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A Descriptive - Analytical Introduction on Way of Debate Methods in Holy Quran (Ethical and linguistic Approach)

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ABSTRACT

Quran as eternal truth, always in passing the eras, According to various angles, paid attention by scholars. In contemporary world, It seems that Islam has been wrongly introduced as a; "violent religion" and "terror". Examine the "dialogue" issue and its methods in Holy Quran And the link between "quranic theory", and its global and today's application, is an important issue which can be a solution to the complex problems of the world today, in the era of doubt between "contact" or "dialogue" In the present study, the Quran dialogue, is studied with emphasis on ethical and linguistic approach. Its main findings is such as the Qur'an during the dialogue with emphasis on ethical criteria seeking guidance and spiritual perfection of human and uses composited species of language to reach this purpose(natural language, the language of worship, reasoning language, common language, the language of emotion ....). The two basis of this study include: A) An Introduction to express the importance and position of dialogue in Quran and the definition of research generalities. B) An ethical and linguistic approach over topic and methods of dialogue in the Quran with emphasis on the link between Quranic theories and its today's application.

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INTRODUCTION

Words of dialogue in the Persian language means, "conversation", "discussion", "argue", "dialogue" and "listening", "speech", "negotiation " and "Words" [7]. In Arabic, the word (havvar) is equal to dialogue.

In the viewpoint of concept, this word has underlying link with the word "debate" and "conflict". Therefore, there is a dialogue in its meaning.

Havara, mhavra, havaran: debated and dialogue: Transponders or revise the speech and language addressee: Responsiveness (following: ibn manzour,1408: its root<h o r>.

In its idiomatic definition, it is said: "The dialogue sentence, is such that {between the two sides} posed in any storied dialogue, or in response to a question." Another definition states: "Dialogue, create when Mind is discovering about unknown (issue or problem) and it's the time that man has arrived and try to answer the unknowns and dialogue "[7].

Others have interpreted the purpose of discussion as: "same speech, conduct following the relationship between the two or more persons and various situations and events. And speak about Thoughts and feelings with, private, religious, political, social, cultural, scientific frameworks... [15].

As you can see, the interface of these definition is trying to achieve a common goal and that common goal, "getting to know" about themselves and others. However, it is necessary to mention the difference between "dialogue" and "discourse". Dialogue definition, is the same as above, and its difference with discourse is in that discourse is a related issue to the linguistic does not exist consensus about their definition.

But what can be picked up by such diverse and conflicting views, discourse is an applying methods of language using, symbols, methods, personal, social, cultural, psychological ideas, etc. In particular with regard to issues such as cognitive linguistic, aesthetic, speaker, topic, audience, purpose, seeking connect to the listener or reader.

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Although in some cases, these two words are also used in the same meaning which it seems in more the goal is "verbal communication" and its "methods" ,but certainly in modern linguistics, there are differences between them; So "dialogue" is more concerned to "conversation" or "saying" and "hear", but discourse is frequently related to "propose", "talk out", "debate" and the words to "analyze" of speech [38].

Dialogue in the Quran, isn't in theme, structure and special goal. But offer in various themes, structure, and purpose. This conversation is directly or indirectly is in the context of God or human, and often by citing the reasoning, about the attributes or mission of the prophets, material and spiritual objects and phenomena, characteristics and internal states of person, in the form story like or not, either short or long, with particular emphasis on the aesthetic and linguistic issues such as rhetoric, vocabulary, Conjugation and syntax, etc.

Holy Quran, has used the concept of "dialogue" with the Arabic word "Hvara" three times: The first time, in the case of speech and mentioned the example of a man which is proud on his friend in dialogue status on, and spoke to his assets:

So he had fruit. As he spoke with his companion, as he was conversing with him, 'my wealth is more abundant than yours and men have a greater respect for me. '(AL-KAHF, 34).

