

Research Article

The Educational Significance of the Qu'ranic Dialogue to Young Muslims in the West

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This study sheds light on the ethical and social difficulties young Muslims face in the West. It aims to help Young Muslims fit socially without sacrificing their religion's principles, acquire Qu'ranic teachings and guidance, and assimilate Islamic principles and moral values that help them lead a righteous life. It attempts to achieve that by exposing young Muslims to the Qu'ranic educational significances and lessons and the moral values and Islamic principles derived from two types of Qu'ranic dialogue: the exchange dialogue and the speech dialogue. It seeks to develop a plan that enhances acquisition of ample Qu'ranic knowledge and guidance, assimilation of Qu'ranic ethical conducts, Islamic codes and social morals. It also seeks to provide Young Muslims with Qu'ranic teachings that strengthen their faith and immunity against non-Muslim passive social influences. As well, it helps Young Muslims refute the false claims about Islam. Moreover, this study recommends educationalists to help young Muslims eliminate indifference toward their religion, foster trust in themselves toward their Islamic identity and transfer this study into educational programs, and conduct further study from another perspective. Finally, this study concludes the abolition of young Muslims' ignorance of their religion and fostering the pure Islamic doctrine in their hearts.

1. INTRODUCTION

It has been noticed that young Muslims who live in the West and have not received sufficient Qu'ranic education often face several difficulties in regards to religious affairs and Islamic ethics (Al-Taj, 2008). Such difficulties are attributed to the different culture of the overwhelming majority of the non-Muslim population. Unless these young Muslims are exposed to the basic original sources of Islamic Education, they may continue to deviate from the righteous way of life and tend to the non-Muslim social norms that are offensive to Islamic ethics a great deal (Albani, 1983). They may also slip into non-Muslim passive social habits or fall in the traps of criminal gangs or drug traders. The Islamic World Association (1998:62) states that Muslim minorities living in non-Islamic environments are often blamed for insistently observing their religion's beliefs and for maintaining their identities in Muslim public spaces. At the same time, they are under constant pressure to conform to the customs 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." (Al-Othman, 2004).

The young Muslims being a part of the Muslim minorities were largely affected by the non-Muslim unmerciful cultural influences (Inglis and Ho, 2022). In Georgia, during the Soviet period, "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." Not only this, in "Australia, assimilation was reflected in the adoption of Christian names by Muslim convicts and early settlers." As well, 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."



As a matter of fact, the multitude of constructive educational lessons, the valuable Islamic principles as well as the Qu'ranic educational values derived from this study are capable of providing young Muslims with what they need to lead a righteous life at the personal, familial and societal levels (Abu-Shuraikh, 2005). On the other hand, they will decrease the possibilities of passive influences of the non-Muslim culture upon them. They can also assimilate through the Qu'ranic dialogue the ethical manners that will enable them to deal positively and clearly with other non-Muslim society fellows. In addition, understanding the Qu'ranic dialogue will afford Young Muslims living in the West and in other non-Muslim communities with ample Qu'ranic guidance and approach that will certainly enable them to present Islam through good example, good treatment and convincing call (Al-Ammoush, 2005). Not only this, Qu'ranic dialogue good understanding encourages Young Muslims to participate in the right human global construction process that does not contradict with their Islamic belief and Oneness doctrine (Al-Baz, 2007). Indeed, this will really and genuinely reflect the value of Islam and Muslims not only to themselves but also to Mankind as a whole. To quote (Al Anbiyaa' V. 107) "And we have not sent you, 'Oh Muhammad' except as a mercy to the worlds." (Al-Hilali, 1983).

Undoubtedly, dialogue, in general, plays a significant role in several intellectual fields of life (Al-Othman, 2004). Yet, the Qu'ranic dialogue proves to be more genuine, more effective and much more beneficial to Man than any other types of dialogue. The Qu'ranic 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, old and young, and believer and disbeliever (Jam'an, 2016). It fosters doctrine, convinces rivals, reaches facts, and keeps believers away of any intellectual or spiritual deviation. The Qu'ranic 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 (Ashi, 2007)..

