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Cultural communication with others and its impact on promoting the values of world peace

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Abstract: This paper proposes a framework for highlighting the significance of cultural communication in Islamic thought, sociology, and law, areas deeply intertwined with human values. It examines how Islam presents a clear vision and noble conduct in establishing peace values and fostering principles of tolerance among all. Additionally, it explores the potential of virtual communication networks to promote a culture of peace.

Keywords: communication; others; culture; peace; social media networks

1. Objectives of the study

- 1) Highlighting the Importance of Cultural Communication involves analyzing its impact on establishing peace values and enhancing acceptance of others among diverse societies;
- 2) Assessing the Effectiveness of Dialogue between Nations and Peoples involves examining how dialogue can serve as an effective alternative to manifestations of hatred and violence, thereby fostering mutual understanding;
- 3) Demonstrating Islam's Role in Promoting Peace: Illustrating how Islam excels in establishing principles of peace and positive interaction with others;
- 4) Developing New Mechanisms for Civilized Communication: Proposing new and effective methods to strengthen civilized communication between human societies;
- 5) Defining the Role of Social Media Networks: Investigating how social media platforms can be utilized to promote a culture of peace and enhance global dialogue is the focus of this study.

2. Introduction

The world is currently undergoing the fourth generation of industrial development, bringing about a significant improvement in all aspects of life, including social issues. However, this progress in the human family has not extended to values and human interactions. Instead of fostering unity, we have seen an increase in conflicts, disputes, differences, and wars. Rather than reaching a common ground among diverse societies, humanity has remained divided.

This has left us with the feeling that the world is drowning in hatred and chaos, despite its material advancements. A decline in values has amplified the symptoms of cultural clashes in the intellectual and spiritual make-up of nations. The only way to address these issues and bring people closer to one another is through engagement, communication, and dialogue. Therefore, it is imperative to promote and embed values,

attitudes, and behaviors that encourage such interaction and dialogue, in order to bridge cultural divides and align with new global principles established by international organizations and knowledge institutions.

In this context, cultural communication among different societies stands out as one of the most crucial and necessary intellectual and human issues of our time. This is due to the ambiguity in human relationships among different societies, as well as ongoing religious, linguistic, and economic conflicts.

Thus, this paper aims to propose a framework highlighting the importance of cultural communication in Islamic thought, sociology, and law. This subject, with its profound human dimensions, garners significant global interest as it intersects with the dialogue between civilizations, cultures, and religions and seeks its dissemination across the human family intellectual, cultural, sports, and economic fields. Islam has presented a clear vision and noble conduct by establishing its legal frameworks and value-based philosophy that promotes the principles of acquaintance and tolerance among all. This vision culminated in the signing of the Document on Human Fraternity in Abu Dhabi by the Pope of the Vatican and the Grand Imam of Al-Azhar.

This openness to other cultures, beliefs, and religions—including Islam, Christianity, Judaism, and even non-religious perspectives—reinforces the concept of communication, ultimately fostering peace and tolerance.

Consequently, the lack of communication between different cultures essentially disrupts the values of humanity, democracy, and equality. Marginalizing certain cultures as insignificant social elements undermines inclusive development. Thus, the success of communication among diverse cultures heavily relies on understanding, acceptance, and respect for the other, alongside the ability to identify key distinguishing features of different cultures. Furthermore, countries should leverage digital communication tools and artificial intelligence applications to activate cultural dialogue and combat terrorism effectively.

2.1. Study problem

This study aims to answer the following questions:

- 1) What are the causes behind the rising manifestations of hatred among different societies?
- 2) How can cultural communication serve as an effective alternative to hate speech and extremism?
- 3) What cultural and legislative foundations support the establishment of dialogue and peace with other cultures?
- 4) How can we use social media networks to propagate and encourage a culture of peace?

2.2. Methodology

The researcher employed a descriptive approach for this topic, supplemented by a “selection” method to focus on key tools of cultural communication in Islamic thought. To align with the concept of “modernity,” the study also utilizes an analytical approach, aiming to demonstrate the importance of cultural communication with others and to activate it as a foundation for human life and the future.

2.3. Findings

- 1) The concept of communication encompasses all human activities and integrates various fields, primarily social, psychological, and economic.
- 2) Cultural communication is not merely the transfer of information; it involves engaging in dialogue and interaction, exchanging opinions and experiences through verbal and non-verbal messages between individuals and groups. Partnerships between social media companies and peace-building organizations are also essential to design and fund peace-oriented programming on social media.
- 3) The principles governing interaction with others, as outlined in Islamic jurisprudence, ensure both internal and global peace, safeguarding the interests of Muslims and benefiting humanity through diplomatic and humanitarian relations with all.
- 4) There is no way to overcome the obstacles to communication except through cultural dialogue between cultures and religions.

