

In the Name of God, Most Gracious, Most Merciful

## **Jawdat Said's Main Ideas**

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### **FIRST: SOME VERSES OF THE QUR'AN THAT ARE OFTEN USED BY JAWDAT SAID TO DEDUCE HIS IDEAS**

(13:17): “Thus does God (by parables) show forth Truth and Vanity. For the scum disappears like froth cast out; while that which is for the good of mankind remains on the earth.”

J. Said uses the above Verse to assert that throughout human history, there has been this movement of eliminating what is of no value and retaining what is beneficial to humankind. Hence his optimism about human future.

(45:13): “And He has subjected to you, as from Him, all that is in the heavens and on earth: Behold, in that are Signs indeed for those who reflect.”

J. Said uses the above Verse to assert that no problem, social, cultural, or otherwise but has a solution; that the phenomena are there to serve the humans, on condition that they learn the right and relevant law that they need for subjugating a particular phenomenon.

(29:20): "Say: "Travel through the earth and see how God did originate creation."

J. Said refers to the above Verse to assert that, for getting acquainted with the facts of human life and history, one goes to existing things in the world, not to the Qur'an, and that by the order of the Qur'an itself.

(13: 11): "Verily never will God change the condition of a people until they change what is in their souls."

Jawdat Said uses part of the above Verse as the title for his second book: he does all he can to alert people, especially in the Muslim World, to that fact that, for changing their miserable condition, they need to effect changes in their concepts, values – whatever that is in their minds and souls, which controls their visible condition.

(2: 30-31): "Behold, your Lord said to the angels: "I will create a vicegerent on earth." They said: "Will You place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not." And He taught Adam the nature and names of all things."

Said uses the above two Verses in several contexts. One is that it is through the human's progress in acquiring knowledge through words and the concepts behind them that humans overcome doing mischief and spilling blood. Yes, humankind has been slow in learning, but, with the accumulation of knowledge, they do begin to realize that there is a better alternative to solving problems: with better understanding.

(41: 53) “Soon will We show them our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the truth.”

J. Said uses the above Verse to assert that we learn the truth from God’s revelation AND from what He has created; indeed, the better you are equipped with knowledge about the facts and laws of existence, the better you appreciate and benefit from the Qur’an and Sunnah (the Prophet’s Traditions).

(5:18): “(Both) the Jews and the Christians say: "We are sons of God, and his beloved." Say: "Why then does He punish you for your sins? Nay, you are but men,- of the men He has created.”

Muslims, Jawdat Said asserts, have walked in the steps of the Jews and Christians in taking themselves to be God’s ‘chosen people’, His favorites. This prevents them from learning the secrets of success and warding off crises through studying the history of various nations and peoples.

(5: 28): "If thou dost stretch thy hand against me, to slay me, it is not for me to stretch my hand against thee to slay thee.”

The above Verse is part of the story of Abel and Cain. J. Said uses this story as the basis for his first book. He tries to demonstrate that a human shows his rising to the level of a thinking being, by refusing to end a dispute through violence, abiding by peaceful debate, adhering to non-violence, even unilaterally, and having confidence in the truth coming to light and having precedence through verbal means, never through compulsion.

(2:256): “Let there be no compulsion in religion.”

In both the effort to win converts to a faith, any faith, and in acceding to the position of ruler, no violence is allowed. J. Said asserts that since we believe in Islam being the best of religions, it defeats this assertion if we try to resort to compulsion. We need to have confidence in God, in His true religion, and in the human being – by doing the real task we are obligated to perform: declaring the truth, and not suppressing it.

(3: 64): “come to common terms as between us and you.”

The above Verse teaches Jawdat Said that, unless you treat the other on the same footing as you, they have the right to hold on to their own mindset and view of things. If you take the other to be deluded, remember that they take you to be deluded. You have no right to silence anyone.

### **SOME MORE IDEAS BY JAWDAT SAID**

- The laws, sunan, of God will keep operative, whether we discover them or not; but when a nation or a civilization study and comprehend some laws relevant to human welfare, this nation or civilization will have a part in shaping their future.

- Yes, people have gone a long way in studying and comprehending the laws concerned with things and human health; but not those concerned with a harmonious life among nations.

- The big powers discovered not long after the detonation of the first atomic bombs and throwing the two bombs over Hiroshima and Nagasaki

that no victory could now be won in the battlefield, that the age of war was gone – that competition was to take place elsewhere. But they still enjoy letting the small nations go on fighting, for the revenues of those nation end in their hands, in the form of the cost of weaponry.