This study aims to highlight the conditions of the young Muslims who live in the West and in other non-Muslim communities; their spiritual status, social problems, as well as the ethical and moral difficulties they face in such non-Muslim communities. Moreover, this study will bring forth the importance of the Qu'ranic dialogue approach to such young Muslims and how they can acquire important lessons, educational significances, moral values and Islamic principles through studying the Qu'ranic dialogue text. The main objectives of the study: 1-to provide young Muslims living in non-Muslim communities with ample Qu'ranic education, through Qu'ranic dialogue, so that they can thereby manage their life effectively and safely in the communities they live in. 2-to equip Young Muslims with Qu'ranic dialogue techniques so that they can be able to address Muslim and non-Muslim people with friendly and cordial manners. 3-to shed light on the Qu'ranic dialogue educational and ethical lessons. 4-to expose young people to Qu'ranic knowledge, practical educational situations as well as real moral lessons that may provide them with immunity against passive cultural invasion, and 5-to refute the false claims against Islamic identity. The researcher puts these research questions:

First the main question: To what extent can the Qu'ranic dialogue provide young Muslim persons living in the West and in other non-Muslim societies with ample Qu'ranic educational significance? Sub questions: 1) Will Young Muslims be able to acquire the right ethical manners that enable them to fit socially without sacrificing the principles of their religion? 2) What Islamic values and principles can young Muslims assimilate through the Qu'ranic dialogue? 3) Will Qu'ranic dialogue immune young Muslims against passive cultural influences? 4) Will Qu'ranic dialogue make young Muslims confident and proud of their religion and able to refute any false claims against their Islamic traditions?

In conclusion, this study highlights the educational significance of Qu'ranic dialogue to young Muslims who live in the West and in other non-Muslim communities. It is hoped that this study will develop the young Muslims' concern in leading a balanced life with hope and self-reliance in a multi-cultural society and enable them to deal with non-Muslim people with trust and confidence without losing their Islamic identity.

2. RESEARCH METHODS

The Qu'ranic dialogues of this study have been classified, in regards to form, into two main types: 1) The exchange dialogue, and 2) The speech dialogue. The exchange dialogue could be a) narrative, b) descriptive, c) evidential or d) didactic, while the speech dialogue could be a) didactic or b) instructive. The chosen dialogues of both types have been linguistically studied, and educationally and psychologically analyzed taking into consideration that they address mind; develop affection and cultivate behaviour.

First of all, the close meaning of the Qu'ranic verses (translation) has been placed side by side with the Qur'anic text (Al-Khalidi, 1989). Then, a convenient linguistic analysis of the dialogue has been developed in relation to its specific situation and general atmosphere. Next, the educational lessons, principles, psychological bases, ethical

values and Islamic manners have been carefully elicited from the text (Al-Ghaili, 2003). The researcher has depended upon several sources to accomplish this task: 1) Interpretations of the Holy Qu'ran that point out the literary meanings of Qur'anic verses. 2) The translations of Abdullah Yousef Ali, 3) Mohammed Taqui Addin Alhilali and Mohammed Mohsen Khan, as well as 4) Saheeh International. 5) Holy Hadith 6) Studies of previous researchers, scholars and authors who have been concerned with the elucidation of the meanings and benefits of the Holy Qu'ran in general and the Qu'ranic dialogue in particular, and 7) any educational, literary or scientific studies have been taken into consideration as long as they serve this study and priority has been given to the educational sources.