The second time, in the same surah and in response to the friend of the man in dialogue status in expression of God's infinite mercy:

His companion said, during his conversation with him: 'what, do you disbelieve in him who created you from dust, then from a sperm drop, and then fashioned you into a man! (AL-KAHF, 37).

The third time, in "mojadele" Surah and describes Awareness of God about the Prophet talking (PBUH) by the husband complained to his wife:

Allah has heard the words of her that reasons with you (Prophet Muhammad) concerning her husband and made her complaint to Allah. Allah has heard both of you discussing with one another. Indeed, Allah is the hearer, the seer. (AL-MUJADILA, 1).

In Arabic, the word "address", is against discourse (follow: IbnManzur, 1408: roots Khattab). In fact, discourse, is the figure and how to use the application of language that has numerous species according to approach, complexity, depth and scope of the liability:

- Religious discourse
-philosophical discourse
-moral discourse
- Legal discourse and
-historical discourse [14].

However, speak of discourse is not limited to just three verses, But Holy Quran is a book with all-discourse which has brought for all human beings and by some of the tools of reason and argument and Islamic and humanity grace and with the help of freedom thought, allow its followers, converse about all the things and phenomena, That said, the Islam is a religious without logic of discourse, ia an obvious fallacy that its main purpose is accused of Islam as the "religion of the sword" and "force".

However, the early history of Islam and its positive link with the followers of religions and the great civilizations,and the teachings of the Quran, the tradition of the Prophet (pbuh) and the conduct of the ahlebayt denies this charge.

The main question of this research are:

-How is Ethics position in the Quran dialogue?
- What language is in the field of Quranic expression, and language of the Quran?

The basic hypothesis and finding of this study is the effort and emphasis on the ethical aspects of indicators and the main flow of conversation in Qur'an. From the viewpoint of Quran, dialogue is a tool to refine and spiritual and ethical perfect of man and to accomplish this task, it used the most important methods and structures of various linguistic, which the main use is application of "mixed language".

In fact, the Quran is to guide humanity towards spiritual perfection of various linguistic ways.

Such language can be summarized as few titles follows:

-Emphasis on internal and external aspects of speech.
-Use the language of logic and reasoning.
-Apply truth and permitted.
-Use truth and permitted element.
-Use of the language of feeling and emotion and instinct.
-Use of stories and parables.
- The use of a password and symbol.
- The use of the language of education. And [8]

About the history of research It should be noted that various research has conducted in this field.[3,32,36,4,27,31,1,40]. Each in different ways study this subject and it seems Allama "Sayyed Mohammad Hussein Fadl Allah" in the book of" dialogue in Quran" is leader over others.

The author research method in "ethical approach" section is based on the models and frameworks of his masterpiece. However, in the "linguistic approach" they used new research and individual author inferences.

Processing thread:
Quran dialogues:
-dialogues with idolaters: One of the issues raised in the social scene at the dawn of Islam, is the issue of "idolatry" to God in worship of diverse idols. The way of Quran dialogue process in this manner is based on the following: (See: Fazlullah, 1407: 96-57):
- expressed their carnal features about monotheism: in Quran, God describes the psychological and blaming the behavior of idolaters who insisting on his false belief, "polytheism" had set as "one God":

What, has he made the gods one god? This is indeed a wondrous thing. '(5), their assembly left (saying): 'go, and be patient to your gods, this is something to be desired. (6) And we never heard of this in the former religion. It is nothing but an invention. (7)(SAD).

- Invite polytheists to "challenge". Holy Qur'an in response to false accusations of the pagans in terms of ayates, challenged them to bring the verses and chapters such verses and chapters of the Quran:

Or do they say: 'he has forged it? 'Say (to them): 'then produce ten forged chapters like it. call, if you are able, upon other than Allah, if what you say is true. '(HUD, 13).

- No rationale for proof of idolatry: what is pagans called instead of Allah, created nothing on earth and no contribution in heavens, And no evidence to prove their false belief, then how can chose them instead God?

