

# **Concept of Thought Security**

Intricacies and Alternatives

(A research implies theories, concepts and treatments)

# Table of Contents

|   |          |
|---|----------|
| <b>Preface</b>                                    | <b>1</b> |
| Definition of Thought                             | 2        |
| Birth of Thought                                  | 3        |
| Fundamentals of Thought                           | 4        |
| <b>Perspective # 1</b>                            | <b>A</b> |
| The Concept of Thought Security                   | 1        |
| Motives and Causes                                | 2        |
| Intricacies                                       | 3        |
| Alternatives                                      | 4        |
| Results   | 5        |
| Pillars   | 6        |
| Impediments                                       | 7        |
| Means   | 8        |
| <b>Perspective # 2</b>                            | <b>B</b> |
| Diagno-analysis                                   | 1        |
| The Real Meaning of Conflict                      | 2        |
| The Purpose of Pretext and the Pretext of Purpose | 3        |
| The Ethics of Rituals                             | 4        |
| <b>Perspective # 3</b>                            | <b>C</b> |
| Rectification and Scrutiny                        | 1        |
| Education and Culture                             | 2        |
| Reconciling Culture                               | 3        |
| Comprehensive Theories                            | 4        |
| The Universal Relativity Theory                   | 5        |
| The Human Instinct Theory                         | 6        |
| Civilized Integration                             | 7        |
| The Balance of Instinct                           | 8        |
| The Element of Influence                          | 9        |
| The Concept of Nation                             | 10       |
| Comparison  | 11       |
| Culture between Modern and Traditional Components | 12       |
| Cultural Diversification                          | 13       |
| Dialogue  | 14       |
| Liberty and Literature                            | 15       |
| Margins of Modernity                              | 16       |
| Scientific Programs and Development Projects      | 17       |
| Comprehensive Development                         | 18       |
| References  | D        |
| Jawab International                               | E        |
| National Program for Comprehensive Qualification  | F        |

## **Preface**

Jawab International was founded in the State of Virginia, USA in 1996 as nonprofit organization and specialized in tackling matters connected to human thought and analyzing all theories, notions and systems bearing upon human thinking in general. Jawab also focuses on influences and trends that affect human life and everyday practices on mankind such as but not limited to social, economic and cultural systems that are interacting with modern cultural and ideological foundations. Jawab's main focal purpose is to seek solutions and workouts for confrontations in terms of mode, content and ultimate goal of culture, and further defining concepts and ideological basic foundations within a neutral and nonbiased framework in an atmosphere of healthy and objective dialogue. Jawab tries its best to make the language of civilized dialogue part and parcel of human culture the world over.

This research combines the upshot and results of ample sober treatment of many ideological treatments on global scale. Jawab International offers an accurate treatment for reality with all its circumstances and causalities and provides solutions and full tackle of impediments and alternatives acting upon the objectives of thought security.

# Thought

## Definition

Thought is believed to be the output of knowledge and information received by human mind and produces a theory or a set of theories connected to predefined notions or modes of perspectives. Such notions or modes might take the form of partial or complete signs of inferiorities.

## Birth of Thought

Thought can be taken as the prime component of mind and acts as a stabilizer between spiritual and bodily inclinations based on human instinct. Thought is deeply affected by human soul, actions, sayings and systems that usually shape up its environment and concept.

## Affections of Thought

Thought is largely affected by a wide variety of factors interacted with mind whether directly or indirectly, and that are derived from information or incidents or actions or whatever. Such effect depends on the level of connection with mind, or that connected in close relation with mind. Besides, thought is exposed to many messages and effects that drive it to specific direction. Thus, educational, political, social and other cultural authorities can play significant roles in directing the collective or individual mind in predefined ways, and ultimately contribute to protect such thought from detrimental influences that may affect it negatively.

## Components of Thought

The recipient of information and knowledge that abound in human surroundings are the main replenishments of thought. Such information and knowledge might take the form of social customs, actions, behaviors, economic influences, religious affections and others. In addition, thought can be easily affected by the following factors:

- **Cultural ethics.**

- Reading*
- Education*
- Dialogue*
- Edification*

- **Social Practices.**

- Principles*
- Value Systems*

- **Economic Practices.**

- Systems*
- Laws*
- Rules*
- Ethics*
- Rights*

- **Religious ethics.**

*Theology*

*Beliefs*

*Rituals*

*Jurisprudence*

- **Modern Influences**

*Systems*

*Tools*

## Perspective # 1

### Concept of Thought Security

When we talk about thought security, we intent the opposite of fear. That means there is an urgent need for security to ward off fears surrounding thought and its products. Thought is the most vulnerable component that requires protection and security.

### Reasons and Causes

In a culture deeply affected by religious factors and influences based on traditions and conservatism and lacking protection and intellectual defenses and prone for the outer negative penetrations, the following scenario applies:

- Religious fundamentalism tends to violence and terrorism opposing all renovation and forward looking views.
- Moral dislocation combined with psychological influences and accumulations shall take shape.

### Intricacies

Thought security falls under many denominations that vary depending on concept and outcome. As thought is in continuous motion, the installation of “security “with thought is a shackle that contradicts with its concept. Thus, we are talking about a denomination that dose not tally with itself and suggests a labyrinth that may spiral it out of its track and hamstring its outcome ultimately.

Therefore, we shall focus on such concept metaphorically to replace security with protection and thought with man to reach the following meanings:

- Whether to protect human local gains from being attacked by global strikes or not. However, this counteracts with openness and can not avail thought at all

(The usual shall turn into obligation and can lead to stagnation and pure inaction....ect).

- Or trying to sustain the role of education and awareness to make up for the lost gains and keep community aloof from contradictions and from waging war against its traditions or driving it into a cycle of violence.

Thus, we will engage in a dialogue about natural development of life that is normal and voluntary transformation driven by everyday spurs and other variable human circumstances. However, the abrupt change in traditional system into civil one under religious extremism and tribal fanaticism can endanger the composite community and threaten the advancement of people and call for healthy restoration and rehabilitation through programs, assisting agents and high alertness, especially when talking about a very intricate problem connected to all parts of life and have become part and parcel of everyday business and collective memory of people. Such trends might turn locals into violent tools that attack community.

