

The Educational significance of the Holy Qur'anic Dialogue to Young Muslims in the East

الأهمية التربوية للحوار القرآني لشباب المسلمين في الشرق

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Abstract :

This study aims to provide young Muslims who live in the East with Qur'anic educational principles and ethical values. To achieve the goals of this research, the researcher has used the descriptive curriculum (content analysis) by means of induction style through studying the Qur'anic dialogues: the Exchange dialogue and the Speech dialogue, and extracting Qur'anic significances, spiritual principles, educational lessons, and ethical values; and classifying them into the following six categories: spiritual, ethical, social, knowledge, educational, and economical. Besides, the Qur'anic dialogues have been classified into seven categories: the first category deals with knowledge, the second category discusses resurrection; the third category includes the ethical values versus the materialistic values; while the fourth category highlights the moral principles and the social bases coming from the Divine guidance within the Qur'anic dialogue text; the fifth category includes the dialogues of Resurrection Day; while the sixth category includes the speech

dialogues directed to Prophet Muhammad (PBUH).

The study has come up with several results that may provide young Muslims with several benefits:

1. acquisition of ample Qur'anic guidance and knowledge.
2. assimilation of Islamic manners and ethical principles and values extracted from the Holy Qur'an.
3. sufficient Qur'anic methods for social adaptation in a multi cultured society without losing the religion principles.
4. stressing communication system skills that enable them to dialogue Muslims and non-Muslims in an effective cordial manner.
5. moral lessons that provide them with immunity against passive cultural influences,
6. and the ability to refute the false assumptions against Islamic teachings.

Keywords: Holy Qur'an, Qur'anic verses, Qur'anic dialogue, peace be upon him (PBUH), Young Muslims (YMs), Educational significance, ethics, Islamic principles, moral values.

الأهمية التربوية للحوار القرآني لشباب المسلمين في الشرق

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الخلاصة :

والمبادئ الإسلامية المستقاة من نوعين من الحوارات القرآنية: الحوار التبادلي والحوار الخطابي. 5- وضع خطة لتحسين استيعاب معرفة قرآنية كافية، وتمثل السلوك الاجتماعي الأخلاقي القرآني، 6- تزويد فتیان/ فتیات المسلمين بالتعاليم القرآنية التي تقوي إيمانهم وتمدهم بالمناعة ضد التأثيرات الاجتماعية السلبية لغير المسلمين، 7- مساعدة فتیان/ فتیات المسلمين على صد الافتراءات التي تنتقص من دينهم، 8- حث التربويين على مساعدة فتیان/ فتیات المسلمين لوضع حد لجهلهم بدينهم، 9- غرس الثقة فيهم لتثبيت هويتهم الإسلامية 10- إزالة جهل الأبناء بدينهم وغرس عقيدة التوحيد في قلوبهم. 11- تحويل هذه الدراسة الى برامج تربوية.

الكلمات الرئيسية: القرآن الكريم، آيات قرآنية، حوار قرآني، فتیان/ فتیات المسلمين، دلالة تربوية، أخلاق، مبادئ إسلامية وقيم أخلاقية.

تلقي هذه الدراسة الضوء على الصعوبات الدينية والأخلاقية والاجتماعية التي يكابدها فتیان/ فتیات المسلمين في العديد من بلاد الشرق. كما تصنف هذه الدراسة الحوارات القرآنية إلى سبع فئات: تتناول الفئة الأولى المعرفة، وتناقش الفئة الثانية البعث، وتشتمل الفئة الثالثة على القيم الأخلاقية مقابل القيم المادية، بينما تلقي الفئة الرابعة الضوء على المبادئ الأخلاقية والأسس الاجتماعية المنبثقة من الهداية الربانية في نص الحوار القرآني، والفئة الخامسة تتناول يوم القيامة، كما تشمل الفئة السادسة الحوارات الخطابية القرآنية الموجهة إلى النبي محمد صلى الله عليه وسلم. ومن ثم فإن هذه الدراسة تهدف إلى مساعدة فتیان/ فتیات المسلمين على: 1- التمسك بدينهم وهويتهم. 2- أن يتشربوا الهداية والتعاليم القرآنية. 3- أن يكتسبوا المبادئ الإسلامية والقيم الأخلاقية التي تعينهم على سلوك حياة مستقيمة. 4- تقديم الدروس والدلالات التربوية

1. Introduction

Young Muslims in the East including Arab young Muslims have been exposed during the Western and Eastern colonization in the past and the Globalization culture of today to the negative influence of both Western and Eastern cultural passive influence. They received education at the hands of tutors who have been subjugated to the norms and ethics of the Western culture. Moreover, the early scholars who received their higher education at the Western universities came back equipped with the secular philosophy that contradicts with the essence of the Islamic doctrine and traditions. So, those scholars graduated generations who missed the right direction toward the Islamic civilization with its spiritual principles and scientific achievements. In other words, they practiced a disengagement procedure between religion and spiritual principles on one side and the alive scientific topics on the other.