2.4. Research plan

To address the aforementioned issues and achieve the outlined objectives, the researcher approached the topic through an introduction, two main chapters, and a conclusion:

The introduction includes the significance of the topic, the problem statement, objectives, methodology, and an outline of the research.

Chapter One: Cultural Communication and Peace Values: Concept and Importance.

* Section One: Cultural Communication and Global Peace Values and others: Terminology and Significance.

* Section Two: The Role of Social Media Networks in Promoting Tolerance and Peace.

Chapter Two: Cultural Communication and Its Impact on Humanity.

* Section One: Key Strategies of Cultural Communication with Others in Islamic Thought.

* Section Two: The emotional, cognitive, and security impacts of communication between different societies.

The conclusion provides a summary of the main findings and recommendations.

3. Chapter one: Cultural communication and peace values: Concept and importance

3.1. Cultural communication and global peace values and others: terminology and significance

3.1.1. First: Communication and the term's meaning

In the language: "The root of communication (from the root wasala) means to connect something with something else, indicating a link or attachment, and is the opposite of abandonment. The term communication is derived from the verb tawaşala, which is augmented with two letters (the "t" and "a" prefixes), where the increase in structure suggests an increase in meaning. Tawaşul (communication) refers to

connection and linkage, as opposed to separation and disconnection, indicating a strong bond” (Ibn Manzur, 2007). “It also refers to the act of conveying something and the technological means through which communication occurs” (Fereeki, 2011). In the Qur’an, Allah states, “And We have certainly conveyed to them the word that perhaps they may be reminded” [Qur’an, Surat Al-Qasas: 51].

Terminologically, definitions of communication vary according to researchers’ areas of specialization, as its meaning is broad and encompasses all human activities. Thus, communication is a concept that intertwines several fields, primarily social, psychological, and economic.

It can be defined as “any form of social relationship involving the conscious participation of individuals and communities” (al-Din, n.d., p. 25).

Building on this, any interactive behavior within social life is considered communication and represents the essence of human relationships, aiming to understand and respect differing opinions.

Thus, “communication is not merely the transfer of information; rather, it involves engaging with others in dialogue and interaction, exchanging opinions, ideas, and experiences, and the ability to persuade and influence others. This occurs through the exchange of verbal and non-verbal messages (such as images, gestures, etc.) between individuals and groups. It also involves the means used to convey specific news and impact others” (Boudichon, n.d).

3.1.2. Second: Culture and the term’s meaning

Linguistically, culture originates from the trilateral root (tha-qaf), from which comes the term muthaqaf, meaning “becoming proficient.” The verb thaqafa (to culture or cultivate) can mean to sharpen with a spear, to shape or straighten a spear, or to refine and educate a child, making them well-mannered (Ibn Manzur, 2007).

Terminologically, culture, in its broad and common sense, is a modern term that does not directly connect to the linguistic connotations outlined in classical Arabic dictionaries except through interpretative and metaphorical expansions. Scholars have varied widely in defining this term. Culture can be defined as:

“Everything encompassing knowledge, belief, art, morals, law, customs, and habits acquired by individuals as members of society” (Mahmoud, 2002).

In its anthropological sense, culture is “the way of life of individuals and society, including their customs, traditions, values, emotions, and orientations” (al-Buleihi, 2006).

In its correct understanding, culture differs from civilization. Culture pertains to symbolic matters and emphasizes intellectual, cognitive, aesthetic, and artistic aspects, along with the immaterial facets of civilization, which is a blend of thought and material production.

3.1.3. Third: The meaning of world peace

Linguistically, peace (salām) comes from the root verb salima, meaning safety and immunity. Tasallama minhu signifies a state of absolution from a particular issue. According to Ibn al-A’rabi, salāma refers to well-being, and silm means peace or a state of reconciliation. We say, “I am at peace with whoever is at peace with me.” Silm also signifies the opposite of war, meaning security and stability. The Qur’an states, “O you who have believed, enter into peace completely and do not follow the footsteps

of Satan. Indeed, he is a clear enemy to you” [Quran, Surat Al-Baqarah: 208]. Ibn Manzur also notes that Salām is one of God’s names, reflecting His perfection and freedom from deficiency (Ibn Manzur, 2006).

Thus, peace is a state of security, comfort, and tranquility, signifying satisfaction and stability, as in the Qur’anic verse: “And they will call to the companions of Paradise, ‘Peace be upon you” [Quran, Surat Al-A’raf: 46].

Terminologically, the term peace does not depart from its linguistic sense but has expanded in meaning to include both negative peace (the absence of war and violence among individuals and nations) and positive peace (the absence of exploitation and the establishment of social justice). It is a state characterized by safety and serenity, where individuals feel secure, which is essential for societal and national progress and prosperity. It also implies friendly relationships among people, free from hostility and violence within the human community, and signifies harmony among closely connected human groups (Lazarou and Perchoc, 2022).

Politically, peace in international relations refers to the absence of international aggression, along with strong interrelationships among a group of nations. This also applies to some systems that have successfully established and stabilized relations between two or more countries (Zahra, 1995).

