

Educational Dialogue in Islamic Sunna and its Educational Indications

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ملخص

هدفت هذه الدراسة إلى التعرف على الحوار التربوي في السنة النبوية ودلالاته التربوية عن طريق الإجابة على الأسئلة الآتية :

- ما الدلائل التربوية للحوار التربوي في السنة النبوية؟
 - ما أهم التطبيقات التربوية للحوار التربوي في السنة النبوية الشريفة؟
- وقد اعتمد الباحث في هذه الدراسة على المنهج الوصفي التحليلي القائم على وصف وتحليل أهم الحوارات التربوية التي دارت بين الرسول ﷺ وأصحابه الكرام وبينه وبين المشركين وأهل الكتاب للتوصل إلى أهم الدلائل التربوية التي تضمنتها تلك الحوارات التربوية. وذلك بالرجوع إلى المصادر والمراجع ذات العلاقة بموضوع البحث. بينت نتائج الدراسة أن السنة النبوية المطهرة حافلة بالحوارات التربوية التي استخدم فيها الرسول ﷺ الأسئلة وإجاباتها بهدف إثارة أذهان المتعلمين ودفعهم إلى تمحيص الأفكار ومحاكمتها عقلياً للوصول إلى الحقائق التي لا تقبل الشك أو الجدل. وفي ضوء هذه النتائج فإن الدراسة توصي معلمي هذا الزمان بضرورة الاهتمام بالنهج التربوي القيم الذي رسمه رسول الله ﷺ فيما يتعلق بالحوار القائم على احترام العقل والهادف إلى إثارة عواطف المتعلمين ودفعهم نحو التعلم والتعليم.

Abstract

This study aims at knowing the educational dialogue in Islamic Sunna and its educational indications by answering the following questions:

- What are the educational indications for the educational dialogue in Islamic Sunna?
- What are the most important applications for the educational dialogue in Islamic Sunna?

The researchers based this study on the analytical descriptive method that is based on describing and analyzing the most important educational dialogues that took place between Prophet Muhammad (Peace Upon Him) and his companions from one side and the unbelievers and the Jews and the Christians from the other side. From such dialogues, the researchers have got the educational indications by coming back to the sources and references that are related to the topic of the research.

The findings of the study showed up that the Islamic Sunna (Prophet Muhammad's Sunna (PUH)) is full of the educational dialogues that Prophet Mohammad used. He (PUH) used questions and answers in such dialogues to provoke the learners' minds and push them to refine their ideas and thoughts mentally to reach the uncontroversial and the uncountable truth.

In the light of the findings of the study, there are some recommendations to the teachers; it is crucial to follow up the educational righteous method that the Prophet (PUH) has made. The Prophet has founded the dialogue that is based on the respect of mind which aimed at provoking the emotion of the learners and pushing them to learn and teach.

Key Words: Educational dialogue, Prophet dialogue, Islamic Sunna. Background and the Importance of the Study.

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Introduction:

God Says: *“Invite to the way of your lord with wisdom and good instruction, and argue with them in a way that is the best. Indeed, your lord is most knowing of who strayed from His way, and He is the most knowing of who is (rightly) guided”*(125: Al-Nahel).

Praise and thanks to God for having an educational method in the greatest Islamic School. Peace upon Prophet Muhammad who followed God orders and dialogued his companions wisely. He also argued the unbelievers in the best way. This way resulted with the great number of people who embraced Islam.

The most prominent characteristics of the Islamic educational dialogue is its globality which is originated from the globality of Islam. God assured this in the following verse by saying: *“O mankind, indeed we have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is knowing and Acquainted”*(13: Al-Hujurat).

All people could know each other through the dialogue that leads to getting along each other. In this sense, dialogue is a universal humanistic phenomenon and life necessity, as well. God assured this by saying: *“And if your lord had willed, He could have made mankind one community; but they will not cease to differ”*(118: Al-Hood).

The Islamic educational dialogue is considered as the most important means of understanding among people. It also considered the way that leads to the right as it is a legal obligation and human necessity. The preachers of these days should be very skilful in using the dialogue to reach the minds and hearts of people all over the world. In addition, by using dialogue properly, those preachers will also eliminate the ignorance

and substitute it by good morals. The importance of this study comes up from this point to show up the tolerance of Islam and Muslims who accept the dialogue to be their main way in their life and in their preaching (calling for God), as well.

By using the dialogue, those callers for God will reveal the greatness and glory of Islam and assure that it is not the religion of terrorism and violence. This study seeks for assuring the great principles and the real meanings that Prophet Muhammad (PUH) has picturized through this kind and wise dialogue and argument.

This study deals with the Prophet dialogue in Sunna and its educational indications through the following points:

1. The concept of the educational dialogue in the language.
2. The objectives of the educational dialogue in Sunna.
3. The kinds of the educational dialogue in Sunna.
4. The values in the educational dialogue in Sunna.
5. The educational applications of the educational dialogue in Sunna.

The Problem and the Questions of the Study:

The study deals with the educational dialogue in Sunna and its educational indications. The researchers try to reveal the most important indications of the Prophet's educational dialogue in Sunna and explain the most important objectives of this educational dialogue and join this theoretical effort with the real educational application through some applications from the Sunna. The problem of the study is defined by “the educational dialogue in the Sunna and its educational indications”. The definition of the problem will be clear by answering the

following questions:

- What is the concept of dialogue in the language?
- What are the objectives of the educational dialogue in Sunna?
- What are the kinds of the educational dialogue in Sunna?
- What are the most important values that the educational dialogue based on in the Sunna?
- What are the most important applications for the educational dialogue in the Sunna?

The Objectives of the Study:

The study aimed at achieving the following points:

- Eliciting the most important educational indications for dialogue in Sunna.
- Explaining the objectives of the educational dialogue in Sunna.
- Explaining the most important kinds of the educational dialogue in Sunna.
- Following up the most important educational values that the Prophet dialogue in Sunna based on.
- Focusing on the most important dialogue in Sunna.

The Terms of the Study:

Educational dialogue: Is an educational method in which the questions and the answers are used in the dialogue to provoke the minds of the learners to think wisely and deeply of the ideas to reach the undoubtable truth.

Prophet dialogue: It is everything took place between Prophet Muhammad (PUH) and any individual in the Islamic community in reaching the truth, whether this dialogue is started by the Prophet or by any one else. The aim of the dialogue is to clear up any mistake or to plant any new idea or to assure specific information. For achieving this, the Prophet (PUH) used to

exchange the ideas with others to achieve all that mentioned above⁽¹⁾.

The Sunna (Prophet Muhammad Sunna): It is all what has been mentioned by the Prophet in saying, doing reporting or any physical or moralistic characteristics.

(n.d.): There is no date for some references as those religious books are very rare and do not have new editions.

