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HATE SPEECH AND PRACTICE THROUGH DIALOGUE BETWEEN THE EGO AND THE OTHER

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ABSTRACT

This research paper aims to describe the dialogue that takes place between two or more parties on an issue, in order to reach a truth that no two people disagree on, if the dialogue is based on proof and argument, so that it eliminates the peer rivalry that often arises from preconceived ideas. The importance of dialogue in human societies lies in raising the level of civilization, which calls for the idea of peaceful social coexistence with the other, despite the cultural diversity that may exist in the same society, and despite its different backgrounds, as dialogue rejects hate speech, which calls for violence, exclusion, and racial discrimination, whether it is in identity, religion, environment, or homeland. In the environment, or in the homeland, because this may work to destroy the society and make it incoherent, thus introducing factors of decay, decay, and extinction, and from this point of view, ideas crowded around the issue of hate speech, which pushes the mind and moral values to involve the freedom of thought to find a solution by accepting the cultural and civilizational diversity between the ego and the other.

KEYWORDS

Dialogue, Hate, Ego, Other, Tolerance, Equality, Violence

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Introduction.

Dialogue is a human necessity and a successful civilizational approach that allows the self to seek knowledge of the other, even in cases of differing opinions and perspectives. It ensures recognition of the other's existence and rights.

This research paper aims to highlight the consensus among philosophers on the necessity of establishing dialogue within human societies, considering it deeply rooted in the social environment. Dialogue is not only an inherent historical inevitability but also a psychological, biological, and anthropological phenomenon that emerges with the individual from early childhood. An infant begins to communicate with those around them to fulfill their needs before acquiring the ability to express through language. As they grow, they learn to express themselves through dialogue, acquiring its rules and principles to engage effectively with their surroundings. This process relies on reason and knowledge and varies in form, including discussion, debate, and argumentation.

Despite the simplicity of the topic, the issue of how dangerous hate speech can be in the absence of dialogue generates negative repercussions on both individual and societal levels. Can security and stability truly prevail without dialogue? Do the peoples of the world today need dialogue in the face of the dark reality where human rights have deteriorated? Why do many nations rush toward the project of scientific peace through dialogue while ignoring—or pretending to ignore—that they themselves are victims of the global system led by major world powers? Can an educated societal force establish the foundations of dialogue in a way that restores human dignity and rights? These are the questions this article seeks to address, following an

analytical approach to hate speech in the historical narratives of nations and peoples, considering religious, ethnic, and environmental perspectives.

There is no doubt that previous studies in various languages have discussed hate speech, particularly in reports by human rights organizations, recognizing the dangers of deviating from the path of reason in today's world. This highlights the importance of the topic in uncovering certain manifestations of violence resulting from hatred, mockery, and the belittling of others.

1-The Historical Roots of the Discourse of Communication

The discourse of dialogue has undoubtedly been a means of communication between nations and cultures since ancient times. Through it, ideas were transmitted, concepts evolved, and hypotheses multiplied. Dialogue thus moved toward establishing new methods of conceptualization, analysis, and examination. This was evident in Islamic religious discourse during the golden age, led by theologians from various rationalist schools, such as the Mu'tazila and the Ash'arites. These scholars promoted kalam (Islamic theology) as a tool for defense and dialogue with the People of the Book and followers of polytheistic religions. At times, theological debate occurred within the same school of thought. Many philosophical positions emerged in these discussions, where argumentation was closely linked to reasoning and dialogue. As a result, scholars of kalam developed abilities and skills to refute atheists, heretics, anthropomorphists, and dualists through a form of discourse that combined textual foundations with rational principles.

1.1 The Verbal and Fundamental Meanings of Dialogue

The term "interfaith dialogue" carries a broader meaning than "debate" due to the epistemological interconnection between Islamic thought and other religions, which has resulted in some of the most profound forms of dialogue with the other, as reflected in Islamic religious texts. In the presence of such dialogue, questions arose about the origins of hate speech and how to cultivate a culture of dialogue while engaging with the world without losing identity, being stripped of heritage, or dissolving into other cultures. Some intellectual circles remain unaware of their engagement in hate speech, sometimes perceiving it as mere fiction with no real existence, based on the belief in the inevitability of colonization. To reach a clear understanding of hate speech within religious texts associated with certain prevailing beliefs in human societies, we must examine its influential manifestations in the discourse of dialogue between the self and the other.