Moreover, the Muslim minorities that live in non-Muslim countries often complain of being unable to conform to the principles of their religion nor to the ethical values of their traditions. For instance, young Muslims in Turkistan were exposed to severe cultural invasion during the Chinese occupation of Turkistan from the east and the Russian occupation from the west.

Arkan (2009:4) states that " *The communists began their occupation with committing hard bloody massacres with the aim of obliterating the features of the Islamic identity, and imposing the existentialist and communist regime on Muslims by force.*"

Hence, the Russian communist government applied the following inhuman steps: 1. Preventing Muslims from practicing their religious rites by force. 2. Stopping tutors to teach Islam religion at school, and instead to teach existentialism at clubs and other gatherings besides schools. 3. Burning the Holy Qur'an copies and Islamic books. 4. Publicizing anti- Islam books and imposing them on schools. 5. Kidnaping Muslim scholars and forcing them to follow existentialism; what is more, killing those who disagree with existentialism. 6. Forcing Muslim women to take off their veil (Hijab), and encouraging young Muslims to marry from non-Muslims. 7. Closing more than twenty-eight thousand Masjids (mosques), besides eighteen thousand Islamic schools. 8. Expropriating the deposited money of the activists in the Islamic field, destroying their homes and expatriating them to desert.

The Express Tribune-Pakistan (2022:1) reports, "*No ending to suffering in Kashmir. Bloodshed and grief have become an inseparable part of every Kashmiri's life under Indian occupation.*" which has left a generation scarred; as New Delhi intensifies its suppression in the valley once known for its picturesque scenery.

The Islamic World Association (1990:123) states that " *Muslim minorities living in non-Islamic communities are often blamed for tenaciously adhering to the tenets of their religion and for maintaining their identities in Muslim public spaces. At the same time, they are under constant pressure to conform to the norms and values of mainstream society. In many countries, such as in China, Australia, Canada and the former Yugoslavia, inter-marriage with non-Muslims has led to the assimilation of Muslim minorities into mainstream society. In Georgia, during the Soviet era, isolated Muslim communities were assimilated into the dominant culture. It became quite common for young Muslims to drink alcohol and eat pork and offer wine to guests, which was a part of Georgian culture. In Australia, assimilation was reflected in the adoption of Christian names by Muslim convicts and early settlers. The Tatar Muslims of Poland were assimilated into Polish society through inter-marriage with non-Muslims and the adoption of Polish custom and cultural traits.*" Shalabi (1982:226) states that the Egyptian newspaper (Al Jumhuriyah:1971) as well as other Arab newspapers reported that the Pilipino government led by Markos was behind all the massacres that took place against Muslims in Philippine as the Christian attempts failed to convert Muslims into Christianity. So, Markos initiated a bloody gang called (Ila gas) for killing Muslims. One of the crimes committed against Muslims was the massacre of (Al Amada) in Kona Banu area in 7.5.1971 "during the celebration of Muslims on the occasion of the anniversary of The Holy Prophet's birth, when they opened fire on Muslims inside the Masjid and killed ninety-eight persons." However, the continuous war against Muslims can be summed up, as it was published in the (Al wa'y Al Islami) journal in its eighty eighth issue No. in 1972, in the following points: "More than 6000 homes were burnt, more than 60 masjids were also burnt, more than three thousand Muslims were killed, more than fifty thousand families escaped into open land without food or drink, the Christian gangs usurped 12 Muslim villages with their lands." (P. 226)

Yaghi (1994:202) states that in the sixteenth century, Portugal, France and England competed to occupy Burma. However, "the Burmans resisted the British forces; so, several wars took place between them until England achieved victory and joined Burma to India in 1885," where it had its influence there, so as to save it from other imperialistic European countries." However, today the Chinese Buddhists practice all types of force and torture against Burmi Muslims. That is why Burmans have refuged to Bangladesh, Saudia Arabia and other Muslim countries.

