

CLASH OR DIALOGUE OF CIVILIZATIONS AND ITS ETIQUETTES FOCUSING ON QURANIC DOCTRINES AND PROPHET'S HOUSEHOLD

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ABSTRACT

Clash or dialogue of civilizations is one of the issues that has been taken into consideration since the emergence of civilizations and various theories are developed as to it. Following these debates, in this field various books and papers have been authored but in these essays, the doctrines of Prophet's Household concerning the clash or dialogue of civilizations and specifically its etiquettes have not been discussed so much. A short review of the doctrines of the Prophet's Household leads us to the idea that firstly, dialogue is prior to the clash of civilizations; secondly, dialogue has its etiquettes that should be observed when one encounters the counterpart. Good debate, mutual respect, reliance on commonalities and ignorance of differences are part of the doctrines of the Prophet's Household. Dialogue of civilizations can serve as a vehicle for prevention from futile war and clash and the fall of Islamic civilization and its absorption in other cultures. This issue is of double importance specifically in the present age and the best method and solution for tackling the existing baseless clashes and possible conflicts between the religions and cultures.

Keywords: Prophet's Household, Civilization, Culture, Clash, Dialogue, Doctrines of Prophet's Household

INTRODUCTION

Clash or dialogue of civilizations is among the issues that have been continuously discussed since time immemorial and there are different positive and negative views of it. Thus, some offer arguments in defense of the necessity of dialogue between different civilizations as a tool for strengthening the consistency between the commonalities, prevention from war and clash and a path towards the development of mankind. However, on the other hand, some others have considered the dialogue between the civilizations impossible and voted for the reconstruction of the new global order and necessarily the supremacy of a civilization based on the definition and view of the ruling and colonialist power (to which we will turn in the rest of the paper). It is natural that each one of these theories has had its proponents and opponents in the course of time. Though this defense or opposition has faced certain ups and downs, it has never turned to a unique idea and is still discussed. Meanwhile what is of importance and has been rarely discussed or insufficiently addressed is the doctrines of the Prophet's Household in this regard that can be very helpful in this area. It can also put an end to the existing conflicts and clashes through the application of their solutions and instructions. The theory of the clash of civilizations and reconstruction of new global order has been raised by Samuel Huntington the American theorist and strategist. According to this theory, Islam and Confucius, due to their completely different ideological and value systems, particularly as compared to the

Western Civilization and its political and social beliefs and values, which are of irreligious and liberal social and political content, are in conflict.

The Prophet's Household as the divine leaders have offered doctrines regarding the clash or dialogue with other nations for Islamic society particularly Shia Muslims. Thus, in the present study after the introductory discussions, we will address the issue of the clash of civilizations and the dialogue of civilizations. Then, we will proceed to discuss the sayings and words of the Prophet's Household that are available in their scientific and practical life. This can serve as a solution for solving the problems of contemporary world.

Dialogue or Clash of Civilizations;

History of Clash of Civilizations; Clash of Civilizations in Pre-Islamic Era

Power and civilization in pre-Islamic era were under the control of two great world empires, i.e. Iran and Roma, which were in conflict for several years. These conflicts begun since the Achamenid era and continued into the Sassanid era. Persian Empire dominated the east and Iraq, Yemen and part of Minor Asia were among the colonies of the Royal Government of Iran. Roma was divided into two eastern and western blocs. Western Roma was destructed by the wild Barbarians of Northern Europe in 476 who did not observe any law. Thus, the Eastern Roma with "Constantinople" as its center ruled the whole southern part of Europe and Near East and North Africa from Red Sea to the Atlantic Sea.