1-2 Tolerance

Today, hate speech is widespread across the world, draining the energy of individuals, nations, and civilizations. This is due to the revival of deep-seated hostilities by religious and cultural factions, reminiscent of ancient times, despite the fact that divine religions reject such discourse. True Judaism and Christianity, for instance, call for love and harmony, as emphasized in their sacred texts found in the Bible, which consists of the Old Testament and the New Testament.

Hate speech may stem from the belief in the superiority of one religion over another, especially in the absence of a culture of mutual understanding and the failure to embrace human differences as a conviction. This leads to the emergence of hateful behavior, often accompanied by injustice, aggression, violence, and extremism. Therefore, the discourse of dialogue, in its civilizational dimensions, has emphasized the prohibition of debating with followers of innovations, engaging in arguments with them, and listening to their claims (Yusuf ibn, 1994, p. 269). However, if their dialogues are characterized by kindness and good morals, Islam does not base relationships on racial, sectarian, or rigid religious fanaticism. Instead, it promotes cooperation in building relationships, strengthening bonds, and fostering harmony (Abdullah Ali, 2004, p. 184). One of the most essential foundations for advancing cooperation with others and establishing a culture of dialogue is the culture of tolerance.

The need for tolerance remains essential in shaping any discourse. By tolerance, we mean adopting an approach of ease and accommodating religious diversity within a single society (Abdullah Ali, 2004, p. 184). Here, tolerance does not mean being lenient with the other or allowing them to be diminished. Religious ethics require tolerance toward all human beings, regardless of their ethnic, cultural, religious, or ideological affiliation (Mahmoud Hamdi, 2002, p. 209).

Islam came open to all peoples, ensuring justice, security, and stability for humanity. It respects the culture and beliefs of others, as well as their civilizational uniqueness. In the Holy Quran, Allah says: *"Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes from being kind to them and acting justly toward them. Indeed, Allah loves those who act justly."* (Quran 60:8)

The religious tolerance practiced by Muslims in Andalusia after the conquest, particularly in not interfering with the religious organization of the Church, is a clear testament to this. Even the properties of the People of the Book were left untouched, and Muslims could have seized them if they wished (Abdul Wahid, 2014, p. 254).

In Islam, dialogue is placed at a high level, unlike many other civilizations and religions where history has revealed massacres and fires resulting from the coercion of people to change their beliefs (Abdullah Ali, 2004, p. 185).

1-3 Successful Discourse and Its Main Forms

Successful discourse refers to successful dialogue, which is a civilized approach that leads to truth in the best way to address the images of conflicts in intellectual, political, and social issues. One of its priorities is to be free from preconceived judgments and not to aim at overcoming the other in order to defeat them or make them appear as weak and defeated. Therefore, the forms of serious dialogue can be embodied in equality, where the values of equality require that the dialogue be between two or more parties on an equal footing, so that the dialogue is not between one party imposing its will and conditions on a weaker party with no power or strength. (Abdullah Ali, 2004, p. 79), There must be a dialogue where all parties are equal in consideration and shared will, with the degree of equality corresponding to what a civilization has contributed to all nations and peoples in terms of achievements, and to what it has contributed to the development of human existence, its advancement, and its enrichment with spiritual and moral values throughout history (Atiyah Fathi, 2001, p. 274).

The suitable climate for dialogue requires distancing oneself from preconceived judgments and misconceptions, with no intention to eliminate, exclude, or belittle the other. However, what history has recorded from the Crusades to the present day is that those who follow Judaism and Christianity do not recognize Islam as a heavenly religion with adherents from various peoples and nations. Nonetheless, we note the absence of real dialogue between religions (Mansour, 2002, p. 170)., Dialogue is mutual respect between the parties, and it does not mean erasing the unique identity of religions, or requiring their followers to relinquish some of their beliefs in favor of any party, nor does it mean canceling the distinctiveness of any religion. Dialogue succeeds when it is based on fair principles (Muhammad Ahmed, p. 5).

