parties, and purpose, and highlighting the implications of this distribution.

4. Rhetorical and Semantic Analysis

Utilizing rhetorical sciences and modern linguistics in analyzing Qur'anic dialogical discourse, to reveal the aesthetic and functional dimensions of Qur'anic methods in persuasion and influence.

5. Applied Field Studies

Evaluating contemporary dialogical initiatives and projects in the Islamic world, measuring their compatibility with Qur'anic controls, and proposing practical mechanisms for their development.

6. Building an Applied Framework

Designing a procedural model that can be adopted by educational, media, and community institutions to apply Qur'anic dialogue principles, including measurement tools for its effectiveness.

Openness to these prospects not only enriches scientific research but also contributes to transforming Qur'anic dialogue principles into an effective force in addressing real-world problems and building bridges of communication between individuals and societies within a framework of mutual respect and cooperation in righteousness and piety.

Second: Study Contributions

This study is distinguished by several scientific, methodological, and applied contributions that constitute a qualitative addition to the field of Qur'anic studies and educational and social research. Among the most prominent are:

1. Contribution to Scientific Foundation

The study provided methodological foundation for the concept of dialogue ethics in the Holy Qur'an through examination of some Qur'anic texts and their analysis according to the rules of interpretation, principles of jurisprudence, and linguistic sciences, contributing to formulating a solid epistemological framework that defines dialogue controls and its legal standards.

2. Combining Authenticity and Contemporaneity

The study integrated the authentic Qur'anic vision with contemporary reality requirements by analyzing current challenges facing dialogue in educational, media, and societal environments, and providing practical solutions derived from Qur'anic principles.

3. Comparative Methodology

The study adopted comparison of its results with four specialized Arabic studies, which allowed highlighting points of agreement and difference, helped expand the scope of scientific discussion, and identified strengths that can be built upon in the future.

4. Practical Applied Dimension

The study was not limited to the theoretical aspect but presented recommendations and practical mechanisms that can be applied, which can be employed in curricula, teacher preparation programs, media training plans, and community initiatives.

5. Bridging the Gap Between Theory and Practice

The study succeeded in presenting an applied model that combines in-depth academic analysis with the practical dimension, contributing to transforming Qur'anic dialogue values into measurable and developable real-world practices.

6. Opening New Research Horizons

The study proposed a set of future research pathways, such as rhetorical analysis of Qur'anic dialogue, comparative studies with other cultures, and

analytical statistical research, paving the way for advanced research in this field.

Third: Methodological Considerations

This study was based on a set of methodological considerations that ensured its scientific accuracy and research credibility. The most important include:

1. Soundness of Methodology Selection

The analytical inductive approach was adopted as most appropriate for the nature of the subject, allowing for tracing Qur'anic texts related to dialogue, extracting their implications, and connecting them to the general context of Qur'anic discourse.

2. Commitment to Scientific Principles in Interpretation

In dealing with Qur'anic texts, reliance was placed on the primary books of interpretation considered authoritative by Ahl al-Sunnah wal-Jama'ah, while benefiting from explanations by reliable contemporary scholars, to ensure authenticity and accuracy of understanding.

3. Diversity of Information Sources

The study relied on diverse references including primary sources (the Holy Qur'an, Prophetic Sunnah) and secondary sources (interpretation books, academic studies, peer-reviewed research), which added depth and comprehensiveness to the results.

4. Verification of Information Accuracy

All texts and statements cited underwent precise documentation according to academic standards, with attribution of Qur'anic verses to their surahs and authentication of Prophetic hadiths from their approved sources.

5. *Balanced Scientific Comparison*

Comparison between this study's results and four previous studies was conducted on objective scientific bases, avoiding selectivity or personal bias, reflecting research neutrality.

6. *Clarity and Precision in Presentation*

Chapters and sections were formulated in a clear and precise style, with organized ideas and logical sequence of arguments, to ensure ease of reader comprehension while maintaining formal academic character.

7. *Linking Theory and Application*

Care was taken to transition from theoretical foundation of Qur'anic concepts to practical proposals applicable in the fields of education, media, and building social peace.

Fourth: Limitations and Difficulties Faced by the Study

Despite the effort invested in preparing this study, the research process faced a number of limitations and difficulties that should be noted to define the realistic framework for its results. The most prominent include:

1. Breadth of the Study Topic

The comprehensiveness of the concept "dialogue ethics in the Holy Qur'an" across legal, linguistic, educational, and social dimensions made it difficult to cover all its detailed aspects within the specified timeframe for the research.

2. Overlapping of Concepts

The intertwining of the concept of dialogue with other closely related concepts such as debate, disputation, and discussion required additional effort in controlling definitions and precisely differentiating between them.