Say: 'have you seen those whom you call upon, other than Allah? Show me what they have created from the earth! Or, do they have a partnership in the heavens? Bring me a book before this or some other remnant of knowledge, if what you say is true. '(AL-AHQAF, 4).

- Proof of idolatry transformation by providing reasons "unity" in the intellectual frameworks: Apart from God, if there were other gods in the heavens and earth, surely, both of them were destroying:

Had there been gods in heaven or earth, other than Allah, both would indeed have been ruined. Exalted be Allah, lord of the throne, above that they describe. (AL-ANBIYA, 22).

- Known "fact" of idolatry: an obvious truism that summarized in doctrine of phenomena and their inability to create something:

Will they associate that which cannot create a thing while they are created? (AL-ARAF, 191).

- Dialogue with atheists: in the early days of Islam, the issue of "heresy", is less development in the community to the "idolatry"; so language of Quranic dialogue with them, compared with idolaters, has a special style and comfort.

In most cases, it is thought thatitinvite them to study the book of creation, phenomena, and secrets and laws governing it, (see: previous Source: 08-68):
Quranic dialogue in this method, as follows:
- being introduced as the Book of Faith: Thoughts on the creation of the heavens and the earth, pass the night and day, ships which run upon the sea, rain and cloud in the sky and the earth is resting Divine Mercy, to group who think, telling indication of the presence of the lord and Powerful:

in the creation of the heavens and the earth; in the alternation of night and day; in the ships that sail upon the sea with what is beneficial to the people; in the water which Allah sends down from the sky and with which he revives the earth after its death, and he spread in it from each moving (creation); in the movement of the winds, and in the clouds that are compelled between heaven and earth surely, these are signs for people who understand. (AL-BAQARA, 164).

-express the linkage between "knowledge" and "faith", because among the servants of God, the wiser are afraid of him:

People too, and beasts and cattle have their different colors. But it is only those amongst his worshippers that fear Allah who have knowledge. Indeed, Allah is the almighty and the forgiving. (FATIR, 28).

- express the Linkages between "reason" and "faith": meditating on the creation of the universe, particularly man, and God created them, and they don't be able to create the universe, guide man's thoughts toward God and faith in the Creator, provides:

Or, were they created out of nothing? Or, were they their own creators? (AT-TUR, 35).

- stating the obvious question of "faith": clear expression of God's creation of man from his mother's womb - while you didn't know something- put those ears, eyes and heart, lead the man to faith to Lord:

Allah brought you out of your mothers' wombs, and gave you hearing, sight and hearts, in order that you be thankful. (AN-NAHL, 78).

- Dialogue with denier: denier of resurrection, the Prophet and the quran, are considered as the major parties of dialogue in of the Holy Quran that method of this scripture in dialogue with them is such this way (see: Source previous:98-39):

Dialogue with those who deny the resurrection:

Deny the resurrection, time, character, how and the reason of it, is also one of the main axes of the Quranic dialogue which are mainly based on the following methods:

The use of rational methods: logical and rational response to questions of resurrection deniers about the ability of Godto another creation and decayed bones is an examples of this method:

And he has struck for us a parable, and forgotten his own creation. He asks: 'who will quicken the bones after they have decayed? '(78), say: 'he will quicken them who originated them the first time; he has knowledge of every creation; (YA-SEEN, 79).

- applying the sentential method: God in answer to question those who deny the resurrection use examples and symbols, including the formation of the creation of man:

O people, if you are in doubt about the resurrection, remember that we first created you from dust, then, from a sperm drop, then from a clot, and then from a bite size tissue formed and unformed, so that we might clarify for you. We establish in the wombs whatever we will for an appointed term, and then we bring you forth as infants, then you come of age. Some of you die, and some of you are kept back to the vilest state of life, after knowing somewhat, they know nothing. and you see the earth dry; but no sooner do we send down rain upon it than it begins to quiver and swell, putting forth every fine variety (of herbage). (5), that is because Allah is the truth; he revives the dead and has power over all things. (6) And the hour is sure to come there is no doubt. And Allah will raise up those in the graves. (AL-HAJJ, 7).