- The Prophet, peace be upon him, did an unprecedented thing when he reached the creation of the new state, with him at its head, without spilling one drop of blood by him or any of his Companions.

- Let us think that, in the same was as slavery was at last counted illegal and a sin by Muslim scholars – though it is discussed many times in the Qur'an, and its abolition is only hinted at in the Qur'an: Let us think that accepting fighting and war as the way to solving problems is on its way to being abrogated. It only survives in the weaker and less developed parts of the world.

- When an individual realizes that he/she could be in the wrong, then a major shift has happened in their mind towards being mature: Did not numberless generations hold to the mistake of the sun orbiting the earth, and then it turned out that it is the earth which orbits the sun? This must teach us to be less than absolutely sure of what we hold to be true. No matter how tenaciously people hold on to an erroneous notion, it will come to be superseded by the truth. The reference is not what we hold to be true, nor our fathers, but the laws and facts of the world.

- When you have some doctrine or ideal that you wish people to accept, you do not have the right to compel people, or resort to any kind of violence to have it accepted. Did not the prophets, all and one, adhere to this principle? Relying on nothing but the clear statement of the faith? Did not Prophet Muhammad, peace be upon him adhere to this, together with his Companions, throughout his Meccan period, until he was received as leader in Medina?

- Let it be clear that I would never consider declaring *jihad* as abolished! No, God forbid that I say that! I do realize that *jihad* is very highly praised in the Qur'an and sunnah, and the reward for it is really immense. But there are two conditions to be met for *jihad* to be justified: there is the condition that it may only be ordered by a person who had reached his/her position as ruler by the choice and consent of the public; and the other condition is that the party one fights against must be practicing compulsion, threatening people with death or exile to force them to accept a certain doctrine or to desert their own doctrine. No political or religious creed may be forced on anybody, and this is what the Qur'an commands (in 2:256). The Islamic designation for those who fight without fulfilling the conditions of rightful *jihad* is 'khawarej'.

- We have a number of Verses of the Qur'an and Traditions of the Prophet, peace be upon him, that promise those who perform *jihad* a very bountiful reward; but we have, on the other hand, some authentic Traditions of the Prophet, peace be upon him, that condemn the *khawarej*. The latter, as Prophet Muhammad, pointed out pray more devoutly than we do, and fast more – and yet, they fight without legal sanctioning. So, it is very strange

that scholars have not given any effort to distinguish the two kinds of fighting.

- A number of authentic Traditions of the Prophet, peace be upon him, command a Muslim at times of turmoil, when people fight not under a legal banner, to withdraw, to break one's weapon, and to keep aloof; that even if one of those involved in the turmoil should break into one's home, raising his sword, not to fight him – for if the other kills you, he will bear both his own sin and yours: so be, as the Prophet says, like Adam's better son, meaning Abel who was slain by his brother.

- It is not an exaggeration to assert that Muslims uphold the way of *khawarej*, since they legitimize fighting and resorting to violence to change the political situation. There is indeed no place for violence in changing the political situation, never at any stage of the *Ummah's* stages.

- The proper and well-guided way of rule was not practiced except at the hands of the Prophet, peace be upon him, and the four Rashidun Caliphs. From Mu'awiyah and until today, it is with the sword that rulers come to rule. Yes, there is a craving in the heart of Muslims to see the Rashidun way regained, but they take their achievement to be merely a grant from God, that such a situation may not be achieved through human effort – that is their mistake.

- The Prophet's Companions did leave us a glorious legacy, but that should not cause us to take their legacy as the end of our growth and understanding: was it not the Prophet's Companions who lost the Rashidun way of rule? Were not the wars of the Camel and Siffin fought among Companions? The idea is not to discredit them, but to be clear that new facts and revealing events do come up all the time. There are many nation which do the transferring of rule in a smooth and peaceful way, and by the will and choice of the public, which was not achieved by the Prophet's Companions.

- Did not the Soviet Union have enough weaponry to destroy the world, but that did not help it survive? Did not Germany try to subdue nations with force and failed, but now we see the countries of the European Union come together in peace and harmony? Yes, we keep condemning their democracy, but do we have a way that is closer to the pleasure of God and His Messenger, peace be upon him? What we have instead is malice and hatred and fighting among ourselves. I can say with clear conscience that what the Europeans have in transferring rule in closer to God's and His Prophet's pleasure.