Shaker (2006), criticizing both the French and British Colonization of Egypt, showing that colonization usually forms weak nations. He reports that when the revolution of Cairo led by Al-Azhar scholars shook the ground under Napoléon (the leader of the French occupation in Egypt), he left Egypt for France and sent a

letter to Claiber (Napoléon's deputy) commanding him to send 500 to 600 Egyptian Mamluks (authority officials) and others to be reserved in France for one or two years so as to be familiar with the French civilization and get accustomed to its language, customs and traditions. And when they go back to Egypt, Napoléon (2006: 23) adds "*we will constitute of them an adherent party to be added to other subjugated parties, and I am interested in sending play-actors; as it is necessary for the army and for changing the traditions of the country (Egypt).*"

Moreover, Shaker (2006), criticizing the British colonial policy in Egypt, adding that to support the foundations of British occupation in Egypt, to strengthen its culture and to deform anything Islamic and Arabic in the hearts of learners with the aim of keeping the Islamic principles away from young generation, Dunlop, an English imperialistic, malicious priest, supervised education in Egypt, referred young learners to the dead civilizations of Pharaohs and Greek so as to keep them ignorant of their own honorable history and great Islamic heritage and culture.

Mohamed in Bradley (1999: 17) points out that, "*What the early educational modernizers did not fully realize was the extent to which secularized education fundamentally conflicted with Islamic thought and traditional lifestyle.*"

The westernized curricula, authors and instructors failed to guide students to the absolute Might of the designer of the whole universe who created the heavens and the earth and that is between them for the welfare of mankind. Imagine, for example, how such educators neglect referring the clear Divine signs scattered in subjects like Biology, Botany, Astronomy, Physics and Chemistry to the absolute Wisdom and Might of the Creator (Exalted be He) Who says in His Book (Al-Sajdeh:7,8): "(7) He Who has made everything which He has created most good: He began the creation of man with (nothing more than) clay. (8) And made his progeny from a quintessence of the nature of a fluid despised."

Ali, in Bradley (1984:51) states that, "*The imposition and lingering influence of Western secularist approaches to education has been strongly criticized by contemporary Islamic scholarship as doing immeasurable damage to the moral, spiritual and ethical values of Islamic culture and heritage.*"

It has been recently noticed that some Islamic scholars' voices have rung the alarm of danger against such secular curricula that neglect the Islamic perspective and depend on philosophies such as existentialism, pragmatism, idealism, and other philosophies that neglect the spiritual perspective which have actually proved their failure in building up the sound and balanced young Muslim character.

That is why Safadi (1992) points out that contemporary Muslim educationalists have launched a wide educational operation so that they can filter the global education and elicit out of it what is relevant and useful to the Muslim

environment. They have also referred to the pure Islamic fundamentals of education which proved by experience to be convenient, useful, and constructive to YMs and to their society. Not only this, they criticize the educational system based on westernized materialistic philosophies that pays no interest to the Islamic doctrine nor to ethical values, and they call for re-building a new educational system based on the Islamic fundamentals, heritage and culture as well as what is useful from the world educational systems specially in the field of science and technology.

Ben Shershal (1998: 9) says, *"If we would like to correct the direction of our nation, we should start with reforming the educational curricula as prescribed by the Holy Qur'an; because it includes fundamentals and rules which have been out of reach of modern educationalists' intellects"*.

Likewise, reform-scholars such as Safadi, Husain, Al-Tom, Abd Al-Wahab, Ben Shershal, Al-Qadhi, Nahlawi, Zidan and other scholars assure that the Holy Qur'an is the primary Islamic pillar that can educate YMs on the right doctrine of Oneness of the Creator of the whole universe, and help educators to raise up their students on the true ethical values and the powerful spiritual principles.

To solve the ethical and spiritual problems YMs are actually affected with, Valiante (1986) refers to the Holy Qur'an as it is the first Islamic fundamental of the right education and reminds educationalists and parents of the leading role of the Holy Qur'an in reforming deviating societies. She adds that the Holy Qur'an, that was revealed to Prophet Muhammad (PBUH), *"in order that you might lead mankind out of the depth of darkness into light,"* (Ibrahim: 1),

Contemporary Muslim scholars also assure that the Holy Qur'anic Dialogue is an effective educational method that can be used in laying the foundations of creed, ethics, and Islam principles among young Muslims and even among non-Muslims. Moreover, they highlight the Holy Qur'anic Dialogue features, procedures and advantages.

Al-Ajmi (2001) considers dialogue as one of the paramount Islamic educational methods that fosters doctrine and develops thinking. He adds (p. 134) that *"this method is based on comparing opinion to opinion and evidence to evidence; besides it gives learners the chance to participate in the learning process which makes them activate their minds, encourages them to accept the new information, raises them on love of reality and how to reach it."*

Al Nahlawi (2004: 9) highlights the importance of the Divine dialogue to believers and mankind in general. He points out that through the Divine dialogue, "Allah (Exalted be He) addresses his slaves, enjoins them, forbids them, and guides them. Allah (Exalted be He) wills the dialogue method to let his slaves realize their place in the presence of their Lord and to use the blessings of reason and the ability

of distinction between good and evil and between right and falsehood; as He (Exalted be He) calls them to follow the right after defining it and warns them against evil after pointing out its dangers and ill consequences. Moreover, Allah (Exalted be He) calls his slaves to correct their manners and behaviour in accordance with such perceptions."