In short, any move towards change requires two elements:

1. The theme should be objective, neutral and capable of skipping all traps of fanatics and extremists to gain their participation or at least undermine their pleas and arguments and minimize their influence on the public.
2. The simplification of concept of modernism to manifest all novel devices and life systems whether in economic, social and political domains and in a way that makes all those tools and devices accessible by the overwhelming majority of people.
3. The explanation of some outputs of modernism, and finding a mechanism to reconcile them with tradition and the past glory of Islam in order to develop thoughts and public awareness in a manner that makes them easy to comprehend by the public. Another treatment should be based on Human Instinct Theory that strikes a balance between tradition and renovation.

Such move needs no thought security but social peace that sustains social security in an interdependent relationship as social peace is wider in concept and more comprehensive and a positive way to effect reconciliation with culture, past and modernism.

Under such theme the “Thought Security” is overcast with some negative aspects. Once we say that thought security leads to social peaces, such notion implies two reasons:

- A. The conflict between security with free thinking as security shall supplant protection and thought shall also supplant individual.

B. The impediment of dialogue and nullification of pan-national discourse as thought security shall limit the permissible extent of dialogue and make it void.

Therefore, thought security does not chime in with the current situations in light of heavy traditions of acceptations, bans and taboos that vary depending on public awareness and knowledge. A paradox might rise due to this situation is that one local may fall in harmony with another person living thousands of miles a way while he is not on good terms with a person living with him in the same house.

Another point that human and business transactions have become practices largely shaped by global trends and modes. As for religious trend, it can be broken down into many denominations and thoughts with different authorities, ancient and modern, that affect and can be affected by everyday practices and human change.

As culture is the upshot of the above factors, how thought security can be provided and managed?

As the denomination does not bespeak its concept and indication, security can be taken as a discipline, commitment and confinement, but thought is freedom, stability and a stride ahead also. This is a contradiction and conflict suggesting the limitation of thought and mind. Once thoughts are confiscated, and movement falls in a static mode, and creativity breaks down, and action runs into inaction, and when vagaries, caprices, disorder and despondency take the lead in community, social peace becomes on stake, hostility prevails, and crises creep regionally and globally. Mind is the center of human dignity. Once vanished, no major role can be played. Once will is lost, accountability and responsibility become part of history. Here, God's revelation is the best in directing misled and confused minds:

“ WE SENT YOU A HERALD AND WARNER TO ALL MANKIND”

“ YOU ARE BUT A WARNER TO ALL MANKIND”

“ YOU HAVE NO CONTROL OVER THEM”

“ YOU MAY NOT CONVERT THOSE YOU LIKE THEM TO CONVERT”

“ WOULD YOU REFLECT UPON THESE LESSONS”

In short, a sober balance between two cultures that are conflicting in shape, content, orientation and objective requires some sort of social peace that can reconcile them into one harmonious union and build common denominators not thought security conflicting with its content and broadening the gap with other components.

### **Available Alternatives**

Thought peace can create reliable mechanisms capable of employing positive aspects and keep the negative one from the cultural scene whether transmitted by traditions, or caught from other nations. Such mechanisms can build a very reconciling themes and culture that sustain pillars of social security with all its reflections and repercussions on the socio-economic and political harmony in the end. Once these mechanisms operate freely in our community, healthy dialogue supplants argumentativeness, active listening replaces conflict, and respect becomes the overwhelming atmosphere of all human interpersonal interactions. Furthermore, objectivism and neutralism shall prevail with all their reflections and repercussions. Such move requires the requalification of environment and surrounding conditions as well as practical and scientific conditions combined with comprehensive awareness. Acting upon this principle, thought peace shall stem from a deep understanding of Godly revelations that guide him and offer him a wide range of reflections and noble practices. Thus, here comes the real meaning of the mutual giving as the basis of the absolute relationship between all members of humanity.

The concept of thought peace can instigate a stable mechanism that deals fairly and respectably with Godly gifts, and sustains the link between body and soul. This mechanism is governed by the information and thoughts impregnated into mind as they act as a way of balance and scale for the real information. Here stems the culture that is in conformity with itself and surroundings.

### **Fundamentals**

The most important fundamentals of thought peace are JUSTICE AND LIBERTY.

Once all rights are fulfilled, obligation applies. When laws are made, control applies. Accountability becomes the grand leveler of all parts of community, and can not be derailed. Besides, fair administration of rights and obligations shall be the basis of thought peace. Thus, thought peace is more elaborate than protection in two ways:

1. The security needed by community can be managed when respect for difference and democracy prevails.
2. Thought peace is built on theories of global reasonable acceptances that produce a culture reconciling with itself and interacting with surroundings via positive ways.

These fundamentals are part of the practices governing the developing countries systems and an imperative for the development of nations and the best way for cultural variation. Human dignity is the principle of sound thought and the source of inspiration, dialogue, respect, love, peace and the most appropriate stimulation for productivity “WE HONORED ALL MANKIND.....”

**Impediments**

The most apparent impediments to thought peace are INEQUITY AND EXTREMISM

Inequity is the most abominable ravage of life that can turn it into hell and a source of all evils. Those who commit wrongs to others utilize provocation to stir up extremism that is the natural outcome of inequity. They also send messages that flare up extremist inclinations whether ethnic or religious or social without offering similar positive messages that alleviate their effect on recipients.

**Ways**

When encountering various challenges, it is imperative to launch educational and cultural programs and other development projects that are capable of attracting people and sustaining modernism and soberness combined with follow- up through the following ways:

**Media**

- *Printed Media.*
- *Visible Media.*
- *Audible Media.*

**Educational Media**

- *Schools*
- *Universities*
- *Mosques.*
- 

**Social Ways**

- *Mosques.*
- *Forums.*
- *Clubs.*
- *Firms.*
- *Social Activities.*

This stems from feeble dialogue skills among all denominational and intellectual trends, and due to the immature views towards modernism that lead to cultural vacuum, the absence of cultural identity, and abnormal intellectual aberration and derangement. Such cultural vacuum between modernism and tradition is part of the outcome and constitutes an unbreakable impediment. Some who harbor apprehension for their own personal safety think that such aberrations and derangements might derail them from the right track. All this happens in the absence of a solid mindset that can fight out all bad penetrations. These moves can furnish simple people with a tendency to engage themselves in a cycle of violence and nationwide schism. Once thought is not allowed to voice up under

extremist climate it can evolve to a monster spurts out of the cave and begin to scrunch out everything ahead.

