

## Reviving Value-Discourse and its Impact on Interacting with Others: Fiqh ut-Tanzeel and Principles of Taqneen

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### Abstract

*The project of renewing religious thought is not only about changing the standards of discourse to align with contemporary necessities so that it becomes more acceptable to people. Rather, intellectual renewal is fundamentally based on renewing the individual, thereby edging society towards a consciousness of its civilizational context, so as to bring about a clearer understanding of the gap between inherited traditions and what is truly required today. In this context, we find ourselves before with an elusive question which loses clarity the more we try to navigate between theory and practice. This question pertains to the value-based discourse in dealing with the "other" and its associated jurisprudential approaches in thought, as well as the extent to which it aligns with the nature of a globalized society and the relationship between different groups, whether within a single nation or between culturally diverse communities. While the treatment of this topic seems more closely related to legal or political studies, or to cultural approaches generally, Islamic legal texts and the accompanying jurisprudential studies have encompassed the scholars' reasoning within a rich body of work spanning various times and places. However, today the question becomes pertinent with the evolution of communication methods and the opening of societies to relationships which dissolve all kinds of borders—whether between individuals, communities, or institutions. These are issues which necessitate a renewal in our legislative frameworks, building on jurisprudence that transcends traditional schools without sacrificing core principles. This must engage with contemporary realities in a scientific manner, while maintaining a revivalist spirit in methodology, discourse, and goals. It should balance between practical jurisprudence and codification principles, and draw positively from the humanities, all while adhering to realism and achieving public interest without compromising the general guidelines of Sharia. This is the ideal path for establishing a discourse of coexistence with the other, in order to realize the universality of Islam amidst the massive flow of information, economic transactions, and cultural exchange between societies. The issue at hand may seem manageable by questioning the possibility of renewing jurisprudence in dealing with the "other," balancing codification and practical implementation, both in terms of being rooted and also contemporary and relevant. But can we justify benefiting from sciences and knowledge outside the inherited tradition, which for centuries has been fenced with sanctity on one side, and fear of straying beyond its boundaries on the other? This leads us to ask once again: does the very idea of coexistence allow for a jurisprudential revival that bridges the gap between differing groups?.*

**Keywords:** *Discourse On Dealing with The Other, Jurisprudence of Coexistence, Practical Implementation, Codification, Renewal, Revival, Rooted, Modernity.*

### Introduction

For any society seeing growth and development, revival is a subject considered essential and even strategic for progress from one phase to the other. This therefore requires an integration of change and community development in all areas of life. Hence, it comes as no surprise that Islam has been the most prominent cause for civilisational revival for centuries. This is as it is inherently qualified to keep up to date with human reality and also address human needs.

It is necessary to rationalise the strategies of these significant transformations in terms of rules, mechanisms, and goals if revival is to serve as a springboard for effective positive change and achieve the outcomes that societies desire in a world that is entwined with information and transactions, possessing an extraordinary ability to communicate and exchange cultures.

Although we have the tools to work together across borders as individuals, communities and nations, we neither have a foundation for this to be established on the value discourse that the scriptures demand, nor in accordance with what the wise and the reformers throughout history have cautioned against.

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### *Research Significance*

The significance of this research is mainly represented in its treatment of the contemporary and urgent issue of Tajdeed [revival], its nature and the necessity to establish it at a values-based discourse that facilitates co-existence between the self and the other without focusing on differences or different affiliations.

### **Research Objectives**

Within this effort, the aims are as follows:

To define moral values and their status within the Divine Legislation of Islam.

To assess the impact of values-based discourse on communication between individuals and also on social cohesion.

To define the importance of moral values as a human camaraderie upon which the most important intellectual perspectives, religious or secular, were based.

To highlight the necessity of establishing coexistence among differing entities by renewing a values-based discourse in light of major communication developments.

### **Research Methodology**

In writing this research, I relied on a descriptive-analytical method.

### *Research Problem*

Within this study, I attempted to answer the question of ethics and its potential in bridging differences. Also, how ethics can safeguard human relationships from the repercussions of the current communication revolution.