Limitations of the Study:

The study is limited to the educational indications in the educational dialogue in Islamic Sunna. This is achieved through the Prophet's dialogues with his companions and the disbelievers of Mecca and the people of the Book (the Jews and the Christians).

Method of the Study:

The descriptive analytical method is the most suitable for the educational dialogue and its indications in Sunna. The researchers will describe and analyze the most important educational dialogues that took place between Prophet Muhammad (PUH) and his companions with the disbelievers and the people of the Book to reach the most important educational indications that those educational dialogues included.

Procedure of the Study:

The study follows some procedures. They are the following:

- Limiting the sources of the study, the preliminary and the secondary references.
- Eliciting the concept of dialogue in language.
- Eliciting the most important objectives for the educational dialogue in the Sunna.
- Explaining the kinds of the educational dialogue in the Sunna.
- Clearing up the most important educational values that the educational dialogue based on in the Sunna.

- Mentioning some educational applications in Sunna.

Review of the Related Literature:

Al Rababa'h (1999) conducted a study entitled "The Prophet's dialogue in the Madina period" that aimed at knowing the reality of the Prophet's dialogue in that period. The researcher used the descriptive analytical method. The findings of the study showed that the Prophet's dialogue was the most prominent and successful way in calling for God and in building up the Islamic State.

Al Nahlawi (1979) conducted a study entitled "The Origin of Islamic Education and its Methods at Home, School and Community". The study discussed the Prophet's dialogue and its educational way used by Prophet Muhammad (PUH) in teaching his companions through different real situations for the Prophet's dialogue in Mecca and Madina period.

Al Waqfi (1993) also conducted a study entitled "The dialogue is the language of Holy Quran and Sunna". The study dealt with dialogue as an educational method used by Prophet Muhammad (PUH) in his message in calling for God. This was done by referring to the most important realistic models of Prophet's dialogues with his companions and with the disbelievers of Mecca.

In the study of Ziadah (n.d.) entitled "Dialogue and Debate in Holy Quran", the researcher dealt with the educational dialogues that have been mentioned in Holy Quran. These dialogues are considered as typical models of the dialogue and the argument that took place between Prophet Muhammad (PUH) and the disbelievers of Mecca. Those arguments and dialogues were clear evidence for the sake of the Prophet.

Considering the related studies, it is clear that this study is different from the studies that have been preceeded. This study aims at

explaining the most important indications of the educational dialogue in Sunna.

The study also aims at eliciting the most important educational values that Prophet Muhammad (PUH) based on in many of his dialogues. There is also a focus on the applications of the educational dialogue in Sunna in a comprehensive way that the previous mentioned studies have not presented.

Discussion of the Questions of the Study:

Question one: What is the concept of dialogue in the language?

A. Dialogue in the language: it is stemmed from the coming back to the thing or retreating of doing something.

In Hadith Shareef: "he who accuses anyone of being unbeliever will be the one who is unbeliever (har min hiwar "dialogue")⁽¹⁾. In Mu'jam Al Wasset, the word Al Hiwar "dialogue" is derived from "tahawer and tahawaru" (making a dialogue) which means discussing each other. Al hiwar also "a dialogue" is a conversation takes place between two persons or more, in the literary work between two actors or more on the stage⁽²⁾. Al Asfahani⁽³⁾ mentioned what God says in Holy Quran: *"Certainly has Allah heard the speech of the one who argues (i.e., pleads) with you. (O Muhammad), concerning her husband and directs her complaint to Allah. And Allah hears your dialogue; indeed, Allah is Hearing and Seeing"*(1: Al-Mujadilah).

B. The dialogue as an expression, is used as a way of self-convincing to clarify the previous thoughts and information and test it indirectly to check it up.

The dialogue is not based on listening and saying yes or no; it is based on exchanging discussion including questions and answers⁽⁴⁾. AlShaibani thinks that the dialogue is an

educational way based on the basic elements of the dialogue, the discussion by using questions and answers to reach the undoubtable truth⁽¹⁾.

Ziadah (n.d.) pointed out that the dialogue is a means of transferring information not as a statement but as questions and answers or two agreed upon or opposed opinions about something. This way is not boring as the narrative⁽¹⁾.

As a conclusion from what has been mentioned above in the definitions, it is clear that the educational dialogue is an academic method in which the main elements of the dialogue, questions and answers are used. Such questions and answers provoke the learners' minds to check up their thoughts sensibly to reach the undoubtable and uncontroversial truth.

The Second Question: What are the purposes of the educational dialogue in Sunna?

The Prophet (PUH) used the methods of dialogue and discussion in many of the educational methods to suit the right educational situation. Therefore, the Prophet's dialogues have been varied to suit the intended purpose. The most important objectives for the educational dialogue are the following:

A: The Sentimental and Emotional Objectives:

This is the most important educational dialogue in Sunna in provoking the sentimental and emotional passions of the learners. This was resulted with good educational effects represented in the good morals and good actions for those learners. Thus, the Prophet used to use the dialogue in the educational situations to stir up the learners' passion and guide their emotions towards the good actions. In Hunain battle, the Prophet (PUH) used the dialogue to provoke the Ansar's emotions and guide it in the right way. In his speech after Hunain battle, he (PUH) said: "Ansar! I know your morals very well and you are aware of that. I came to you while being disbelievers

and you became believers in God because of me. In addition, I found you poor and God gave you wealth after my coming to you. Moreover, you were enemies and God made you get along with each other". They said: "Yes. Praise and thanks to God!". Then the Prophet said: "Can't you answer me, Ansar?". They said: "What answer do you want us to have? Thanks for God and for his messenger Prophet Muhammad (PUH)." The Prophet said: "I swear to God that you could answer honestly. I came to you after my people rejecting my speech and considering me a liar, but you believed in me. In addition, I was disappointed and you supported me. I was alone without a shelter and you gave it to me. You, Ansar! You found yourselves ready to embrace Islam. Won't you be satisfied if the people take the camels and goats and you gain the Prophet? I swear to God if there was no hijra (leaving one's place into another by force) I would be more generous than you. If all the people go to any place and the Ansar choose a place, I will choose the Ansar's place to settle down with them. My God bless the Ansar and their children and grandchildren".

It is said that all people in that situation were crying until their beards got wet. They said: "we are totally satisfied with Prophet Muhammad (PUH)". Then, they all left after Prophet Muhammad⁽¹⁾.

This great Prophet's education (PUH) had left emotional dialogue indicates many things from the educational point of view. *These are:*

- Considering the emotions and the passions in the serious situations. Those emotions should be preceded by correct and deep raising up. The Prophet Muhammad (PUH) planted those emotions (having quick and correct reaction towards the issues of Islamic nation) in Ansar until they became very close and strict in their emotions towards

God and Prophet Muhammad (PUH). Even their love and obedience to God and his Prophet Muhammad (PUH) became bigger and stronger than their emotions towards their wealth, children and all people⁽¹⁾.