Gustave Le Bon has described the fall of the Roman Civilization as follows: "Roman Empire as a result of the wars that it had fought with Iran started to get weakened and also there were other internal factors that fostered the fall. Thus, there remained nothing of the powerful government but a sculpture that could be made upside down by a slight movement". (Gustave Le Bon, 1955) Moral corruption and weakness of faith had paved the path for the fall of Roman Civilization from inside. (Gustave Le Bon, 1955)

The great government and civilization of Persia were falling due to different reasons including wars, class differences and dissatisfaction of people from monarchical system. Later as a result of the negligence and excessive arrogance and hedonism of the rulers, Iran was forced to the verge of fall. Shahid Motahari has considered the injustice of the ruling system of Iran and dissatisfaction of people to be the reason of fall of Iranian civilization: "It is endorsed by the eastern and western historians that the government and social and religious conditions of that era were so corrupt that almost all people were dissatisfied". (Motahari, 1987)

In these conditions, God sent the Prophet of Islam in order to save the mankind from the fall and Arab nation that had the worst rituals and traditions and lived in ignorance and knew nothing but sword was reformed and united. In this regard, Imam Ali states: "God sent Mohammad to warn the world people of the path that they have chosen and trusted him with the revealed injunctions. Then, O' You Arab nation! You had the worst religion ever and lived the worst land". (Seyed Razi, 2000)

Jafar Ibn Abi Talib described the situation in Arabian Peninsula in the presence of of Najashi the King of Aksum as follows: "O' King! We were ignorant nation. We worshipped idols, we ate the dead and committed different evil actions. We would have cut our relations. We forgot the neighbors. The powerful would eat the weak and destroyed them". (Shibli, 1996)

Clash of Civilizations in the Context of History;



Although today, the theory of the clash of civilizations has been recorded as an innovation of Huntington and he is known to be the owner of this theory, several centuries before him, Ibn Khaldun has offered a the theory of the clash of civilization and stated: “Whenever a nation is defeated and overcome by others, it will fastly pace towards the annihilation. Whenever the palace of the ruling of a nation is overthrown and it is doomed to serve other nations and is used like a means by the strangers, their aspirations will be short and weak. While reproduction, copulation and welfare are possible under the shadow of hope, aspiration and results that are acquired from it including mirth and movement of the animal powers. Thus, whenever as a result of the weakness and meanness, hoplessness dominates a nation and the characteristics and habits that have their origin in hope leave the man and party-spirit vanishes due to the domination of the enemy, the welfare of such a society will be insufficient”. (Ibn Khaldun, 1983)

Therefore, Ibn Khaldun believed in the clash of civilizations and this theory is not a new idea that would have been coined by Huntington. In past, there was the clash between civilizations which had different causes.

Theory of Clash of Civilizations:

Despite the aforementioned historical background, in contemporary world, the theory of the clash of civilizations and the reconstruction of the new world order was raised by the renowned American theoretician and strategist Samuel P. Huntington. Huntington sees the world multi-civilizational and multi-dimensional. He has denied the monopoly of western culture and spoken of the rise of alternative civilizations. Accordingly, he insists on two major challenges with which the western civilization is faced: i.e. economic growth of the East Asia and renaissance of the Islamic civilization. (Huntington, 2007) According to this theory, Islam and Confucius, due to their completely different ideological and value systems, particularly as compared to the Western Civilization and its political and social beliefs and values, which are of irreligious and liberal social and political content, are in conflict. The millennial animosity of Islam and West is increasing and the relations between two Islamic and western civilizations are pregnant with emergence of bloody events. Thus, “civilizational paradigm” overshadows other global issues and in modern age, new fronts have taken form around the civilizations and finally Islamic and Confucian civilizations lie between the Western civilization and the Western union. To put it in a nutshell, the main center of the clashes in future will be between the Western civilization and union of the Confucian societies of East Asia and the Islamic world. In fac, civilizational clashes are the last stage of the evolution of conflict in the world. (Huntington, 2007)

According to Huntington, ideological systems are superior to all decisive factors of the government’s behavior and the battle of beliefs and values will continue and history, contrary to Francis Fukuyama, will not come to its end. Islam is a general religion and as a result, in a structural notion, if not in practice, it includes a set of comprehensive legal and moral regulations for organization of the collective and individual life. It also provides the necessary mechanisms for the implementation of these rules. Islam wants to be the main element of the identity of Muslims and the center of their faith and loyalty. It also wants to found a new social-political society based on a common religion and faith, Nation of Islam, distinct and different from other societies.