-interpretation of Resurrection in the context of divine wisdom: the creation of mankind isn't in vain, but according to God's wisdom and expediency:

Did you think that we had created you only for play, and that you would never be returned to us? '(AL-MUMENOON, 115).

- Expression the illusions consideration of deniers: description the vicious and ignorant deniers who thought that the era could die them:

They say: 'there is nothing except this life, we die and we live, it is only time that destroys us. 'Surely, of this they have no knowledge, they are just guessing. (AL-JATHIYA, 24.)

Dialogue with those who deny the prophecy:

- Expression the true history mission of the prophets: like the story of Prophet Saleh (AS) and denier of his mission who accused him to magic and miracles and were to ask him to prove his mission by bringing a magic:

They replied: 'surely, you are one of those bewitched. (153), you are but a human like ourselves. Produce for us a sign, if you are of the truthful. '(AL-SHUARA, 154).

In anbia surah and reject those who deny the prophet hood of Prophet Muhammad (PBUH) says:

Some say: 'no, it is only mixed dreams. "No, he has forged it himself', or, 'no, he is a poet! Let him bring us a sign, just as the ancient ones were sent as messengers. '(AL-ANBIYA, 5).

In this surah, in charge of being poets Prophet (PBUH), pointing the mission of pure men like Muhammad (PBUH), and says:

We never sent (anyone) before you except men to whom we revealed to them. 'Ask the people of the remembrance if you do not know. '(AL-ANBIYA, 7).

Interpret their illusions about the prophecy:

Denier the prophecy were on this false belief that why Prophet (PBUH) eats the food, and walks in the markets and is not an angel sent down to him to be with his warning?

They also say: 'how is it that this messenger eats food and walks about the markets? Why has no angel been sent down with him to warn us? (AL-FURQAN, 7).

Then in Holy Quran, while the continuation of the discussion about the "eating", "walking" and "lack of association angel - felt by the Prophet (pbuh), with reference to the history of the previous Prophet says:

We did not send messengers before you but that they ate food and walked about in the markets, we have appointed some of you to be a trial for others. Will you endure? Your lord is the seer. (AL-FURQAN, 20).

Dialogue with those who deny the Qur'an:

- Invite denier to challenge about bringing miracle such Quran:

say: 'if mankind and jinn combined together to produce the like of this Koran, they would never be able to produce one like it, not even if they were to help one another. '(AL-ISRA, 88).

- Using reason and logic element that contains a description of the life of the Prophet (PBUH) in three fundamental dimensions:

First dimension: introducing the cultural characteristic of the prophet, before the revelation of the Quran who is someone that have not gone to school:

Never before did you recited any book, or inscribe it with your right hand. If you had done so, those who follow falsehood would have doubted. (AL-ANKABOOT, 48).

The second dimension: regarding to the history of the life of the Prophet (pbuh) and his people before the revelation of the Quran:

Say (Prophet Muhammad): 'had Allah willed, I would not have recited it to you, nor would he have made it known to you. I lived among you all my life before it (was sent down). Will you not understand? (YUNUS, 16).

The third dimension: the introduction of the cultural environment of the Prophet (PBUH): environment which have been summarized in ignorance and confusion.

It is he who has raised among the illiterate (Arabs), a messenger from themselves, to recite to them his verses, to purify them, and to teach them the book and the wisdom, though before that they were in clear error, (AL-JUMUA, 2).

(B) Refuse the opinion of regarding Quran to ajami person, despite the fact that the Prophet (pbuh) didn't know a language other than Arabic:

We know very well that they say: 'a mortal teaches him. 'The tongue of him at whom they hint is a nonurban; and this is a clear Arabic tongue. (AN-NAHL, 103).