- Let us be clear that humankind has gone a long way; they have gone beyond many stages. There was a time when a human ate and relished human flesh, and that ended; there was a time when many humans were sacrificed, in many parts of the world, and that ended. Have not the western nations that we condemn reached a way of transferring rule in a peaceful way, with the approval of the public, when that was inconceivable to the Prophet's Companions? And that achievement is more admirable than that of putting an end to many pandemics which used to bring death to whole towns. So, yes, humankind has gone a long way, although it has not gone far



in adopting ways of having a happy world, in which peoples and nations are held as equal, in which no Veto is allowed to continue. But let me be clear that the Muslim world will have to study and get rid of the social and cultural diseases that do great mischief to our quality of life.

- I say to those who dislike my ideas: Well, let me say what I think, and let the adversary say what he/she thinks – and as the Qur'an teaches us 'the scum disappears like froth cast out; while that which is for the good of mankind remains on the earth' (13:17): what is of no use to life will vanish, and what is for the good of life will remain.

- A main hurdle in our way is that we take the world as something that God created once and for all – but it is not like this; the Qur'an itself tells that the creation will keep increasing; that God keeps creating what He wills (See, for example the Qur'an, 35:1). What now satisfies me will come later to appear insufficient; there will come young men and women that will see more than we have seen: as the dwarf who sits on the giant's shoulders can see all that the giant can see, and can see further. The natural situation is that things keep developing and progressing.

- Yes, we do still witness terrible things done by humans, but humankind has kept progressing nevertheless – and hence my optimistic attitude. Even if people do not listen now, they will have to listen and understand by and by. You see – history is a very patient instructor: it keeps charging ever higher cost for people's mistakes, until they have learned the

lesson and acted upon it. So, have we Muslims learned the lesson of two Gulf Wars?

- About putting an apostate to death: It is most amazing that we take the executing of the apostate to help protect Islam. Have we really reflected on the Verse: ‘Let there be no compulsion in religion,’ (2:256)? Let us also notice that the Messenger, peace be upon him, said in ‘Sulhul-Hudaybiah, the Hudaybiah Treaty’: Let that who deserts Islam and desert us go and join the others, which means that one may give up his/her faith – and the measure turned out later to be for the good of Islam. We can see in modern history how some tyrannical regimes had tried to blot out Islam for decades, but then, with the first lifting of restrictions, Islam sprouted again and flourished. So, I say, let those who wish to give up their faith do so: to hold them by force is to have hypocrites, not believers.

- What is it that makes us believe that declaring the truth most clearly and fully is not enough? Do we not believe that God’s religion is true? Does not the Qur’an say: (17:81) “And say: "Truth has (now) arrived, and Falsehood perished: for Falsehood is (by its nature) bound to perish." Not to believe that a clear statement of truth prevails is to mistrust God, His religion, and the human beings: has not God created the human to be ready to accept truth? Is the truth acceptable only under threat? Having said the above, it must be added that to hold on to never resorting to violence is not enough: You need to have something to present to the world that the world does need.

- What the biggest names in philosophy have to declare about human destiny is really unacceptable. It is nihilism that they profess; it is that humankind has no future. This stands in stark contrast with what the prophets taught: they taught us to view the world as open to guidance; that to have knowledge and science is to perceive the way to a well-guided life: this is so for God's laws, *sunan* in Qur'anic terminology, are not only true in the sphere of matter; but also in the spheres of morality and faith. The laws of morality and religion are most strict: no one ignores and disregards them but has to pay the price. In the same way as to jump from a high place, in disregard of the law of gravity, one has to pay the price, perhaps with his own life, a mother who fails to take care of her children will have disregarded laws, the laws of raising children – yes, she can disregard them, but she will have to witness the result in her children. There are laws of well-guided life: and religion must display its goodness in this worldly life: we have here a relationship of cause and effect in the same way as the sciences of physics and chemistry have. The rule here is that once religion has come to be scientifically demonstrated as true, it will be universally accepted. Have not people given up any disputation of the earth orbiting the sun rather than the other way round after the scientific truth was fully proved? This is equally applicable to religion and morality. And the Qur'an tells us that in a clear statement, when it says (41: 53): "Soon will We show them our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the truth."