In the face of extremist thought and hate speech, there must be a media strategy to weaken it by promoting love and peace through instilling noble values in individuals within society. This strategy should reject all forms and expressions of hate speech, extremism, racism, and any discrimination based on religion, gender, or race. Condemning extremism in all its forms and practices requires a media strategy to limit the influence of suspicious platforms spread through social media. Despite the absence of the conditions for dialogue at the beginning of the Islamic call, where there was no equality, the Prophet (PBUH) established bridges of dialogue with the Quraysh, even in the most vulnerable human conditions: "O Allah, I complain to You of my weakness, my lack of resources, and my lowliness before people." (Sulayman ibn Ahmad, p. 139), Ja'far ibn Abi Talib (may Allah be pleased with him) engaged in dialogue with the Negus and the priests of his church while being pursued by his people. He strongly impressed the Negus and those around him with the strength of his argument. This event confirms the invalidity of the claim that equal resources are a prerequisite for dialogue with the other (Saliba, 1998) The history of the prophets reveals their dialogues with their peoples and rulers, where they were the weaker party in terms of power and equality. However, proof and persuasion played a significant role in influencing others. Today, many Arab and Muslim scholars are surprised by the belief that dialogue with the other is futile because it lacks equality. This belief has led the West, with its cultural components, to escalate its discourse and policies towards the Islamic world, following a logic of imposing its dominance in light of this reality and its belief in its superiority and centrality. The West no longer views Islam impartially, despite the fact that Islam holds within it a comprehensive civilization. It perceives the Islamic world through its current reality, which has been subjected to colonial attacks that have left it with backwardness and weakness in human development across most fields. Additionally, there is weakness and inability to activate moral values in daily life and in building social relations, such as solidarity and unity. This can weigh heavily on the dynamics of dialogue between the self and the other, especially in the absence of regional and geographical coalitions that could combine economic and industrial capabilities for dialogue among themselves.

Today, the other, largely detached from the human spirit, is in a position of power. It has directed its efforts and resources towards psychological warfare, aiming to weaken the opposing party politically, economically, culturally, and religiously. This is done through launching campaigns against Muslims, using the power of wealth and individuals to tarnish the image of Muslims and undermine the foundations of their

religion, with the goal of dismantling its pillars of law and belief. This work was carried out by the Christian Church in the West, under the patronage of the Vatican and the World Council of Churches. It used dialogue with the aim of Christian evangelism. As stated in the Second Vatican Council's declaration titled "The Relationship of the Church with Non-Christian Religions," "True dialogue is, in itself, evangelistic." (Alexei, 2000b, p. 162), Bassem Ajak comments that dialogue is one aspect of proselytism and Christian evangelism among Muslims (Bassam, 2008, p. 273).

1-4 Etiquette of Dialogue Between the Self and the Other

One of the conditions for effective dialogue is striving to create a calm atmosphere for the participants, where feelings are not provoked, and views that could create tension and lead to disgraceful reactions are avoided. It is essential to observe the etiquette of dialogue as outlined in the Qur'anic texts, which encourage Muslims to adopt the proper manners that ensure a peaceful environment, free from violent and harsh discussions. This includes avoiding insulting the beliefs of others, particularly in multi-religious and multi-faith societies.

Although Islam prohibits and criminalizes the worship of idols and statues, the Qur'an emphasizes refraining from insulting the idols of polytheists, so that they do not respond by insulting Islam and defaming God. The Almighty says: *"And do not insult those whom they invoke besides Allah, lest they insult Allah in enmity without knowledge. Thus, We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them of what they used to do."* (Qur'an, 6:108).

Among the methods of dialogue in the Qur'an, and its approaches, forms, and patterns, is the verse: *"And who is better in speech than one who invites to Allah, does righteous deeds, and says, 'Indeed, I am of the Muslims'? And not equal are the good deed and the bad. Repel [evil] by that which is better, and you will see that the one whom between you and him is enmity will become as though he was a devoted friend. And none is granted it except those who are patient, and none is granted it except one having a great portion [of good]."* (Qur'an, 41:33-35).