2. Methods

The Holy Qur'an deals with the spiritual and materialistic aspects of life simultaneously. It is considered a genuine source of knowledge to several fields in our modern life. Like other experts, educationalists can benefit a lot from the Holy Quran. They can elicit valuable educational lessons that may be helpful to Young Muslims throughout their long march of life for acquiring knowledge and building up their personality.

The Qur'anic Dialogue actually provides Young Muslims with invaluable educational treasures. They can adopt good manners; acquire ideal ethics; gain pleasant social morality; and recognize legal rules necessary for societal life safety. They can, for example, benefit a lot from Luqman's paternal advice; from Prophet Musa's tour (PBUH) for knowledge; and from Prophet Ibrahim's attempt (PBUH) to achieve higher degree of knowledge. Besides, dialogues on doctrine and resurrection issues will be of great support to Young Muslims' faith. What is more, grasping the social and ethical etiquettes contained in other dialogues actually lead to both social immunity and to psychological sound health.

The following Holy Qur'anic speech dialogue, for example, in (AL Isra': 22-39) contains significant ethical principles that can lead the individual, the family and the society to happiness in this world and in the Hereafter. Lots of jewels can be drawn out of this dialogue. Allah (Exalted Be He) reveals to Mohammed (PBUH) some pieces of wisdom that may reform and secure human society. These jewels are well packed between two verses that forbid Man from shirk. Allah (Exalted Be He) enjoins mankind to worship Allah alone and to be kind to parents, to turn to Him in true repentance, to provide the relatives their due right, the poor and also the wayfarer, not to be extravagant or miser and to say to the poor "*a word of easy kindness*" if they cannot afford them. In addition, Allah (Exalted Be He) also forbids mankind in the same dialogue from killing their children out of want, approaching adultery, killing others unjustly, and from approaching the orphan's property except to improve it.

Stanberry in Sheha (1997: 6) says that *"The Arab-Islamic society is wholesome and healthy. This society must continue to protect its traditions that restrict its both males and females to a certain and reasonable degree."* Stanberry went on criticizing the false freedom given to young women in the west and how such freedom led to loss and destruction of lots of young women.

Luqman's son is reminded of the rights of his parents on him, of the hardships mothers face while bearing and weaning their children and of the total dependence of infants on their mothers for two years. However, Man should be thankful to Allah (Exalted Be He) first, then to his parents. Sa'di (1985) points out that one has to be respectful to his parents and that he should treat them gently, speak with them modestly using kind words, deal with them sympathetically and avoid ill-treating them, particularly his mother as she has faced difficulty after difficulty since he was a clot until he was born, enduring his weight in her body, her sufferings from weakness and illness as well as pains of delivery.

Sa'di (1998) considers Uzair a divine sign that denotes the absolute Might of Allah and His ability to resurrect dead people out of graves. Thus, Uzair has become a tangible model on resurrection in this world for believers of Allah and the Last Day. The revival process, displayed in front of Uzair's eyes, is conveyed to the reciter of the Holy Qur'anic Dialogue in such a vivid way that makes him quite certain of Allah's supreme ability on resurrection.

Moreover, chapter three is abundant of Holy Qur'anic dialogues that portray how The Prophets (Peace be upon them) used to call polytheists and pagans patiently and prudently and how they confronted tyrant people confidently and bravely so that they could convey the celestial message of monotheism to their disbelieving communities.

Prophets Nuh, Ibrahim, Lot, Musa and Issa, for instance, and other prophets (peace be upon them) were all sent by Allah to save their peoples from disbelief and corruption. Every Prophet did his best to face his people's wrong doing and to reform his society. Nuh (PBUH), for instance, called his people to stop worshipping the idols and associating other gods with Allah; our master Ibrahim (PBUH), also, called to monotheism (Tawhid) and rebuked his people for worshipping stones (idols) that can neither harm nor bring any benefit to them; and so did Shuaib (PBUH) when he enjoined his people to give full measure and advised them not to decrease weight; while Prophet Lot (PBUH) ordered his people to purify themselves and stop

committing perversion namely sodomy. Musa (PBUH) was sent to the dictator of Egypt Pharaoh who prosecuted Bani Israel and made his people take him as god. Issa ibn Mariam, peace be upon him, (Jesus) came to foster the spiritual concept in the personality of Bani Israel rather than the materialistic side which prevailed among them and to follow both Holy Books: Torah and Injil (the Holy Bible).