3. Scarcity of Applied Studies

Despite the availability of theoretical studies on Qur'anic dialogue, the relative scarcity of applied studies connecting it to contemporary practices limited the possibilities for field comparison.

4. Variation in Methodologies of Previous Studies

Differences in methodologies and analytical approaches in previous research posed a challenge when conducting comparison, requiring the study to establish a unified methodological framework to control the analysis process.

5. Sensitivity of the Topic in Contemporary Context

The association of dialogue with sensitive intellectual, religious, and social issues in our current reality imposed the necessity of scientific caution and avoidance of controversial positions, which required additional time and effort in content formulation.

6. Temporal and Spatial Constraints

Limited time and resources prevented conducting extensive interviews or surveys with experts or institutions concerned with dialogue, which can be completed in subsequent studies.

Fifth: Proposed Procedures to Overcome Limitations

Based on the limitations and difficulties faced by this study, a set of practical procedures can be proposed that would overcome these challenges and expand research horizons in the future, as follows:

1. Allocating In-Depth Studies for Each Dimension of the Topic

Independent research can be conducted addressing each aspect of dialogue ethics in the Holy Qur'an (legal, linguistic, educational, social) in detail, allowing for deeper and more comprehensive treatment.

2. Preparing Specialized Dictionaries and Encyclopedias

Compiling concepts related to dialogue, debate, and disputation in a documented scientific dictionary that clarifies the precise differences between them according to Qur'anic and Prophetic usage, contributing to removing ambiguity and unifying terminology.

3. Expansion in Applied Field Studies

Implementing case studies and field surveys investigating the extent of educational, media, and community institutions' commitment to Qur'anic

dialogue ethics, and employing results to develop practical policies and programs.

4. Establishing a Unified Methodological Framework for Comparison

Developing a fixed analytical model that can be used when comparing previous studies or future research, to ensure consistency in standards and reduce variation in results.

5. Creating Scientific Dialogical Platforms

Establishing forums or workshops bringing together scholars, specialists, and practitioners to exchange experiences on applying dialogue ethics, and connecting Qur'anic vision with real-world experiences.

6. Increasing Institutional and Temporal Support for Research

Providing greater temporal and financial resources to researchers interested in the topic, enabling them to dedicate themselves to conducting extensive research including advanced textual analysis, comparative studies, and field experiments.

7. Enhancing International Research Cooperation

Opening up to experiences of researchers from different cultures to conduct civilizational comparisons and highlight the uniqueness of the Qur'anic approach in managing dialogue at the global level.

Study Results

- 1. Establishing the Qur'anic Concept of Dialogue: The study proved that dialogue in the Holy Qur'an is not merely an exchange of ideas, but rather a comprehensive methodological framework that combines*

worship, moral value, and civilizational function, aimed at establishing truth and refuting falsehood in a refined and wise manner.

2. Precise Differentiation Between Dialogue, Debate, and Disputation: *It*

became evident that the Qur'an clearly distinguishes between these terms. Dialogue is based on kindness and justice, while debate may be praiseworthy if it adheres to truth, or blameworthy if it deviates toward argumentation and quarreling. Disputation relies on presenting arguments before an audience for the purpose of persuasion.

3. Comprehensiveness of Qur'anic Dialogue Fields: *The study concluded*

that the Qur'an presented dialogues in multiple fields, including doctrinal (such as Ibrahim's dialogue with Nimrod), educational (Luqman's dialogue with his son), social (believers' dialogues with their people), and political (Musa's dialogue with Pharaoh), indicating the comprehensiveness of the Qur'anic approach.

4. Deriving Precise Legal Controls for Dialogue: *The study clarified that*

among the most prominent of these controls are: sincerity, truthfulness in speech, thinking well of others, respecting others,

listening, controlling emotions, avoiding defamation, and confining oneself to documented facts.

5. ***The Qur'anic Method in Building Arguments:** Analyses showed that the Qur'an presents a gradual methodology in dialogue that begins with attracting attention, then posing stimulating questions, then presenting rational and textual evidence, then calm persuasion away from coercion and compulsion.*
6. ***The Importance of the Moral Aspect in Successful Dialogue:** Results proved that Qur'anic morals—such as patience, kindness, and justice—are not supplementary, but rather essential elements that determine the success or failure of dialogue.*
7. ***Possibilities for Contemporary Application:** The study demonstrated that Qur'anic dialogue ethics are suitable for application in modern environments, including educational institutions, legislative councils, and social media platforms, if their legal controls are observed.*
8. ***Dialogue as a Preventive and Therapeutic Tool:** Results confirmed that Qur'anic dialogue is capable of preventing intellectual and social conflicts before they occur, and can also be a therapeutic means for rebuilding trust between individuals and groups.*