-Dialogue with the People of the Quran Book, Islam against Scripture spoke the position of peaceful coexistence, and aims to avoid the emotional stance, through reasoning and argument in an atmosphere of peace, dignity and mutual respect, dialogue with them. Ethical approach of these dialogue are such way (see: Former source: 173-201):

- Invitation to the unity of the common principles such as unity and resurrection:

If they turn away, Allah knows the evildoers. (AL-E-IMRAN, 63).

Applying the correct procedures and while fighting with them:

God in the Koran, invite the Muslim in interaction withthe group of book to use of controversial calls efficiently and relying on common principles and do not dispute with the people of the book (Nazarenes) except in the best manner, except for those among them who do wrong and say (to them): 'we believe in that which was sent down to us and that which was sent down to you. Our god and your god is one, and to him we have surrendered. '(AL-ANKABOOT, 46).

-discuss the issue of Prophecy of the Prophet Muhammad (PBUH) with them: the Qur'an to discuss the issues of Prophecy Prophet (PBUH) with the group of book, note the gospel of Jesus (pbuh) about the Holy Prophet:

And when (prophet) Jesus, the son of Mary said: 'children of Israel, I am sent to you by Allah to confirm the torah that was before me, and to give news of a messenger (Prophet Muhammad) who will come after me whose name shall be ahmad. 'Yet when he came to them with clear proofs, they said: 'this is clear sorcery. '(AS-SAFF, 6).

- Rejection of his views by citing to Bible: God in the Holy Qur'an, referred to some of the ideas and opinions of false and vicious people about religious issues. And knows it as appears lie samples about God:

All food was lawful to the children of Israel except what Israel forbade himself before the torah had been sent down. Say: 'bring the torah and recite it, if you are truthful. '(93), those who after this invent lies about Allah are harm doers.(AL-E-IMRAN, 94).

- Jewish unreasonable demands in the present and the past: the Book group of the Prophet (pbuh) wanted the books of heaven, suddenly brought down on them, but they wanted Prophet Moses (pbuh) larger demand. As the saying: give us the God clearly:

The people of the book ask you to bring down upon them a book from heaven. Of Moses they asked greater than that, they said to him: 'show us Allah openly. 'And a thunderbolt took them for their evil doing. Then they took to themselves the calf, after the clear proofs had come to them, yet we forgave that and we gave Moses clear authority. (AN-NISA, 153).

-Enlightenment about vengeance on Jewish history: Jewish people, always were treated with the holy prophets from rancor, hatred and ignorance:

People of the book, why do you dispute about Abraham when both the torah and the gospel were not sent down till after him? Have you no sense? (AL-E-IMRAN, 65).

-express the truth and inner intentions of the book grope, despite knowing the truth from them: Distortion of God's messages and teachings, example of this is their internal divisions:

Do you then hope that they will believe in you, when some of them have already heard the word of Allah and knowingly tampered with it, after they understood it! (AL-BAQARA, 75).

- applying the method of preaching, call them to note in blessings and grace of God, is a way to educate them:

'Children of Israel, remember my favor I have bestowed upon you. Fulfill my covenant, and I will fulfill your covenant with you. Me, you must fear. (AL-BAQARA, 40).

Speaking about the creation of Christ and the Trinity case:

In addition, the God in Holy Qur'an censure wrong idea Christians in expressing of the Jewish belief about our Prophet (pbuh), on the creation of Jesus (pbuh) and the Trinity case and knows it as an obvious examples of behavior they consider stained partners:

They take their rabbis and monks as lords besides Allah, and the messiah, son of Mary, though they were ordered to worship but one god, there is no god except he. Exalted is he above that they associate with him! (AL-TAWBA, 31).