- Taking into consideration that the Ansar are human and not angels; the Prophet wanted them to defend themselves. When they were shy to do so. The Prophet himself defended them in order not to leave any negative reactions or emotions inside themselves. The Prophet said: "I swear to God that anything you say will be true and everyone will believe you. I came to you denied by my people in Mecca and you believed in me. I was disappointed and you backed me up. I was also running away from my people in Mecca and you gave me the shelter, etc".

In this saying the Prophet(PUH) wanted to say to all people who are in charge in bringing up or educating others, not to give judges in advance before listening to the opinions of those whom they are educating⁽²⁾.

B. Cognitive and Explanatory Objectives:

Prophet Muhammad (PUH) used the educational dialogue as a way of explaining many issues which were controversial for his companions.

He (PUH) explained and clarified lots of cognitive truth which were not easy to be grasped. Such issues were really clear and meaningful through the focus on the questioning method to show up the extent of the understanding and knowledge of those learners. Then, the Prophet took the responsibility of answering all the issues about which those companions had questioned.

This unique educational method was shown in the above mentioned of Hadith Shareef for Prophet Muhammad (PUH). The most prominent

one, the Hadith (talk) that was narrated by Abu Hurraira taken from Prophet Muhammad (PUH). This narration was when the Prophet asked his companions by saying : "Do you know what gossip is?" They said: "God and his Messenger know". The Prophet said: To say something bad in the back of your brother". They said: "Even if what we said was really available in our brother's (brother in Islam) character". The Prophet said: "If what you said about him was really available in his character, it is gossip and if what you said was not really in his (one's) character you are accusing him and it is lying"⁽³⁾.

In this (talk) Hadith Shareef, Prophet Muhammad took the dialogue method as an educational way to clarify and to discriminate between the gossip and accusing others through lies which their meanings were not really and easily understood and realized by the Prophet's companions (PUH). God used in Holy Quran the dialogue way to educate the believers and to purify their insides by not gossiping. This is clear in the following verse: "***O you who have believed avoid much (negative) assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah: indeed, Allah is Accepting of repentance and merciful***"(12: Al Hujurat).

In addition, the Prophet did his best to let the believers know and understand their religion issues through the educational dialogue. This kind of dialogue is an initial step for Muslims to ask about the things they do not know. This helps in provoking their way of thinking.

Al Bukhari and Muslim narrated about Abu Huraira (may God bless them) that the Prophet (PUH) was among the people one day and said: "Ask me!" The people hesitated to ask. Then a man came and sat very close to the

Prophet and asked him: "Oh Prophet, what is Islam?" The Prophet said: "To worship only God, do the prayers, give the Sakkat, and fast the month of Ramadan". The man said: "You are completely right". Then this man again asked him about faith, and the date of judgment day. Abu Huraira said that this man left the place. The Prophet (PUH) told the people that "this man is Gabriel wanted to let you know the issues of your religion as you do not ask!".

Another narration for Al Bukhari: "This is Gabriel, came to teach the people the issues of their religion"^(١).

We conclude from this dialogue method of the Prophet (PUH), a good and clear guidance for the teachers and educators of these days to encourage them to be initiative in questioning. This will have a big educational effect on the learners to choose the academic topics they like which will have a positive impact on their life.

C. The Mental Cognitive Objectives:

God says in Holy Quran, addressing the speech to the teacher of human beings Prophet Muhammad (PUH): *"Invite to the way of your lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your lord is most knowing of who strayed from His way, and He is most knowing of who is (rightly) guided"* (125: Al-Nahel).

The Prophet followed and applied God order by making a dialogue with non-Muslims in the best way to convince them to embrace Islam in order to gain the blessing of faith. For example, the Prophet's dialogue with the boy who wanted to embrace Islam but on one condition, making adultery. The Prophet made a dialogue with him relying on mercy and mental convincing which resulted with embracing Islam without force.

Abu Omamah narrated about the boy who came to the Prophet (PUH). The boy said: "Messenger of God! Permit me to make

adultery". The people scorned him and said: "Shut up!". The Prophet (PUH) said to the boy: "Come closer!" When the boy approached towards the Prophet (PUH), he (PUH) asked the boy: "Do you accept your mother, your daughter, your sister or your aunt to make adultery?", The boy said: "No!". The Prophet (PUH) said: "The people never accept this either for their mothers, daughters, sisters or their aunts". Then he (PUH) put his hand on the boy and said: "Oh God! Forgive this boy, purify his heart and keep him away from the sin of adultery". This boy had never done anything like that after that^(٢).

Prophet Muhammad (PUH) also argued his companions to convince them to underestimate life on earth for the sake of the judgment day. He (PUH) assured that by swearing to God that life on earth is worth nothing. It is as the value of a dead goat for its owner. Jabber Ibn Abdullah (May God bless them) narrated about the Prophet (PUH). He said: "The Prophet (PUH) once entered the market and the people were surrounding him. He found a dead goat and took its ear saying: "Who took this ear for one dirham (a penny)." The people said : "we do not like to have it and we pay nothing for it, what could we use it for?". Then the Prophet said : "I swear to God that life on earth is less valued than the ear of this dead goat"^(٣).

Prophet Muhammad (PUH) used the educational dialogue method that is based on strong clues and mental evidence with Jews and Christians. Imam Ahmad and Imam Tarmathi narrated about Ady bin Hatim (may God bless him) that he received an invitation from Prophet Muhammad (PUH), but he ran away to Damascus. In pre-Islamic period Ady embraced Christianity and as a result of that his sister and a crowd of his people were arrested. Then the Prophet released his sister and treated her kindly. She came back to her brother Ady and

encouraged him to go to the Prophet. In addition, she told him a lot of good things about Islam and urged him to embrace it. Then Ady went to Madina. He was the leader in his tribe Tayyi'. His father was the most famous generous man in history, Hatim al Ta'i. When Audai reached Madina all people talked about that. Later on, he went to the Prophet (PUH) while wearing a silver chain with a cross round his neck. The Prophet was reading the following verse from the Holy Quran: *"They have taken their scholars and monks as lords besides Allah, and also the Messiah, the son of Mary"*(31: Al-Tawbah).

Then Ady said: "They didn't worship them."The Prophet (PUH) answered him: "Yes the priests and bishops banned the unforbidden things for themselves and unbanned the forbidden ones and the Christians followed them. By doing this, they worshiped them."And then the Prophet (PUH) added: "Ady! What do you say? Does it make you any harm if you say God is the Greatest? Do you know any other thing greater than God? Does it hurt you to say there is no God but Allah? Do you know any other God?". Then he called him to embrace Islam and Ady agreed and announced that by saying the first element of Islam (Al Shahadatain), "I testify that there is no God but Allah."Ady then seemed happy and his face expressed the light of his faith. Then the Prophet (PUH) said: "The Jews evoked God anger and the Christian are astray"^().