9. *Integration Between Qur'anic Texts and Prophetic Sunnah*: It became clear that the Prophetic Sunnah explained and applied the Qur'anic approach to dialogue, reinforcing the unity between the two sources in establishing Islamic dialogue culture.
10. *Intersection with and Transcendence of Previous Studies*: The study showed that many previous research focused only on the moral or da'wah aspect, while this study combined legal foundation, textual analysis, and contemporary benefit within a single research framework.
11. *Priority of Dialogue in Da'wah Discourse*: Results concluded that presenting dialogue over methods of confrontation or exclusion achieves the purposes of da'wah in guidance and reconciliation, as the prophets did in the Holy Qur'an.
12. *Contemporary Challenges to Dialogue*: Results indicated the existence of modern obstacles, such as intellectual intolerance, spread of emotional discourse on social media, and electronic wars, necessitating adaptation of the Qur'anic approach to deal with them.
13. *Educational Curricula's Capacity to Include Qur'anic Dialogue Values*: The study clarified that including these ethics in curricula can

enhance the culture of tolerance and communication among future generations.

14. *Dialogue as the Foundation for Building a Cohesive Civil Society:* Results showed that societies that adopt dialogue based on justice and respect experience fewer internal conflicts and increased capacity to face external challenges.

15. *Practical Description of Dialogue Mechanisms:* The study presented practical steps derived from the Qur'an for applying successful dialogue in daily life, beginning with sincere intention and ending with self-evaluation after dialogue.

Study Recommendations

1. *Integrating Qur'anic Dialogue Ethics into Educational Curricula:* The study recommends the necessity of including dialogue controls and ethics as mentioned in the Holy Qur'an and Prophetic Sunnah in Islamic education, Arabic language, and communication skills curricula, from primary stages through university level.

- 2. Launching Specialized Training Programs: Preparing courses and workshops for imams, preachers, teachers, and media professionals on legal dialogue skills and methods, training them on how to manage sensitive discussions with a spirit of justice and fairness.*
- 3. Employing Media to Spread Dialogue Culture: Calling on satellite channels, radio stations, and social media platforms to produce programs and content highlighting Qur'anic dialogue models and applying them in contemporary context, while combating hate speech.*
- 4. Strengthening Academic Research in Islamic Dialogue: Encouraging researchers to study dialogue in the Qur'an and Sunnah from new angles, such as psychological, communicative, or political dimensions, and connecting it to current issues, enriching the Islamic library.*
- 5. Establishing Community Dialogue Centers: Creating institutions or centers in cities and villages that play a mediating role in conflicts, adopting Qur'anic dialogue mechanisms as an approach to resolving family and social disputes.*
- 6. Integrating Dialogue Values into Family Education: Raising awareness among fathers and mothers about the importance of calm dialogue*

with children, inspired by Qur'anic models, such as Luqman's dialogue with his son, as a foundation for building a balanced personality.

- 7. *Confronting Digital Challenges with Mature Dialogue.*** *Preparing guidance manuals for users on social media, explaining how to dialogue with respect and objectivity, and providing strategies for responding to abuse or futile argumentation in a Qur'anic manner.*
- 8. *Enhancing Awareness Among Leaders and Decision-Makers.*** *Encouraging political leaders, institutional heads, and legislative council members to adopt dialogue methods based on facts, transparency, and listening, inspired by the Qur'anic approach.*
- 9. *Reviving the Prophetic Model in Da'wah Dialogue.*** *Directing preachers to follow the Prophet's ﷺ method in calling with wisdom and good preaching, avoiding verbal violence or mockery, while focusing on persuasion rather than compulsion.*
- 10. *International Cooperation in Spreading Dialogue Culture.*** *Encouraging cooperation between Islamic centers worldwide to hold international conferences and seminars on dialogue ethics in Islam, to enhance understanding between cultures and religions.*

11. ***Integrating Dialogue into Community Development Plans.***
Adopting Qur'anic dialogue mechanisms as part of social development projects to address contentious issues and build bridges of trust between different community components.
12. ***Utilizing Dialogue in Preventing Extremism.*** *Employing Qur'anic dialogue methods in programs combating extremist thought through open dialogue with youth and answering their doubts in convincing scientific language.*
13. ***Launching Youth Dialogue Initiatives.*** *Supporting youth-led initiatives in universities and cultural centers to promote dialogue, while training them on listening skills and respecting intellectual diversity.*
14. ***Developing Arabic Language Teaching Curricula to Include Dialogue Skills.*** *Including practical exercises on purposeful conversation, enhancing the ability to express and defend opinions with courtesy and objectivity.*
15. ***Issuing an Applied Guide for Dialogue Ethics.*** *Preparing a simplified book or guide explaining successful dialogue steps derived*

from the Qur'an and Sunnah, to serve as a reference for schools, institutions, and local councils.