Based on the above, peace can be defined as the cessation of violence and the achievement of social and economic justice and stability.

World Peace: The concept of world peace in international relations dates back to the Middle Ages, when attempts to establish peace first began. It then developed during the European Renaissance and in Western philosophy in the 17th century with the emergence of justice and peace as opposites to war and violence. The pursuit of peace in international relations advanced through the principle of arbitration, which resolved disputes peacefully. The first treaty of this kind was the Jay Treaty between England and America in 1794, which peacefully addressed the consequences of the American War of Independence. In 1867, the Geneva Peace and Liberty Council established the first international arbitration courts. Following this, nations established the International Peace Bureau, primarily focusing on creating a united European framework.

In 1919, the League of Nations was founded, followed by the United Nations Charter in 1945, which aimed to promote peace and preserve global security through disarmament, conflict resolution via dialogue and peaceful means, and emphasizing collective security and environmental security. The focus later shifted to internal human rights and peace, ultimately expanding to include comprehensive social, economic, and political development. Peace now encompasses establishing, making, maintaining, and building peace through dialogue, communication, and mediation (al-Rayyes et al., 2015).

The United Nations General Assembly established the International Day of Peace in 1981 to recognize the importance of peace. Many nations and people have since celebrated the day, which the Assembly unanimously voted to designate as a period of non-violence and ceasefire in 2001, two decades later. The United Nations International Day of Peace dedicated the day to peace education in 2013, emphasizing prevention as a primary means of reducing war sustainably.

3.1.4. Fourth: The other and the connotation of the term

In its linguistic origin, “the other” refers to something mentioned later or further back, and it has come to function as a synonym for “different,” indicating one of two things belonging to the same category (Ibn Manzur, 1995). In terminology: “The other” is a reflection of the “self” or everything existing outside the perceiving self and independent of it. However, the intellectual concept of the “self” refers to the reflection of the self’s thoughts, values, identity, and discourse. Therefore, we can define the “other” as follows:

Western civilization has brought forth a set of fundamental values and principles, which have been combined with the historical experiences of Western societies in applying these values to their external reality.

This suggests “the other” could be a person, group, or nation. The “other” may be near or distant and may even be an adversary, yet strategies are devised for the most appropriate ways to interact with it.

Thus, the term “the other” is more symbolic than linguistic, defining the relationship of the self and its existence within a dialectical relationship between the self and its counterpart—the other (Nihad, 2022).

3.2. The role of social media networks in promoting tolerance and peace

Digital social networks are undoubtedly the hallmark of our era, reflecting societies and serving as essential tools for communication and self-representation. Social media has greatly facilitated social interaction and cultural exchange, making it imperative to harness its role, especially given its strong connection with youth, in promoting a culture of tolerance and peace. These networks can also serve as a safeguard against extremist ideologies and dubious sites.

With the widespread availability and intensive use of social media across communities, there arises a need to emphasize fostering a culture of peace, social coexistence, and acceptance of others. By promoting these values, we can encourage positive cultural behaviors through these digital platforms, which hold an influential role comparable to, if not more impactful than, traditional educational and social institutions like schools and families. In some age groups, social media’s influence even surpasses that of these conventional institutions, making it a crucial factor in shaping individual values, personal identity, and community culture.

These social media are distinguished by several key features, including interactivity, broad participation and reach, mobility and flexibility, universality that transcends time and space, media integration, heightened engagement and focus from users due to interaction, and ease of storage and archiving” (Awda, 2015).

3.2.1. Benefits of social media

According to Ali (2012), “The benefits of social media platforms include facilitating communication and constructive dialogue, promoting and marketing company products, distributing news, tracking business activities in real-time, cultural and creative blogging (text, audio, and video), rapid task completion at low cost, unique message characteristics in this new medium, quick information flow, and diverse methods of distribution and reception.”

Global communication, marketing, and value exchange are the primary goals of the social media and applications. Major companies developed these platforms to connect users, bring friends together, and provide a space for sharing activities and interests. However, they also have significant drawbacks.

Social media can be leveraged to:

- Strengthen identity and belonging on both national and human levels;
- Enhance communication between individuals and promote awareness and education through research and exploration;
- Facilitate the exchange of diverse knowledge and experiences.

Social media's flexibility has made this possible, particularly with the collapse of the traditional concept of reference groups. Geographic boundaries no longer limit virtual communities, as they form around shared interests, making borders less significant in the formation of these digital societies (Salah, 2015).

Values of Peace Through Social Media:

Social media platforms, alongside various digital tools, have played a vital role in promoting safety and peace both locally and globally. However, several challenges have emerged, including the need for technical skills within peace building organizations, limited infrastructure access, challenges in measuring the impact of social media interventions, issues with data access, design and security considerations, and delays by social media companies in adopting conflict-sensitive strategies. Additionally, peace building organizations often treat social media as an extension of existing communication efforts rather than a standalone tool for peace building.