Qur'anic dialogue also provides Young Muslims with lots of human experiences and devices that enable them to cling to their religion and avoid the passive norms of non-Muslim societies. For example, the Divine dialogue with the Satan (the cursed) warns Young Muslims against following its steps that eventually lead to disobedience of Allah (Exalted Be He) and hence to failure in this life and to Hell in the Hereafter.

Al Sa'di (2015) points out that when the enemy of Allah (the satan) proclaimed his enmity to Allah (Exalted Be He) and to Adam (PBUH) and his posterity, he asked Allah for a respite till The Day of Resurrection; so as to mislead what he can from Adam's posterity.

Furthermore, the realistic scenes perfectly drawn in the dialogues that portray the happiness of the people of the Garden and the torture of the people of Hell really form a great motivation to Young Muslims to stick to the straightforward path leading to Allah's pleasure (Exalted Be He) and His Paradise, and to avoid going astray that leads to Allah's wrath (Exalted Be He).

The verses on ridicule, suspicion, spying and backbiting clearly highlights the social maladies that cause societal problems among people of the same community. Such diseases are so dangerous that they can weaken the strong relationship between people and corrupt the life of any social establishment.

That is why Allah (Exalted Be He) prohibits offensive suspicion, spying as well as backbiting and portrays the backbiter in a disgusting image where he sits by his dead brother and snaps his flesh. Ali, (1934: p.1405) points out that “*mutual ridicule cease to be fun when there is arrogance or selfishness or malice behind it. We may laugh with people to share in the happiness of life; we must never laugh at people in contempt or ridicule. In many things they may be better than ourselves.*”

In short, the Qur'anic dialogue will provide Young Muslims with valuable educational fortune that will help them fit socially in non-Muslim communities without sacrificing the principles of their religion. Likewise, the educational significance elicited and derived from such dialogues will equip learners with ethical guidance and educational skills that help them build up their personality on Qur'anic principles and psycho-social sound bases.

2.1 Selected Dialogues

The Qur'anic dialogues in this study have been selected to fulfil the main objectives set by the researcher. They have been classified into these topics: the first topic deals with knowledge that includes: the Divine dialogue with the angels and Adam (PBUH) (Al Baqarah :30-34), the Divine dialogue with the Satan (Al A'raf :11-18), the dialogue of Prophet Musa (PBUH) with his attendant (Al kahf1:60-65), and the dialogue of Musa (PBUH) with Al-Khidhr (Al kahf: 71-80). The second topic includes the Resurrection issue which embraces four dialogues: the dialogue of Ibrahim and Nimrod (Al Baqarah:258), the Divine dialogue with Uzair (Al Baqarah: 259), and the Divine dialogue with Ibrahim (PBUH) (Al Baqarah :260), as well as the Divine speech dialogue addressed to mankind (Yasin:77-83). The third topic tackles the spiritual values versus the materialistic values (Al kahf: 32-44). The fourth topic embraces the Qur'anic social regulations that include: the speech dialogue of Luqman the wise (Luqman:13-19), and the Divine addresses to believers (AL Isra': 22-39), (An Nur: 27-32), (Al Hujurat: 6,11,12). The fifth topic encompasses the Prophets' call to their peoples: Musa, (Ash- Shua'ra' :10-68, Ibrahim (Maryam: 41-50), Lot (Hud: 77- 83) and Nuh (Ash Shua'ra': 105-122) peace be upon them all, as well as the Divine dialogue with Prophet Isa (peace be up on him) on the Judgment Day, (Al Maidah: 116-120). The sixth topic comprises the Hereafter dialogues: the Divine dialogue with the people of Hell (AL Mu'minun: 105-111), the dialogue between the weak followers and their arrogant masters in Fire (Ghafir: 47-52), the dialogue between the companions of Paradise and the companions of Hell, (Al A'raf: 44-45 and 50-51), and the dialogue between the people of Paradise themselves (At Tur: 26-28). The seventh topic involves the Qur'anic speech dialogues directed to: Prophet Muhammad (PBUH) (Al Ahzab: 1-3), believers (At Tahreem: 6- 8), unbelievers (At Tahreem: 7), people of the Scripture (An Nisa': 171), and to mankind (Al Hujurat: 13).

2.2 The Hypotheses

Answering the research questions and confirming the hypothesis: The information derived from this study reveals that the target category (Young Muslims in the East) can achieve: several benefits in regards to spiritual, ethical, intellectual, moral, social and educational perspectives.

3. Literature Review

The educationalists' consciousness of the danger of the cultural invasion will certainly immune YMs against the pressure of the undesirable influence of the strange values and incoming thoughts which actually contributed in graduation of generations who missed the basic understanding of their own culture and lost their Islamic identity. Therefore, early education that starts in childhood is of paramount importance for building up a balanced Islamic personality. Not only school is responsible for such education, but also home where parents suckle their children with milk as well as faith and Islamic values. Thus, children will be prepared in their pre-mature age to what they should be in their adult age.