As Islam is fit for all times and places, that means it can handle all challenges. Such plus could make Islam eternal as it is the only religion that capable of reviewing and revising all traditions and time-honored systems and ultimately rectifying mistakes and inequities and wrong situations that abound in Islamic and non-Islamic countries. Islam can serve as the best tool to derive and extract the best workouts and solutions for the intricate problems of modern life. The Islamic utilization of modern tools and mechanisms is a legitimate gain and global move towards establishing progressive Islamic thought based on Islamic fundamentals and purposes. Failing this, stagnation and inaction shall flourish and lead to extremism that threatens the future of nation and flare up detriment and pell-mell within the inner societal structure.

## Perspective # 2

### Diagno - analysis

Notions and thoughts have varied and confused angles and perspectives. A great confusion was detected between religion and culture, and an important question was raised: Is culture is a “rectifier “or an alternative for it?

If culture with all its accumulations means knowledge, how can religion stands as an alternative for it? Something can not stand as its alternative for its definition!

If we tackle religion as the rectifier for practices in a way that is impossible to make it applicable to all domains of practical and organizational life whether those inherited or affected by modern trends, we will find ourselves in huge paradoxes that ravage cultural identity and make it floating or influenced by vagaries, confusions and fluctuations taking into account that all Islamic ordnances are good rectifications for errors and inferiorities connected not only to social and business practices but to human behaviors as the Great Prophet Mohammed said “ I was sent to compliment all human manners. ....

Due to the wide range of conclusions and causeries, religion turned into a culture in a way that makes simple people prone to overwhelming trends. If religion is the sole generator of culture no ignorance could have been prevailed in a nation saddled with non-reasonable extremism! The outcome of confusing between religion and culture is that many rituals have become habitual and monotonous practices. Culture is the upshot of socio-economic interactions and can run into many cycles. Islam came to raise a backward nation and bail it out from ignorance and long-possessed uncivilized behaviors. Here we may reiterate that life is a theatre where many interactions and reciprocities are built between people. Such interactions and relations form part of local culture of any group of people. Religion can not be an alternative for such interactions and reciprocities at all, but can be a motivator and discipline that can stir them up in the right direction. Varied customs and traditions stem from varied social and economic climates. It is fallacious to treat them from religious perspectives as this may run them into a fierce conflict with other nations with different socio-economic climates.

Actually each country is requested to extend proper respect for other countries way of life and traditions and share common humanitarian values. However, hidebound mentalities combined with extremism are the main factors that derange things out of the right track. When the Holy Quran was revealed in seven letters suggesting that it can be interpreted in many ways depending on denominations not outer influences. Religion does not turn a provincial or local culture to be applicable to all other regions. Once can not ignore life with all its variables and changes or treat religion as a static condition ignoring the eternal conflict between body and spirit. Here God warned those who adopted monasticism (.....and monasticism they created that we never revealed it to them...). Sometimes,

narrow-minded prevailing concepts fall in no consistency with Godly revelation (Alef Lam Meem, have people thought that they shall be left saying we believe without tribulation .....).

The real meaning of tribulation that it is a conflict with self, whether bodily or spiritually....

### **The Real Meaning of Conflict**

To define this matter we say that man lives in a conflict with his religious motivations and desires that are characterized in a real confrontation between body and soul. To reconcile these notions, there should be a common thought that harness such conflict. Greed and materialism are the ferocious ravages that can savage man and his harmony with himself. This is why we should link between the Universal Relative Theory as a general frameset and Human Instinct Theory as an approach. Such link has constituted some sort of sober and stable humanitarian balance and ideology capable of effecting a kind of balance between spirit and body to let humanity live in harmony with itself and under balanced conditions that reconcile between physical and spiritual needs, between tradition and renovation. Here we can effect a kind of stable movement to act as an approach to treat all misconceptions and fallacies and to fully rectify mistakes and inferiorities and the freewheeling motion of renovation that is part of the successive development of socio-economic and political life that dubbed as “ modernity “. Such modernity shall interact with itself and other components of life to make us more qualified to criticize it and affect its track and trend. In short, religion, as a noble track of thinking and comprehension of life facts and currents, can be taken as part of culture not an alternative as most if not all religious laws and judgments can not be understood without such culture, so how can culture act as an alternative for religion?

If culture is a mixture of traditions and social movements, whether economic or social that may take the form of customs, practices, variations and the like regardless of place and time and religion acts as a “ rectifier “ for the authenticity of such culture, the problem lies in the misconception and the extreme way of thinking about the whole case that flares up conflict and forms confronting ideologies that leave people in clash with each others and splintering them into many factions and sects. If religions were not based on humanitarian aspects and inclinations, they would derailed from their main goals and objectives, in which case, people shall run into harsh conflict with themselves due to lack of awareness or comprehension and become feed for an endless cycle of violence and pell-mell!!! Here it is worth mentioning Godly revelations (Most human souls are frail except for those who are under the Al Mighty Protection.....) Full understanding and comprehension shall be the basis of extrapolating legitimate judgments with their human applications.

Man is man everywhere and in all ages harboring the seeds of good from the glory of God to act upon his own innocent and good instinct that needs to be enhanced further in a sober and stable way and to educate and edify him and

remove him from the remains of savages of wild nature and to keep him away from ferocity and truculence that transmitted from past ages.

Human soul consists of soul and mind installed inside one composite substantial and substantial body and run by instincts that are the proper ways for the demon that motivates his emotions and feelings, vagaries and lusts. They also motivate conflict and clash with others.

The demon enslaves people acting upon their vagaries and lusts!!However, this concept does not require that life should be stagnant and run into a violent cycle of extremism, skepticism, fear and gross separation between males and females under the pretext of Avoiding Possible Paths of Evil without full understanding of its ethical, moral and practical repercussions to everyday life that misshapes the healthy relationship between man and woman and effects shocking segregation between them in most life scenes.