- We keep saying things about the world outside and about our life. But the truth or falsehood of what we claim lies in the world itself, not in our minds. The tree is more authentically true than all that has been said and written about it. So, there must be a continuous examination of the statements we receive and make against the facts in the world.

- It is not that I call to rejecting the fathers' legacy: for if we reject their efforts, the hardship they went through to gain some facts, let us return to the cave when the human did not cover his/her body, and was chasing animals, and was chased by animals. But I do say that what we inherited from the past is not enough: Did not people eat human flesh, and now we find it disgusting. That the human was quite ignorant and undeveloped at one time is no shame, but it is shame to refuse to keep advancing and growing. And when we say the human being is immature and ignorant and quite savage perhaps, the solution is not to think of eliminating them. The prophets taught us to change the values and concepts that needed to be changed, and in this way we have a better human. A physician does not think that the sick must be eliminated, but his/her ailment must be overcome, to have him/her well again: this is the lesson that we must learn when we deal with humans' ignorance and crude and perhaps brutal ways of dealing with things. It must be well settled in our mind that the early stages of the human, when he/she was quite helpless, are not his/her whole being.

- Humankind keeps rising to what is closer to well-guided life, and God's law is that the more beneficial to humanity abrogates what is less beneficial. The main principle in God's religion is justice.

- Let us never be too sure of what we uphold to reconsider our thoughts: this lesson we may learn from the sun and earth, and which orbits which. For how many centuries, millennia even, humankind held on to the erroneous notion of the sun's orbiting the earth? and then it was revealed that the reverse was true. So, let us be humble about what we hold to be true.

- Yes, some major things have been achieved by humankind, but as long as the Veto right is there, there is a major hurdle that blocks human progress, and the realization of justice and the equality of human beings.

- This amazing system, the human nervous system, and especially this ability to transmit anybody's experience through words, the designation of things and experiences: this has been a definite rise of the human being above the rest of beings. While all other creatures are born having their habits and instincts borne by their genes: all the knowledge they need for their life – the human is the only creature who is born without the knowledge he/she needs for life. It is only later that he/she acquires that, and it has the capacity to keep growing: and that is what enables the human to have control, and to keep progressing.

- Many of the big figures fail to think of the various stages of the human: How the human has developed over the centuries and millennia in a way that may be understood by observing the child as it starts with very little capacity for fending for himself/herself and keeps acquiring amazing skill and knowledge: if you reflect on this and apply it to human development, it must give you great hope for the future. Human creativity has never ceased to work, and the invention of writing provided humankind with an inexhaustible memory where it stores its experience. But humans must be careful to keep referring to the facts themselves, the world independent of our comprehension, to keep track of what the reality is, and to keep correcting our conception of it. It is here that the Muslim World lags

far behind: Muslims think that by keeping open to the new facts they are being disloyal to their heritage and to the Qur'an and Sunnah.

- In the same way as errors are not in the phenomena but in our comprehension of them, it is not in religion that errors occur, but in our comprehension of it. It is in the concepts, the images we hold in our brain that errors occur. No amount of thinking will help if we do not refer to the reality out there. Yes, the symbols, and writing is symbols, do save us a huge amount of effort, and condense knowledge, so that one can digest the heritage of the past in a few years – but that is not an alternative to keeping track of the reality of the world, by watching the tangible existence itself.

- And when we examine the facts and events of history, we need to keep in mind the 'outcome' or 'consequence' mentioned in the Qur'an: by analyzing the consequences of an act we may judge it.

- When one has accepted the principles we state here: that the world is subjected to the human, and that a human has been given the ability to solve problems – such principles that contribute to an optimistic view of the world: then one is accountable for doing his/her share and doing their best to make a difference. It is never the fault of the world when we fail to bring it to serve our purposes: it is rather the inadequacy of our effort.

- After the Message revealed to Muhammad, peace be upon him, it is affirmed by God that that Message was last revelation from Heaven, (a fact that is known among Muslim scholars as the 'seal of prophethood'). After

the cessation of revelation to prophets, it is the scholars and intellectuals who are responsible to continue the task of enlightening people; and it is no longer by miracle that humans are guided, but by law-controlled endeavors. And the events of history are God's message to humankind, in the same way as the Scriptures were revelations from God.

- Justice is really another aspect of *tawhid*, as advocated by the prophets.