To fully harness the potential of social media, it is essential to establish effective partnerships between social media companies and peace building organizations, strengthen support, and advocate for the use of social media as a public platform for positive cultural dialogue and misinformation mitigation. This approach calls for increased flexibility in designing and funding programs targeting peace promotion through social media. Moreover, preserving civil society spaces and regulating virtual platforms is crucial for effectively achieving peace objectives.

Key Strategies for Social Media and Peace building:

- Facilitate interaction between social media and issues of tolerance and peace;
- Reserve advertising spaces across social media to promote messages of peace and tolerance;
- Share common issues and points of convergence based on universal human principles and the shared belief in a Creator among religious communities;
- Limit content that amplifies divisive issues and reduce materials likely to incite conflict;
- Establish platforms across various media channels to foster interaction and cultural exchange among diverse communities;
- Encourage open dialogue with others through educational and knowledge-based channels created by education ministries, supported by partnerships between local and international universities;
- Intensify the efforts of all organizations working in human rights and peaceful coexistence, prioritizing internet access and promoting peace- and tolerance-oriented websites;

- Regulate the use of social media platforms and educate families on their impacts, especially given the rise in issues like divorce linked to social media use (Nihad, 2022);
- Promote family education on social media's role and emphasize the importance of personal and emotional connections between spouses, parents, and children, fostering internal and external peace;
- Use dialogue and cultural communication to balance economic growth with the conservation of natural resources for future generations while contributing to sustainable development.

4. Chapter two: Cultural communication and its impact on humanity

4.1. Key strategies of cultural communication with others in Islamic thought

Islam has given immense importance to the issue of communication as a means of fostering understanding between individuals and different civilizations, as expressed in the Qur'anic statement: "O mankind, we have created you from a male and a female and made you peoples and tribes that you may know one another" [Quran, Surat Al-Hujurat: 13]. Communication and dialogue are fundamental and well-established principles in Islamic culture, facilitating cooperation, human understanding, and the exchange of benefits.

These are among the primary reasons that emphasize the necessity of communication, highlight its importance, and clarify the foundations of relationships with others from the perspective of Islamic thought. Furthermore, they highlight the significant outcomes that arise from effective communication and constructive dialogue.

One of the most significant obstacles to intercultural communication is preconceived judgments based on uncertain or unreliable information about other cultures and individuals from other communities. These judgments often stem from factors such as religion, race, language, or geography. This issue frequently hinders effective communication with "the other" at the level of cultural relationships, perpetuating misunderstandings and barriers to meaningful interaction.

Communication and dialogue put everyone on an equal footing and lead to self-understanding. Therefore, Islam calls for balanced solutions that consider the balance of interests and harms involved. This balance is found between regulations that respect everyone, as the Prophet (PBUH) said, "People are equal like the teeth of a comb" (al-Asbahani, n.d., p. 64), and the ethical values Islam advocates for by treating others as brothers in humanity. The Prophet (PBUH) also said, "None of you truly believes until he loves for his brother what he loves for himself" (Al-Bukhari, n.d., p. 67). The concept of brotherhood here denotes a universal fraternity among all humanity, as noted in the Prophet's teachings (Nihad, 2022).

Islamic thought emphasizes a balanced approach in dealings with others, encompassing the three frameworks of creed, legislation (law), and moral values. It maintains pride in its identity and commitment to its values and beliefs while

remaining open and tolerant toward others without excess or negligence. At the same time, it takes a firm stance against aggressors through the rulings on self-defense and protection against aggression. In this context, Al-Shatibi states, “Sharia operates within the framework of responsibility by taking a just middle path, drawn from both extremes in moderation, aligned with the human capability to fulfill duties without difficulty or laxity. This balance applies to all obligations with the utmost moderation” (Al-Shatibi, n.d.).

4.1.1. The key stages of Islam’s establishment of the principle of communication and culture of peace with others

First: Doctrinal foundation

Islam introduced a call for tolerance, freedom of thought, and belief and promoted a culture of dialogue among all people. It established the concept of diversity, as stated in the verse: “*And if your Lord had willed, He could have made humanity one community, but they will continue to differ.*” The verse [Hud: 118] also states: “And of His signs is the creation of the heavens and the earth, and what He has dispersed throughout them of creatures.” And He is competent to gather them when He chooses. [Ash-Shura: 29]. Islam further emphasizes respect for others’ beliefs, as evidenced in the verse: “For you is your religion, and for me is my religion” [Al-Kafirun: 6], and affirms the freedom of belief in the statement: “There is no compulsion in religion.” [aqarah: 256]. Islam also acknowledges the existence of multiple paths and principles, as in: “*To each of you, we prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good.*” [Al-Ma’idah: 48].