The more suppression is exercised the more aberration can be inflicted into the inner articulations of human life entailing huge uncalculated results. The separation between the two genders may cause unstable view to human desires and instincts and can effect the same skeptical view between the two genders, to the extent that some hidebound extremists have impounded their siblings and relations into walls of fear and confinement, and this was found as a futile and social coupe on the time-honored cultural and human systems when taking woman as powerless and defenseless instinct motivator that has no rights or will at all. Under such circumstances and other fundamentalist inclinations, the natural results took many shapes like:

1. The wide prevalence of sexual harassment and hiring more private chauffeurs that raises possibility of having illegal affairs and suspicious and unhealthy ties between the two genders.
2. The rise of divorce cases due to overemphasis on the sexual aspects of marriage and the negligence of other human aspects.
3. The prevalence of moral dislocation publicly and privately.

Because of all the above immoral accumulations, active awareness programs have become imperative in order to relieve the inferior view to the mutual relation between the two genders on a gradual basis until the entire society runs into healthy conditions that used to be in the glorious past of early phases of Islam. Failing this, extremisms shall run the whole community in an endangered condition with massive and detrimental repercussions. With the special need to engage woman in societal process, she will require healthy insemination and other knowledge base to make her an active player in the societal process. Upon doing so, woman can take her normal position in community have higher respect for her

capability and mind and provide her with an opportunity to get more ability to breed a new generation on a more solid basis on one hand, and grant her husband with greater ability to gain more awareness in terms of dealing with her and her children and not keep her exposed to blackmail and fighting over family roles.

This theme constitutes the basic element that can disentangle the misconception and imbalance and defuse extremism before it is too late, and deny extremists and those who installed themselves custodians over collective mind and conducts the ground they tread on. A limit should be put for such extremists who breed derangement and dissent in community and leave the state unpowered and with no respect. I hope they reflect upon the Godly verse (Woman have the same right as those of men) a change could have been effected in community. However, the problem is connected to traditions transmitted from the past that were corrected with the advent of Islam, but all those corrections have been derailed by tribalism that used to rise from time to time. Actually, religion was out of this conflict and inferiorities and tribalism.

All those paradoxical and unbalanced results could breed undisciplined culture that attacked social standards on the short run, especially with the openness that used to take very catastrophic forms under the entrenched historical closeness accumulations. This unhealthy situation requires an active movement and awareness without hesitation.

### **The Purpose of Pretext and the Pretext of Purpose**

Closeness that changes and hampers the way of life under the pretext of warding off bad possibilities can lead to hidden immoralities, societal dislocation, extremism and clash between instinct and nature.

If people are not educated about morals, opportunism and hypocrisy may breed, and could lead some to dislocation and others to extremism. Under these circumstances, some extremists used to say Oh! God why did you create such shackles like Israelites when said to God: Oh! God, why did you order us to fight.....? “

To alleviate some of the unexpected reactions towards openness, the best practice should be built on moving into a phase located between the two phases, enhancing effectiveness on practical level and making civilized culture a daily practice.

### **The Ethics of Rituals**

Rituals have become modal and monotonous moves with no effective influence on worshippers, whether their behaviors, practices or inner transparency. This came due to stress on indoors mosque-confined behavior not interpersonal and outdoors noble practices. Once man believes in God and takes his creatures as masterpieces and unmatched things, he shall be more understanding of Godly

directions throughout his life with all their variations. This may reflect into more faith and straightforwardness not only a view confined to outer appearance but a notion ingrained in his soul and behavior.

Worship is a link between God and man, but can be deviated from its main track into formal and shallow practices of no effect (Are you obliged people to covert them into faith.....). Here, we know that the real nature of conflict between the component of human soul, between good and evil, body and its apparent features, so man needs some sort of moral sanction and deterrent as the Great Prophet Mohammed said (Subtleness is the good approach to all acts....), but when cruelty and harshness prevail, hatred and extremism occur. However, the compulsory mode of worship has turned rituals into formal moves as compulsion hamstrung the motive to real worship of God, and rituals have become formal practices of no effect on every day behaviors. Because of this inclination, a new generation happened to know nothing about rituals as they are imposed through compulsion and enforcement, and this led to departure from the real religion and its spiritual practices and waged a new wave of violence as a way to impose the “real religious practices “.

A major role can be played by the Board of the Order of Good and Prevention of Evil by developing its role and spreading the notion of subtleness and grace in local community, and using the proper and effective means that tally with spiritual inner concepts. Sometimes, people depart from religion and religious because of bad and ill-studied propaganda and means. Further, the Board is also required to tackle man from scientific viewpoint and by understanding the real meaning of conflict between body and soul and put them all to the scale of intellect that was bestowed on man together with other intellectual capabilities.

The real conflict between man and his soul underlines one of the secrets of burden that man had to undertake since long. Religion is a mercy and the best approach to happiness and mercy as man’s soul is inspired from God’s soul that was bestowed on man with all its good seeds, mercy and grace and that has become the bedrock of man’s conscious. Here it is worth mentioning the Prophet’s sayings (every soul runs into pickups and rundowns. Employ your souls once they are up and leave them once they are down). This great saying is a good direction to all those engaged in psychology and the real influences on people. Worship is a good relief to souls. Once it is compelled by force, soul shall feel alienated from it and take it as a forcible dictation not considering the soul fluctuations and conditions.

Such accumulations with all its psychological dimensions stem from jurists on knowledge transmitted by traditions and never employed themselves searching for other modes of researches and extrapolations and conclusions from Godly revelation. Further, most jurists never embarked upon the task of tackling issues and subjects in light of modern updates and renovations in all domains of life, and could find no appropriate solutions to the most intricate problems of modern life of Muslims. This situation led to the absence of the Reality Jurisprudence, and a

science that handles life fluctuations and penetralia of human soul to reach appropriate judgments and systems derived from the real Islamic laws in a way that can interact with life renovations in almost every respect and angles. Thus, the human instinct theory can be a good key to skip many challenges that face the Board as it can derive from the significance of the theory indication lots of programs and awareness means in a way capable of motivating the inborn aspects in man's soul without yielding to obligation and compulsion.

Once ideas and interests clash, duplicity shall find its way to modes of thinking, man shall lose and value systems break down. When we talk about value systems, we may tackle their impacts on human being. This intricacy stems from the inactivation of mind that can turn man's life into mere shallow mimics and imitation that creep into all his everyday practices and rituals. We may also apply the same idea to all profit and nonprofit transactions that are conducted by man that become monotonous and of no spirit.