### *Research Plan*

I structured this research as follows:

An introduction

Section 1: The Nature of Revival Within the Religious Texts

Section 2: The Discourse of Revival, Between Inherent Necessity and Divinely Legislated Need

Section 3: Revival of a Values-Based Discourse and its Impact on Individuals and Societies

#### *Section 1: The Nature of Revival Within the Religious Texts*

In societies that lived under very harsh and difficult conditions, and had no documented sciences except for some poems that were sculpted by the desert heat or were sentiments of poets on the Ka'bah walls, it is quite unimaginable that within such environments people would expect civilisational transformations based on Divine Legislation for human life would emerge.

For every now and then, Allāh sends someone to renew the nature of societies and rectify corruption caused by people. By Allāh's Virtue, a type of change was allowed which humanity had not known prior. This time, the mechanism of renewal was a cognitive miracle represented with the Qur'ān which encompassed

guidance, character, knowledge, legislative organisation and historical narrating – all within a creedal framework based on Tawheed. Thus, the message was founded on reason, and it is no wonder that the first verse revealed by noble revelation begins with the word,

“Recite in the name of your Lord who created”

{al-'Alaq (96): 1}

We also find that one of the first Sūrahs revealed was Sūrat ul-Qalam, which begins with the verse,

“Nūn. By the pen and what they inscribe...”

{al-Qalam (68): 1}

We should also consider that these verses were revealed to an illiterate people that could barely read or write, and for whom there was no virtue in either reading or writing. The reason for this was that this was in anticipation of a new stage of intellectual institution. It was also a serious call to read about the different ‘other’ and to contemplate on what their civilisations had achieved in knowledge in order to create a new formula for the future of humanity based on Tawheed [Islamic monotheism] and moral values. Additionally, to positively connect between peoples and societies. As Allāh Says,

“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...”

{al-Hujurāt (49): 13}

### *Section 2: The Discourse of Revival, Between Inherent Necessity and Diviney Legislated Need*

#### *One: Renewal is an Innate Necessity*

Humans find themselves in this universe searching for stability, security and the attainment of happiness, which is a necessary innate motivator,

...we will find that all people possess a deeply rooted inclination towards happiness.

Which supports the human will to change for the better. Since revival is fundamentally against Taqleed [uncritical following of others], and this latter term has several derivative meanings in the language. The root is from (ق ل ل), which means gathering, bending, and encompassing, like a necklace and responsibility. All of these refer to restriction, dependence, and a lack of independence, which has led many scholars to censure it, saying:

Taqleed is the commitment of the obligated to another's doctrine without evidence.

This has led to distinguishing it from Ittibā' [following the proof], which is based on clear evidence and insight, saying:

As for Ittibā', it is what is established by evidence.

They relied on the saying of Allāh, Most High:

“Rather, they say, “Indeed, we found our fathers upon a religion, and we are in their footsteps [rightly] guided.””

{az-Zukhruf (43):22}

This is a reproach from Allāh to the polytheists who argued that they were merely following the way of their forefathers. Thus, it was a rebuke to them for not seeking knowledge and reasoning. Similarly, in His Saying:

“Who listen to speech and follow the best of it. Those are the ones Allāh has guided, and those are people of understanding.”

{az-Zumar (39): 18}

He praised them because when the evidence was established for them, they adhered to the truth and followed it, not because they uncritically followed others.

The nature of research leads a person to perceive the truth, achieve interests, develop oneself, and improve the nature of life, all in response to sound human instinct. This is precisely what the instinct for revival, which humans are naturally endowed with, requires. A human being, as a thinking mind, is also a working being, whose endeavour is to create a new reality. The nature of human work is that it is undertaken voluntarily, driven by a free will, even though work itself is one of the instincts through which humans strive for survival, this is despite sometimes seeing some people’s resignation to laziness or even a hatred of work.

