

Communication Methods in Addressing Religious Extremism: Ananalysis of the Munāṣaḥah of Wahb Ibn Munabbih

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Abstract

This study explores communication methods in addressing religious extremism through the munāṣaḥah of Wahb ibn Munabbih to an individual entangled in the Khawarij ideology. He was a prominent scholar among the Tabi'in, the first three generations of Muslims. His perspectives are crucial in the efforts to resolve religious extremism because of his communications methods which successfully brought the individual back to light. The study's methodology involves analysing the methods used by Wahb ibn Munabbih in his munāṣaḥah, utilizing primary and secondary data, and reviewing previous studies on communication methods in addressing religious extremism. The findings indicate that Wahb ibn Munabbih's communication approaches plays an important role in addressing religious extremism. This study concludes that the application of effective communication methods can significantly contributes to the efforts in combatting religious extremism and spread the accurate religious understanding and awareness in societies.

Keywords: *Effectiveness of Communication Methods, Wahb Ibn Munabbih, Religious Extremism, Religious Awareness.*

Introduction

Religious extremism has long been one of the greatest challenges faced by humanity, as it fosters fear and insecurities in societies. To address this dangerous movement, ideology or cult, numerous studies have been conducted to tackle the issue of religious extremism, which has become like a cancer in human life. As a contribution to this effort, this study focuses on communication methods in addressing the increasingly severity in regards of religious extremism. Wahb ibn Munabbih, a renowned Tabi'in scholar and an Islamic thinker, serves as a prime example of how effective communication methods can help gain a deeper understanding of issues related to religious extremism and provide practical solutions. This article examines the significant role played by Wahb ibn Munabbih in addressing issues related to religious extremism through the methods he employed in advising a man influenced by the Khawarij ideology, and successfully guided him back to the true path of Islam.

Furthermore, in exploring Wahb ibn Munabbih's thoughts on the methods he implemented in preventing religious extremism, it is important to understand the nature of his deep and wise perspectives. In essences, Wahb ibn Munabbih believes in the importances of accurate understanding of Islam. Like other scholars, he considered that religious extremism stems from inaccurate understanding or extreme attitudes towards the principles and methods of the religion. Therefore, he encouraged Muslims to deeply understand and fully appreciate religious teachings, rather than blindly following radical literal interpretations that often form the basis of extremist thinking.

Methodology

This study is qualitative research using a document analysis approach conducted inductively on written materials, namely the Quran, Hadiths, and authoritative classical texts (kitab turath). The document analysis approach involves obtaining data by referring to the content of the text, such as words, titles, symbols, images, and meanings (Sabitha Marican 2009). Data collected through document analysis is a method to obtain relevant information for the research problem. Essentially, documents contained data are difficult to manipulate because the required information had already been available (Jasmi 2012).

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In analysing research data, there are three methods that can be used as explained by Miles & Huberman (1992): data reduction, data display, and conclusion drawing. Data reduction is the process of selecting and abstracting written data. Data display is the process involving the activities of informants in the field. Conclusion drawing is the process undertaken by the researcher to seek understanding of something, note patterns, provide explanations, and make recommendations.

This study utilises content analysis as the data collection technique on books and works divided into two categories: primary sources and secondary sources. Primary sources for this study include:

Books related to the content of religious extremism to identify the causes of its emergence, its negative effects, and methods to address it. The books used include *Tarikh Madinah Dimashq* by Abu al-Qasim Ali ibn al-Hasan ibn Hibatullah ibn Abdullah al-Shafi'i, famous as Ibn Asakir; *Mukhtaṣar Tarikh Dimashq* by Muhammad ibn Mukarram ibn Ali Abu al-Faḍl Jamaluddin, known as Ibn Manzur; *Tahzibu al-Kamal fi Asma' al-Rijāl* by Jamaluddin Abu al-Hajjaj Yusuf al-Mizziy, and *Siyaru A'lām al-Nubalā'* by Shamsuddin Muhammad ibn Ahmad ibn Uthman al-Zahabiy. The research data is also supported by analysing other classical texts as well as the Quran and Hadiths.