One the most apparent paradoxical social scenes is that you may find extremists and even some moderates tackling everything and every person from harsh and extremist perspective even when trying to preach about the noble and subtle principles of Islam. So, where is the effect of worship that interacts with spirit and reflects on everyday practice, preaching and educating people about the noble principles of Islam? The worst can occur when such actions are performed in the name of religion.

As for social and economic transactions, they all have characterized with selfishness, ignorance and egocentricities. Worship has become a monotonous habit. The value systems vanished, so, how can we protect a value system without reviewing the mode and foundation on which it was built?

Once value system is deeply ingrained and practiced in a way free from duplicity and contradiction, it shall be more capable of effecting functional integration and raising more cultural awareness based on human values that can be protected from outer penetration of negative influences.

Likewise, when duplicity and contradiction penetrate and practiced across nation and become part of man's everyday life, they shall not chime in with human right and should be weeded out from the structure of community.

From the above, we can reach two major and comprehensive points:

1. The alienation from local value systems stems from teachers' lack of capability of lining up a mode of education that can inseminate noble principles and notions in youngsters' minds in an interactional manner. Once teachers succeed in this, mind shall move, emotion shall also stimulate towards the best ways of thinking and handling matters. Next, spirit flourishes that is an inspiration of God's spirit, and becomes more aware of the fact that

worship was ordinate as a way of mercy to man. By this, worship can be full of joy, essence and moral foundation that move worshipper to the highest level of humanity.

2. Extremism is derived from the compulsory mode of preaching that resulted in attack on spirit and alienation from the entire worship. Sometimes, extremism scales up and begins to bulldoze off everything and turns to a compulsory type of preaching.

We may recall God's revelation (You can not covert those who you like, but God alone can convert them ....) (You have no control over them). This verse also carries the meaning appears in the Prophet's saying (every soul runs into pickups and rundowns. Employ your souls once they are up and leave them once they are down).

## Perspective # 3

### Rectification and Scrutiny

The terms “Development “and “Change “are confronted with misshaped views that are derived from a gross misunderstanding that drives to skepticism and suspension together with skipping the literary and scientific overall approaches until becoming good and solid bases for dialogue and debate as the overwhelming majority transmits knowledge with any backgrounds and bases for interaction and progressive view to the current and future progressive conditions. This has driven us to live in a reality not easy to describe with transparency and objectivism due to massive accumulations and intricacies resulting from single-sided comprehension of the same value systems.

The call for change or development depending on the circumstance of life begins with the development of thought and the mobilization of mind power to enable it interact with its surroundings and modern devices and come up with rich cultural products and to keep ourselves from moving from stagnant and hidebound traditions to another type of imitation shadowed with vagaries and caprices without maintenance of identity or can aggravate the current conditions more and more and take us from stagnancy of tradition and cycles of modernity into a culture tackling the shallow view of matters without handling the inner context and repercussions of modern challenges.

### Education and Edification

The mode of education and edification is largely responsible for the development of mind psychologically and mentally. Besides, the mode and approach of education and edification is also responsible for defining the level of efficiency of human intellect or thought mobilization as a whole.

When we talk about education and edification, we may face two angles of views:

- 1) Handling the stagnant mode of education that tends to violence by lining up systems that define social responsibility and its commitments.
- 2) The correction of old-fashioned education modes and approaches to make them more interactive and capable of in-seminating confidence and thought mobilization.

So, this problem shall require a full review of the education approach and definition of the system of defining social responsibilities and lining up a system that governs public morals and their composite commitments. Such review shall not be limited to school curriculums but extending to education awareness for families. The correction shall also be applied to vocational qualification and shakedown of socio-economic programs connected to adults, families and religious groups to make them more capable of committing to human principles and the basis for comprehending Godly revelation in an interactive manner. Religion affords peace to soul, and can not be a way of violence or misunderstanding or extremism that denies it from its human context.

### **Reconciling Culture**

Reconciling culture with itself and surroundings, global and local is the only guarantee for achieving social peace, the spread of the culture of dialogue that relies on privacy and civilized sense. Reconciling culture can furnish statutory systems with adequate mechanism capable of sustaining accountability and responsibility in an environment loaded with confidence and giving. Under such reconciling culture, people can interact healthily by preparing applied and scientific programs that can reach man to higher productivity and creativity.

By this reconciling culture, the first cornerstone shall be laid to protect communities and individuals from outer and detrimental influences. The community under such culture can “sense “ the real and sober intellect and keep itself from being run under waves of extremism and expulsion. All thought theories that balance between modernity and tradition are badly needed in order not to leave matters to an unbalanced debate that flares up unjustified hostile inclinations. Such theories are also urgently requested to subject all matters to an objective approach that can stand up against cultural emotional tendencies mixed with misunderstanding and lead to more dissent and conflict, and to convey a message about modern devices as they are the natural variables of life, and that they are not but a package of natural components of human rights and prone to criticism within scientific and literary contexts, and to reach a notion that the real essence of such culture is deeply rooted in religious beliefs.

This suggestion requires a mobilization based on factors of direct and indirect influences to line up educational and scientific programs combined with applied projects capable of deepening its goals and principles with a balanced thought that can interact with it and provide visible and printed media together with affection on local and regional scale and taken as a foundation for intellectual foundations of wide-spread influence that saves mind from detrimental and negative penetrations coming from abroad.

Islam is a progressive religion and characterized by its moderate and resilient laws and regulations, and can adapt with all times. Further, Islam can remedy all errors and inferiorities and catch up with all conflicting modes of thinking and systems, besides the fact that Islam provides sober and wise judgments for all modern intricacies and offers smart extrapolations and conclusions for the most entangled proposals and suggestions. This latitude of Islam furnished a wide range of deliberation and large space for enlightened intellectual movement. The role of civil society with all its composite educational, cultural establishments, training provision entities, forums and group entities, can be utilized to insemminate greater atmosphere of dialogue, transparency and interacted interaction culture on wider scale, and to lay greater emphasis on the role of mosque in the arena of social work in to activate socio-cultural motivation that have cultural and charitable dimensions within social environment that can sustain the spirit of cooperation, reciprocal interaction and reconciliation between all members of community and immunize mosque from being a hot bed for extremist cells.

### **Comprehensive Theories**

To talk about man and mode of living with all morals, values and systems, we will require a complete dissemination of the phases of knowledge development across times and ages with all their accumulations, repercussions and reflections. So, we will talk about the latest anthropology theories that believed to be the best for a healthy life where all people practice their rights and extend commitments to their respective duties. Nations and people vary in this theological inclination.