D. The Psychomotor (Skilful) Objectives:

The Prophet (PUH) used the educational dialogue method in teaching his companions how to do some works that needed practical application, such as prayers, pilgrimage and other Islamic worships. The Prophet (PUH) him prayed in front of his companions and said: "Pray as you see me praying."He did the pilgrimage works and said: "Take from me all

the works of pilgrimage."There are aslo practical examples of this kind of educational dialogue. One of them was when the Prophet taught one of his companions how to pray correctly. Abu Huraira narrated about the Prophet (PUH) a story when the Prophet (PUH) saw a man praying in the mosque. Then the Prophet said to that man: "Come back and re-pray because you have not prayed". The man came back and repeated his prayers. Then the Prophet (PUH) approached towards him and saluted him and said : "Go back and repeat your prayer; you have not prayed".The man repeated his prayer three times and then he said that he knew no better way to do his prayer and asked the Prophet to teach him the right way. The Prophet (PUH) said: "If you stand up and want to be ready for the prayer, say Allahu Akbar (God is the Greatest) then recite some verses from Holy Quran, bend down completely and again raise up and then bend down on the ground then get up and sit. Do all those movements in all of your prayers"^().

In this Hadith Shareef by the Prophet (PUH), there is an educational indication for giving the learner a good chance to use his/her own mental abilities and personal experience in order to be able to realize the mistakes and correct it. In such way, any person will realize the right thing and never come back to do mistakes again. The repetition of the saying of the Prophet for the man in the mosque "Come back and pray because you have not prayed" is a way of provoking the motives of the man for education. It is also a way of guiding the teachers or the parents to do their own roles. It is necessary to advise and guide the learners through clarifying the done errors by guiding and showing them the right thing practically^().

Question Three: What are the kinds of the educational dialogue in Sunna?

These dialogues and argumentations of

Prophet Muhammad (PUH) have been varied. It was about reminding his companions of the blessings of God and about describing many issues that could not be clear unless it is explained in a descriptive or narrative way.

The most important educational dialogues of the Prophet (PUH) are the following:

A. The Preaching Dialogue

Anyone who follows up the educational dialogues of the Prophet (PUH) in which he preached his companions about: God blessings, faith, enlightening, etc., will find that those dialogues are numberless. In such dialogues, the Prophet (PUH) reminded them of being grateful to God for the great blessings they got.

In reference to the importance of this preachable, educational dialogue, the Mighty God in Holy Quran assured it by addressing the speech to the Prophet (PUH) by saying: *“Did He not find you an orphan and give (you) refuge? And He found you looking for the truth and guided (you). And He found you poor and made (you) self-sufficient. So as for the orphan, do no oppress (him). And as for the petitioner, do not repel (him). But as for the favor of your lord report it”* (6-11: Al-Duha).

One of the most prominent and practical examples of the preachable dialogues in Sunna is the one that took place between the Prophet (PUH) and Al Ansar (the believers in Madina) after the battle of Hunain. The Prophet reminded them of the great blessings of God, such as being enlightened after being strayed, wealth after poverty and getting along with each other after being enemies. The Prophet (PUH) addressed his preach to them by saying: “O Ansar! There is something I know about you and its already known by yourselves. Were not you enemies and God help you loving and getting along with each other?” They said: “Yes. Thanks for God and to His messenger”.

The Prophet (PUH) said: “Can’t you answer me, Ansar?” They said: “What about do you want us to answer? Thanks to God and to His messenger?”.

The Prophet (PUH) then said: “I swear to God that what you say you will be believed because you are honest and true. You would say to me: you came to us unbelieved by your people and we believed in you. You came disappointed and we backed you up. You came without a family and we gave you a shelter. You came with nothing and we gave you everything”. Then the Prophet added to Al Ansar: “You found yourselves ready to embrace Islam and I trust your faith in God. Aren’t you satisfied to have me while others go back to their houses with camels and goats (properties of war). I swear to God if there was no hijra, I might be one of Al Ansar. If the people follow different routes, I will follow the route of Al-Ansar. O God! Mercy Al-Ansar, their children and their grandchildren!” After that the people all cried until their beards became wet and said: “We are satisfied of Prophet Muhammad (PUH) to be our share and destiny in life.” Then the Prophet went out and so did all the people⁽¹⁾.

Through what has been mentioned above, we find that the Prophet took the dialogue to be a unique educational method with Al-Ansar. He addressed his speech to their minds and emotions which resulted with their full obedience to God and to the Prophet (PUH) and being completely satisfied of the presence of the Prophet with them rather than taking the profits of Hunain battle.

B. The Descriptive Dialogue

The most prominent shape for the educational dialogue in the Sunna is the descriptive dialogue. This kind of descriptive dialogue is based on live and clear description for a psycho or realistic case. The Prophet (PUH) addressed his speech to his companions to show them the

case clearly to imitate the good deeds and to be far away from the bad ones. Being affected by such atmosphere emotionally, enhances the love and obedience to God. In addition, it assures the right faith in God and the good human behaviors and the good worship for God. There are a lot of examples of this kind of dialogues in Sunna (Prophet's Sunna). There is a Hadith Shareef describing a discussion about Paradise and Hell through a dialogue reveals the kinds of people who go to Paradise and the kind of people who go to Hell. Abu Huraira narrated about the Prophet (PUH) who said: "Paradise and Hell made an argument. The Hell said: "I am for the arrogant and cruel". The Paradise said: "Why do not I have only the poor and the weak ones?" God say to Paradise: "You are My Mercy. I Mercify whoever I want from my creatures". God say to Hell: "I torture in you whoever I want from my creatures. Each one of you have enough to be fulfilled". As for Hell it will not be loaded until God steps in it and it says: "Enough, enough". Then it is loaded and all people inside it stick to each other"⁽¹⁾.

The descriptive dialogue picturizes the psychological status of the people in Hell and the people in Paradise. This kind of dialogue depends on imagination and the precise description in raising the love for God and affecting the readers and listeners. In addition, the Prophet's descriptive dialogue is also based on the connotative meaning. This is clear in the dialogue between Hell and Paradise that includes a warning to the arrogant and cruel people in life on earth. This warning was not introduced as an order in the Prophet's talk (Hadith Shareef) as "you should stop your arrogance and cruelty, otherwise you will go to Hell"⁽²⁾. The Prophet (PUH) argued his precious companions in a descriptive way. He (PUH) described to them the status and the food of the people in Hell and the people in Paradise.

Jaber bin Abdullah (May God bless them) said that he heard the Prophet (PUH) saying: "The people of paradise eat and drink but they do not spit or pee and never sneeze". The people asked the Prophet about getting rid of wastes after eating whenever they are in paradise. The Prophet (PUH) said: "The food of the people will be wasted in a shape of sweat, smelling musk while being praising to God"⁽³⁾.