Indeed those who say: 'Allah is the third of the trinity' became unbelievers. There is but one god. If they do not desist in what they say, a painful punishment will afflict those of them that disbelieve. (73), will they not turn to Allah in repentance and ask his forgiveness? He is forgiving, merciful. (AL-MAEDA, 74).

-Cursing after blocking roads of Invitation to Dialogue: guide the cursing flow to the Lord, an expressive evidence and Islamic tendency to Monotheism and avoidance of violence:

Those who dispute with you concerning him after the knowledge has come to you, say: 'come, let us gather our sons and your sons, our womenfolk and your womenfolk, ourselves and yourselves. Then let us humbly pray, so lay the curse of Allah upon the ones who lie. '(AL-E-IMRAN, 61).

- Dialogue on various issues in the context of the question and answer (see, fazoulah,
1417: 215 / jarar, 1988: 48-58):

-the question from the Prophet (pbuh):

If you were to ask them: "who sends down water out of the sky and thereby revives the earth after it was dead, ' they will reply: 'Allah. 'Say: 'praise, belongs to Allah! 'No, but most of them do not understand. (AL-ANKABOOT, 63).

- raise others questions and answers from the Prophet (PBUH):

They question you about the spirit. Say: 'the spirit is from the command of my lord. Except for a little knowledge you have been given nothing. '(AL-ISRA, 85).

- Questions and answers from the Prophet (pbuh):

Say: 'what thing is greatest in testimony? 'Say: 'Allah is a witness between me and you. This Koran has been revealed to me in order that I can warn you and all whom it reaches. Do you indeed testify that there are gods other than Allah? 'Say: 'I do not testify! 'Say: 'he is only one god, and I am quit of that which you associate. '(AL-ANAAM, 19).

- Dialogue within the story: dialogue of Qur'an, in the story mode, is not limit to a particular method. But also is manifested in a variety of colors and styles. These dialogues, which mainly describes the history of past prophets and their peoples, In the short or long form and unity with respect to the subject or to disperse, provided in numerous figures, [20,15].

The main topics of dialogue include:

-Mission dialogue with prophets such as: Adam, HUD, Salih, Shoaib, Joseph, Zechariah, Noah, Abraham, Moses, Jesus (PBUH) and...

-Ethical dialogue: such as dialogue of Yusuf (AS) with Egypt dear husband, father and brother.(Surah Yusuf).

-Dialogue between Cain and Abel (see: Surah maede. / 82-31).

-Dialogue between Taloot and Jaloot (see: SuraBaqara / 246-249).

-Dialogue between right and wrong: such dialogue Moses and Korah (see: chapters of ghasas / 67-97, ankabout / 39, Ghafir / 42).

-Dialogue between humans and animals, such as dialogue of Sulaiman (AS) Hodhod (see: Namal / 02-82).

-Dialogue between humans and fairies in dialogue of Solomon with "Jenn" which provided the Throne of queen of Saba (see: same / 93-14).

Linguistic features of these dialogue:

-According to the literary and artistic elements of stories and such as : time, place, major and minor characters in the story, the hero of the story, the prevailing atmosphere of story, sense of head, sense of end ,group of stories, messages of stories.

-Comply with the structural and thematic unity and avoid distraction and disruption from the subject.

-Considering sociological and psychological elements in illustration, environments and characters.

-Using logic and reasoning and language adage.

-The link between reason and emotion, imagination and reality.

-Note the linguistic and aesthetic elements such as reality and metaphor, simile and metaphor, password and notes, vocabulary, grammar, and so on.

The linguistic approach of Qur'anic dialogue: a language that Qur'an is used to deliver opinion and concepts to the minds of his listeners has a significant influence in the development and global acceptance. Call for ideas, emphasizing on religions commonalities relying on the nature of language, including the language of the Koran in dialogue with other.

According to this method, the dispersed language and Arab nation's tribes converted to a great civilization.