Munāṣaḥah Wahb ibn Munabbih, aimed at understanding the methods of preventing religious extremism. The most important work used is "*al-Ghuluww Fi al-Dīn Fi Ḥayāti al-Muslimīn al-Mu'aṣirah Dirāsah I'lmīyyah ḥawla Mazāhir al-Ghuluw wa Mafāhīm al-Taṭarruf wa al-Uṣuliyyah*" (2005) because it thoroughly discusses the issue of religious extremism. Secondary sources are also used in this study to support the research findings within the existing writings.

The secondary sources used include books on ethics, psychology, education, counselling theories, and many others. Doctoral theses in philosophy and master's theses are also used in this study. Additionally, research journals and research proposal introductions are used as reference sources.

Based on the explanation above, the data analysis procedure of this study involves selecting and digesting written data from classical texts to identify the methods of preventing religious extremism that have been applied by Wahb ibn Munabbih.

Objective of the Research

The objective of the study on Wahb ibn Munabbih's communication methods in his *munāṣaḥah* is to understand the methods he used to touch the heart and influenced the individual indoctrinated by extremist ideologies, and successfully guiding him back to the correct path. This study is seen as an opportunity to gain valuable experiences that can be applied in addressing current global challenges, as well as to strengthen religious understanding and awareness. To grasp Wahb ibn Munabbih's approach and methods in communication through his *munāṣaḥah*, a thorough and comprehensive analysis is necessary to uncover lessons and guidance that can be obtained and implemented in real life. The effectiveness of the communication methods applied by Wahb ibn Munabbih in his *munāṣaḥah* reflects practical approaches that we can utilise in enhancing effective communication for the purpose of therapy and hampering religious extremism, as well as to strengthen awareness and understanding of religion among the publics.

Literature Review

Brief History of Wahb ibn Munabbih

Wahb ibn Munabbih, also known as Abu Abdullah al-Yamani, was born in the city of Zimar, Yemen, in the year of 34 Hijri (654 CE). His mother was from the Himyarite, while his father was a Persian descent from the city of Herat in Khurasan. His father was a member of the Persian army sent by King Anushirwan to assist the Himyarite's Emir, Saif ibn Dhi Yazan, in expelling the Abyssinians from Yemen. Wahb ibn Munabbih passed away in the year of 114 Hijri (732 CE) (Al-Zahabi, 1985). He was among the *Tabi'in* and is considered as one of the trustworthy. He lived during a challenging period in Islamic history. Wahb ibn

Munabbih was a prolific scholar with extensive knowledge and versed in ancient books, particularly the sacred texts of Judaism and Christianity.

In addition, he is also known for his writings on various topics such as the history of the Arabs and their customs and traditions. He is considered a valuable source in the social and cultural history of Arabia in the pre-Islamic period. The works of Wahb bin Munabbih are an important source in understanding early Arab history and Islamic teachings. He is recognized as one of the important figures in the history and tradition of Islam. His works are still respected and studied by researchers to this day. He is also believed to have written several other books such as *Kitab al-Ansāb* which is an Arab genealogy book that provides a broad view of the history of the Arabs (Al-Asror, 2020). However, none of his works had survived. Only passages taken from his writings were preserved and narrated by prominent scholars such as Ibn Ishaq, al-Tabari, Ibn Qutaibah, and others (Irsyadul Haq, 2012).

He studied Islamic knowledge from several companions of the Prophet Muhammad (PBUH), including Ibn Abbas, Abu Hurairah (if accurate), Abu Sa'id, Nu'man bin Bashir, Jabir, Ibn Umar, and Abdullah bin Amr bin al-'Aas, with a slight variation in some narrations. His narrations in the science of hadith are not many compared to what he narrated from the stories of *Israiliyat* and the narrations of the people of the Book (Al-Zahabiy 1982). Among his teachers from the *Tābi'in* that he took knowledge from were Ṭawūs, Amr bin Dinar, his brother Hammad, and Amr bin Shu'aib. While his students included his two sons: Abdullah, Abdul Rahman, Amr bin Dinar, Simak bin al-Fadl, Dawud bin Qais, and several others (Al-Ja'diy, 2022).