C. The Tale Dialogue:

The Prophet (PUH) assured the importance of the tale dialogue in dealing with his precious companions. It is a kind of dialogue that is based on narrating a sequenced events in a form of a story. This way let the listeners be very suspended to absorb the lessons of those stories. There are many clear examples of this kind of dialogue in Sunna of Prophet Muhammad (PUH).

The following are some talks of the Prophet (PUH), Hadith Shareef, talking about the stories of the Prophets and previous messengers of God.

Abu Huraira narrated that the Prophet (PUH) said: "Prophet Ibrahim (PUH) never lied but he had only three lies. Two of the lies were about God. The first was, He said, ***"Indeed, I am (about to be) ill"*** (89: Al Safat) while the second was ***"He said, "Rather this- the largest of them- did it, so ask them, if they are able to speak"*** (63: Al Anbia').

One lie was about Sara (his wife). He came to the land of Jabbar, the tyrant and the cruel people and Sara was with him. The tyrant leader Jabbar, had a habit to take any man's wife or daughter but not his sister Abraham told his wife Sara that "If Jabbar (the tyrant leader) knows that you are my wife he will beat me and take you, so tell him that you are my sister in Islam because I know nobody Muslim in this land only me". Sara, his wife was very beautiful. The people of Jabbar, used to

take the man's wife or daughter but not his sister. So, Abraham asked his wife Sara to pretend that she is his sister in order not to be taken and married by the leader of those people^(١).

D. The Argumentative Dialogue for Proving the Evidence:

This kind of dialogue is the most prominent kind of the Prophet's talks (PUH). It is based on the purposeful discussion and argument which lead to the proof of the evidence which makes the unbelievers confess the necessity of faith in God, and to believe in life after death. They should also have faith in the message and the prophecy of Muhammad (PUH) and his true talks and believe in the dishonesty of their gods (the idols)". One of the most important argumentative dialogue is the one that took place between the Prophet (PUH) and Outbah bin Rabe'ah. This argument was to prove the truth of the message of Prophet Muhammad (PUH). Jaber bin Abdullah narrated about that by saying: Quraish assembled one day and said: Let us find out the cleverest in poetry and magic to face this man (Prophet Muhammad PUH) who distracted our people and our opinions and insulted our religion (worshipping idols). They said the best one to face Muhammad (PUH) is Outbah bin Rabe'ah who came to the Prophet (PUH) saying: "Oh Muhammad: Who is better you or Abdullah (the Prophet's father)?" The Prophet (PUH) asked him: "Who is better you or Abdel Mutaleb?" Then Outbah said : "If you claim that your ancestors are better than you, they all have worshiped the gods that you insulted. But if you claim that you are better than them, speak up to know what you have. We have not seen a born baby worse to his people than you. You have distracted our people and our opinions and insulted our gods. You have made a scandal of us among all the tribes of Arab. Even though these tribes thought that there is a magician or

a priest in Quraish. We are to fight each other. If your message and what you call for is to get married, we will make you the richest and marry you ten women". The Prophet said: "Have you finished?" Outbah said: "Yes". Then the Prophet said: "By the name of God the most compassionate and most Merciful: *"Ha Meem. This is a revelation from the Entirely Merciful, the Especially Merciful. A book whose verses have been detailed on Arabic Qura'an for a people who know. As a giver of good tidings and a warner, but most of them turn away, so they do not hear. And they say, "Our hearts are within coverings [i.e., screened] from that to which you invite us, and in our ears is deafness, and between us and you is a partition, so work; indeed we are working."* Say, [O Muhammad] *"I am only a man like you to whom it has been revealed that your god is but one God; so take a straight course to Him and seek His forgiveness"*. And woe to those who associate others with Allah...But if they turn away, then say, *"I have warned you of a thunderbolt like the thunderbolt (that attack) Aad and Thamud"* (11-13: Fussilat).

Then Outbah put his hand on the prophet's mouth to silence him and asked him to stop. Later on, Outbah cut himself off his people. Then Abu Jahl said: "Oh the people of Quraish! I think Outbah has embraced Islam. let us go and see what happened to him". Abu Jahl said addressing his speech to Outbah : "We think that you have followed the religion of Muhammad, because you are in need for money. If you do so, we will bring you a good deal of money to forget everything about Muhammad". Outbah got angry and swore to God not to talk to Muhammad again. He added: "You know that I am the richest among all Quraish". Then he told them all about what happened between him and the Prophet (PUH).

Outbah assured them that Muhammad had answered him something as a magic. Then he rehearsed the previous verses of Holy Quran from surat Fussilat. Then he said: "You know that if Muhammad says something, he is true: he never tells lies. I asked him to shut up because I was worried that you will be tortured or punished if he goes on reciting more verses"^(١٠).

From the previous argumentation, we notice that the Prophet (PUH) followed a controversial argumentative dialogue based on wisdom and good lessons. It shows also the way of respecting others and listening to each others' speech carefully even if the others are unbelievers. This was represented by the saying of the Prophet (PUT) to Autbah "Have you finished". It is a full sign of politeness, listening carefully to the speaker and respecting what is said.

The Prophet did not interrupt him while speaking until he completely finished. Then the Prophet (PUH) replied him in a strong way not similar to any one before which made Autbah unable to continue or to resist what the Prophet (PUH) was saying. The Prophet (PUH) was very eloquent in Arabic language. He was more than a magician or a priest. That eloquent poet Autbah begged the Prophet (PUH) to stop rehearsing the verses from the Holy Quran. The result of that argumentative dialogue, Autbah swore that the speech of the Prophet (PUH) was sweet, smooth fruitful and there was no speech said by anyone Autbah had heard before that, is similar to the Prophet's speech (PUH).

Question Four: What are the values that the educational dialogue in Prophet Sunna based on?

A. Sympathy

God says addressing to His Messenger Prophet Muhammad (PUH): *"So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded*

from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely upon Him"(159: Al Imran).

The Prophet (PUH) obeyed God orders; therefore, he (PUH) had sympathy and patience in his different talks and dialogues. Through these good morals, he (PUH) was able to attract the hearts of the Muslim learners. He (PUH) advised them to be sympathetic and smooth in their arguments with others. The Prophet (PUH) clarified the importance of sympathy and smoothness by saying: "Sympathy increases and beautifies the things and sayings, while its absence makes everything ugly"^(١١). In another situation, the Prophet also said: "One who forbids sympathy forbids good"^(١٢).

The Prophet Sunna is rich in the educational dialogues that showed up the Prophet, the merciful (PUH). We mention his dialogue with the distinguished companion of him Mua'wyah bin Al Hakam Alsalmi who said: "while praying with the Prophet (PUH), one sneezed and I said to him: May God bless you!"The people around me stared deeply at me. Then I said: "Why are you looking at me in such way?"They began beating their thighs by their hands to express their anger. Then I shut up. The Prophet (PUH) did not beat or scourn me and said: "This prayer is only about praising God and reading Holy Quran and it has nothing to do with people talks "^(١٣).