The researcher has managed to come up with a big number of Qu'ranic educational significances and lessons out of the selected Qu'ranic dialogues (Al-Qarni, 2007). Moreover, thirty-three Qu'ranic principles and forty-four educational values have been elicited out of the study and classified within the following categories: educational, intellectual, spiritual, moral, social, and economical values and principles (Al-Sa'di, 1995). The Qu'ranic dialogues of this study have been classified into these topics: the first topic deals with knowledge that includes: the Divine dialogue with the angels and Adam (peace be upon him) (*2:30-34) the Divine dialogue with the Satan (7:11-18), the dialogue of Prophet Musa (peace be upon him) with his attendant (18:60-65) and the dialogue of Musa (peace be upon him) with Al-Khidhr (18:71-80). The second topic includes the Resurrection issue which embraces four dialogues: the dialogue of Ibrahim and Nimrod (2:258), the Divine dialogue with Uzair (2:259), and the Divine dialogue with Ibrahim (peace be upon him) (2:260), as well as the Divine speech dialogue addressed to mankind (36:77-83). The third topic tackles the spiritual values versus the materialistic values (18:32-44). The fourth topic embraces the Qu'ranic social regulations that include: the speech dialogue of Luqman the wise (31:13-19), and the Divine addresses to believers (17:22-39), (24:27-32), (49:6,11,12). The fifth topic encompasses the Prophets' call to their peoples: Nuh (26: -122) 105, Ibrahim (19:41-50), Lut (11:77- 83) and Musa (26:10-68) peace be upon them all, as well as the Divine dialogue with Prophet Isa (peace be upon him) on the Judgment Day, (5:116-120). The sixth topic comprises the Hereafter dialogues: the Divine dialogue with the people of Hell (23:105-111), the dialogue between the weak followers and their arrogant masters in Fire (40:47-52), the dialogue between the companions of Paradise and the companions of Hell, (7:44-45 and 50-51), and the dialogue between the people of Paradise themselves (52:26-28). The seventh topic involves the Qu'ranic speech dialogues directed to: Prophet Muhammad (peace be upon him) (33:1-3), believers (66:6,8), unbelievers (66:7), people of the Scripture (4:171), and to mankind (49:13). Answering the research questions and confirming the hypothesis: The information derived from this study reveals that the target category (Young Muslims in the West) can achieve: several benefits in regards to spiritual, ethical, intellectual, moral, social and educational perspectives. *(2: = Surat (Al Baqarah), 30-34= numbers of verses).

It is hypothesized that through the Qu'ranic dialogue, the young Muslims who live or reside in the West and in other non- Muslim communities will: 1) acquire ample Qu'ranic guidance, 2) be equipped with ample Qu'ranic procedures to fit socially without sacrificing their religion principles, 3) attain educational lessons and ethical manners, and 4) assimilate educational Qu'ranic principles and moral values.

The structure of this study consists of five chapters. The first chapter includes the introduction of the study which comprises its background, the statement of the problem, the questions of the study, the objectives, the hypotheses, the method of research, the significance of the study, the limits of the research and the definition of terms as well as the abstract. The second chapter deals with the review of literature: the previous relevant studies done by scholars, authors, educationalists and other writers. The third chapter tackles the linguistic study, the educational and psychological analysis of relevant examples of the two main types of the Qu'ranic dialogue: 1) the exchange dialogue and 2) the speech dialogue. The fourth chapter reviews and organizes the educational significances derived from this study, the main educational lessons and benefits, as well as the Qur'anic principles and values. And the fifth chapter embraces the conclusion of the study, the findings, and the recommendations to coming researchers, educationalists and tutors. Besides, it includes lists of sources and references as well as the appendices of the study.

3. RESULTS AND DISCUSSIONS

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. Ali and Amin (2022) defines the Islamic fundamentals of education as " the bases and sources that gush out of them all the educational studies, which are considered a demonstration to the Islamic educational principles and concepts derived from the Holy Qu'ran and Holy Sunnah" Likewise, Farooqui and Kaushik (2022). points out that contemporary Muslim scholars recommend the educationalists to cling to Islamic fundamentals when they write curriculums for students. Besides, Dong, and Mertala (2021) suggest building curriculums on learning

everything necessary for the two worlds, and building up the educational bases on fighting the destructive notions, such as atheism and secularism. 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.

Additionally, Razack, (2004) announces the alarm of social danger in both the American Muslim family and society in general as a result of the deterioration of ethics and social peace. She says: "North America has made much progress in science, technology, psychology, medicine, human sciences, as well as in the standard of living. It insists its social and economic values are the only viable option to achieve human equality, financial prosperity, and peace and justice." However, Valiante criticizes the social maladies prevailing in the American society. She adds North America "finds it exceedingly difficult to provide its own citizens the peace of mind and a healthy social environment in which parents can raise their children without the fear of random violence in schools, homes or in the streets." That is why, Valiante calls for reformation of the American Muslim and non-Muslim families "in the light of the principles of the noble Qu'ran".