In regards of praises from scholars on him, there are some praises of the scholars regarding Wahb Bin Munabbih. Abdul Šamad ibn Ma'qal once saw Wahb ibn Munabbih for several months in the morning prayer with the *Isha wudu'* (Al-Dimashqi, 2011). Abu Kathir bin 'Ubaid stated that he used to walk with Wahb ibn Munabbih until they arrived and spent the night in a house in Sha'dah, in a man's residence. They turned off the light, then the man's daughter came out and saw a light near Wahb ibn Munabbih. The host came out and looked at his feet was shining brighter than the sunlight. The next day the man said: "I saw you tonight in a form I have never seen before". Then Wahb ibn Munabbih asked: "What did you see?" The man replied: "I saw you in a light brighter than the sun". Wahb ibn Munabbih said: "Keep it a secret of what you saw". (Al-Mizziy 1992). Ya'qub al-Ḥamawī praised him by stating that he was one of the best among the *Tabi'in*, trustworthy, honest, and often narrated from classical books known as *Israiliyat*. Al-I'jli said: A trustworthy *Tabi'in* who lived in San'a. Abu Zur'ah and al-Nasa'i also said: He is someone that is trustworthy. (Ibn A'sakir, 1995)

Background of Wahb ibn Munabbih's Munāṣaḥah

According to the Arabic language, *munaṣaḥah* which means "communication" or "meeting." In Islamic terminology, *munaṣaḥah* can also be interpret as a meeting of two or more parties to talk and find solutions to existing problems. Or in religious literature and Quranic tafsir, *munaṣaḥah* are often translated and interpreted as a process of communication and dialogue between two or more parties. In this context, *munaṣaḥah* aims to achieve consensus and solve the problems through effective and responsible communications. (Al-Nuwayisah 2017)

The *munaṣaḥah* of Wahb ibn Munabbih was directed towards a man named Dhu Khawlan, describing how he guided the man from the path of religious extremism the he adheres to, back to the righteous path. Through the methods in this *munaṣaḥah*, Dhu Khawlan eventually realised the error of his views and repented back towards the right guidance until his passing.

The narration of this *munaṣaḥah* comes from narrators who have been identified in narrating the *munaṣaḥah* of Wahb ibn Munabbih with a chain of narrators (*sanad*). They include Dāwūd bin Qays al-Šan'āniy, mentioned by Ibn Ḥibbān in *Ṭabaqah atba' al-tābi'in* and his book *al-Thiqāt*, where he describes Dāwūd as among the renowned scholars of the world, one of the best Yemeni people, and an expert in religious

knowledge. Ibn Hajar also mentions him in Taqrīb al-Tahzīb, describing him as a trustworthy (thiqah) narrator. (Al-Mizziy, 2010).

Another narrator of the *munaṣṣaḥah* of Wahb ibn Munabbih is Abu al-Hasan Ali Ibn al-Madini al-Baṣriy, known as a trustworthy (*thiqah*) and reliable (*thabt*) person, a companion of Ahmad ibn Hanbal, except that he was more knowledgeable in the 'ilal al-hadith than Ahmad ibn Hanbal. He was the most knowledgeable person of his time regarding hadith and 'ilal al-hadith. He was among the scholars which had been pressured during the *fitnah qhalq Al-Quran*. Where during that time, authorities demanded that the Quran be declared a creation rather than divine. Fearing the government's tyranny over him, he succumbed but later regretted his weakness in standing firm on the truth. However, he did not call the public to rise up and rebelled against the oppressive rule of Khalifah al-Makmun, who had caused harm towards him and other scholars, nor did he preach resentment against the government. He was a staunch follower of Al-Sunnah, it has been quoted when he was in Baṣrah he revealed the virtues of Caliph Ali r.a, after arriving in Kufah he revealed he the virtues of Caliph Uthman r.a., this is because the people of Baṣrah are admirer of Uthman and the people of Kūfah are admirer of Caliph Ali r.a. This is the way of revealing Al-Sunnah. He was an Imam whose guidance was followed, and narrations were taken from him. (https://www.youtube.com/watch?v=CybTnh_XAA0&t=137s, 2024).