- That God's message to humankind stopped to be of metaphysical nature, and was transferred to real-world facts and events, puts a great trust in the human's capacity: They are expected to find guidance in the facts of the world and history – and add such facts to those revealed in the Scripture.

- When we focus on the actual events, it must not be forgotten that there is no way of the historian's conveying what he/she has learned except through acoustic or visual signs. This must reveal how closely bound are facts and the symbols that refer to the facts.

- In Prophet Muhammad's, peace be upon him, messages to the political leaders of his time, he quoted the Verse of the Qur'an 3:64, "Say: 'O People of the Book! come to common terms as between us and you: That we worship none but Allah. that we associate no partners with Him; that we erect not, from among ourselves, Lords and patrons other than Allah.'" It is 'common terms', dealing with others on equal footing: this is in fact the

message of each and every prophet: that one deals with the other on equal footing. It is to render to the other what you claim for yourself; and to prevent yourself from obtaining what you prevent the other from obtaining.

- To observe in tangible and actual shape what justice and having common terms among humans can achieve, and to feel content that what religion taught about human destiny is true and significant – we must go to history. Those who can see only absurdity and insignificance in history will naturally think nothing of the world being shattered. Such individuals are not the right reference to go to for saving humankind more catastrophes.

- A man from the previous Soviet Union once visited me, and one thing that he said was that existence has no significance; but I said: “No, that is not true. And the proof that it has significance is that you come to talk to me: you do not come but because there is some meaning that you look for.”

- History is there to economize, not to waste time. It economizes when humans do not have to repeat mistakes. It is by studying history that you can bring out the best that a human can offer: A human has it in his/her nature to acquire more knowledge, but we need to have the skill to utilize that crave for knowledge, and in this way we have a better human life.

- When we condemn pragmatism, we must be careful. We really must act for realizing what is good for humankind, and that is the meaning of pragmatism – but on condition that we do act from an egoist motive: seeking the good of our tribe, our city, our country, our civilization – caring nothing



for the rest of humankind: The Qur'anic principle is that one should act for the good of the largest number, and for the longest time. We can learn the right approach to pragmatism from Abraham, when he asked his people, as the Qur'an relates, what they worshipped, and they said it was idols. Do those idols hear you, he asked, or do you any good or harm? No, they declared, but it was the way of their fathers, and they adhered to that. So, what Abraham teaches us here is the proper way of assessing behavior: Do you do it because you follow in the steps of your fathers, your culture, your nation – or does it do more good than any other way? This is then the healthy, rightful pragmatism.

- What we learn from the stories of the Qur'an about Abraham and all the prophets, is transforming the metaphysical issue into a social and practical and economic issue: to have a successful life, you need to adopt the principle of what realizes the best for the greatest number; and that cannot be separated from holding God as the only god, and denying divine quality to the arrogant, who seek to rise above the rest of humanity.

- This is the point then, that discussing who is divine and a god and who is not is vital because it changes the whole social structure: because it is at the root of how to realize justice and eliminate injustice; it is not holding some people as gods and the rest as slaves. Instead of the human's choosing to be either the arrogant and haughty individual, or the groveling and subdued individual, let him/her choose to be neither: not submitting to the arrogant and haughty, and not choosing to surrender to the arrogant and haughty. As long as ignorance and lack of knowledge dominate, we cannot hope to overcome this abominable situation.

- I do realize that democracy has realized some good measure of equality, and it has ensured the individual's right to have his/her say, and to seek justice. This is realized in America, yes, freedom and the rule of law: but the West views and deals with the rest of the world on the basis of physical power, of might is right. And the way to dealing with a human is to trust that he/she has the ability to think, that he has intellect – this entails that to change any erroneous notions of the human is possible, and we needn't consider eliminating those in the wrong. Persuasion and discussion are the way, and this is the way of the prophets. They worked on the basis that the human can be brought to understand, and to be different, without resorting to violence.

- By reviewing how many stages the human being has covered, we can be sure that he/she will be achieving more: that they will come to wonder how there was a time when humans resorted to violence to change their condition, or the condition of others. And it is most wonderful how this is linked to the word: It is through words that we learn, that we store what we have learned, so that the next generations will save time and effort, and work at a higher level.

- Let us reflect on Adam and Eve, and how they merited to be placed on the earth as vicegerents, acting in the Name of God. They committed a sin, and the Devil committed a sin, but the attitude of Adam and Eve was different from that of the Devil – they admitted their sin, and prayed for forgiveness. And let us notice in passing that Adam and Even are held as equal in their responsibility for the sin.