This kind of sympathy that the Prophet followed in his dialogues, made this good companion (Mua'wyah) take the advice acceptedly. He found the Prophet the most patient and sympathetic teacher.

The Prophet was dealing with him in an easy and merciful way; whereas the other companions were staring angrily at him. Mua'wyah thought that he could sacrifice

everything for this great Prophet for what he (PUH) did in that situation. He (PUH) was teaching him and others how sacred the prayer is in a merciful and sympathetic way.

There is also another dialogue took place between the Prophet (PUH) and the Bedouin who peed in the mosque. This dialogue showed more about the Prophet's sympathy (PUH) in dealing with people. This situation is clear in Hadith Shareef (the Prophet's saying) that was narrated by the distinguished companion of the Prophet (PUH) Anas bin Malek who said : "While we were in the mosque with the Prophet (PUH), a Bedouin came and wanted to pee in the mosque. One of the Prophet's companions stood up and banned this Bedouin of doing that. The Prophet (PUH) told his companions to leave the man alone. When the Bedouin finished, the Prophet (PUH) called him and said : "It is forbidden to pee or throw any kind of dirt in the mosques because those places are sacred and they are only for praying, praising God and for reading Holy Quran". Then the Prophet (PUH) asked some one of his people to clear up the dirt of that Bedouin^(١).

B. Modesty (Humbleness):

Being modest is one of the most prominent Islamic morals that the Prophet's dialogues (PUH) based on. The psychology and morals of the Prophet (PUH) has nothing to do with arrogance or underestimating others. He (PUH) was a good example in respecting others especially the learners, whatever their nationalities or ranks were. The Prophet was following God order: "*And lower your swing [i.e., show kindness] to those who follow you of the believers*" (215: Al-Shua'ra').

The biography of the Prophet (PUH) was the practical side for the modesty and for being easy going with people, believers or disbelievers. Another practical example of the great morals of the Prophet (PUH) is the

dialogue that took place between him (PUH) and one of his distinguished companions Sawad bin Ghaziya in the battle of Bader. This is clear in Hadith Shareef that was narrated by Habaan bin Wase'a about the Sheikhs of his people that the Prophet (PUH) was arranging the rows of his companions on the day of Bader. While doing this, the Prophet (PUH) was holding a cup in his hand. He (PUH) found Sawaad bin Gahziyah, the allie of Bani Audai bin Al Najaar, was not straight in the row of the soldiers (the companions). He (PUH) gestured him by his cup in his belly to be straight in the row with other companions. Sawaad said: "You hurt me, peace upon you". Then the Prophet (PUH) uncovered his belly and told Sawaad to pay him back. Instead, Sawaad kissed the Prophet (PUH) and hugged him. The Prophet (PUH) asked him why he did that. Sawasd said : "Oh, Prophet peace upon you, I am sharing in the battle and I am not sure if I could get back alive; so, I want to have the last thing I do if I might be killed is hugging and kissing you". Then the Prophet (PUH) called God to keep him^(٢).

C. Patience:

The Prophet (PUH) was known by his great patience and his ability to press down his anger in all his different dialogues and arguments. It was never narrated about him that he got angry for himself. He only used to get angry for any kind of violating God orders. He (PUH) was even patient with those who tried to hurt him. This is clear enough in the argument that took place between him (PUH) and Fidallah bin Omair al Malouh Allaithy who wanted to kill the Prophet while going around the Qa'abah (tawaf) in Mecca after the great victory of Islam in retreating Mecca. The Prophet (PUH) asked him what he wanted to do. He said nothing. Then the Prophet (PUH) laughed and he (PUH) put his hand on Fidallah's chest to rest

his heart and said : “Ask God for forgiveness Fiddallah”. Fiddallah said : “I had got nothing better than the Prophet’s hand on my chest”. Then he came back to his family happily. On his way home, Fiddallah met a woman who invited him to have an affair. Then he said the following: “The woman asked me to have fun, I refused because God and Islam refuse that, I saw Muhammad (PUH) breaking the idols on the victory day when they entered Mecca, I witnessed God religion overwhelming us and unbelieving in God is over for ever”^(١).

D. Good listening:

Any one who reads carefully and deeply the Prophet’s arguments (PUH), will conclude that the Prophet (PUH) gave the greatest example in respecting the other. His good appreciation (PUH) was clear enough in being a good listener to whom he (PUH) was arguing with and never interrupted any one. Moreover, he was always asking anyone who was talking if s/he had finished his/her talking in order to reply or discuss him/her. The Prophet’s Sunna is full of arguments and dialogues that show the Prophet (PUH), as a good listener. The most prominent dialogue took place between the Prophet (PUH) and Outbah bin Rabi’ah that was mentioned earlier. When Outbah talked, the Prophet (PUH) asked him “Have you finished?” When the Prophet (PUH) was sure that Outbah had finished, he (PUH) replied him with some verses from Holy Quran which were very convincing. The result of that dialogue, Outbah bin Rabi’ah swore to his people ‘the disbelievers’ that what Muhammad said was not similar to any poems, magic talk or any work of priests.

E. Making things Easy for People:

The followers for the talks of the Prophet (PUH) will find undoubtedly that if the Prophet was in choice between two things, he (PUH) certainly would choose the easiest. In his dialogues (PUH) with his great companions,

he (PUH) followed the easiest way in dealing with people’s life issues and banned complicating things. It was never narrated about him (PUH) that he had complicated anything for any Muslim. There are lots of the Prophet’s dialogues that indicate the easy way the Prophet (PUH) followed in dealing with people and with their life issues, whether in words or in actions. Abu Huraira narrated about the Prophet (PUH). He said: “Once a man came to the Prophet (PUH) and told him that he was completely ruined. The Prophet asked him about the reason for that. The man said: “I have slept with my wife in Ramadan”. (It is known that it is banned to sleep with wife, to eat or to drink while you are in fasting period until the end of the day, at Maghrib time, at sunset). The Prophet (PUH) then asked the man if he could liberate a slave or fast for two following months or feed sixty poor people. The man said he could not do any of these three things. The Prophet brought a bowl including dates and gave them to the man to grant them for charity. The man took it and wondered if there were people poorer than him. The Prophet (PUH) laughed and said to the man: “Go and take all these dates for your family”^(٢).

Question Five: What are the most important applications for the educational dialogue in great Sunna?

A: The Prophet Dialogue and the military education for the Prophet’s companions.