And when some people condemn the overflowing capacity of humans, they claim they are targeting the essence of human work, but in truth, they only reach the limits of this condemnation being valuable in terms of work’s deviations and forms of degradation that strip work of its human quality.

So long as humans are driven by the urge to enhance and elevate their lives through work, they are necessarily innovators; otherwise, this would strip them of their humanity.

#### *Two: The Discourse of Revival Is a Religious Necessity*

After the Prophet (sallAllāhu ‘alayhi wassallam) the Muslims neither sufficed with what they inherited from him in terms of religious texts and the teachings of his biography, nor did they limit themselves to the apparent aspects of the new religion’s reference. Rather,

...since the completion of revelation and the Prophet’s joining the highest companions, Muslims, generation after generation, have devoted themselves to the Book of Allāh and the Sunnah of His Messenger, peace be upon him, with contemplation, reflection, deduction, and inspiration, considering them the two sources of legislation according to which all matters of life should be managed in accordance with their guidance and direction.

With the transformations witnessed by the Muslim community, knowledge evolved, and discourse renewed, absorbing the incoming cultural thought with values of tolerance and flexibility. In this way, Muslims became the primary centre of knowledge for humanity.

#### *The Discourse of Revival in Islam Is a Foundational Principle*

Scholars have persistently strived to find solutions to emerging epistemological issues and to apply them according to intellectual foundations and the requirements of the new society, so that sciences can be organised, recorded, and established by defining their terms and cognitive orientations, especially their methodology. As,

...the methodology (Méthode) is considered one of the most precious discoveries of the human mind over centuries of toil and struggle in the field of knowledge.

This development was one of the most prominent features of revival in the field of knowledge, especially in various religious sciences. These sciences did not mature in isolation from humans and their real issues.

If knowledge does not serve humanity and connect it with the world, it loses its value dimensions and separates humans from their awareness of their vicegerency role, which is based on positive interaction between them and their surroundings. Through these goals, we ensure

...the integrity of the bridging methods between thought and reality, their approaches, precision, and effectiveness.

The truth is that any discussion about cognitive revival in Islamic thought can represent a cause for concern in and of itself, considering that Islamic knowledge has a solid connection to source principles represented in the Divinely Legislated texts. Yet imagining any kind of revival may carry with it the fear that these source references could be impacted. However, the will for revival must have sound methodological rules which aim for insightful construction and not detrimental demolition. As what is sought-after is,

...systematic, organised and wise revival mobilises wants and institutions for foundation and organisation.

Because Islamic thought is essentially based upon fixed principles, but it is not dead in a past historical era. It is not separate from history, rather it is mummified within it as a living and vital thought that accepts revival without being cut off and has a positive impact in changing reality and developing societies. As what is feared from revival is standing on one of two extremes: either exaggeration in absolute Taqleed [uncritical following] of the sayings and opinions of the past scholars, or negligence in establishing intellectual rulings of reason without a Divinely Legislated basis. What we actually seek is a civilisational project that,

...seeks wisdom from whatever vessel it pours from, and accepts revival, calls for it and advocates for it. This is so long as this revival is within the shade of Islamic authenticity, and differentiates between what is permissible to borrow from and what is not, and differentiates between what is appropriate and what is not. Their slogan is to combine between the useful aspects of the past and the good aspects which are new.

#### *The Discourse of Revival is a Social Foundation*

The saying of Allah, the Exalted:

“And [mention, O Muḥammad], when your Lord said to the angels, “Indeed, I will make upon the earth a successive authority.””

{al-Baqarah (2): 30}

is clear evidence of the social role of humans as they are solely tasked with cultivating the earth and establishing civilization within coexisting societies. When we address the topic of revival, we are necessarily talking about humans as they are the successors on earth and responsible for its cultivation, as Allāh Says:

“He has produced you from the earth and settled you in it...”

{Hud (11): 61}

and He endowed you with free will and the ability to act directed towards self and social choice. These characteristics were not given to any other being, as humans have been distinguished from other [beings] by intellect and creativity. His existence would hold no value without being active in the universe and being involved in reviving in all fields, as a functioning member of a civilized society. About him, Allāh said:

“Indeed, We offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant.”