Results and Findings

Communication Methods of Wahb ibn Munabbih in his Munaṣṣaḥah

The details of these methods are as follows:

i. Using Argumentative Method in Advising: Wahb ibn Munabbih employed the method of presenting arguments in his advice to address religious extremism. For instance, he argued:

"If Allah allowed the Khawarij to prevail with their opinions, lands will be tainted, roads would be cut off, and the pilgrimage to the sacred Baitullah al-Haram would stop. And, Islam would revert back to the era of ignorance (jabiliyyah), where people would return to seek refuge in the mountains as in the times of ignorance. More than ten or twenty individuals would arise, all of them will try to claim the caliphate (power), and each of them would fight against one another, declaring each other as unbelievers. As a result, a believer would fear for his life, his religion, his blood, his family, and his wealth, not knowing where to go or with whom to seek refuge (Wahb Ibn Munabbih, 1988)."

ii. Use of dialogue strategy: In his efforts to prevent religious extremism, Wahb ibn Munabbih employed strategies similar to those used by the prophets in advising their communities. This includes engaging in dialogues through preaching and participating in question-and-answer sessions to guide them towards the truth. This can be seen in his advice to Dhu Khawlan, where he said:

"O Dhu Khawlan, do you wish to follow the Haruriyyah in your old age, bearing witness against someone who is better than you with deviation? What will you say to Allah tomorrow when He resurrect you? (Wahb Ibn Munabbih, 1988)"

Wahb ibn Munabbih did not use any violence nor threats, but chose to speak gently, similar to what Prophet Musa a.s and his brother Prophet Harun a.s did when instructed by Allah SWT to go to the Pharaoh with gentle words, as mentioned in the Quran (2023):

[Speak to him gently, so perhaps he may be mindful 'of ALLAH' or fearful 'of ALLAH punishment'.]

iii. Using brief and clear questions in debating: In his advice, Wahb ibn Munabbih used sharp and provocative questioning style to encourage individuals influenced by extremism to think and reflect. These questions were designed to stimulate thought and promote reflective thinking. One of his questions to Dhu Khawlan, who was influenced by *Khawarij* ideology, and it was recorded as follows:

“O Dhu Khawlan, do you wish to follow the Haruriyyah in your old age, bearing witness against someone who is better than you with deviation? What will you say to Allah tomorrow when He resurrect you?”

Questions like these serves as a way to assert that the individual is in error and astray. Such questions or statements does not necessarily require an answer from the person being addressed. It is done either to admonish them or to make them acknowledge something that the truth is already within them, and they are clearly aware of it. (Hussam Muhammad Ramadan, 2022).

iv. Understanding the Quran and Sunnah according to the understanding of the Companions r.a., understanding the Quran and Sunnah with the correct understanding will save a person from being deceived into extremism. The correct understanding is the understanding of the Companions r.a, as Allah SWT has testified on their faith and guidance for them. (al-Ansari, 2021). As Wahb ibn Munabbih said to Dhu Khawlan:

"Are you testifying deviation against those who are better than you? (Wahb Ibn Munabbih, 1988)"

Wahb bin Munabbih, in his advice, compared the faith of the *Khawarij* with the faith of the Companions of Prophet Muhammad s.a.w, who were the best generation among all human generations. He said:

"Those of whom that you bear witness to, Allah testifies to them with faith, while you testify to them with disbelief. And Allah testifies to them with guidance, while you testify to them with misguidance. So where will you be when you go against the command of Allah, and your testimony contradicts the testimony of Allah."

Wahb bin Munabbih's statement is indeed correct, as the faith of the Companions is witnessed by Allah and has been established in the Quran (Shahadah, 2016).