Dialogue free from prejudice, violence, and emotional reactions directs the hearts and minds away from misunderstanding the truth, allowing it to be revealed clearly. The foundation of dialogue is the word. This word may lead to provocation or anger, and thus may become a tool for discord and harm, or it may be a means of communication. Therefore, Allah Almighty says: *"And speak to people good [words]."* (Qur'an, 2:83). It was narrated in a hadith of the Prophet Muhammad (peace be upon him): *"Whoever believes in Allah and the Last Day should speak good or remain silent."*

Hate speech stems from the obstruction of dialogue, the use of force instead of the power of argument due to a lack of conviction in civilized discourse, and the refusal to allow the other party to present their arguments freely—whether by interrupting, causing disruptions, or dismissing evidence and arguments without clear justification. (Ammar, 2003, p. 59)

The Quran affirms the nature of dialogue in multiple verses, emphasizing an approach free from harshness and violence, with the aim of turning enemies into friends. As stated: *"Invite to the way of your Lord with wisdom and good instruction, and argue with them in the best manner. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is rightly guided."* Surah Al-Nahl, verse 125.

The Quranic approach encourages choosing flexible methods that lead to truth while avoiding harsh or negative connotations. It seeks to engage as many people as possible in harmony with Islam. (Ayatollah Sayyid Muhammad, 1994, p. 17)

Positive etiquette in dialogue leaves a lasting positive impact, fostering an open and accepting exchange among all parties involved. Kind and respectful speech in discourse and debate manifests in politeness, patience, wisdom, sincerity, calmness, and gentleness—free from excess, obstinacy, fanaticism, or rigidity. In Islamic thought, the process of dialogue can be distilled into simple key elements, which can be summarized as follows:

- Commitment to objectivity in the pursuit of truth and avoidance of bias.
- Adherence to sound reasoning, clear evidence, valid argumentation, and logical balance while weighing different perspectives.
- Humility, avoidance of arrogance, use of respectful language, and appreciation of others without contempt.

In this research paper, I have focused on certain aspects of dialogue between the self and the other to provide a general overview of its principles. The aim is to elevate the language of discourse in our time, making it a tool for communication and progress rather than a cause of conflict and division between nations and

civilizations. This study also highlights that Islam is a religion of dialogue, engaging with both civilizations and societies alike.

1.5 Objectives of Dialogue with the Other:

The interlocutor aims to achieve several practical objectives in the pursuit of a foundation for peaceful coexistence through the following points:

A- Attaining Truth: Unlike the efforts of Jews and Christians to conceal the truth and mix it with falsehood, as stated in the Quran: “And do not mix the truth with falsehood or conceal the truth while you know [Surah Al-Baqarah, verse 42.]”, Truth must be connected to reality through the process of dialogue, as it allows humanity to break free from the shackles of humiliation and enslavement, leading to a fundamental transformation in both belief and behavior (Muhammad Al-Fadil, 2004, p. 362). Evidence is the logic of dialogue, and language is merely a means to convey this logic, not a source for generating it. Some thinkers have fallen into this misconception, making the persistence of their differences seem like the solution anticipated by the parties involved in the dialogue.(Mahmoud Hamdi, 2002, p. 47)

B- Religious Truth: It has been widely believed that religious truth exists in all religions, despite the acknowledgment that religions intersect in their understanding of truth, as well as concepts of right and wrong, history, and human nature. However, Islam stands apart from all other religions due to the divine authenticity of its foundational sources. Any attempts to equate Islam with man-made or distorted religions under the pretext of religious unity—aimed at preserving individual freedoms by denying religious authority—ultimately ignore the objective reality that distinguishes Islam from other faiths.

C- Achieving Peace: This is a fundamental objective of dialogue, as it reflects a system of moral values that a Muslim must uphold when interacting with others, regardless of their religion or affiliation. The Quran obligates Muslims to coexist peacefully with all other nations, treating them with kindness and justice while respecting their rights to life, religion, property, and family, without discrimination based on gender, race, or cultural background (Mahmoud Hamdi, 2002, p. 47). Islam establishes channels of communication with societies in the pursuit of goodness, opens up to civilizations, and upholds justice and peace among people. History has witnessed its respect for religions and its commitment to peaceful coexistence with them.

D-The idea of the unity of Abrahamic religions: Today, efforts have emerged to emphasize the shared Abrahamic heritage of all divine religions (Religions, 1976). However, the ambiguities surrounding the concept of religious unity aim to blur the distinctions between Islam and other religions, particularly Judaism and Christianity, reducing Islam to merely one among the Abrahamic faiths, differing only in rituals and practices while overlooking fundamental theological issues such as disbelief and polytheism. This attempt seeks to hinder meaningful dialogue by stripping Islam of its unique distinction as a religion based on divine revelation. The concept of religious unity in Christian thought differs from that in Islam, as it primarily promotes a spiritual unity among all religions that trace their origins back to Abraham.(Garaudy, 1990, pp. 87-133).