{Al-Ahzāb (33): 72}

The Qu'rān emphasized the moral value in discourse and made honesty the criterion for an individual's standing in the balance of humanity. Allāh, the Exalted, said through the tongue of the Prophet, peace be upon him:

“And grant me a mention [i.e., reputation] of honour among later generations.”

{ash-Shu'arā (26): 84}

As for the social level, we find in this advice written by 'Ali ibn Abī Tālib, may Allāh be pleased with him, to one of his governors when he appointed him to Egypt, and the advice represented a foundational standard for social ethics. He defined the nature of people, saying:

“They are of two types: either a brother in faith or a counterpart in character. They may err, face difficulties, and commit mistakes intentionally or unintentionally. So grant them your forgiveness and pardon, just as Allāh grants you His Forgiveness and Pardon.”

Perhaps one of the most important indications of the effectiveness of the value discourse in establishing the moral discourse in society is the Constitution of Madeenah. The Prophet (sallAllāhu 'alayhi wassallam) drafted this as a balance for bringing together Muslims, Jews, Christians and polytheists who made up the state of Madeenah. It was truly a legal precedent for establishing what we can call 'citizenship' among the different people who are included in one political entity. As Austin Lane Poole notes (1993: 459):

Thus, the document of the Prophet, may God bless him and grant him peace, became among the residents of Medina, the first constitution to appear in the history of world constitutions, since the year 622 AD, in the Arabian Peninsula. After it, no written constitution appeared except among the Westerners in the year 1215 AD, when King John signed the Great Covenant called (Magna Carta) in Britain.

This document represented the highest values at a time when relations between nations and tribes were governed by wars and conflict, so this style of discourse became unique, representing revival in the structure of human civilization in that advanced era. Despite the hostile campaigns that strove to distort the image of the Prophet (sallAllāhu 'alayhi wasallam), many late Western thinkers reviewed these historical errors, and some of them stated (Watt, 1953: 94) that

...there is no great figure in history whose status was diminished in the West as much as Muhammad, and Muhammad remained for a long time poorly known in the West.

### *Section 3: Renewal of a Values-Based Discourse and its Impact on Individuals and Societies*

No one disputes the importance of ethics and their impact on building and advancing societies. In fact, it is impossible to talk about positive turning points in history without values playing a prominent role in determining the components of revival and regulating its mechanisms and goals. The Qu'rān and the sayings of the prophets have indicated the importance of this, and the pens of wise men and thinkers throughout the ages have addressed it. Moreover, Islām has affirmed the close relationship between religion and ethics, as it transcended the reasons that led to deserving punishment on the Day of Judgment:

“They will say, “We were not of those who prayed, Nor did we used to feed the poor. And we used to enter into vain discourse with those who engaged [in it], And we used to deny the Day of Recompense; Until there came to us the certainty [i.e., death].””

{al-Muddathir (74): 43-46}

The classification makes the first reason related to legislation, the second reason related to ethics, and the other reason related to creed, which highlights the value of ethical discourse in determining the behaviour of individuals and societies.

*One: The Importance of Ethical Discourse Between Revelation and Codification*

Ethics has more than one definition, as no culture or society is devoid of ethical discussions that have a conceptual framework responding to the nature and aspirations of the society. In language,

Ethics is character and disposition. Al-Ghazālī says: ‘Ethics is a state in the soul that issues actions easily and effortlessly, without the need for thought and deliberation. If the state issues beautiful actions praised by reason and law, that state is called good ethics. If it issues ugly actions, the state that is its source is called bad ethics.’

Therefore, the most important description given to the Prophet Muhammad (sallAllāhu ’alayhi wassallam) in the Qur’ān is his good character, which is characterized by greatness. Allah Almighty said:

“And indeed, you are of a great moral character.”