As modern age with all its modern socio-economic technology, imposed on all nations some sort of unity on lifestyle and charged it with novel way of living and thinking that pushed some of them to seek for theories that combine them in one unity such as the Universal Relativity Theories that used by many western nations by motivating peoples and nations with each others regardless of their trends, traditions and lifestyles to combine them in one integral unity that serve as a good motivator for industrial and intellectual production and creativity.

### **Definition of the Universal Relativity Theory**

“**What might suits us can suits others and vise versa**“ This notion suggests apparent neutrality and argument that is well known by the founder of this theory. To deeply have a closer comprehension of the apparent dimension of this theory from comparative treatment approach, we have to line up a complementary theory that defines its details and particularities. The Human Instinct Theory is the best answer for this need to serve as a civilized and reconciliatory center.

### **Definition of the Human Instinct Theory**

“There is an intuitional and emotional interactive relation between mind, soul and body that are instructed by the Godly revelations leading to the uplift of human instinct. This relation is able to suggest a healthy and natural balance between spirit and body using the Scale of Mind that requires literary science, intellectual directions and moral systems based on the basic human rights in order to be abler to suppress the wild inclinations of physical materialism to keep man away from it and hinder him from attacking others or impose inequities on them. This theory can provide immunity in the same time against extremism, inactivation and single-sided theorization of life and universe that rejects modernity and natural trend of life. Further, this theory establishes a peaceful culture between mind and soul and a friendly reconciliation between modernity and traditions. Out of this theme, the Universal Relativity Theory was combined with the Human Instinct Theory as a basis and complimentary axis and an approach for a healthy dialogue about the particularities of the Universal Relativity Theory.

### **Civil Integration**

Jawab International was the first organization that put an accurate definition of human instinct with all soul environment, vagaries and inspirational trends that are reveled from God that constitute pillars of the foundation of soul and the provider of live conscious to

serve as the most scientific definition that implies practicality, reasonability lying in balance between nature and instinct.

This definition shall serve as an approach for a balanced and reasonable function and interaction between knowledge and theoretical integration with the human rights concepts. Here we can combine between the Universal Theory and the Human Instinct Theory to underline the right track acting upon Islam science and comprehensive awareness. As known for all those believing that they have mind and sense of justice should also understand the other value system around him to reach composite values that contribute to the development of contemporary civilization.

This move that rests on deep intellectual approach stemming from Godly revelations for better human life by employing the latest technologies is the only way that can be used by man to skip the intricacies of theories and blind imitation and mimics.

Nowadays, the world admits for any who harbor objective theory to take part in an interactive and civilized manner and preset the latest and novel devices to contribute to the development of concept. Similarly, the world also offers a unique chance for any one who has the capability to present a theoretical presentation that handles the wrong current situation or adds to the current modern mechanisms of civilization.

### **The Scale of Nature**

Intellectual peace can alleviate the impact of modern transformations instigated by various factors. By employing equation inspired from the Human Instinct Theory with all its cultural dimensions, applied repercussions and religious depth, the scale of nature shall be capable of reconciling between two confronting trends in terms of content and appearance to reach common denominator for a healthy dialogue based on natural trends away from closeness or mimics to others in a way that contribute to the proliferation of a real awareness that is in peace with itself, local and global surroundings. By this trend, productivity and creativity shall rise in an atmosphere of civil interaction based on respect and dialogue, and can sustain local identity and supplant fears, mistrust and skepticism.

The following example can elucidate the concept of Intellectual Peace and its Applied Approach:

Given a group of brothers belong to one family and one environment, born to one father and taught by the same teacher, but vary in terms of thinking mode. What are the factors that dominate their lifestyles? What they need to live in harmony and respect? Do they need peace to a thought that are scattered everywhere? Or do they really need peace to a thought that is developed in mind and practiced?

To provide the two brothers with social peace and healthy opportunity for dialogue and harmony without fanaticism or extremism, they shall need intellectual peace that sustain dialogue and respect largely contributing to social security in the end.

This move requires cultural awareness and attractive programs that nourish mind and soul in a balanced way together with ensuring a positive environment that sustains knowledge and interaction. It also requires the positive activation of civil society establishments and complete education and balance between modernity and tradition to keep community aloof from duplicity and contradiction.

### **Influencing Factors**

Sovereignty plays larger role together with all its social and economic repercussions. The more society is diverse, the more trust such community can have on all levels, economic, social and political.

### **The Concept of Nation**

The concept of “Nation” applies to wider extent as each political unit has its educational and cultural privacy that should be respected and not be diluted in the majority. The great prophet says “My nation acts like one single body, that if one organ feels sick, other organs shall feel the same”. The organ here is “region” whether local or regional with integral privacy and specialty. Here, we can understand the concept of nation that integrally interacts not diluted in bigger units.

### **Comparison**

The most evident characteristics of modern systems are RIGHTS, TRANSACTIONS, PUBLIC MORALS AND RESPONSIBLE LIBERTY.

All the above characteristics stem from a democratic culture with all liberal machinery and its human theories that could sustain ethnic and religious balances contributing to political harmony fully immunized from conflicts and intricate situations.

One of the most apparent characteristics of the parliamentary system are:

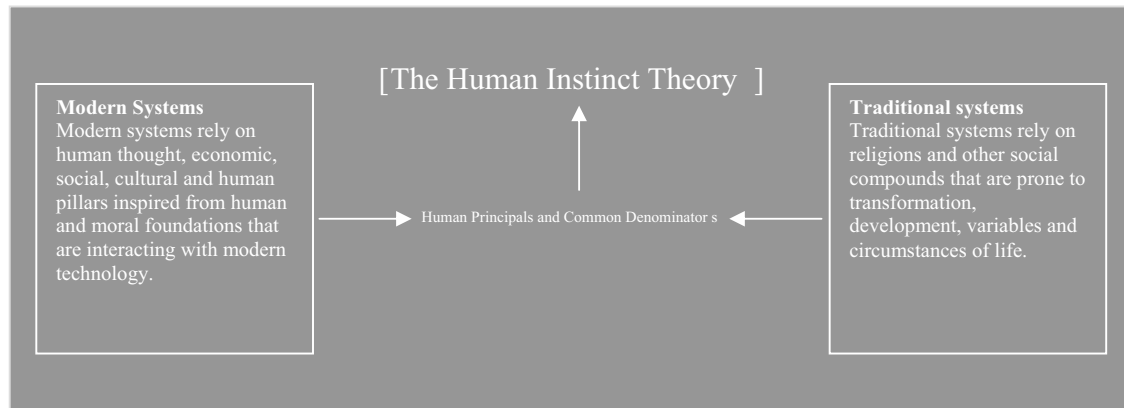
1. Free and fair competition.
2. Full participation of all ethnic and religious groups.
3. Self-determination.
4. Responsible and Transparent Control.
5. Accountability.
6. Follow-up and Performance Evaluation.