The Prophet (PUH) raised his good companions according to military education. He (PUH) used the dialogue, argument and discussion as a method of taking decisions in war. He (PUH) was in charge of all the battles and wars that he (PUH) had witnessed during his precious life. One of the most important dialogue is the one that took place between him (PUH) and his great companions in the battle of Bader. The Prophet (PUH) had

known that the herds of Quraish were coming from Damascus under the leadership of Abu Sufian. The plan was to cut off their roads. The Prophet (PUH) took his companions' opinions about that. Both Abu Baker Al Sedeeq and Omar bin Al Khatab agreed with him to do what he is convinced of. Al Migdad bin Amre said : "Oh Prophet! Go and do what God orders you to do!. We are with you and backing you up. I swear to God we are not as the Isra'elian when they said to Moses: *"O Moses, indeed he we will not enter it, ever, as long as they are within it; so go you and your Lord and fight indeed, we are remaining right here"* (42:Al- Ma'aidah).

We say go and fight with God and we are fighting with you. I swear to God if you go to any place whatever it is, we are with you."The Prophet (PUH) was pleased of his talk and called God to protect him. Then the Prophet (PUH) asked Al Ansaar (the people of Madina) to give him their opinions about cutting off the road for Abu Sufian and the herds of Quraish as an initial part of Bader battle. The Ansaar had told the Prophet (PUH) that they were with him when he came earlier to Madina and they never stop in his way but they back him up all the time. They were ready to do anything for the Prophet (PUH). Then Sa'ad bin Mu'ad said: "We believed in you and we witnessed the righteous way as you taught us and we gave you all our promises. Wherever you go, we are with you. We will fight with you and do whatever you ask us to do. We hope that you see our good actions that will please you." Then the Prophet said: "Let us go! God promise me victory or paradise. I can see the end of our enemy"^().

From what has been previously mentioned about the Prophet's dialogues (PUH), we conclude that the Prophet was focusing on raising up his companions' spirits and encouraging the soldiers in a unique educational method. The

Prophet (PUH) asked Al Ansaar if they could share in Bader battle and they agreed. He (PUH) was provoking their courage and raising up their spirits to encourage them to hold the responsibility with him and fight their enemy bravely.

There are also other examples on the purposeful Prophet (PUH) dialogues in military education. A good example is the dialogue that took place between the Prophet (PUH) and his companions in Auhoud battle when he (PUH) knew about the number of the army of the disbelievers of Mecca for the battle of Auhoud. He (PUH) said to his companions: "Stay at Madina and be ready! If they entered Madina we will fight them and throw them over our houses."The companions who did not share in the battle of Bader said: "We were looking forward to witnessing this day (Auhoud battle) and asking God to share in it. "One of Alansaar said: "When and where could we fight them Prophet (PUH), if you do not fight them in our alleys? Most of the people insisted on getting outside their places to face the enemy". When the Prophet (PUH) finished his prayer and preached for Friday prayer, he went back home and got dressed and asked people to go outside Madina to fight their enemy. After that some people said: "The Prophet ordered us to stay at Madina and he (PUH) knows what to do because he has inspiration from God". They addressed their speech to the Prophet (PUH) saying: "You have ordered us to stay at Madina, stay with us. Why do you want to face the enemy outside Madina?" He (PUH) said : "I have called you to stay and you refused. You should stick to your faith in God and to your patience when you meet your enemy. See what God order you to do, and accomplish it!"^().

B: The Prophet Argumentative Dialogue to the Disbelievers of Mecca:

The most important purposes of the Prophet

dialogue (PUH) are to show the disbelievers the right evidence in order to admit the necessity for having faith only in God and in the last day, (life after death); in addition, to believe in the message of Muhammad (PUH) and to discard their idols. The good example is the argumentative dialogue that took place between the Prophet (PUH) and Al Waleed bin Al Mugheera.

Ibn Abbas narrated that Al Waleed bin Al Mugheera assembled with a number of Quraish and went to the Prophet (PUH) who read to them some verses from the Holy Quran. Al Mugheera was an old man. He had got smoothness in his heart after listening to Holy Quran. Abu Jahl heard about that and told Al Mugheera that his people were collecting him money. When he asked about the reason for that, Abu Jahl said to him: "To compensate you for what Muhammad (PUH) has offered you". Al Mugheera said: "You know that I am the richest among Quraish". Then Abu Jahl asked Al Mugheera to say something about Muhammad (PUH) that would show Quraish that Al Mugheera denied everything the Prophet (PUH) had said.

Al Mugheera wondered what to say about Muhammad (PUH). Then he said: "I swear to God no one knows in poetry in all its kinds more than me. I swear to God nothing of our different kinds of poems are like what Muhammad says. There is nothing like the sweetness, smoothness, fruitfulness of Muhammad's words. It is something superior to all what we know. It is a magic, a magnet attracts everyone." After that God inspires Muhammad the following verses: "*Leave me with the one you created alone. And to whom granted extensive with. And children present [with him]*" (113: Al-Mudather),^().

Other examples of showing true evidence to the disbelievers of Mecca by the Prophet (PUH) was in his argument with Autbah bin

Rabie'ah which was mentioned earlier. This argument clarifies the confession of the disbelievers of the greatness of Holy Quran and its linguistic miracle. It is clear that it is not from Muhammad (PUH) himself. Autbah tried to satisfy the Prophet (PUH) of anything he (PUH) desired and even tried to surpass the Prophet by asking him different questions. The Prophet (PUH) did not answer him because he (PUH) really knew what Autbah intended to^().

Autbah tried to win over the Prophet (PUH) by asking him lots of questions. He thought that he could embarrass or confuse the Prophet (PUH) by such questions. But the Prophet (PUH) was advocated by Heaven having the strongest and the greatest evidence for his message, the Holy Quran. As soon as the Prophet (PUH) read some verses from Surat Fusilat, Autbah was completely confused and amazed and came back to his people announcing them his defeat in front of the Prophet (PUH)^().

C: The Prophet Dialogue and the Argument with the People of the Book (the Christians and the Jews):

1. Arguing the Christians:

The biography books of the Prophet (PUH) indicate the dialogue between the Prophet (PUH) and the Arab and the foreign Christians through the messages the Prophet (PUH) sent them asking them to embrace Islam. The Prophet (PUH) wrote to the King of Hereculus, to the King of Iskandaria Al Mukawkas, to Al Munzer bin Sawa and to Ghassan the King of Damascus. All of them were Christians, regardless their different religious methods.

Those messages were a kind of argument in a good way resulted with the coming of many delegates of Christians to Madina to argue the Prophet (PUH) about Islam and Christianity and about Essa bin Mariam (Jesus bin Maria). The delegate of Najran came to Madina and entered the mosque in their religious costumes.