{Surah al-Qalam (68): 4}

*The importance of value discourse in Islām*

Ethical values in Islam hold a high status in terms of their foundational reference and their role in the lives of individuals and communities. This is based on the Quranic discourse which states:

“Indeed, Allāh orders justice and good conduct and giving [help] to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”

{an-Nahl (16): 90}

and on the saying of the Prophet Muhammad (peace be upon him): “I was sent to perfect good character.” The principle is that all ethical values that define human relationships are universals that cannot be compromised to enable communication and cooperation among people and communities. Perhaps the most important of these ethical foundations are:

individual ethics: which are present in many verses that represent guidance for the Muslim individual so that he elevates himself to a level that qualifies him for righteousness as a member of society. Some of these may be personal efforts, as found in Allāh’s Saying,

“But he has not broken through the difficult pass. And what can make you know what is [breaking through] the difficult pass? It is the freeing of a slave; Or feeding on a day of severe hunger...”

{al-Balad (90): 11-14}

Of this, is the emphasis on chastity as Allāh Says,

“Tell the believing men to reduce [some] of their vision<sup>1</sup> and guard their private parts.”

{an-Nūr (24): 30}

And the emphasis on truthfulness, as per Allāh’s Saying.

“O you who have believed, fear Allāh and be with those who are true.”

{at-Tawbah (9): 119}

And other rulings for purification and moral elevation. This is aswell as the prohibition of their opposites and the warning of their negative effects, as mentioned in Allāh’s Saying,

“They only invent falsehood who do not believe in the verses of Allāh, and it is those who are the liars.”

{an-Nahl (16): 105}

Societal ethics: the Qur’anic discourse is distinguished by prohibiting reprehensible morals which cause harm to others. Allāh Says,

“And [all] faces will be humbled before the Ever-Living, the Self-Sustaining.<sup>1</sup> And he will have failed who carries injustice.”

{TāHā (20): 111}

The Qur’ān also calls for cooperation in good actions and refraining from cooperating in sin and transgression, as Allāh Says,

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression.”

{al-Mā’idah (5): 2}

Additionally, there is an emphasis on the value of justice and what accompanies it, such as mercy and benevolence, as in Allāh’s Saying,

“Indeed, Allāh orders justice and good conduct and giving [help] to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”

{an-Nahl (16): 90}

Morality with the Different Other: Islām established value-based principles for interacting with the other, through which it sought to embed ethics in all types of transactions without any discrimination between different social groups, religious or racial. Allāh Says,

“And if you judge, judge between them with justice. Indeed, Allāh loves those who act justly.”

{al-Mā’idah (5): 42}

Additionally, the Prophet (sallAllāhu ’alayhi wassallam) praised the Hilf ul-Fudūl [Alliance of Virtue], which he witnessed in support of the oppressed strangers saying: “I had witnessed an Alliance in the house of ’Abdullāh ibn Jud’ān which was more beloved to me than the red camel, and if I had been called to join it in Islām I would join.”

#### *The Value Discourse and its Impact on Institutional Revival*

Ethical values adapt to the nature of societies, but their effectiveness is incomplete if there is not a collective awareness of the necessity to adhere to their conditions. Hence, this is only possible through the harmony of general ethics with the legal regulations that societal institutions comply with. In doing so, they can play a constructive role in reviving society and advancing it towards sustainable development characterised by justice and social harmony.

The ultimate goal of every society is to achieve peace and secure the means of living for psychological stability that makes life pleasant. Therefore, Allāh bestowed upon the Quraysh these conditions, saying:

“Let them worship the Lord of this House, Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear.”

{Quraysh (106): 3-4}



Despite the modern Arabic library's lack of books on the ethics of work and institutions in general,

...the field of practical ethics in the Islamic world is not as neglected as some might think. In fact, we find interest in it within our Islamic heritage through the writings of Ibn Miskawayh, Ibn Hazm, al-Ghazālī, Al-Mawardī, as-Suyūtī, and other prominent figures of the nation.

These scholars, although they did not dedicate their books to the philosophy of professions and businesses, and the ways to adhere to their ethics, their research has left us important indications about this significant aspect of practical thought, whether in values, governance methods, or work regulations.