Furthermore, Cook (1999) 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." Likewise, Secularism, with its veneration of human reason over divine revelation and precepts of the separation of mosque and state, is anathema to the Islamic doctrine of Tawhid (Oneness), where all aspects of life whether spiritual or temporal are consolidated into a harmonious whole. Lucassen (2005) points out, "This is an outlook that many parents have passed down to their children, both under occupation or in immigration, a sense of inferiority, a complex as such, that European and Western cultures are superior and better than that of their own culture. This is a mentality that encourages imitation, following and serving others rather than looking for leadership."

In addition, Assar (2010) emphasizes that because of the capacity of dialogue in convincing rivals and reaching facts, it is used in the Holy Qu'ran, so does the Holy Sunnah. What's more, Al-Ajmi considers dialogue as one of the paramount Islamic educational methods that fosters doctrine and develops thinking. Furthermore, Bursi (2022) demonstrates the importance of the Divine dialogue to believers and mankind in general. He sees, " Through the Divine dialogue, Allah (Exalted be He) addresses his slaves, enjoins them, forbids them, and guides them. He (Exalted be He) also wills 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 revelations." Previous educationalists like Al Tom, Al Safadi, Ben Shershal, Shaker, Zaki and others reached these conclusions: going back to the bases that led to the superiority of their predecessors who contributed in the ethical, spiritual and scientific advancement of the east and west, reviving the Islamic fundamentals of education and culture so that they may save the coming generations from what badly affected the previous ones, and assuring that the Holy Qu'ran is the foremost Islamic fundamental that educationalists can rely upon in their course of reformation of education and regaining the lost Islamic identity among young Muslims.

Undoubtedly, young Muslims are in dire need to understand the teachings of their religion that point out to them what is right and what is wrong, what is legal and what is illegal, namely what pleases Allah (Exalted be He) and what displeases Him, and ultimately what leads to Paradise and what leads to Hell (Al-Saboni, 1981). Moreover, these young Muslims long for model persons so that they may follow and learn from their righteous manners. The Qu'ranic dialogue is abundant of diverse types of characters, and since the good types shall be greatly rewarded, on the Day of Judgment, due to their good deeds, while the evil types shall be punished as a result of their evil deeds; young Muslims will find themselves highly motivated to follow the good types and avoid the evil ones (Al-Sharif, 1995). What is more, young Muslims are likely to lead a balanced good social life through their acquisition of Islamic principles and moral values. The selected Qu'ranic dialogues of this study are linguistically studied, and educationally and psychologically analyzed. Educational significances and lessons are brought about; the moral values and Islamic principles are highlighted and introduced for the benefit and wellbeing of the youngsters (Al-Jazaairi, 1994). The goal of this study is not to simply fill students' minds with information about Islam, but rather to teach them about being Muslims, develop young Muslims' understanding of the position of the Holy Qu'ran in Islam, provide young Muslims with general understanding of Islam and how to be good Muslims, develop young Muslims' awareness of their Islamic identity to promote the appreciation of Islamic ethics and code of personal practice (Al-Tawashi, 2006). Most important of all, effective Islamic teaching and learning must be value-based. *Translation*. By focusing on values and

by considering the ethical dimensions of topics, Islamic education becomes a powerful vehicle for character and moral development, thus it can achieve its real purpose (Atiyeh, 2000).

The information derived from this study reveals that the Young Muslims can achieve: 1) deeper comprehension of the Islamic doctrine "the Oneness of Allah" 2) acquisition of Qu'ranic principles and moral values, 3) disappearance of passive cultural influences such as lack of confidence and subjugation 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 Qu'ranic teachings, 6) attainment of abundant Qu'ranic knowledge and guidance, 7) acquirement 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.

4. CONCLUSION

In conclusion, the study results have answered the research questions and strongly confirmed all the hypotheses. However, the results have exceeded 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.

The researcher's recommendations for other researchers and educationalists: Other researchers are recommended: 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 study on the Qu'ranic dialogue from other perspectives, 4) to produce TV programs that can highlight the significance of the Qu'ranic dialogue and 5) to prepare an easy- to- apply plan for teaching the Qu'ranic dialogue to non- Muslims who are interested in understanding Islam. And other educationalists are recommended to: 1) investigate other areas of the Qu'ranic dialogues and 2) the target dialogues from different perspectives.

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