Allah SWT says (Quran, 2023):

[So, if they believe in what you believe, then they will indeed be 'rightly' guided. But if they turn away, they are simply opposed 'to the truth'. But Allah will spare you, their evil. For He is the All-Hearing, All-Knowing.]

v. Wise approach: In his efforts to preventing extremism, Wahb bin Munabbih used a wise approached by adhering to what Allah SWT have recommended, which is advising and encouraging gently and wisely, inviting individuals influenced by *Khawarij* thinking to think and reflect upon events that occurred during the time of the Companions, appropriate to the individual's situation (Mahmood Sabtu & Mohd Nazli Umar, 2023).

Wahb bin Munabbih said:

"Have you not seen, O Dhu Khawlan, that I have understood the essence of Islam? By Allah, there has never been a Khawarij group that which Allah did not tear apart due to their bad condition (Wahb Ibn Munabbih, 1988) ."

vi. Using dialogue strategies as a method of argumentation. This is because the prevention of religious extremism requires a holistic and sustainable approach that involves dialogue, education, self-awareness, and community cooperation. Wahb ibn Munabbih, in his efforts to prevent religious extremism, applied the methods of the prophets in advising their people. That is, the strategy of dialogue by inviting and questioning to bring the advised person to the point of truth. This can be seen in his appeal to Dhū Khawlān in his Munāṣaḥah, where he said:

“O Dhu Khawlan, do you wish to follow the Haruriyyah in your old age, bearing witness against someone who is better than you with deviation? What will you say to Allah tomorrow when He resurrect you? The person you deemed misguided has been testified by Allah with faith, while you testified against him with disbelief. Allah testifies to them with guidance, while you testify to them with misguidance. So where will you be when you go against the command of Allah, and your testimony contradicts the testimony of Allah? (Wahb Ibn Munabbih, 1988) ”.

The method used by Wahb ibn Munabbih reflects wisdom, a gentle approach, and a deep understanding of Islam. His approach is similar to that commonly used by the scholars and even the prophets who were sent to their respective peoples, which is through dialogue and argumentation with verbal *al-maqāl* as the best way to communicate with individuals influenced by extremist thoughts. Such implementation aligns with the study by Al-Harbiy (2019), which mentions that, in accordance with the natural order, all rehabilitation and correction efforts by the Saudi Arabian government to curb extremism are based on a new perspective that views individuals involved in extremism as a patient who must be treated and not as offenders. They need treatment more than punishment, and certainly, this effort can be implemented through an effective form of advice. Wahb ibn Munabbih did not use violence or confrontation, but rather chose to speak gently, just as Prophet Musa (Moses) and his brother Prophet Harun (Aaron) which Allah SWT commanded to go and preach to Pharaoh with gentle speech, as He says (Quran, 2023):

[Speak to him gently, so perhaps he may be mindful 'of ALLAH' or fearful 'of ALLAH punishment'.]

Wahb ibn Munabbih, in interpreting this verse, said that Allah's command to Prophet Musa (Moses) and Prophet Harun (Aaron) that both of them should said to the Pharaoh: “Indeed, I (ALLAH) am closer to forgiveness and pardon than I (ALLAH) am to anger and punishment.” (Ibn Kathir, 1999).

The positive effect from advising through dialogue can be seen in the *munaṣṣah* of Wahb ibn Munabbih, as it brought significant benefits and changes in guiding and awakening the heart of Dhū Khawlān regarding his deviant beliefs. This, in turn, encouraged him to behave well and think positively. After realising from his mistake, Dhū Khawlān said:

“I bear witness that I have indeed abandoned the views of Harura’ and I agree with what you have said (Wahb Ibn Munabbih, 1988)”.

Additionally, Wahb ibn Munabbih took the approach of explaining the importance of authentic knowledge based on research, evidence, and an objective methodology that is by understanding scientific principles and using accurate knowledge. This is evidenced by his advice to Dhū Khawlān (Al-Karim, 2002).