In past three decades, Islam as a social and political ideology has been exposed to the reemergence and revival. Islam has permeated into all continents, nations and different ethnic groups. Therefore, except Christianity, it is the only global religion. No one of the other nominees for undertaking the role of the opposition of west, e.g. Confucianism, will be able to compete with Islam as an ideological and value system for organization of the political and social life, because their system as compared to Islam is very opaque and unorganized and also has a very limited geographical domain and influence.

Since 1979, when Iranian revolution revealed the potential political power of Islam, the Western thinkers and politicians have sought to solve the problem of the encounter with the Islamic fundamentalism without triggering a comprehensive and full-blown clash with the Islam itself only through distinguishing between Islam as a religion and a new antagonistic ideology that introduces itself as the representative of the true spirit of Islam, combating and revolutionary Islam that does not draw any border between the private and public domains and struggles to control all aspects of individual and social life and thus, it cannot near itself to western values.

Then, they conclude that a type of clash between the civilizations will be unavoidable until the full secularization of the Islamic societies and limiting Islam only to the domain of individual and private conscious intelligence. In this theory, Huntington warns the western world that in coming century, a serious clash between different civilizations including the clash between western civilizations and union of Islamic and Confucian civilizations is unavoidable. Samuel Huntington refers to the last stage of the evolution of the clashes of the new age as the clash of civilizations.

Huntington's theory is informed by two psychological and social theories of "self-fulfilling prophecy" and "the definition of the situation" that together lead the world towards the clash. (Alamdari, 2002)

Theory of Dialogue of Civilizations:

The alternative of the theory of clash of civilizations was presented in 2001 under the title of "Dialogue of Civilizations" by Mohammad Khatami the President of Islamic Republic of Iran and the United Nations called 2001 the year of "Dialogue of Civilizations".¹

Of course, although Mohammad Khatami presented the theory of "Dialogue of Civilizations" in 2000s and recorded this discourse in international communities as his innovation, Roger Garaudy, the renowned French thinker, took a lawsuit to French judicial authorities. Although thanks to Iranian government's intervention, this file was closed, Roger Garaudy, who was himself legally prosecuted by the Zionists due to authoring a book that challenged Holocaust, claimed that Seyed Mohammad Khatami has stolen his theory of "Dialogue of Civilizations".²

Anyway, according to Khatami, the dialogue of civilizations requires listening to other cultures and civilizations and the importance of hearing from others if is not more than saying is surely not less than it. Future century should be the century of reference to a type of spirituality that oriental man has multi-millennial experiences in its acquisition. European culture's freshness and life owe to the critical vision of this culture but it is now the time for taking a step forward and see oneself by another eye. To realize the true dialogue between the civilizations, the east

¹ Etelaat Newspaper, no. 22120.

² <http://www.seratnews.ir/fa/news/68067>



requires to be an interlocutor in the dialogue instead of being the object of knowledge. This is the most important step that should be taken for the realization of the plan of the dialogue of civilizations. "Civilization is one of the most distinguished creations of human reason and soul and dialogue of civilizations is concerning this vital creation", Khatami argues.³

Of course, this invitation is not one-sided. As an Iranian, Asian and Muslim, we should take larger steps towards the knowledge of the reality of west. This knowledge will help us to improve and organize our way of economic and social life. Taking these steps by us and Europe requires to be associated with a moral and mental quality which was first known for the first time in Europe by the Italians and later got expanded.