- Now while Adam and Eve did bear responsibility, and admitted their sin, and prayed for God's forgiveness; the Devil, Iblis, would not admit his responsibility; instead, he had two arguments to refuse taking responsibility for his sin: That he was created from fire, and hence was of higher value than Adam; and that it was God Who let him fall into sin. Therefore, Adam and Even won the honor of letting them, with their progeny, be responsible for the welfare and development of life on earth.

- A major step in fulfilling our place on earth is to realize that God's law applies to us, as a nation or a civilization, in the same way as it applies to the rest of humankind – that no people are God's children, and no people may claim to be above God's law. And this applies to Muslims as well as to other people (the Qur'an, 4:123: "Not your desires, nor those of the People of the Book (can prevail): whoever works evil, will be requited accordingly. Nor will he find, besides Allah, any protector or helper.")

- God has given the human the excellent faculty of expanding his/her knowledge through observing things in the world, and through the written word: The result is that the human can distinguish the good and the bad, the right and the wrong: In this way, we can and will hold on to what is for our good, and discard what is of no advantage to humankind.

- This soul of the human was granted the ability to choose the good or the evil: It is indeed the peak of creation; but we must have it clearly and decisively in mind that it is left to us to choose to purify it or corrupt it, as we are told in Sura 91: 9-10: "Truly he succeeds that purifies it, and he fails

that corrupts it!” The nervous system of the human being can be the most amazing thing in existence.

- When I hold Adam’s better son as a model, and salute him, it is because he proved to be the first human to recognize our humanity, that we need to rise above solving problems with violence, because of this system we have been given, the nervous system. And I may give to Socrates the same deference and appreciation.

- Yes, I have read about human culture and civilization, like many; but I do have something distinctive on account of my being in touch with the heritage of prophets: I feel supported by God, the prophets, human culture and history.

- War has lost its rationale; maybe old wars could be legitimized in some cases, but that is no longer acceptable. The coming time will reveal that humans have other and more superior aspirations. Knowledge is love and love is knowledge.

- When I refuse to follow the way of Adam’s son who killed his brother, and choose rather the way of the better son, I am virtually saying to those who intend to kill me: “You may go ahead and kill me: You can make of me a victim or a martyr, but you cannot make of me a killer.” This is so when one has got over the jungle law, by knowing goodness and evil.

- Those who waged the Korea War, the Vietnam War, The First and Second Gulf Wars, are really screaming that they know nothing about history; and all that are killed in such wars are really human sacrifices. Nothing supports such behavior but that ancient humans used to eat human flesh.

- There is this big difference between physical diseases and social problems: That people have worked hard to overcome epidemics, and have discovered the germs that cause them; and they have done a lot in ridding the world of epidemics. But why is it, one wonders, that we do not work hard at healing humankind of the germs that cause wars? We seem to assume that what contaminates our mind and thought is less dangerous than the material germs.

- But things will not be like this for ever. Some scholars, even economists and sociologists, and even industrialists, begin to perceive the importance of honest dealing, and its benefits in human and international relations.

- One first step is to distinguish the good from the bad, the beneficial from the harmful. And the Qur'an does state it clearly: "The blind and the seeing are not alike; nor are the depths of Darkness and the Light;" (35:10-20). Nothing can be done unless the best minds realize that the good and the bad, the right and the wrong, are not the same.

- The right way in dealing with evil is not to respond to it, not to condone the wrong-doer. It is a mistake, on the other hand, to insist that the only way in dealing with the evil individual is to eliminate him: this is like insisting on breaking a dirty glass, instead of cleaning it.

- From the above, it must be clear that our problem is not with the politician, but with the intellectual. When we uphold peace, peace begins inside; in having the proper knowledge. 'Then you will know the truth, and the truth will set you free,' as we find in the Bible (John, 8:32).

- Many of us imagine that we cannot live, cannot get through without violence; but the laws of the world will not change to humor us. It is the human who must change his/her comprehension to have control, for God's laws are steady and stable.

- It is hard to expect a world where justice, law, human rights, and democracy prevail as long as the Veto Right exists. But the world is primed for the birth of a global democracy, and the intellectuals are bound to help this thrive: to have a world where humans are viewed and treated as equals.