At that time, the Prophet was finishing the prayer of Al Asr. When the time of this delegate's prayer came, they began ringing their bells inside the mosque and doing their prayers. The Prophet's companions asked the Prophet (PUH) how those Christians could do their prayers inside the mosque. The Prophet (PUH) asked his companions to leave this delegate practicing their prayers. When they finished, they began asking the Prophet (PUH) about his message. He (PUH) told them to witness that there is no God but Allah and Jesus (Prophet Essa) is a human being. Then, they asked about the father of Jesus. Then the inspiration came to the Prophet and asked them about Adam who was eating and drinking. He was a human being. Then, asked about Adam's father. Then God inspired Muhammad (PUH) the following verses *"Indeed, the example of Jesus to Allah is like that of Adam. He created him from dust; then He said to him, 'Be', and he was"* (59: Al-Imaran).

Later on, there was a discussion between the Prophet (PUH) and the Nijran delegate. Their argument was in a clear, pure and free atmosphere. Then the Prophet asked them to ask their sons, women and everyone of their people to ask God to damn the liars. This is clear enough in the following verse *"Then whoever argues with you about it after (this) knowledge has come to you-say, 'Come, let us call our sons and your sons, our women, ourselves and yourselves, then supplicate earnestly (together) and invoke the curse of Allah upon the liars (among us)'"* (61: Al-Imran).

Ibn Hisham said: "When the Prophet (PUH) received the news from God about them (The Nijran delegate) and the solution between them according to their arguments, the Prophet (PUH) invited them to embrace Islam. They said: "Oh, Aba Al Qasem! Let us look into our opinions and then get you our reply to do whatever you

want in your invitation to us to embrace Islam", and they left. Then they had a discussion with their chief called Al AakelAuket and said to him: "Oh, Aba Al Maseeh! What do you think?" He said: "Oh, Christians! You have known that Muhammad is a messenger of God and He (PUH) gave you the right to explain about your Prophet (Jesus). You know if any one opposes the Prophet after knowing the righteous way, disasters will happen to his people". Then their chief asked them to see the Prophet (PUH) again. They came back to the Prophet (PUH) and said : "Oh, Aba Al Qasem! We see not to oppose you and leave you with your religion while keeping our religion as it is. We also need you to send with us one of your companions to be our judge in our dispute about our money". The Prophet (PUH) then said: "Come back to me at Al Isha' prayer time (at night) and I will send with you the strongest and the most honest man". The Prophet (PUH) sent with them Aba Obaidah Amer bin Al Jarah^().

2. Arguing the Jews:

The Prophet (PUH) argued the Jews who were settling down in Madina as he (PUH) exactly argued the Christians in the best way. Although the Jews broke the promises with Muslims and made lots of tricks to get rid of Muhammad (PUH), the Prophet met all their dirty and harmful works in mercy, sympathy and logic. There are many examples about logic argument with the Jews. Imam Muslim in his famous books narrated about the Prophet (PUH) that he (PUH) stopped by a Jewish while being whipped badly. He (PUH) called the man's people and said: "Is this the way you whip the one who does adultery in your book?" When they replied him positively he (PUH) asked to meet one of their educated and said to him: "I ask you by the name of God who inspires Moses the Torah! Is this the way you punish

the ones who do the adultery in your book?" He replied negatively and said: "If you didn't ask me in such way I would not tell you. Because adultery work has become a common work among our noble men. We forgive them and punish only the weakest and the poorest ones. The punishment was to throw the sinners by stones. Therefore, we assembled and agreed upon a specific type of punishment for both the nobles and the poor, as well. Whipping replaced the punishment of throwing by stones". The Prophet (PUH) then said: "Oh, my God! I am the one who obeys all Your orders whereas they do not?" Then the Prophet ordered them to throw that man by stones. After that God inspired Muhammad (PUH) by the following verses: *"O Messenger, let them not grieve you who hasten into disbelief of those who say, 'we believe' with their mouths, but their hearts believe not, and from among the Jews. (They are) avid listeners to falsehood, listening to another people who have not come to you. They distort words beyond their (proper) places (i.e., usages) saying, 'If you are given this, take it; but if you are not given it, then beware'. But he for whom Allah intends fitnah-never will you possess (power to do) for him a thing against Allah. Those are the ones for whom Allah does not intend to purify their hearts. For them in this world is disgrace, and for them in the Hereafter is a great punishment"*(41:Al-Ma'idah).

Those verses include an order to all people to obey the Prophet (PUH) in all the things that should or should not be done. God inspired the Prophet (PUH) by the following verses: *"In deed. We sent down the Torah, in which was guidance and light. The prophets who submitted (to Allah) judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witness there to. So do not fear the people but fear Me, and do not exchange My*

verses for a small price (i.e., worldly again). And whoever does not judge by what Allah has revealed-then it is those who are the disbelievers"(44: Al-Ma'eda).

Nafe'a said that Abdullah bin Omar told him that the Prophet (PUH) met a Jewish couple who did adultery. Then some Jews came to him and he said to them: "What kind of punishment you have for those who do adultery in your book?" They said: "We black their faces and carry them while each one's face is opposite the other's feet and made a round in the town while carrying them."The Prophet asked them to bring their book to be sure of their story. When the young boy began reading, he was covering the verse about throwing stones by his hand and read what is before and what is after. Then Abdullah bin Salaam who was with the Prophet ordered the boy to uncover the verse about throwing stones. Then the Prophet (PUH) ordered them to activate the punishment of throwing up by stones for all the ones who do adultery^(٤).

The Findings and Recommendations of the Study:

The study has come up with the following findings:

- The focus of the educational dialogue in Islamic Sunna was to stir up the sentimental emotions of the learners and to acknowledge the Prophet's companions of many things that were not clear. In addition, it was for educating the companions of doing some works that need practical application from the Prophet (PUH), such as praying, pilgrimage, and other Islamic worship issues.
- The Prophet's dialogues and arguments were various to suit the various educational needs of the learners. Therefore, it includes the reminding preaching dialogue, the descriptive dialogue, the tale dialogue and

the argumentative dialogue which were used to show the disbelievers, the Christians and the Jews the real evidence of the truth of faith in God.

- The educational dialogue in Islamic Sunna was based on a cluster of Islamic values that were represented in sympathy, modesty (humbleness), patience, good listening to others and making things easier for people and also other values which have great influence on people to accept Islam and embrace it in great numbers.

In light of the findings of the study, the following recommendations are necessary:

- The study recommends the teachers of these days to follow the educational method that the Prophet (PUH) has made. This dialogue should be purposeful based on respecting the mind and provoking the learners' emotions to learn and teach.
- It recommends the Islamic preachers to use the dialogue and argumentation in the best way to convince the people and affect their hearts and emotion to be committed to the Islamic values and principles which the Prophet (PUH) based on in many of his dialogues and arguments, such as patience, modesty, sympathy, making things easier for people and being a good listener to others.
- It also recommends the people who are in charge, to design the educational curricula and develop it to focus on dialogue and discussion as educational ways in order to develop the scientific, critical thinking for the learners.
- The study recommends the researchers to make studies on the purposes of the Islamic educational thought and the modern educational thought as a comparative study to find out the similarities and differences between both of them.

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