There are a number of previous studies including the recent attempts of Muslim scholars who have done their best to diagnose the reasons of the young Muslims' problems, and prescribe the right educational solutions for such social and ethical maladies.

Rahmati (1989) states that the Chinese communist occupation of East Turkistan tried in 1954 to get rid of the Muslim scholars and intellectuals. Moreover, (p.58), *"during 1966- 1977 the Chinese communists did everything they could to put an end to the Islamic teachings in East Turkistan"*.

Shehab (1977) shows that West Turkistan was exposed to the Russian communist occupation where they practiced several attempts to obliterate Islam and Muslims from that region which they divided into several states. Besides, (p.9) Shehab states that the Russians *"launched huge campaigns to fight Islam and Muslims"* in these states.

Shaker (2006: 34) reports that when the revolution of Cairo, led by Al-Azhar scholars, shook the ground under Napoléon (the leader of the French occupation in Egypt), he left Egypt for France and sent a letter to Claiber (Napoléon's deputy) commanding him *"to send 500 to 600 Egyptian Mamluks (authority officials) and others to be reserved in France for one or two years. And when they go back to Egypt, we will constitute of them an adherent party to be added to other subjugated parties, and I am interested in sending play-actors; as it is necessary for the army"*.

Likewise, Shaker (2006), criticizing the British colonial policy in Egypt, saying that Dunlop who supervised education in Egypt, referred young learners to the dead civilizations of Pharaohs and Greek so as to keep them ignorant of their own great Islamic heritage and honorable history.

The Islamic World Association (1990: 51) states that "*Asia and Africa are being increasingly exposed to influences which are often at variance with Islamic values and traditions. Muslim youth are becoming increasingly influenced by the global culture, including individualism and consumerism, the free mixing of sexes and dating, hip hop culture and American rap music, discotheques and nightclubs, and drugs.*"

That is why Reform scholars such as Safadi, Al-Tom, Abd Al-Wahhab, Shershal, Al-Qadhi, Hawa, Nahlawi, Husain, Zidan and other scholars have launched a wide educational operation so that they can filter the global education and elicit out of it what is relevant and useful to the Muslim environment. They have also referred to the pure Islamic fundamentals of education which proved by experience to be convenient, useful, and constructive to YMs and to their society.

Ben Shershal (2001: 1-2) says, "*If we would like to correct the direction of our nation, we should start with reforming the educational curricula as prescribed by the Holy Qur'an; because it includes fundamentals and rules which have been out of reach of modern educationalists' intellects*".

Safadi (1992) talks about such passive influence in his paper presented in the Fifth Annual meeting in King Saud University and to the Saudi Association of Education and Psychology. He says that the education system and curricula in Muslim countries have become distorted copies of Western systems and curricula; consequently, education has not conveyed its message; as it has neither achieved the worldly affairs for Muslims in the same way it has achieved for others nor it has satisfied the religious conviction rooted within themselves.

Husain etal (1979: 16) declare that prominent Muslim professors of education criticize the current educational situation. "*At the head of this system is the modern University, which is totally secular and hence nonreligious in its approach to knowledge.*"

Al-Tom (1990: 28) defines the Islamic fundamentals of education as "*the bases and sources that gush out of them all the educational studies, both the theoretical and experimental, which is considered a demonstration to the Islamic educational principles and concepts derived from the Holy Qur'an and Holy Sunnah, and is also considered an explanation to social, historical, and psychological trends included therein.*"

Abdul Wahhab (2008), talking about the Islamic education from a new perspective, states that recent educationalists like Al -Tom and Saeed referred to the fundamentals of the Islamic education in this order: 1- the Holy Qur'an, 2- the Holy Sunnah, 3- the Prophet's companions' sayings, 4- the societal welfare, 5- culture, and 6- finally the philosophical intellect that is based on Fiqh, speech knowledge and devotion.

Mohamed in Bradley (1999: 17) points out that, " *What the early educational modernizers did not fully realize was the extent to which secularized education fundamentally conflicted with Islamic thought and traditional lifestyle.*"

Such curricula, authors and instructors failed to guide students to the absolute Might of the designer of the whole universe who created the heavens and the earth and that is between them for the welfare of mankind. See (Al Ra'd: 2) "*It is Allah who erected the heavens without pillars that you(can)see; then he established Himself above the Throne and made subject the sun and the moon, each running (its course) for a specified term. He arranges each matter; He details the signs you may, of the meeting with your Lord, be certain.*"