The language of Qur'an During the dialogue, is a "mixed language" is. That is, depending on the subject and audience has used specific methods or techniques. Dialogue of Quran with atheist different from the language or dialogue with the deniers. For example, the Quran, to express religious ideas, the rhetoric of Arabic has been

utilized. This had a very important role in "convincing the audience ". Careful choice of words throughout the book is evident.

For example, the elegance of the Quran, to communicate with this Scripture verse from Surah Al 'Imran, with emphasis on the word "Common Word" (nature and worship language) is well seen: And these shared "word", nothing except worship of the one God:

If they turn away, Allah knows the evildoers. (AL-E-IMRAN, 63).

Or as another example, the language of the Qur'an in the following verse in the book is addressed with respect and affection and do not dispute with the people of the book (Nazarenes) except in the best manner, except for those among them who do wrong and say (to them): 'we believe in that which was sent down to us and that which was sent down to you. Our god and your god is one, and to him we have surrendered. '(AL-ANKABOOT, 46)

Say: 'people of the book, let us come to a common word between us and you that we will worship none except Allah, that we will associate none with him, and that none of us take others for lords besides Allah. 'If they turn away, say: 'bear witness that we are Muslims. '(AL-E-IMRAN, 64).

And to those who shall follow the messenger the unlettered prophet (Muhammad) whom they shall find written with them in the torah and the gospel.He will order kindness upon them and forbid them to do evil. He will make good things lawful to them and prohibit all that is foul. He will relieve them of their burdens and of the shackles that weigh upon them. Those who believe in him and honor him, those who aid him and follow the light sent forth with him, shall surely prosper. '(AL-ARAF, 157).

Those to whom we gave the book know him (Prophet Muhammad) as they know their own sons. Butaparty of them conceal the truth while they know. (AL-BAQARA, 146).

The people of the book ask you to bring down upon them a book from heaven. OfMoses they asked greater than that, they said to him: 'show us Allah openly. 'And a thunderbolt took them for their evil doing. Then they took to themselves the calf, after the clear proofs had come to them, yet we forgave that and we gave Moses clear authority. (AN-NISA, 153).

Say: 'people of the book, do you blame us for any reason other than that we believe in Allah and in what has been sent down to us, and what was sent down before us, and that most of you are evildoers? '(AL-MAEDA, 59).

Therefore, we find that God chosen to tell them to link with the grope of book or dialogue with them, Language in the first stage, is based on common human nature (common language) and in the second stage, based on reasoning and argument (the language of argument and reasoning).

In addition, mutual respect, right human cooperation, avoiding coercion and violence (power language) and relax on the link beside literal and verbal eloquence and spiritual (the power of language) are considered of the other features of the language.

While the group of book - except for a small group of them- against such a language in various ways with have an excuse for Islam by ways such as enmity, hatred, war, slander, ridicule, rejection, threats, distortion, and so on.

Prevent Muslims from their faith and decided to divert the path of guidance, is an example of this behavior of the group ofbook in interaction with Islam:

Say: 'people of the book, why do you bar he who believes from the path of Allah and seek to make it crooked, when you yourselves are witnesses? Allah is not inattentive of what you do. '(99), believers, if you obey a sect of those who were given the book, they will turn you into unbelievers after you have believed.(AL-E-IMRAN, 100).

The emphasis on ethics and spirituality and commitment to the development and application of combination language "is the main indicators in the Quranic dialogues.

Conclusion, the recommendation and solutions:

1.Islam is a religion of dialogue and come to all mankind (universality). And the Quran is the primary source of these dialogues. Therefore, it is appropriate to set ethical teachings of this book as a basis and dialogue criteria with other nations, and for this it is necessary that at the beginning, consider various features of "moral language of the Koran".

2. various subjects and methods of dialogue in the Quran, denies the view of those who introduced Islam's religion as a sword and terror, Thus, although the Quran is the main source for dialogue with other cultures and religions, but it seems, At the beginning of these Engineering thought, depth study in ethical teachings, along with the development of civil dialogue among religious groups in the Muslim world groups, two issues are necessary to start a dialogue with other nations and regulations.