The use of dialogue strategies in preaching and advising was often applied by Prophet Ibrahim a.s (Abraham) as stated by Rohaily @ Abd Rahman Abd Hamid & Nor Raudah Hj. Siren (2018) in their study, which mentions the story of Prophet Abraham’s a.s preaching in the Qur’an. It reflects the use of various strategies or manhaj to achieve success in conveying the message of monotheism (tauhid). He adjusted his preaching approach with different needs, facing various targets and situations. The methods used by Prophet Abraham a.s involved the use of rational arguments, real actions as evidence, dialogue and conversation, gentleness in speech, and utilizing the natural signs as evidence of the greatness of Allah SWT. The flexibility and wisdom of Prophet Abraham a.s are reflected in the various strategies used in delivering his message to a diverse society. This is reflected in the words of Allah SWT (Quran, 2023):

[‘Remember’ when he said to his father, “O dear father! Why do you worship what can neither hear nor see, nor benefit you at all?]

Prophet Abraham a.s applied an approach of nurturing the soul of individuals to believe using a beautiful manhaj in dialogue and debate. He combined feelings of love, compassion, sympathy, and calmness in his efforts to convey the message. This approach reflects wisdom and gentleness in guiding and convincing the hearts of those he preached to, thus creating a conducive environment to the acceptance of faith.

Toriyono & Syahputra (2021) mentioned that the dialogue between Prophet Abraham and Namrud contained in the Qur’an in a brief verse yet contained in it signals of education and wisdom that can used as an example and lesson by anyone in every era. The words of Allah SWT are (Quran, 2023):

[Are you ‘O Prophet’ not aware of the one who argued with Abraham about his Lord because Allah had granted him kingship? ‘Remember’ when Abraham said, “My Lord is the One Who has power to give life and cause death.” He argued,

"I too have the power to give life and cause death." Abraham challenged "him", "Allah causes the sun to rise from the east. So make it rise from the west." And so the disbeliever was dumbstruck. And Allah does not guide the wrongdoing people.]

The use of dialogue strategies has also been applied by the prophets besides Prophet Abraham a.s. Allah's words about Prophet Nuh a.s (Noah) advising his people (Quran, 2023):

[conveying to you my Lord's messages and giving you "sincere" advice. And I know from Allah what you do not know.]

This is news from Allah about Prophet Noah a.s, that he said to his disbelieving people who denied Allah: 'But I am a messenger from the Lord (Rabb) of all worlds. He has sent me to you, and I convey to you the messages of my Lord. I give you advise in my warning of the punishment of Allah for your disbelief in Him, your rejection of me, and your rejection of my advice. I know from Allah of what you do not know; that His punishment will not be rejected from a sinful people'" (Al-Tabari, 2001).

vii. Presenting Arguments Through *Istifham Taqriri* and *Inkari* is a method that has been applied by Wahb ibn Munabbih in his *munaṣṣaḥah*. He uses a method of asking sharp and provocative questions to encourage the individual influenced by extremism to ponder. These questions are designed to stimulate thought and promote reflection. His questions to Dhū Khawlān, who was influenced by the ideology of the al-Khawarij, as recorded, are as follows:

"O Dhu Khawlan, do you wish to follow the Haruriyyah in your old age, bearing witness against someone who is better than you with deviation? What will you say to Allah tomorrow when He resurrect you? (Wahb Ibn Munabbih, 1988) "

In his counsel to Dhū Khawlān, Wahb ibn Munabbih used the method of negation-interrogative (*uslub istifham inkari*) with the aim of eliciting a confession from him that he was in confusion and error. These questions or interrogations (*istifham*) does not require an answer from the person being questioned. It is done either to reproach him or to make him confess to something that is the truth of which he knows for certain within himself.

This is the method (*uslub*) and method of advice used by the prophets towards their people, as stated in the words of Allah in many places in the Qur'an. Allah SWT says (Quran, 2023):

[Do you preach righteousness and fail to practice it yourselves, although you read the Scripture? Do you not understand?]

The words of Allah SWT (Quran, 2023):

[Ask "them, O Prophet", "Imagine if you were overwhelmed by Allah's torment or the Hour—would you call upon any other than Allah "for help"? "Answer me" if your claims are true!]

The words of Allah SWT (Quran, 2023):

[Ask "them, O Prophet", "Can any of your associate-gods guide to the truth?" Say, "Only" Allah guides to the truth." Who then is more worthy to be followed: the One Who guides to the truth or those who cannot find the way unless guided? What is the matter with you? How do you judge?]