Khatami insists that the realization of global peace away from the realization of the global justice is imaginary and illusive. He reminds us that the relations between the Muslims and Westerners as two owners of the great world civilizations is of particular importance. He states that Islam is not only a threat to the west rather as the best heavenly spiritual message that is able to fill the existing spiritual gap in west in the best form and deliver the alienated man from his abnormal situation. (Mansurnezhad, 2002)

Dialogue of Civilizations from the Point of View of Holy Quran:

Holy Quran is one of the Heavenly Scriptures that has been revealed to the Holy Prophet of Islam and in it, all human needs in different fields are expressed. One of the issues that are underlined in Quran is the stories of the past prophets. For these stories highlight the prophets' insistence on the element of dialogue for the guidance of humans.

A fruitful dialogue represents the contact of two thoughts and its result is the promotion of the sides of the dialogue and promotion of the audience to a new epistemic levels and emergence of fresh perspectives for the movement in the domains of theory and practice. Thus, if an individual, group, society, nation, culture or civilization considers itself to be absolute while it denies the existence of such a situation or capacity in others not only this notion creates a barrier before the dialogue rather if a culture and civilization determines a mission for development and promotion of the perceived truths as well as the acquired knowledge and ordinary ways of life and forced others to accept it even by compulsion, there would be a conflict between two nations and cultures.



Examples of Dialogue of Civilizations in Holy Quran:

In Holy Quran, some dialogues have taken form among the prophets and their proponents to which one can refer as the dialogue of civilizations. Here we can refer to some of these cases:

"We have sent Noah to his nation to serve as a great admonisher".⁴

"So the eminent among those who disbelieved from his people said, "We do not see you but as a man like ourselves, and we do not see you followed except by those who are the lowest of us [and] at first suggestion. And we do not see in you over us any merit; rather, we think you are liars.""⁵

³ Etelaat Newspaper, no. 22120.

⁴ Hud: 25.

⁵ Hud: 26-27.

“He said, "O my people have you considered: if I should be upon clear evidence from my Lord while He has given me mercy from Himself but it has been made unapparent to you, should we force it upon you while you are averse to it?"⁶

“And O my people, I ask not of you for it any wealth. My reward is not but from Allah. And I am not one to drive away those who have believed. Indeed, they will meet their Lord, but I see that you are a people behaving ignorantly.”⁷

“And O my people, who would protect me from Allah if I drove them away? Then will you not be reminded?”⁸

“And I do not tell you that I have the depositories [containing the provision] of Allah or that I know the unseen, nor do I tell you that I am an angel, nor do I say of those upon whom your eyes look down that Allah will never grant them any good. Allah is most knowing of what is within their souls. Indeed, I would then be among the wrongdoers.”⁹

“They said, "O Noah, you have disputed us and been frequent in dispute of us. So bring us what you threaten us, if you should be of the truthful.”¹⁰

“He said, "Allah will only bring it to you if He wills, and you will not cause [Him] failure. And my advice will not benefit you - although I wished to advise you - If Allah should intend to put you in error. He is your Lord, and to Him you will be returned.”¹¹

Importance and Necessity of Dialogue:

Dialogue delivers the exchange of ideas from the bondages of the personal stances and moderates these views. Stances are reformed and corrected in the process of the dialogue. Dialogue is away from the textual, referential and prescriptive features of the problems. Dialogue does not deny or affirm rather it guides.¹²

Divine prophets started their invitation and prophecy with dialogue and reached their heavenly goals through truth-grounded and guidance-centered dialogue. (Ebadian, 2000)

Some have thought that religion contrary to science is not consistent with dialogue. This is a wrong notion that has its origin in religion before anything else. This is an idea that has been resulted from the impossibility of criticism of the believers and their religious notions. While dialogue is a current method for understanding of divine religions. History of Islam has been witness to numerous dialogues of the Last Prophet with the infidels and the men of Book and different nations.