Ben Shershal (2001) states that the wellbeing of man cannot be achieved without good education; because the education guides the learner to what his teacher wants. Such education cannot be beneficial without going back to the Prophetic education in both its form and content as the prophet (PBUH) used to learn from Jibriil (AS) then he used to teach his companions (May Allah be pleased with them). On the authority of Abdullah Ibn Amr, the Prophet (PBUH) says " *And I have been sent but an educator.*" Narrated by Ibn Majeh No (229)

Allah (Exalted be He) says, describing the best educator, Prophet Muhammad (PBUH), and his curriculum in Surat (Al-Baqarah: 151) "*A similar (favour have ye already received) in that We have sent among you a Messenger of your own, rehearsing to you Our Signs, and sanctifying you, and instructing you in Scripture and Wisdom, and in new knowledge.*"

Al-Qadhi (1981: 241) says, "*The Islamic education as planned by Allah was not wholly religious as it was in other religions, nor was it worldly as it was in Rome and Greece. However, Islam gathers both educations so that the Muslim person can adapt his behavior to religion and worldly life with the aim of achieving comprehensive reform of the two lives.*"

Al Ajmi (1427/2006: 243) says, "*Early Muslims assimilated education as practical (realistic) de facto in their life which they derived from the Holy Qur'an and the Holy Prophetic Sunnah. They kept the Islamic nation consistent fundamentals such as the doctrine of monotheism and the Islamic social values.*"

Hence, they achieved nobleness in their personality and honor in their affairs. Thus, humanity was happy with their achievements."

Hawa, (1988: 35) advises Muslim parents *"to qualify children before mature age with all things necessary to regard the rights of Allah at the mature age with the aim of leading them on a rational way. Parents, realizing that, should qualify their children and bring them up on faith, worship, teachings of Islam and love for its people"*. Furthermore, Hawa sees *"among the issues that parents should concentrate on are the issues of chastity, covering and sexual desire control as well as getting far off the corruption places and doubtful company. Parents should also accustom their children on liking the Islamic type of clothing and the Islamic look."*

To achieve general Islamic program goals, Al-Maghamsi (2007) points out that contemporary Muslim scholars recommend the educationalists to cling to Islamic fundamentals when they write curriculums for students so that YMs can achieve the following aims: to be more aware of Allah and their responsibility as Muslims, to teach them how to prepare for their ultimate objective: success in the hereafter life, to help establish in them the firm commitment and dedication to Islam as the eternal source of guidance, to make them aware of their responsibilities as Muslims, to teach them how to think, analyze, and solve problems based on Islamic rules, to encourage them to acquire positive attitudes, develop balanced personalities and appreciate knowledge, to be aware of their responsibility as Muslims to their environment, to work toward the uplifting and unity of the Islamic Ummah (nation), and to contribute to the establishment of an Islamic society, and to be aware of the Muslim communities around the world.

4. Discussions and Results

4.1 Discussions

The researcher intends to present this study for the young Muslims living in the East and in non-Muslim societies with the aim of helping them build up their personality on the bases of Islamic beliefs, values and ethics through one of the most original pure Islamic sources of education that is the Quranic dialogue. Exposing YMs to the Quranic dialogue through the right and interesting educational procedures will generate affection among YMs toward their religion that will enable them to lead a positive social life and will qualify them to deal confidently with other persons of different cultures. Moreover, they can be able to recognize anything offensive to their faith and avoid the passive influences that may distort their identity.

Serjani (2010) reports that Ahmed Shamont calls Muslims to cling to their religion teachings as it is the cause of their success. He adds, *"The teachings of Islam are great; had Muslims followed them they would have achieved the highest ranks*

of development and civilization. However, Muslims are restricted nowadays; that is why other nations surpass them; though the early Muslims were the first people to follow the road of civilization, scientific, social and economic progress."

Al-Nahlawi (2004) states that the Qur'anic dialogue with its wide range of types such as the speech, the descriptive, the didactic and the narrative affects the heart and mind, addresses friend and rival, male and female, and believer and disbeliever. It fosters doctrine, convinces rivals and reaches facts, keeps YMs away of any intellectual deviation. He adds (p. 11) that "*The Qur'anic dialogue with its supremacy, clarity, simplicity and diversity has become one of the main original fundamentals of Islamic education and culture as it addresses reason and affection, and cares for guiding people.*"

Al-Ajmi (2001) emphasizes that because of the capacity of the dialogue in convincing rivals and reaching facts, it is used in the Holy Qur'an, so did the Holy Sunnah. Moreover, Al-Ajmi considers dialogue as one of the paramount Islamic educational methods that fosters doctrine and develops thinking. He adds (p. 134) that "*this method is based on comparing opinion to opinion and evidence to evidence; besides it gives learners the chance to participate in the learning process which makes them activate their minds, encourages them to accept the new information, raises them on love of reality and how to reach it.*"

Al Hawiri (2008) thinks that through dialogue, people can build up their relations on solid foundations of frankness and love. Hence lots of social diseases such as backbiting and slander may disappear. On the other hand, other solid social bonds like cooperation, advice and integration may flourish.