- The individuals who promote the idea of the end of history and the clash of civilizations are really those who have failed to adapt to the new phase of history. History teaches us that it is those civilizations which failed to adapt to change that announce the end of human life.

- The message of the prophets is our salvation: for they did not uphold violent rivalry, but competition in doing good and world peace: everybody being equal to everybody else before the law.

- We must admit that democracy is really a step towards upholding the call of the prophets, a step towards holding God as the only god. We must celebrate democracy: for it represents a step towards realizing the prophets' call for the equality of human beings.

- There is this major difference between the prophets' call and democracy: that while democracy allows resorting to violence and the shedding of blood to remove tyranny and realize democracy, the prophets reject violence as a means to establishing *tawhid*, the Oneness of God.

- How simple and time-saving, and saving in human suffering is the way of the prophets! - when you simply decline to obey the tyrant when he orders you to do mischief. Their way of establishing society is solely through words and persuasion, never through resorting to violence. Nothing can be more economical.

- My idea is that there must be no confusion whatsoever between thought and physical force. The two approaches must be most decisively separated. I learn this from Verse of the Qur'an 2:256: "Let there be no compulsion in religion."

- Both Christianity and Islam were victorious by simply ceasing to serve the tyrannical power, not by trying to eliminate the dictator physically.

- When you give yourself the right to employ violence in establishing a society, you are automatically giving the other the right to do the same: and it is again the vicious circle of an autocrat replacing an autocrat. How this contrasts with the Muslims entering Medina to establish their new society in peace.

- It is a contradiction in terms when someone believes in violence and at the same time in a society based on law and order.

- The two poles of relations: the arrogant autocrat and the submissive and helpless person will keep exchanging roles until the third kind of human comes into the scene: not submitting to the autocrat, nor trying to subjugate anyone. And this is what the prophets did: refusing the two-pole situation, and opting for the third part.

- We have the European Union as a model to learn from: when Europe would not unite under a Napoleon or Hitler, but only after declaring the equality of members. This can be the basis for global union, in principle at least. As for the United Nations, it cannot aspire to that before a unitary law is declared, a law in which no Veto Right remains. At present, the United Nations is worse than any dictatorship, and any backward state, for equality does not exist in this organization at even the theoretical level.



- It is not that Muslims no longer crave to have a Rashidun rule, the upright and legal and legitimate rule – it is merely that they take the rule of Abu Bakr and the other three Rashidun Caliphs as a divine management, a grant from God to His Prophet, peace be upon him, and the Prophet's Companions.

- Although the Muslim World is still steeped in dictatorial systems, there are some exceptions that can point the way to the future.

- The Qur'an teaches us to treat other nations with justice and gentleness, on condition that a nation does not force people to give up their religion, under threat of execution or sending to exile.

- It is not far-fetched to hope to see a world in which no compulsion is used to force people to adopt or desert a faith or doctrine; and hence to have a world in which no war is waged.

- The Muslim writings about government and rule were made after they had lost the Rashidun form of rule; and hence they legitimized the grabbing of rule by violence. And the Western civilization did nothing to correct this way, since it also legitimized the resorting to violence and murder for transforming from dictatorship to democracy. But the prophets' way is better and more in line with the thinking human.

- We may have to wait until the big five have been forced to give up the tyrannical Veto Right, together with the small tyrants, for the world to set out in earnest on the way of a new world system, based on equality.

- In the same way as compulsion contradicts belief, holding one's nation as above other nations precludes the rule of law. We need a new brand of learned people and scientists to restore the world's trust in religion, and law, and man.

- As for those who refuse to learn from history, the Qur'an warns that they themselves will be a lesson for others, and neither heaven nor the earth will cry over their fate; nor will history change its course for their sake.

- There are some signs that some intellectuals begin to suspect that there is an alternative to the Western approach to civilization: human relations based on altruism, and treating others on equal terms. This is a change towards what is more beneficial and constructive. It is recognizing that for the best results to be obtained from the human being, you treat him/her as having this amazing ability to think.

- Let us not suppose that the killing of Adam's better son was not without its positive result: His blood is still crying, and millions of people read his story in the sacred books, though they do not appreciate this event. Even the scientists of human sciences commit the mistake of placing the human at the center, instead of history. It must be realized that it is history which corrects human stumbling.

- When you review history, keep the chain of events unbroken: watch how things kept developing and progressing from beginning to end.