The verses “O you who have believed, enter into Islam completely” [Quran, Surat Al-Baqarah: 208] and “And speak to people with good words” [Quran, Surat Al-Baqarah: 83] emphasize the importance of dialogue and peace building. Commenting on this, Al-Tabari states, “Speak positive words to whomever you meet” (Al-Tabari, n.d.). Dialogue should aim to foster shared human values and mutual benefit for all, as mentioned in “And do not argue with the People of the Scripture except in a way that is best” [Quran, Surat Al-Ankabut: 46].

Additionally, God engaged in dialogue with both the absolute good (the angels) and the absolute evil (Iblis). In the Prophet’s biography, there are practical examples of these principles: the Prophet Muhammad (PBUH) held a dialogue with the Christians of Najran and welcomed them into his mosque (Ishaq, 2008, p. 574). The Treaty of Hudaibiyyah allowed him to establish peace with the polytheists, and a Jewish man held his armor in trust when he passed away (Al-Bukhari, 1422).

Second: Social foundation

Islam emphasizes building positive relationships among all people and encourages understanding the positive aspects of diversity among different nations and ethnicities. Islam views communication as essential for building a harmonious society and achieving mutual understanding and cooperation among its members. This social concept of communication in Islam is characterized by several values and principles that enhance its importance and promote its development. The social foundation of communication in Islam encompasses several key points.

- 1) Cooperation and Solidarity: Islam encourages cooperation and solidarity within society. Effective communication serves as a primary tool to achieve this through guidance, consultation, and the exchange of views and experiences. Islamic heritage includes a historic alliance, known as *Hilf al-Fudul* (the Alliance of Virtue), which was established before Islam to promote justice, defend the weak, and prevent oppression. The Prophet Muhammad (PBUH) praised this alliance and expressed his willingness to participate in it if called upon, affirming that religious differences do not prevent collaboration for the common good. Building on this legacy, we have established a modern version of *Hilf al-Fudul* to achieve similar goals, serve as a platform for other objectives, and ensure the continuity and sustainability of peace through institutional frameworks (Bayyah, 2018, p. 14);
- 2) Respect and Brotherhood: Islam views every human as a brother to another, encouraging kindness and respect. This encompasses both verbal and non-verbal communication; Muslims are urged to use polite language and show respect in all interactions, promoting strong, lasting relationships based on mutual respect;
- 3) Honesty and Transparency: Islam promotes speaking truthfully and clearly, avoiding lies and deception in communication. Honesty is considered fundamental to building trust within society;
- 4) Education and guidance: Communication is a means of sharing knowledge, education, and guidance;
- 5) Active Listening: Active listening is an important aspect of effective communication in Islam, where Muslims are encouraged to listen to and appreciate the opinions and feelings of others;
- 6) Tolerance and Acceptance of Diversity: Respecting and appreciating diversity and differences among individuals is a core value in Islamic communication. We encourage Muslims to embrace others, irrespective of their cultural, religious, or ideological differences.

The Qur'an emphasizes these values, as seen in the verse: "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever hearing and seeing." [Quran, Surat An-Nisa: 58]. The Prophet (PBUH) advised fellow Muslims to avoid envy, inflating prices, hatred, turning away, and undercutting each other, but rather to be brothers and servants of Allah. "*A Muslim does not envy his brother, does not hate him without reason, and does not sell over his sale. Be O servants of Allah, brothers.*" (Al-Bukhari, 1442, p. 19).

Third: Educational foundation

Islam emphasizes the importance of upbringing and nurturing the mind and soul, and the Qur'an instills values of tolerance, peace, love, and goodness. Modern neuroscience research confirms that words have a direct effect on human psychology and behavior by influencing the brain. Repeating positive words can even create new neural pathways, with words like "peace" and "love" fostering feelings of tranquility, tolerance, and happiness, reducing stress, anxiety, and sorrow, and encouraging peace and forgiveness (Waldman, 2012).

The Qur'an reinforces these principles by using terms like peace, which are mentioned around 140 times, such as "So overlook them and say, 'Peace'". [Quran,

Surat Az-Zukhruf: 89] “And when those who believe in Our signs come to you, say, ‘Peace be upon you.’” [Quran, Surat Al-An’am: 54], and “And the companions of Paradise will call to the companions of the Fire, ‘Peace be upon you’” [Quran, Surat Al-A’raf: 46]. These repeated affirmations guide human behavior toward values of peace and human fraternity.

Fourth: Legislative foundation

Islamic diplomacy emphasizes dialogue and peace, advocating for communication and sitting together to find common ground. Even with opponents, Islam enshrines principles of security and trust, as seen in the verse: “And if any of the polytheists seeks your protection, then grant him safety so that he may hear the words of Allah. Then deliver him to his place of safety” [Quran, Surat At-Tawbah: 6] (Ibn Kathir, 1981).