Discussion of Results and Recommendations in Light of Previous Studies

The results of this study have revealed a comprehensive system of ethics and controls derived from the Holy Qur'an, which constitute a reference framework for mature dialogue in various areas of life. When comparing these results and recommendations with what appeared in the four previous studies, it becomes clear that this study represents a qualitative addition in terms of comprehensiveness of vision, depth of analysis, and expansion of application fields.

1. Comparison with the First Study

The first study addressed the Qur'anic foundation for the concept of dialogue and its legal controls. Our study's results agreed with it that dialogue in the Qur'an is not merely an exchange of ideas, but rather a devotional and communicative approach simultaneously, whose goal is reaching truth and establishing justice values.

However, this study expanded upon what appeared in that study. It was not content with presenting the Qur'anic texts establishing dialogue, but connected these texts with contemporary reality requirements, especially

regarding intellectual and media challenges in the digital environment. It also added practical recommendations for integrating dialogue controls into educational curricula and launching training programs for media professionals and preachers, which was not present in the first study except in limited indicative form.

2. Comparison with the Second Study

The second study focused on analyzing Qur'anic dialogue models, such as Ibrahim's dialogue with his people, Musa's dialogue with Pharaoh, and Luqman's dialogue with his son. Our study agreed with it in highlighting the educational and da'wah dimensions of these models and in affirming that the Holy Qur'an presents gradual methods for persuasion and building arguments.

However, our study added an important dimension of transforming these models into practical steps applicable in contemporary dialogue, such as: beginning with concise comprehensive statements, relying on facts, controlling emotions, and using interrogative questions to facilitate understanding. It also connected these mechanisms to modern political and social contexts, highlighting their ability to manage conflicts and resolve disputes peacefully.

3. Comparison with the Third Study

The third study focused on the moral foundations of dialogue in the Qur'an, such as patience, fairness, respecting dissenters, and avoiding defamation. Our results agreed with it that the moral aspect is the soul of Qur'anic dialogue and the primary guarantee for its success.

However, this study did not stop at the limits of moral foundation but discussed these values in light of problems facing contemporary discourse, such as the phenomenon of futile argumentation on social media and sharp intellectual divisions. It concluded with practical recommendations for addressing these issues through preparing guidance manuals for mature dialogue and training youth on listening skills and building trust—practical additions not addressed by the third study in the same detail.

4. Comparison with the Fourth Study

The fourth study addressed contemporary applications of dialogue ethics in social and political reality, emphasizing dialogue's role in promoting national unity and building civil peace. Our study converged with this vision and even reinforced it by proving that the Qur'anic dialogue approach is not only a tool for preventing conflicts, but can be adapted to be a therapeutic tool for restoring community cohesion after crises.

Our recommendations also expanded the application field to include launching community dialogue centers, integrating dialogue into development plans, and employing it in programs combating intellectual extremism—practical steps deeper and more detailed than what appeared in the fourth study.

Summary of Comparison

Through this comparison, we can say that our study:

- 1. Supported what previous studies presented in terms of legal and moral foundation and control of dialogue.*
- 2. Expanded the research horizon to include digital, social, and political issues of the era.*
- 3. Transformed Qur'anic concepts into practical mechanisms and implementable recommendations.*
- 4. Added new applied dimensions, especially in conflict resolution, combating extremism, and promoting balanced discourse in digital space.*

Thus, this study represents a link between traditional legal foundation, modern academic analysis, and contemporary practical application, giving it doubled scientific and practical value.

Through comparative analysis, it becomes evident that this study was not limited to reproducing what appeared in previous research, but transcended that to building a comprehensive vision of dialogue ethics in the Holy Qur'an that combines authenticity and contemporaneity. On one hand, it re-read the Qur'anic text in light of interpretation principles and linguistic analysis methods, allowing extraction of precise legal controls. On the other hand, it opened up to challenges imposed by the digital age and its new patterns of dialogue that may distance themselves from the Qur'an's spirit and etiquette. This study was able to transform theoretical concepts into practical programs implementable in education, media, and community work fields, thus presenting an applied model for mature dialogue capable of confronting contemporary intellectual and social crises. Therefore, the scientific value of this study lies in its ability to bridge the gap between academic theorization and field application, making it a qualitative addition to the field of Qur'anic studies and contemporary social research.