As we find the interest in professional ethics scattered throughout the pages of traditional books concerned with various professions. For instance, the old books of the medical profession do not lack discussions on ethics, and the same applies to other fields and professions.

Reality tells us that we cannot oblige all people to adhere to religious restraints as that religious deterrence is postponed. Whereas they are obligated to laws as their enforcement is urgent – this is what the West recognises and gives importance to and this has had positive results in achieving social stability. Yet these results were not without ethical gaps. This encourages us to consider establishing a legal system with value-based standards rooted in religious references that promote justice, tolerance and non-discrimination between the self and the other. It also calls for,

...the necessity of drafting ethical charters for all professions, as adherence to them guarantees respect for work ethics and affirms the value and rights of humans.

We cannot revive the practical directions of society without paying attention to the human being, who naturally aspires to social integration and interaction with others yet without infringing on their essential rights. This is what ethical regulation can encompass through a mandatory system, but with an ethical reference that embraces both the self and the other.

#### *Reviving the Value Discourse and its Impact on Coexistence with Others*

We do not seek to elevate our societies solely through the promotion of value-based discourse as this is an undisputed demand.

However, what we observe is that the differences that arise between countries from time to time are fundamentally rooted in the absence of ethical values in dealings between different parties, especially regarding the issue of identity, which is often used to justify aggression against others. Yet, the call of religion is unequivocal in establishing human communication based on the unity of origin and the building of common interests. We find this in the words of Allāh:

“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...”

{al-Hujurat (49): 13}

And Allāh says:

“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend.”

{Fussilat (): 34}

This is a message to the individual, to be forgiving towards people and to embrace them with kindness and good character.

*The Value Discourse is a Shared Human Discourse*

People do not disagree about the shared moral constants that everyone believes are capable of achieving coexistence among peoples, societies, and individuals. Whether the sources of these values are religious or secular, most of them serve the benefit of humanity and the achievement of happiness in this life. The mechanisms may differ, but the goals remain close. The call of Islam to coexist with others was a religious priority, and its moral call even extended to positive interaction with those who hold different beliefs.

And Allah, the Exalted, said in this context:

“Allāh does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allāh loves those who act justly.”

{al-Mumtahanah (60): 8}

This is because ethics are the vessel of religion, and their values are lofty, which is what the most important trends in practical philosophy are based on. We find this in the moral duty philosophy of the philosopher Immanuel Kant, who based values on reason. He said:

As I will have to prepare the laws of the rational world as moral commands for myself, and actions in accordance with this principle are duties.

It is known that if the mind is sound and free from distortions, many philosophers and scholars see it as akin to the Sharia.

If there are those who see reason as the legislator of morals, there are also those who consider society a moral source as well. This is not strange, as we find words like (custom) and (known) repeated in the Qur’ān. Late thinkers have also recognized this value. Some of them, despite their secular reference, believe that values are socially determined, saying:

Life is about harmonizing with the material world around us and with the social world in which we integrate as members.

And society is a force that compels the individual to submit to its value system despite the continuous individual inclination to liberate oneself from the constraints of others. However, the social environment becomes a moral regulator if the influence of religion and the authority of conscience are absent, or it complements them if they are present.

Thus, submission to the system has its benefits not only for the good of society, nor merely as an indispensable means without which organized cooperation cannot occur, but also for the benefit of the individual.

And so, no matter how many sources of morality there are, everyone agrees on the strength of its influence on human behaviour and its impact on all areas of life for individuals and communities, as it is a human commonality upon which civilizations are built and through which societies are renewed.

*Reviving the Value Discourse is the Foundation for Coexistence with Others*

Coexistence with others is considered an essential idea for human societies. In the absence of this concept, no progress can be made in various aspects of life. Therefore, despite what we see, or what the pages of history show us in terms of conflicts and wars, the idea of ‘peaceful coexistence among humans’ has never been absent from the minds of wise people and reformers.