Though the democratic world is having high level of economic stability and solid legal groundwork, some immoralities might take place due to overemphasis on the machineries and systems of pure materialist nature that used to define responsibilities and commitments, especially those connected to family. Another aspect of contraventions that are connected to the criminal system that implies apparent and exorbitant contradictions and mixing between levels of incriminations, and level of tolerance and harshness.

Traditional systems face a real civil challenge, and need intellectual balance that can employ all energies and modernity in a way that throttles down conflicts or

confrontations or any dilution of entity to move themselves from fear, stagnation to a new phase of interaction, productivity and participation to modern civilization.

This what intellectual security is all about. It implies a host of theories that can produce fruitful outcomes and a culture reconciling with itself and surroundings in a way to offer high level of creativity and productivity.



### Culture between Modernity and Tradition

Culture is a good reflection of everyday life of human beings with all its accumulations such as morals and literary knowledge that governs human life from all its aspects across ages and times. Such accumulations are liable to a lot of variables and changes that combined with them. There are some ideas about the importance of change. Once this change or transformation is connected to all domains of life, an urgent need shall be felt for a complete familiarity with modern life with all its repercussions and reflections.

Here, we emphasize that modern systems are not sufficient regardless of level of comprehensiveness as they tackle with man as responsibility and commitment. Such materialistic view requires a new basis founded on more spiritual foundations.

For example, modern systems that focus on the materialistic aspects of man and treat him from legal dimension only at the expense of values and other emotional aspects caused man to lose large part of protection and immunity needed for individuals and families, and provided no protection in cases of assault, harassments or violations. This example proves that modern civil systems are incapable of providing protection for families and individuals. Those systems also proved to be of less ability to offer balance, empathy and human interpersonal sharing of thought and emotion to a higher degree. This shift shall require the revival of human conscious that only can interact with values that are deeply ingrained in man's soul, otherwise, laws alone shall not be adequate for the prevention of inhumanities and hideous acts that befall to humanity. Therefore, religious awareness is badly needed to revive human conscious and move up human noble feelings prior to the enactment of laws and systems. The effect of religious rituals or adoration in general can afford a complimentary role and offer a good effect on regulating rights and transactions and as a model for reaching novel practices and conducts. This matter calls for intellectual investment to employ modern systems and technologies to serve the ultimate goals of development, justice, history and tradition as well not only confining ourselves to old-fashioned and time-honored systems and traditions.

Here comes the culture of peace that is balanced and capable of employing all positive facts and weeding out any negative aspects. This shall help identify the latest renovations without fear or unfamiliarity with modern economic transactions.

These aspects can lead to social security with all its repercussions and reflections on political harmony and economic production. The culture of dialogue and respect for differences shall prevail. Under such culture, all those having different cultures or notions or ideas shall have adequate latitude for expression and free speech. However, this shall require the requalification of political circumstances, applied and scientific surroundings that affect comprehensive awareness and leave mind interacts with it and defines the right track without compulsion or patriarchic custody. The intellectual peace stems from divine revelations that define what is good and what is bad. Such revelation left a wide range of interaction for man to reach sober and reasonable conclusions under free choice that is capable of handling all matters with care and good management. The balance between soul and body is the only way to weigh up any judgments and ideologies. This is subjected to all inceptions and impregnations coming into mind that can sustain its intellectual position and commitment to real information that can guide its behavior and conducts with high measure of commitment and responsibility.

### **Cultural Diversity**

Cultural diversity is an enrichment of human civilization. It occurs due to the mutual reciprocity between intellectual output and creativity. The best example of such cultural exchange is during Hajj season that combines Muslims from different parts of the world in one place. Hajj is performed by Muslims regardless of their colors and nationalities. Hajj performance constitutes a good chance for the reception of cultural diversity on local scale. However, the absence of this aspect is the only approach towards having diverse cultural programs of civil extent.

Humanity has high measure of civil diversity characterized of interactive exchange. With the diversification of creativity, it can lead to deep local development that can absorb all modern influences. Creativity is a natural output of intellectual interaction. Cultural diversity is the title of reconciling culture with itself and other surroundings. This is one of the best pillars of the modern world. As for the single-sided cultural view, it can encompass itself with a host of intricacies, inability to encounter problems and ends up to extinction. Cultural diversity is the basic components of a clean and civilized culture that was used by the developing nations to reach peaceful reconciliation and knowledge exchange and the highest industrial, literary and intellectual levels. Understanding and dialogue was the natural outcome of intellectual peace, literary and industrial progress.

**Dialogue***(Mutual respect and acceptance of others)*

Dialogue means understanding. It is a civil request and human behavior that sustains the opportunities of interchange between cultures and ethnicities in a way that defuse tension and spread out the principals of peace and prosperity among nations. The dialogue culture means no compulsion or obligation or mimics, but common denominators based on cultural diversity and dedication to the best. To reach dialogue to its apex, it should be built on the following pillars:

1. Mutual respect.
2. The acceptance of others.
3. The right to offer different viewpoints.
4. Cultural diversity.
5. Neutrality and objectivism.

All the above pillars are hoped to be a reality lived by the world nations. To pinpoint a common definition for DIALOGUE, it can be defined as “mutual respect and acceptance of others in order to be a standard for all rights and human conducts. The most feared thing is to engage in a cycle of exclusion and wage wars that would waste time and effort. The consensus about a frameset respected by all shall be the basis of any forthcoming dialogue away from excitement, provocation or blackmailing values.