Scientific and ideological dialogues of Imam Sadeq in Medina and Mecca specifically the Holy Mosque with the men of ideas, e.g. Ibn Moqaffa and Disani, or the scholarly dialogues of Imam Ali Ibn Musa Al Reza with the Christian and Jewish thinkers and contemporary scholars are among the examples of the dialogue of civilizations. (Saduq, 1998)

Damages of Refusal of Dialogue:

⁶ Hud: 28.

⁷ Hud: 29.

⁸ Hud: 30

⁹ Hud: 31

¹⁰ Hud: 32

¹¹ Hud: 33-34.

¹² American Herithage.ition.NewYork.1997.P237ThirdEd



Immaculate Imams in addition to the insistence on the acquisition of the correct thought has seriously warned against the results of the intellectual dictatorship and refusal of the dialogue for acquisition of the correct thoughts and their fortification. Here we quote some examples of their words in this field:

Imam Ali does not consider righteous and capable the one who insists on his own ideas and refuses to listen to others:

“The one who insists on his own ideas is not an enlightened man.” In another wisdom, Imam describes the intellectual dictatorship as one of the dangerous points of thought and states: “The selfish is on the verge of undeniable failures”. (Majlesi, 1991) In another saying he states: “Your opinionatedness makes you fragile before the troubles. As it is said: the one who does not know the types of ideas will be made disabled by the tricks”. (Majlesi, 1991)

Principles Governing the Dialogue of Civilizations:

Dialogue of civilizations has its principles and rules that if are implemented they would lead to the desirable results. Some of these principles consist of skill in dialogue; observation of the etiquettes of dialogue; types of dialogue; validity of the methods of dialogue.

Skill in the Art of Dialogue:

First point in the dialogue of civilizations is that not everyone is competent to engage in the dialogue of civilizations as a representative of a civilization; because the interlocutor should have the necessary scientific and expressive capability and be a master of the art of dialogue. For this reason, Islam does not authorize those who have no correct and true knowledge of Islam to be defender of the Islamic civilization. After the Holy Prophet, Imam Sadeq the Sixth Imam of the Shia devoted himself to the cultivation and preparation of the professional pupils for defense of original Islam in different epistemic domains.

The one who is supposed to have a dialogue with the other party should be equipped with the method and art of dialogue otherwise the dialogue will not reach the desirable result. In this part we discuss the sayings of the Prophet's Household:

Abu Khalid Kaboli states: I saw Momen Al Taq while he was sitting in the corner of the Prophet's Mosque and the people are gathering around him and he answered them. I approached him and said: Imam Sadeq has warned us against speaking. He said: if the Imam ordered you to say it to me? I said: No, but he ordered me not to speak to anyone. He said: go and follow what he has ordered you. I went to Imam Sadeq and related the story of Momen Al Taq and added that what I said and he answered me as follows: go and follow what he has said to you. Imam Sadeq smiled and states: “Abu Khalid! Momen Al Taq speaks with people and can answer and undertake it; but if they have a conversation with you, you cannot handle it”. (Tusi, 1984)

This prophetic tradition can serve as a basis for inferring a principle. This is the maxim and principle of the capability and knowledge of the method of dialogue without which the dialogue fails. Although Abu Khalid Kaboli is one of the chosen disciples of Imam Sadeq, Imam forbade him from engaging in dialogue due to his inability. Therefore, having mere knowledge is not enough rather one needs to have the skill of dialogue with all conditions.

In another prophetic tradition, Abd Al Ali addresses Imam Sadeq in the following words: People criticize me due to dialogue but I continue to dialogue. Imam Stated: “There is no



problem for people like you who can save themselves in the time of trouble but it is not recommended for those who cannot rise after sitting". (Tusi, 1984; Majlesi, 1991)