- In the same way as, some time back, an infected person would kiss a dear one, giving to him/her his/her disease; we have seen people go to the church, and hear ‘Love your enemy’, then go out and notice no contradiction when they burn with fire those who understand things in a slightly different way of their own understanding. There are germs, intellectual and social germs that must be overcome, in the same way as humanity worked to overcome the biological germs.

- Will somebody say that I manipulate texts to serve my purpose: I will not deny it, so let us in all such cases measure declarations against their benefits and disadvantages. If what I say is of no value, it will vanish. When I utter the word ‘fire’ I am burning nothing: it is in the real world that fire exists, and love exists. Let us remember the authentic *hadith*, or Tradition, when the Prophet, peace be upon him, mentioned a time when knowledge will have extremely dwindled. A Companion of his, Ziad bin Labid, expressed his being mystified – how was it possible, he wondered, that knowledge would dwindle when they taught their children the Qur’an, and the children taught their children, and so on? The Prophet said: “Shame on you, Ziad. I took you to be one of the most prudent men of Medina. Don’t you see how the Jews and Christians have their Book of Law and the Gospel, but they benefit nothing from their light?” As you see, the Prophet, peace be upon him, refers his Companion to a real situation, in which he can observe the law that is true of the other two societies, and will apply to the Muslim *Ummah* as well. Any people who lose contact with the actual

reality, following up the events of actual life, will benefit nothing by even the Divine source in their hands. I was no longer puzzled when I found that the Western culture has also failed to adapt to Christ's teaching. All things point to the fact we mentioned above – that people can just pass by the texts, the greatest Divine texts, benefiting nothing from them, as long as they do not reflect on the events of history, and any science that explores the nature of individuals and groups.

- Let us learn from such phenomena as the rise of Japan, the fall of the Soviet Union, and the factors behind the establishment of the European Union, and also the rise of the countries of south-east Asia. In all these cases we have the triumph of the human intellect, and the withdrawal of bombs.

- But the intellectual has certainly not done his/her part yet. You see how Muslims still cling to physical force for seeing upright rule domain – unmindful of what the Messenger, peace be upon him, taught his Companions, not to lift their weapon to fight at time of turmoil.

- Let me mention a booklet issued by WHO, entitled: *Facts of Life*, compiled by a number of experts and organizations. The idea of the booklet is that a quarter of a million children die each week, and the causes of their death are confined to ten diseases: all well known, and the cost of their treatment is not high. The problem is confined to conveying the necessary facts to the mothers who cared for the children, for they were ignorant of the necessary facts. As in the rest of the problems of enlightenment, the problems boiled down to conveying facts as simply as possible, and to having the facts reach the concerned individuals through all possible

channels. So, my comment is: When will experts compile a book of this kind addressing the intellectual and cultural diseases that lead to spilling human blood and having many millions of people exiled from their homes? When will such facts be conveyed to the mothers to inculcate them into the minds of the children? For the values behind violence are implanted in the child's mind at a very early stage. Once the problem of violence is overcome, progress can go ahead smoothly. It is much more economical to deal with the human on the basis of justice and kindness than on the basis of repression and compulsion. People commit the mistake of dealing with the human in the wrong way for they take doing justice to the other to be a loss, and treating the others as equal to us to be a loss. Let us remember that this was the Devil's error: this rising above the other.

- I know that many will not listen to what I say, but history has its way of dealing with these: for thorns will not produce grapes. I am not giving a sermon, but only alerting those who like to listen to the facts of history, to actual facts that happen before everybody's eyes. Indeed, the revelation of heaven meshes very closely with earthly knowledge: Faith leads to knowledge, and knowledge leads to faith.

- I always like to review Bilal's lesson. This black Companion of the Prophet, peace be upon him, was a slave when he taught people how an upright society could be established, and how human rights and democracy could be realized. In his call, under excruciating torture: 'One God! One God!', he declared his refusal to surrender to tyranny. He taught all those who are willing to learn, white or colored, the way to establishing the

society of law and justice: by refusing to succumb to tyranny – confirming that your only god is God.

- Yes, humankind has learned the law of cause and effect in the sphere of matter, and in physical health and overcoming epidemics. But we now need the law of cause and effect to be established in the sphere of religion and morality. The intellectuals must focus on this – to be sure that embracing religion is a scientifically sound decision, for we can trace its fruit in actual human experience – the good and benefit it does to human life. Once religion is scientifically proved to do its good part, it will be universally accepted.