Wahb ibn Munabbih, in his *munaṣṣaḥah* to Dhū Khawlān, also used affirmation-interrogative (*istifham taqriri*), saying:

"Is a person who worships Allah and believes in Him alone, without associating anything with Him, more beloved to Allah than being fed with food from hunger, or a cat? (Wahb Ibn Munabbih, 1988)".

Wahb ibn Munabbih acted as a counsellor in this situation, seek to advise Dhū Khawlān with an approach focused on questioning. He aimed to raise questions that would encourage deep reflection from Dhū Khawlān regarding the direction of his life and the potential deviation that may happen to him.

Wahb ibn Munabbih tried to stimulate the thinking and heart of Dhū Khawlān in a gentle and wise manner by saying:

"Have you ever thought, O Dhū Khawlān, after your advanced age, whether it really makes sense for you to join the al-Khawārij? This group is considered by many scholars to be deviant in their understanding of religion. How could you, at your old age, accused the Companions of the Prophet, those who are considered to be the best among this people, with accusation being misguided? (Wahb Ibn Munabbih, 1988)".

In this question, Wahb ibn Munabbih reminds Dhū Khawlān about the Day of Judgment, when Allah will resurrect all humans to be held accountable for their actions. The question illustrates that at that moment, Dhū Khawlān will be held responsible for his choices. Wahb ibn Munabbih said:

"So where will you be when you go against the command of Allah, and your testimony contradicts the testimony of Allah? (Wahb Ibn Munabbih, 1988)".

The message that can be derived from this question is the importance of pondering the consequences of human life choices, especially in matters of religious understanding. Furthermore, this question reflects a gentle approach in addressing someone who may have been influenced by extremist thoughts. It tries to pave the way for Dhū Khawlān to reconsider his beliefs and make wiser decisions.

The strategy that he used is highly effective in giving advice or helping someone reconsider their beliefs or practices. It involves asking the questions first. This approach encourages self-reflection and response, and allowing the individual to be more affected by the process of change. The use of deep questioning techniques is to assist individuals in reflecting and return to exploring their attitudes. This can help them realise their weaknesses and strengths in their current attitudes (Potabuga, 2020).

The method of posing questions to trap an opponent in an argument was once used by Prophet Abraham a.s when he argued with the arrogant King Nimrod, who claimed himself as a god the needs to be worshipped. Prophet Ibrahim a.s approached him to invite him to worship Allah SWT and abandon his arrogance. However, with ostentatious and arrogantly, he rejected and opposed Prophet Abraham's a.s preaching until he died in disbelief (Muhammad Hafiz Asyraaf bin Mohd Nazri & Luqman Nurhakim bin Mohd Sukri, n.d.).

Preventing religious extremism requires a holistic and sustainability that involves education, dialogue, self-awareness, and community cooperation. Some key points that can be drawn as conclusions in the efforts to preventing religious extremism include implementing comprehensive education. This means deep and balanced education in religious teachings, history, culture, and philosophy is the key in preventing extremism. Quality education helps develop a true understanding of religion and avoid narrows or incorrect interpretations. (Irwan Fathurrochman & Eka Apriani, 2017).

Dialogue and open communication involve holding discussions between various religious groups and communities with the aim of understanding and accepting differences of opinion. Open communication helps to ease tensions and break down stereotypes, thereby can further curb extremism. (Rahimin Affandi Abd. Rahim et al., 2011).

Conclusion

This study highlights the importance of communication methods in addressing religious extremism, where Wahb ibn Munabbih is an example of a prominent figure in effectively using communication methods to increase in-depth understanding of religious extremism issues as a form of prevention and provide practical solutions. This article emphasises Wahb ibn Munabbih's role in advising someone who was influenced by Khawarij ideologies and the importance of using effective communication strategies in combating extremism. Therefore, it is very crucial that we analyse the communication methods used by Wahb ibn Munabbih, as it offers many valuable lessons and guidelines in the effort of combatting extremism.

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