According to another tradition, Imam Sadeq is quoted to have addressed Hamran as follows: "You are speaking based on prophetic traditions and you will reach the truth". Then, he turned to Husham Ibn Salem and states: "You want to speak according to the prophetic tradition but you do not know it". Then, Imam turned to Ahwal and states: "You break the wrong with the wrong but your wrong is clearer". Then, Imam turned to Maser and states: "Sometimes in your dialogue you come near to the prophetic traditions but soon you get deviated from them. You combine the truth with the falsity while little truth makes one needless of the too much wrong. You and Ahval are skillful and fruitful". (Koleini, 2011; Majlesi, 1991)

Yunis states: I thought Imam will say something closer to what he said to them both; then Imam said: "O' Husham! When you come down you gather your feet and then you rise. One should have a dialogue with people as you do. Keep yourself away from the evil and your nearness to God will support you. (Koleini, 2011)

Imam has stated their competence and capability in dialogue with a psychological analysis of his disciples. Therefore, in addition to having knowledge of the dialogue of an issue, the knowledge of the method of dialogue and the application of the required skills in this field are necessary.

When the man who is engaged in dialogue becomes familiar with the methods and skills of dialogue, he needs to observe the etiquettes of dialogue in order to pursue his goals. For if man is equipped with the necessary methods for dialogue but he is not familiar with the etiquettes of dialogue, the dialogue will not continue. Accordingly, some of the etiquettes of dialogue which have been quoted from the Prophet's Household can be briefed as follows:

Etiquette of Dialogue:

1- Looking at the word not the one who says it:

Paying attention to the word said by the speaker not to the latter is one of the decisive and rational etiquette. As it is noted in Holy Quran: "Those who listen to the Word, and follow the best (meaning) in it: those are the ones whom Allah has guided, and those are the ones endowed with understanding."¹³

This issue has been discussed in the prophetic traditions including the following tradition by the Messenger of God: "Learn the wisdom and the origin of this wisdom will cause no harm to you". (Deilami, 1997) Imam Ali states: "Don't look at the speaker rather look at what is said". He stated: "Knowledge is the lost of the believer. Acquire it even if it is in the hands of the infidels". (Amadi, 1981)

2- Following Knowledge:

Following knowledge is another etiquette of dialogue as it is noted in Quran: "And yet among men there are such as dispute about Allah, without knowledge, and follow every evil one obstinate in rebellion!"¹⁴

Prophet of Islam also states: The one who asks help from something other than knowledge in conflicts, he is exposed to divine rage until his death. Prophet is also quoted to have said: "Amon the chosen ones of my nation is thos who follow the rational proof".¹⁵

¹³ Zomar: 17, 18.

¹⁴ Hajj/ 3.



Also Zarareh is quoted to have said that when I asked Imam Baqer: what is the right of God that is supposed to be observed by the servants? He stated: "They must say what they know and keep silent of those things that they do not know". (Mottaqi Hindi, 1977)

Types of Dialogue:

The religious doctrines and prophetic teachings suggest that there are various types of dialogue and it is needless to say that not all of them are desirable and fruitful. In this part, we refer to some of them:

1- Desirable Dialogue:

The dialogue that is considered and will be fruitful is a desirable dialogue. The feature of the desirable dialogue has been outlined in the Holy Quran: "Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance."¹⁶ And dispute ye not with the People of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury): but say, "We believe in the revelation which has come down to us and in that which came down to you; Our Allah and your Allah is one; and it is to Him we bow (in Islam)."¹⁷

Imam Ali states: "Order the juvenile to get engaged in dialogue; the middle aged people to thinking and the old to the silence". (Ibn Abi Al Hadid, 2008)

Husham Ibn Hakam quotes to have asked Imam Sadeq: "What happened to Ibn Tayyar? I said: he passed away; he stated: God bless Him and receives him while he is smiling. He defended the Prophet's Household". (Tusi, 1984)

2- Reproachable Dialogue:

Reproachable dialogue is a dialogue that is associated with dispute and refusal of acceptance of truth. Thus, in Quran it is stated: When thou seest men engaged in vain discourse about Our signs, turn away from them unless they turn to a different theme. If Satan ever makes thee forget, then after recollection, sit not thou in the company of those who do wrong;¹⁸ But let those know, who dispute about Our Signs, that there is for them no way of escape.¹⁹ The heavens are almost rent asunder from above them (by Him Glory): and the angels celebrate the Praises of their Lord, and pray for forgiveness for (all) beings on earth: Behold! Verily Allah is He, the Oft-Forgiving, Most Merciful.²⁰ For those whose hopes are in the meeting with Allah (in the Hereafter, let them strive); for the term (appointed) by Allah is surely coming and He hears and knows (all things).²¹

3- Good Dispute:

The other type of dialogue is good dispute. Although in numerous prophetic traditions, dispute is denied, if the dispute is good not only it is denied rather in some cases it is recommended.

3-1- Good Dispute from the Point of View of Holy Quran:

¹⁵ Hajj/ 8; Luqman/ 20.

¹⁶ Nahl/ 126.

¹⁷ Ankaboot/ 46.

¹⁸ Anaam/ 68.

¹⁹ Shura/ 35.

²⁰ Shura/ 5.

²¹ Ankaboot/ 5.



Holy Quran considers the dispute good that has the following features: 1- the dispute and debate is for proving the truth and denial of the falsity; 2- its fruit and result is the growth and guidance of man. If such a dispute and debate is realized, it is good according to Quran. Such a dispute and debate should take place and Holy Quran promotes it. Insofar as Quran state: “And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, "We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him.”²²

The totality of the verses of Holy Quran suggest that the good dispute or argument in the best way has been the method of the Holy Prophets in invitation to the Path of God. According to the verses 3 and 8 of Surah Al Hajj, the good dispute must be conscious, because the dispute based on the knowledge leads to the belief in truth while the dispute without knowledge leads to falsity. (Fakhr Razi, 2002) Thus, God states: "And O my people! How (strange) it is for me to call you to Salvation while ye call me to the Fire!"²³

2-3- Good Dispute in the Doctrines of Prophet's Household:

In the traditions of the Prophet's Household, the good dispute is also promoted; insofar as in the wisdom attributed to Imam Ali, it is suggested that “the young should be recommended to dispute”. (Ibn Abi Al Hadid, 2008) Moreover, according to Imam Askari, when Imam Sadeq was said that the Holy Prophet and the Imams have forbidden the dispute, Imam states: not every dispute is forbidden rather the vicious dispute is forbidden; then Imam Sadeq referred to the verses 125 of Nahl and 46 of Ankaboot in which the good dispute or argument in the best way are underlined. (Al Tafsir, 2009; Majlesi, 1991) Good dispute should take place with the lovely words associated with gentleness and peace or based on the rational evidence and reason and away from any violence.

In Prophetic traditions, the avoidance from dispute is underlined; as Holy Prophet states: “Nothing after the denial of paganism has been denied as much as the dispute and quarrel with others”.

The verses of Quran and Islamic traditions have warned us against the dispute and useless dialogues and objection against the words of others without religious intention, because not only it has no use rather it gives rise to animosity, division and is in conflict with the health of reason. Imam Sadeq quotes Imam Hossein to have said: “A quarrel is not out of four states: first, the dispute is concerning a problem that both sides of it has no knowledge and consensus of it; in this case, both go outside the stage of purity and waste their knowledge and seek to make themselves disgraced. Second, both sides are ignorant of the problem and in this case, they reveal their ignorance and begin to quarrel with each other based on ignorance. Third, one side is knowledgeable while the other side is ignorant. In this case, this knowledgeable person struggles to cast light on the deficiencies of the other side. Fourth, one side is ignorant and he is quarreling with a knowledgeable person. In this case, the ignorant does not observe the respect of the knowledgeable and oppresses him. Then, dispute in all conditions is ugly and inappropriate. The one who is fair and surrenders to the truth will leave the dispute. In this

²² Ankaboot/ 46.