**Tackling People requires special etiquette. Once vanished, value and credibility shall run down. Liberty has its own etiquette and etiquette is the natural results of cultural awareness.**

**Applied Programs and Development Projects**

Due to the high interest of such subject that is my major, and an approach for our intellectual way of thinking.

1. Jawab was founded on such principals that are connected to human thought that combines between tradition and modernity. By comparing all economic, social aspects and customs, the main approach shall be the basis of all deliberation and discussion. The human instinct theory was raised to be a common denominator between members of humanity, as they run around the components of soul and its surroundings. By combining between human instinct theory and the universal relativity theory, the concept of intellectual theory was founded as a basis and agenda.
2. Herein the link between developmental projects with all their human dimensions that can interpret theoretical thought into productive civil movement. The National Qualification Program (A' amal) is the upshot of integral work between all elements and components that are the motivators of comprehensive development with all its cultural dimensions and socio-cultural reflections.

**Margins of Modernity and Its Influence on Traditional Culture**

Once traditional societies tend to tackle some output of modernity or any part thereof they tackle their foundation without any comprehensive awareness of social, cultural and economic dimensions that reflect on intellectual aspect, they effect a departure from its moral basics that are considered parts of its negative aspects in developmental project that largely affect their socio-economic security that is integral part of their comprehensive national security. Therefore, The National Comprehension Qualification Program ( A' amal ) was founded to treat all wrong concepts deeply rooted in traditional culture from productivity viewpoint by employing modern systems, devices and overall views that rest on advanced programs to produce projects capable of achieving a qualitative stride in developing the intellectual mode of thinking of individual by effecting a real civil movement interacting with modern technology from wider range of awareness for all cultural and social and cultural aspects and their security influences by having applied and scientific programs via strategic views to transform from cultural thought into effective and real projects to develop curriculums based on technical dimensions of modern technology to raise more awareness and higher level of education for many generations to come. This move shall be a request for the recognition of all directions and raising talents of new generations to offer them opportunities to employ such talents in their everyday life. This move also shall be combined with the insemination of the value of work and productivity in youngsters who shall be required to offer productive education for all people by engaging active participation of all and giving larger latitude for students to express their views in a bid to sustain privacy, values, morals and self-confidence. By this, we shall be more able to step on the right track the pave the way for a quick shift from stagnation and tradition to development and dynamism. Intellectual disability is the main reason for lack of expressing with high confidence. A deep introspection shall be effected in the current curriculums to reach this goal. These programs are integral parts of educational and cultural programs of the National Comprehensive Qualification Programs to deepen productive culture on a national scale as a preliminary phase for progressive investment projects of the program by coordinating with all relevant authorities.

These programs are considered parts of the informative plans of the comprehensive national program of rehabilitation to originate culture produced on the national level as a preliminary stage of investment projects programs in coordination and cooperation with official concerned parts each according to its role and specialization, which would enhance the chances of updating level of comprehensiveness and integration between official authorities as a supporter and organizer between private sector as executer and operator which could increase movement towards having a real thrust towards the typical society.

### **Comprehensive Development Cultural Awareness and Social Movement**

The Program was founded to treat the misconceptions that are deeply entrenched in traditional culture that shapes up local social environment by offer programs and projects capable of effecting a real stride into the development of thinking mode by engaging a genuine cultural and societal movement that can interacts with modern technology with high measure of awareness of social and economic reflection and their reflections on security conditions. These programs shall be built on advanced strategic foundations to turn cultural thought into real and effective projects in a way that can provide a balances situation between modernity and tradition and having a real productive culture by employing modern technology and impregnating it with local components.

### **Qualification is A Common Responsibility**

When we talk about qualification, we shall tackle the real traditional educational culture and its effect on the natural development of adults' minds and education modes. The main components of productive culture are centered on two themes:

#### **Mode of Education**

Once the mode of education is harsh and violent, it shall be a big hurdle for the natural development of the right mind. Once the mode of education is based on dictation and imposition combined with lambasting and reprimand, it shall contribute to paralyzing and stagnating human thought. These factors are the main contributors of the enfeebleness of productive culture as it is still subject to a wide variety of conflicting notions, extorted themes and inactive interactional exchange of thoughts and other entrenched local stagnated theme and value systems that could breed clashed and inharmonious ways of conducts. This situation shall require a quick review of the mode of education and edification by enhancing complete awareness and development of education combined with social movement via media programs and other forums offered for adults and children.

#### **Open Educational Programs**

A wide package of educational programs offered for the preliminary school levels up to the higher educational levels taking into accounts age groups, talent, productivity, intellect and absorbability of the volume of programs. To allow for such programs to more active and productive, they shall be move attractive, based on artistic background in a way that can sustain the following objectives:

1. The psychological preparedness to identify likes and dislikes in artistic works to uplift the productive culture.
2. The utilization of leisure time by exercising some vocational and artistic works.
3. Embarking upon some functions that should done single-handedly without calling for others' help in a way that can sustain cultural conscious and self- confidence.
4. The direct contribution for the post-graduate studies in artistic and technical domains.

### **Interactive Social Awareness**

- All these factors and influences can contribute to the development of intellectual type by effecting a real social movement that may healthily interact to reach a deep and productive culture without compromising local cultural foundations.
- The provision of forums, seminars and awareness publications earmarked for housekeeping, horticulture and other sorts of educational courses for men and woman.
- Offering educational courses for building small-scale projects and funding small and medium producers.
- Offering marketing courses and How To Pass Your Time Courses.
- Short courses about woodworks and electric works.
- Providing bonuses and rewards for adults and children to sustain social interaction.
- Organizing school trips and orientation programs connected to National Programs.

## **Human Thought Organization**

### **(Jawab) Man as an Asset and Values**

Objective: The Revival of Human Conscious

Approach: The Human Instinct Theory

Jawab International Award

For disseminating the concept of reconciling culture under balanced human thought

(For all literary, artistic works and Programs)

### **Issues and Researches**

- “*Who Are You?*” A dialogue about what affects man and who things that affect him.
- “*Islam In Human Scale* “ An Islamic progressive view inspired from Islamic laws by taking mind as a balance between instinct and nature.
- “*Globalization and Affecting Globalization* “ A different mechanism and one single outcome.
- “*Thought Peace Between Theory and Application*” a full treatment of concept and rectification of systems.
- “*The Concept of Thought Security, Intricacies and Alternative* “.