The Islamic world today needs to establish a culture based on self-awareness, despite attempts to undermine it by Western culture, which perceives itself as superior, noble, and advanced while viewing other cultures as inferior and undeserving of survival. Western culture assumes that it alone can encompass progress, and the media promotes this notion through its networks and satellite channels, aiming to dilute Islamic culture and infiltrate it with foreign influences, exacerbating the phenomenon of cultural alienation.(Alexei, 2000a, p. 196), This phenomenon has worked to portray Islam as a driver of extremism and fanaticism, stripping it of its honor in leading humanity. However, the West is well aware that Islam is the true foundation of dialogue, promoting the greater good of humanity by overcoming exclusion and establishing mutual recognition as a step toward cooperation. Through dialogue, Islam seeks to reform humanity, serving as the foundation for interfaith dialogue, fostering coexistence, understanding, and communication. The fundamental principle agreed upon by humanity and its intellectual elites is dialogue with the other, based on persuasion, understanding, and mutual respect. When dialogue ceases, conflict and tyranny emerge in the form of bloody wars and human struggles, where the weapons of confrontation speak a single language—one that seeks to destroy the other at any cost(Researchers, 2006, p. 77)

What we observe in the present era is the absence of dialogue with the People of the Book, particularly the Jews, who have neither adhered to its values and principles nor committed to laws and international treaties, whether in the past, present, or modern times. The Zionist movement forcibly seized Palestine through military power and legitimized for itself a doctrine of displacing thousands and millions of its people. Therefore, the Quranic verse points to the exception of engaging in dialogue with this faction, as stated: *"And do not argue*

with the People of the Book except in a way that is best, except for those who commit injustice among them." (Abdullah Ali, 2004, p. 196)

Thus, the Zionists fall among those who have committed injustice, despite the fact that Jews have never experienced security and justice except under Islamic civilization, as attested by many Jewish and Western Orientalists alike. They acknowledge that Islam opened dialogue with the People of the Book based on commonalities rather than differences. However, dialogue with Christians has historically yielded negative outcomes in most periods of its long history with the Christian West, where Islam faced campaigns of distortion due to Crusader religious fanaticism. The missionary efforts across various Muslim lands stand as clear evidence of this.

In modern history, there have been calls for Islamic-Christian dialogue, which found some response from Christian church institutions and Islamic organizations. Meetings and conferences were held to establish a framework for mutual understanding, moving beyond inherited tensions and historical conflicts such as the Crusades, and aiming to dispel Western fears of Islam, commonly labeled as Islamophobia. However, these efforts have not achieved success due to a lack of trust. Some perceived the Church's call for dialogue as an attempt at infiltration rather than genuine coexistence and understanding, especially as terms like dialogue, coexistence, worship of the One God, Abrahamic religions, and peace have been emptied of their true meanings (Abdullah Ali, 2004, p. 205), serving instead as tools for spreading Christian teachings across the world.

Conclusions.

Hate speech and its practice in the context of dialogue between the self and the other have been reinforced by cultural legacies that have deeply embedded hostile and extremist ideas, particularly in societies that have served as breeding grounds for such sentiments. In the West, there exists a grim portrayal of Islam and Muslims, depicting them as savage, barbaric, and hostile to civilization. Prior to the waves of colonialism, theories and books emerged to justify the hatred of Muslims and their colonization, promoting the notion of colonial superiority. These narratives institutionalized hatred and violence through vilification, distortion, and hostility, ultimately eroding the shared human values that connect civilizations and cultures.

Hatred is not merely a temporary emotional reaction; rather, it is intentional and goal-oriented, seeking to create division and estrangement between nations, peoples, and cultures. It operates through mockery and contempt to provoke hostile reactions, transforming fleeting hatred into chronic enmity that becomes difficult to overcome. The rejection of hatred can only be achieved through the promotion of love, peace, and human values. Confronting hatred with more hatred only fuels the cycle of animosity. Instead, concerted efforts to eliminate hate speech and its practices will restore security to oppressed nations, replacing collective extermination and the denial of rights with justice and coexistence.

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