Al Nahlawi (2004: 9) highlights the importance of the Divine dialogue for believers and mankind in general. He points out that through the Divine dialogue, "*Allah (Exalted be He) addresses his slaves, enjoins them, forbids them, and guides them. Allah (Exalted be He) wills the dialogue method to let his slaves realize their place in the presence of their Lord and to use the blessings of reason and the ability of distinction between good and evil and between right and falsehood; as He (Exalted be He) calls them to follow the right after defining it and warns them against evil after pointing out its dangers and ill consequences. Moreover, Allah (Exalted be He) calls his slaves to correct their manners and behaviour in accordance with such perceptions.*"

Zaki (2012) explains the poor condition of Muslims in all aspects of life and refers it to their weakness and negligence of their religion on one side, and as a result of being affected by the direct influence of corrupted intellectual currents that affected their thought and affection. This condition makes it obligatory for the scholars of the Muslim nation to re- build the Muslim personality and remove its

ignorance of the rules of Islam and its fundamentals. Zaki indicates that it is obligatory for Muslims to care for the scientific civilization besides the light of the Holy Qur'an and the Holy Prophetic Sunnah.

That is why Al Qadhi (1981) sees that the people who enjoy good education that is based on the Qur'anic guidance and Prophetic traditions could achieve the objectives planned for them in the economic, social and political fields; whereas the people who lack the good education could not achieve remarkable intellectual or materialistic progress.

Dialogue technique, as Omran says (1988: 34), “*makes the scenes more vivid and closer to life. This is an art in which the Qur'an excels, and an art in which it is remarkably innovative.*” He adds that the Quranic Dialogue method, besides being a marvelous style, it has the reasonable and affectionate capacity of addressing each type of people in a convincing manner.

The Holy Qur'anic Dialogue actually provides Young Muslims with invaluable educational guidance. They can adopt good manners; acquire ideal ethics; gain respectable social etiquettes; and recognize legal rules necessary for societal life safety. For example, they learn how to avoid arrogance, suspicion, spying, backbiting or ridiculing others. At the same time, they learn how to be obedient to Allah (Exalted be He) and to His Messenger (PBUH), kind to parents, beneficent to relatives, generous to guests, helpful to the poor and wayfarer, longing for education, modest with scholars, alert from wicked people, enemy to the satan, forgiving for friend's faults, cooperative with neighbours as well as other good manners and ethics.

Nahlawi etal (2004) see that the Holy Qur'an is abundant with wonderful resources of educational dialogues which can guide to the most effective teaching procedures, the widest educational knowledge, and the best straightforward manners. It is also the tradition of all the messengers and prophets who, being directed by their Lord, adopted dialogue methodology to gently address their peoples and wisely dispute with the arrogant bands amongst them. That is why dialogue technique has been strongly reconsidered recently as a vital pedagogical method to be applied in progressive educational institutions.

4.2 Results

Out of this study, Young Muslims can achieve: 1) deeper comprehension of the Islamic doctrine "the Oneness of Allah" 2) acquisition of Qur'anic principles and moral values, 3) disappearance of negative cultural influences such as lack of confidence and surrender to the norms and fashions of non-Muslims, 4) elimination of indifference and ignorance in religion, 5) awareness of faith, piety and interest in the Qur'anic teachings, 6) attainment of abundant Qur'anic knowledge and guidance, 7) acquisition of dialogue skills that enable young Muslims to address Muslim and non-Muslim persons with pleasant manners, and 8) the ability to disprove the false claims against Islam and the Islamic identity.

5. Recommendations

Recommendations for other researchers and educationalists: The researcher recommends other educationalists: 1) to investigate the educational significance of the Noble Prophetic traditions (Sunnah) to Young Muslims from the same perspective, 2) to transfer this study into the educational programs, 3) to conduct further studies on the Qur'anic dialogue from other perspectives, 4) to produce TV programs that can highlight the significance of the Qur'anic dialogue and 5) to prepare an easy- to- apply plan for teaching the Qur'anic dialogue to non- Muslims who are interested in understanding Islam. And other educationalists are recommended to: 1) investigate other areas of the Qur'anic dialogues and 2) the target dialogues from different perspectives.

6. Conclusion

In conclusion, the study results have answered the research questions and strongly confirmed all the hypotheses. However, the results have matched the hypotheses, the answers to research questions, and explicitly the researcher's expectations. As a final point, it is hoped that this study may achieve young Muslims' hopes and solve their social and cultural problems.

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