²³ Ghafer/ 47.



case, he will sustain his faith strong and struggles to retain the health of his religion and protect his reason from the mistake.

1- Respect of the Other Side:

In the social and moral traditions of the Prophet's Household, particularly in the time of dialogue, paying respect to the other side is of paramount importance. In fact, one of the key principles of the dialogue is respecting the rituals and traditions of the other side. Imam Ali in Nahjulbalaghah has referred to this problem and states: harmony in the morality and traditions of people is being immune before their animosity and spites.²⁴

Moreover, Imam Ali in Nahjulbalaghah states:

"You have to cooperate in managing your life and handling the human and Islamic affairs. Dialogue is unavoidable in this sense and you cannot avoid other people based on your differences with them and cut your relations with them and live in a desert an individual and secluded life. You cannot also bring about a distinguished minority rather you have to engage with other people with different creeds. You have to trade with others based on the mutual respect. It is also noted that since you are a minority and you do not have the power to resist your enemies you have to be patient as far as you can and if a law is exercised against your expediency you must accept it and cooperate because the general expediency of the society is prior to the expediency of the minority. (Koleini, 1985)

The friend and associate deserve to be treated fairly and respected. You should not allow him to surpass you in goodness and if he surpasses you, you must keep his company and if he intends to sin you must prevent him and you should be compassionate towards him not a torment and there is no power but through God.²⁵

5- Refusal of Conflict and Violence in Dialogue:

One of the manifestations of the prophetic traditions is refusal of conflict and violence in dialogue with others. This feature becomes realized through different ways and here we refer to some of these cases:

5/1- Control of Violence and Heat in Dialogue:

Avoidance from violence and control of anger and heat is one of the ways that is of paramount importance for prevention from the conflict. Thus, in religious doctrines, it is recommended: "Leave arrogance aside and control yourself when you are angry and control the sharpness of your language and keep yourself away from the violence when you are angry and when the scene is prepared for violence and anger, turn your eyes towards the heavens so that your anger declines and control yourself. You will have no such power for self-control unless you remember the otherworld and returning to God. (Ibn Shubah Harrani, 1984)

5/2- Human Behavior with the Followers of the Other Creeds:

In religious injunctions regardless of the identity of the audience and his religious orientation, human behavior is frequently underlined. For example, Imam Mohammad Baqer stated:

If you have a Jew as your guest, you have to treat him well. (Koleini, 2011)

5/3- Avoidance from Ill Talk of the Followers of Other Creeds:

Insult and ill talk is not allowed in Islam against the followers of other creeds. Accordingly, when Imam Ali in the Battle of Seffeyn heard that a number of his disciples insulted the people

²⁴ Nahjulbalaghah, Wisdom 401, p. 527.

²⁵ Nahjulbalaghah, Sermon 66, p. 245.



of Levand, he states: "I do not like anyone to insult, but if you describe their actions and states it would be much better and can be excused. You would be better to say instead of insult that O' God! Protect them and us from shedding blood and make peace between us and them. Save these people from distortion so that the ignorant reaches the truth and knows it and keep the one who is interested in ignorance from it. (Majlesi, 1991)

CONCLUSION:

Reviewing the verses and prophetic traditions, one can conclude: 1- In Islam there are both of the theories of dialogue and clash of civilizations; 2- both theories of the dialogue and clash of civilizations are not acceptable in absolute form rather they are relative; 3- according to Quranic verses and prophetic traditions, dialogue is prior to clash; in other words, dialogue is soft ware while clash is the hardware; 4- in all these cases, dialogue has principles that must be observed so that the dialogue is constructive and solve the problems of the human society without clash; the dialogue must be based on good dispute or argument in the best way; one should avoid violence and anger' human behavior with other creeds should be considered and the insult must be avoided' there should be mutual respect to rituals and traditions by both sides and the commonalities should be underlined and the differences should be neglected.

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Holy Quran

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