3**.** For communication and dialogue within the framework of ethics, with other civilizations, it is appropriate to use following concept of the Holy Quran in discourse styles:

Attention to ethical structures, emphasizing the human and religious commonalities, respect for human dignity, using elements of reasoning and argument on the issue and avoid of coercion, violence, sectarianism,

negative religious and ethnic affiliations , knowledge of procedures, methods, and fields such as dialogue, audience, topic, method and so on.
4. Attempt to "spiritual perfection" and "moral development "of mankind may be subject to initiate and promote dialogue with the regulations.
5. The ethical language of the quranic dialogue and no "language of power, but is based the" power of language "," Language of argument "and" common language "(nature).

Therefore, understanding the structure of this language can be a good support for the Muslims, in the course of the dialogue.
6. The message of the Quranic dialogue is in terms of ethics, integrity and human redemption which requires globalize this Qur'anic ethics is self-awareness, acceptance of variations and differences, emphasis on structure and common axis, modified links, correct understanding of others, dialogue-based ethics, freedom and selection.
7. In Islamic moral structure, dialogue is a mechanism for remove the tension, hostility and conflict avoidance, rationalism in association with others and eliminate the risks and problems.
8. In the light of the Muslim mind, literary dialogue in the Koran, is a literature which go to the God's path. And has features such as mission, commitment, responsibility and trends, such as the universality and man-friend. which is away from stratagem, position, incorrect orientation, inconsistent and contradictory.
9. The Qur'anic dialogue, considering the subjects such as adherence to ethical structures and human values, the rule of thought, deism, realism, truth, all discrimination, and avoidance of magnification, has the almost importance.
10. Development of an ethical charter in which moral structures, topic, speaker, and the way is clear, seems to be necessary. Topic of conversation in code of Ethics may have the following characteristics: universality, guiding, generous, given the force of argument or arguments, within the framework of the human commonality, and so forth.

The executive power of dialogue between religions and cultures is appropriate for the benefit of the following character: knowledge, faith, honesty, openness, Stability, hope, perseverance, tenacity, courage, criticism, determination, justice, in words and deeds, guiding, kindness, compassion, self-esteem, dignity, truth, humility, order of things, God-centered, anthropocentric, acceptance, thinking, respect for human rights, freedom, prosperity, grow, negation of war and violence, seeking perfection, consistency in works, horizon solving, transformation, invitation to unity, expressing good and loud, identifying good and evil, regarding the balance in works, inner nature, pure intentions, peace-seeking, forbidding the evil, Familiar with the history of religions and religious teachings-of-trained, responsive, and avoid, forget the remembrance of God, megalomania, self-centered, undermining others, bias and prejudice displaced, flatter, Luxury-oriented, injustice, oppression, slander, authoritarianism in thought and action, analysis and interpretation of superficial and inaccurate, neglect, revenge, religious and racial superiority, Coercion, trend-seeking, short and indulgence, Blind imitation, ignorance, jealousy, lying, false assumptions, credulity, escape the responsibilities vested, personal motivation, pride, contention, narcissism, worldliness, exclusion, misunderstanding, and so on.

Methods of this code may also have the following characteristics:

Planning in work, a reminder of human nature, moral regeneration, arousing forgotten emotions, awakened the unaware conscience, use the date, using the element of encouragement, use of argument, art comparison, and introduce moral patterns, tell the commonality, respect for others and a true understanding of them,

Ask the Lord to help you, avoidance of secularism and supremacy, correct analyze of past, present and future, understanding of religious teachings, wisdom in planning,

Develop an understanding of the logic of religious concepts, theories and methodology of continuous structures, ethics, research methodology within the discourse of religion, Ethical management methodology, Holistic and looking at the expression of religious teachings, gradual progress in research methodology and dialogue, and continuous assessment methodology of discourse stages.

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