Coexistence means that people live together,

...and 'عاشره' means he lived with him, as in 'عاشه'.

Coexistence implies more interaction and positive friction based on the principles of respect and mutual interests.

Some have defined it as,

...a gathering of a group of people in a specific place, connected by means of living such as food, drink, and basic necessities of life, regardless of religion and other affiliations, each of whom recognizes the rights of the other without merging or melting into one another.

The Prophet Muhammad (sallAllāhu 'alayhi wassallam) was the first to set the highest example of coexistence with others, and he was the most complete in character, as attested by the Qur'ān, where his Lord praised him by saying:

“And indeed, you are of a great moral character.”

{al-Qalam (68): 4}

Indeed, the Prophet (sallAllāhu 'alayhi wassallam) accepted gifts, even from non-Muslims, to reinforce the values of coexistence and positive communication. Anas (radi Allāhu 'anhū) narrated: “Ukaydir Dūmā offered a gift to the Prophet (sallAllāhu 'alayhi wassallam).” The instances of exchanging gifts between Muslims and others are numerous, and they are among the morals that encourage good companionship and positive communication, which was the Prophet's method in establishing social values that ensure a dignified life for all segments and classes of society.

The world today, with all its tensions, is in urgent need of reviving the discourse on values in all areas of inter-state and inter-people transactions. The great danger threatening all of humanity is the failure to reconcile with ethical values. The Prophet Muhammad (sallAllāhu 'alayhi wassallam) reminded us of the importance of good treatment towards non-Muslims, accepting gifts from them and engaging in trade with them. As narrated by Ā'ishah, (radi Allāhu 'anhā) that: “The Prophet (sallAllāhu 'alayhi wassallam) bought food from a Jew on credit and pawned an iron shield as collateral.”

Just as the Prophet Muhammad (sallAllāhu 'alayhi wassallam) and Abu Bakr (radi Allāhu 'anhū) hired a servant from the Banu Dail tribe, and then from the Banu Abd bin 'Adiyy tribe. If these values in dealing with others who differ in identity and religion were the foundation of one of the greatest nations, illuminating humanity with justice and mercy, it is imperative today to renew the ethical discourse among human societies especially since communication technologies have become accessible to every individual. The new ethical society possesses, in a small electronic device, an intertwined and flowing cultural load that is not bound by geography, history, or religion. There are no real solutions except by reviving the value discourse in culture, knowledge, economy, politics, and in all forms of interaction between individuals and peoples.

## Conclusion

The value discourse has represented the main entry point for civilizational building in all stages of human existence. This has particularly been the case with the emergence of Islam, where the call of the Qur'ān, Sunnah, and the Prophet's biography was to establish transactions, exchange benefits, and build relationships among people. Whether this is Muslims with each other, or between Muslims and others based on an unequivocal value discourse.

With the development of life and the tensions the world is witnessing today, along with the communications revolution and rapid cultural fluidity, the world finds itself in urgent need of reviving the value discourse and making it a standard for relationships, whether within a single society or in establishing coexistence

with others. This has led me to end with some conclusionary points and some recommendations, the most significant of which are that:

The essence of Islamic discourse is ethical.

Islam represented a reformist discourse in all areas of life.

The value discourse represented a human commonality upon which the practical philosophy of human civilizations was built.

The value discourse is fundamental to coexistence with others, both individuals and communities.

The absence of values threatens the new knowledge society with further fragmentation and the stirring of conflicts between the self and the other.

### Recommendations

The necessity of working on exploring the reference structure of the value discourse patterns that the major transformations in human history were founded upon.

Revising value concepts and terminologies and incorporating them into different educational stages to shield new generations from moral disintegration.

Including the culture of dialogue and coexistence in various educational programs to ensure peaceful communication between individuals and communities.

Reading heritage with a civilizational and value-based perspective that allows us to benefit from the conditions of renewal and positive cultural exchange.

Reading the other in an objective and constructive manner aims to open channels of cooperation and dialogue between the self and the other.

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