Security is a core principle of Islamic law and peace building, comparable to the international right of foreign nationals to protection for their persons and property. In Islam, the state owes it to foreigners residing within its territory to protect them from harm, defend them, and punish their attackers (Sultan Hamed, 1972). This right of security extends to non-Muslims, as it protects their lives, property, and families unconditionally (Ibn Qudamah, 1367). The Prophet (PBUH) said, “*A Muslim is one from whose tongue and hands others are safe, and a believer is one whom people trust with their lives and wealth*” (An-Nasa’i, 1986).

On this noble and tolerant foundation of Islam, Islamic law ensures an environment of openness and human interaction characterized by a spirit of forgiveness, the values of peace, and acceptance of others. This approach refines human behavior and mitigates religious extremism and intellectual terrorism, along with their repercussions. Therefore, Islamic law emphasizes the importance of communication between state and non-state actors interested in realizing the effects of these legislative and philosophical values.

4.1.2. The importance of actors in the global environment

The conflictual nature of cultures and international relations often drives efforts to understand the influential parties in these conflicts. This necessitates examining the field of the global system, which Anthony Dolman defines as “*a model of power relations among international players capable of securing the execution of various activities according to a set of written and unwritten rules*” (Tawfiq, 2010). Morton Kaplan further defines it as: “*a set of interconnected variables distinct from their surrounding environment and in a position to maintain themselves in the face of environmental disturbances*” (Dougherty and Pfaltzgraff, 1985).

This system reflects the will of major powers that can impose their will and influence on the international system, shaping the behavior and culture of less powerful global units. Actors in the global environment can be categorized into two groups (Tawfiq, 2010):

- 1) Primary Actors: States and international organizations;
- 2) Secondary Actors: Non-governmental organizations (NGOs), individuals, and others.

Intercultural communication cannot occur solely due to the existence of differences and diversity among cultures. It also requires meeting halfway and

breaking hierarchical power dynamics. Hence, interests and power must focus on enabling positive communication and promoting peace.

When nations align their interests with the well-being of the human family, they will begin operational processes to achieve these goals (Terry, 2009). These goals are embodied in positive communication to foster peace and mutual benefits for all parties involved.

4.2. The emotional, cognitive, and security impacts of communication between different societies

4.2.1. The emotional impacts

In 1938, professors and researchers at Harvard University conducted a study that lasted decades, earning it the title “the study of the century” to uncover the secret of happiness. They collected health records from 724 participants worldwide and asked detailed questions about their lives every two years. Contrary to what some might think, the secret to happiness is not career achievements, wealth, exercise, or a healthy diet. The most consistent finding Harvard has identified over 85 years is that positive relationships make people happier, healthier, and help them live longer (Middle East Magazine, 2023).

Islam places significant importance on positive relationships among people based on love, solidarity, and peace. The Prophet (PBUH) emphasized the happiness found in giving support rather than just receiving it. In one hadith, a man complained to the Prophet about his hard heart, and the Prophet advised him, saying, “Wipe the head of an orphan and feed the poor, and your heart will soften, and you will fulfill your need” (Ibn Hanbal, 2001). Such supportive and charitable interactions foster a culture of peace, instilling values of kindness and goodwill in individuals.

4.2.2. Solidarity and relief for non-muslims

Muslims are not the only recipients of Islamic teachings of support and solidarity. Islam is a religion of mercy, with the Prophet serving as a benefactor to the world. “The merciful will receive mercy from the merciful,” declared the Prophet (PBUH). Be merciful to those on earth, and He who is in the heavens will have mercy upon you” (Abu Dawood, n.d.). He also warned, “God does not show mercy to those who do not show mercy to people” (Bukhari, n.d.).

This prophetic instruction calls for mercy toward all creation, including believers, non-believers, and even animals, whether owned or not. Mercy encompasses feeding and giving water to the needy (Ibn Hajar, 1379). Islam emphasizes solidarity with non-Muslims and providing assistance when needed as part of spreading peace and upholding mercy and kindness. Ibn Abbas narrated that the Quran encourages charity toward non-Muslims, noting that some Muslims had relatives among the Qurayza and Nadir tribes, but hesitated to show kindness, hoping they would convert. “Guiding them is not your responsibility, but God guides whomever He wills,” revealed the verse. Whatever good you give benefits your soul, as long as you give it seeking the face of God” [Quran, Surat Al-Baqarah: 272].

4.2.3. Social relations with others

Islam promotes a culture of social and humanitarian interaction with others, including dealing kindly with non-Muslim parents, neighbors, and benefactors, as well as marriage to people of the Book. According to the majority of Muslims, marriage to women from the People of the Book is permissible (Al-Zuhaili, n.d.). Islam allows Muslims to dine with and marry from the People of the Book, as the Quran declares: “Today, all good and pure things have become lawful to you.” You can eat the food of those who received the Book, and they can eat yours; this also applies to chaste women from among the believers and chaste women from those who received the Book before you” [Quran, Surat Al-Ma’idah: 5].

4.2.4. The cognitive impacts

Cultural communication is a vital means of promoting values of peace, diplomacy, and positive international relations, as exemplified by diplomatic and cultural exchanges between Muslims and Europeans in Andalusia. Historical records reveal that the King of Wales dispatched a delegation to Seville, which included his niece and 18 noblewomen, along with nobleman Savilak, to deliver a letter to the Caliph Hisham al-Mu’tadd bi Allah. The letter highlighted admiration for Andalusia’s advancements in science and industry and a desire to emulate its achievements (Al-Tikriti, n.d., p. 478). The delegation received warm reception from the Caliph and received financial support from the Muslim treasury (Al-Samarrai, 1986).

At the same time, some European kings sought scholars from Andalusia to establish schools and spread knowledge and development. During the third Hijri century (ninth century CE) and thereafter, governments in the Netherlands, Saxony, and England signed contracts with approximately ninety Arab scholars from Andalusia across various fields of knowledge. These scholars were selected from among the most renowned scientists, skilled in both Spanish and Latin in addition to Arabic (Al-Samarrai, 1986).

Additionally, these governments signed contracts with around two hundred Arab experts across various industries, particularly in shipbuilding, textile manufacturing, glassmaking, construction, and agricultural sciences. Arab engineers also built a significant bridge on the Thames River in England known as the Helichem Bridge, which is derived from the name Hisham, an Andalusian Caliph. The English named the bridge after him in appreciation of his contributions, as he sent them these Arab engineers. Arab engineers were also responsible for constructing church domes in Bavaria, and in Stuttgart, Germany, a water fountain still exists today known as “Amedeo,” derived from the Arabic name Ahmad, the engineer who built it (Al-Samarrai, 1986).

4.2.5. Security and diplomatic impacts

“Security and social stability through peace are priorities in fostering cooperation and mutual benefits in economic matters” (Nihad, 2014). Shared human and Islamic values, which promote coexistence, correct misconceptions, curb extremism, racism, and violence, and fulfill human interests, achieve peace. Based on these principles, Muslim states traditionally interact peacefully with other nations, only resorting to war in cases of aggression. The policies of Muslim leaders align with the overarching goals

of Shariah, as guided by reason to ensure the best interests of the people. Key frameworks for interaction include:

- 1) Diplomatic relations and the exchange of ambassadors;
- 2) Economic and trade relations;
- 3) There are mutual benefits and the sharing of scientific knowledge;
- 4) We must work together to combat common threats such as epidemics and natural disasters;
- 5) Humanitarian cooperation encompasses aiding impoverished nations, providing refugee assistance, and providing care for orphans;
- 6) The Quran encourages intellectual and religious dialogues, saying, “Invite to the way of your Lord with wisdom and good counsel, and debate with them in the best manner” [Quran, Surat Al-Nahl: 125];
- 7) Muslims engage in negotiations with their enemies to secure truces and peace agreements.

“In terms of international relations, Muslims have engaged with others based on values and principles that promote coexistence, alongside the principles of Islamic jurisprudence in relationships. In the Prophet’s time and throughout various Islamic eras, there were non-Muslim doctors and ministers (including Jews, Christians, and Sabians) who held positions in society” (Al-Bar, n.d.). Moreover, Islamic thought extended beyond material interactions to promoting love among all people. Anas ibn Malik reported that the Prophet (PBUH) said, “None of you truly believes until he loves for his brother (and in another narration by Muslim, ‘or his neighbor’) what he loves for himself” (Al-Bukhari, n.d.). Commentator Ibn Rajab Al-Hanbali interpreted the term “brother” in this hadith to encompass “brotherhood in humanity” (Ibn Rajab, n.d.).

Ibn Rajab’s interpretation aligns with another narration that states, “A servant will not attain true faith until he loves for others what he loves for himself in terms of goodness” (Ibn Hibban, 1408).

In February 2019, Abu Dhabi hosted the launch of the Document on Human Fraternity for World Peace and Living Together, which builds upon all the aforementioned principles. The Muslim Council of Elders organized the Global Conference on Human Fraternity in the United Arab Emirates, aiming to promote dialogue on coexistence and brotherhood among people, while addressing issues of extremism and its negative impacts. The conference also aimed to strengthen human relations and establish new principles of mutual respect across various religions and beliefs. This event coincided with the historic joint visit of Dr. Ahmed Al-Tayeb, the Grand Imam of Al-Azhar, and Pope Francis, head of the Catholic Church, to the UAE.

Both the Grand Imam and the Pope signed the Document on Human Fraternity for World Peace and Living Together, which the conference issued. The document emphasizes several key principles, including:

- 1) True religious teachings advocate for peace, mutual understanding, human fraternity, and coexistence;
- 2) Freedom is an inherent right for all individuals, encompassing belief, thought, expression, and practice. Diversity in religion, color, gender, race, and language is seen as part of divine wisdom, with humanity created to embody this diversity. This principle is the foundation of the rights to freedom of belief and difference,

and it condemns any coercion in matters of religion, culture, or enforced civilizational norms;

- 3) Justice founded on mercy is essential to ensure a dignified life for every individual;
- 4) Dialogue, understanding, and the promotion of tolerance, acceptance, and coexistence can help mitigate many of the social, political, economic, and environmental issues affecting large portions of humanity;
- 5) The relationship between East and West is indispensable for both; through exchange and cultural dialogue, each can enrich the other's civilization.

According to the UAE Government Portal, the Grand Imam and the Pope urged all schools, universities, and educational institutions to study and discuss this document in order to foster new generations dedicated to goodness and peace and to defending the rights of the oppressed and the destitute worldwide.

5. Conclusion

5.1. Findings

- 1) The concept of communication encompasses all human activities and therefore intersects with various fields, primarily social, psychological, and economic aspects;
- 2) Cultural communication is not merely the transfer of information; it involves engaging with others in dialogue and interaction, exchanging views and experiences through both verbal and non-verbal messages between individuals and groups;
- 3) Global peace signifies security, reassurance, and the end of violence, and in the modern era, the concept has expanded to include peace building, maintaining peace, and sustaining it through dialogue, communication, and mediation;
- 4) Digital communication and artificial intelligence represent transformative forces in fields like international relations and intercultural communication. Social media has greatly facilitated cultural interaction and global connectivity;
- 5) Digital communication and AI have the potential to revolutionize interactions among nations and cultures, fostering mutual understanding;
- 6) Researchers emphasize partnerships between social media companies and peace-building organizations. Enhancing social media as a public space for cultural dialogue requires increased flexibility in designing and funding peace-oriented programming while preserving civil society's role in managing virtual platforms;
- 7) Islam values communication between individuals and diverse civilizations, as expressed in the Qur'anic verse: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another" [Qur'an, Surat Al-Hujurat,13]. Communication and dialogue are foundational principles in Islamic culture;
- 8) Islam emphasizes building healthy relationships within the human family and advocates understanding the positive aspects of differences among peoples and nations;
- 9) The Qur'an uses verses to cultivate tolerance, peace, love, and goodwill within human nature through words that positively influence thought and behavior,

- including the word “peace,” which appears in various forms around 140 times in the Qur’an, among other significant terms;
- 10) Security is a fundamental principle of Islamic law and aligns with the concept of “right to protection” in international law, guaranteeing foreigners the right to personal and property protection within a host country;
 - 11) Support and solidarity in Islamic thought and legislation extend beyond Muslims to include non-Muslims as well;
 - 12) The principles of jurisprudence governing interactions with non-Muslims within Islamic law guarantee both internal and global peace, securing the interests of Muslims, shared human benefits, and fostering diplomatic and humanitarian relationships with all;
 - 13) The Grand Imam of Al-Azhar and the Pope of the Vatican signed the Document on Human Fraternity in Abu Dhabi in February 2019, making it one of the most significant recent documents for fostering communication, dialogue, coexistence, and brotherhood among people worldwide. It aims to combat extremist thought, strengthen human relations, and establish new standards based on mutual respect among people of various religions and beliefs;
 - 14) Overcoming communication barriers is achievable only through cultural dialogue among various cultures and religions.

6. Recommendations

- 1) Initiatives like media gatherings, sports competitions, collaborative art projects, and educational seminars can foster cultural communication. These efforts, spearheaded by the United Nations, aim to foster global peace and enhance understanding of diverse cultures;
- 2) Develop multicultural educational programs that reflect cultural diversity and promote values of respect and religious tolerance;
- 3) Encourage cultural dialogue among youth from different backgrounds through youth exchange projects in different countries;
- 4) Develop media programs and digital networks to promote a culture of peace and peaceful coexistence;
- 5) We are advocating for partnerships between governments and organizations that possess AI technologies to foster cultural dialogue among diverse cultures. We can achieve this by creating scientific or cultural platforms and educational or interactive video games;
- 6) Youth-led initiatives that promote cultural communication and peaceful coexistence receive financial and technical support;
- 7) Strengthen regional and international cooperation in cultural communication and knowledge exchange to promote peace and stability globally;
- 8) Encourage innovation and creativity in cultural communication by supporting projects and initiatives that provide new and effective solutions for promoting peace and peaceful coexistence;
- 9) Enhance community partnerships among governments, NGOs, and the private sector to promote cultural communication and spread a culture of peace worldwide;

- 10) Enhance both private and public citizenship by including marginalized groups, launching active citizenship initiatives, and fostering inclusive participation;
- 11) Introduce new communication technology platforms that simplify intellectual and cultural exchanges, such as establishing direct digital communication channels without intermediaries;
- 12) Upgrade the Arabic language to a globally competitive level in terms of communication and exchange through adaptation, alignment, and openness to other languages for educational and cultural purposes;
- 13) Enhance Arab cultural presence in fields such as language, arts, media, sports, and economics to achieve leadership in global communication.

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