

OUR METHOD IS COMPREHENSIVE NOT NULLIFYING

Whoever reads the Holy Book of the Exalted Allah notices a phenomenon worthy of consideration and understanding by the thinker. It is the fact that the principal method of the people of truth necessitates the understanding of the opponents, whereas the habit of the people of falsehood, as is mentioned in most of the Qur'anic texts, implies nullifying, not comprehending, the others.

While reading the Holy Qur'an, the above mentioned phenomenon drew my attention. In the Qur'anic texts, I find a principle that suffices to be considered the basis for the people of truth. On the other hand, it is considered abnormal to the people of falsehood who have opposite habits.

For example, in the Holy Qur'an, while addressing his father, the pagan disbeliever, our master Ibrahim (PBUH) said:

"O my father! to me Hath come knowledge which Hath not reached thee: so follow me: I will guide thee to a Way that Is even and straight" (Mariam, v. 43).

This verse indicates how the savant comprehends the ignorant. The man of knowledge does not direct the arrows of enmity towards the devious, nor does he nullify his existence because he is strayed and turns away from the obvious straightforward way of knowledge, instead he said to him:

"O my father! to me Hath come knowledge which Hath not reached thee".

This text directs our attention to an important fact. The speaker does not only say 'follow me', but he also supports his cause by plausible explanation when he said: "O my father! to me Hath come knowledge which Hath not reached thee". His cause is logical, because the ignorant needs knowledge as the thirsty land needs water. He makes the consequences of following in behavior and knowledge clear to him. He does not say "follow me so that we become powerful people", he rather says: "follow me: I will guide thee to a Way that Is even and straight".

Thus one of the leaders of the method of truth stood up to the misled with comprehension on his side explaining, interpreting and supporting his plea with plausible argument.

In another text, the Holy Qur'an explains the well-known event where a destroying flood occurred:

"and Noah called out to his son, who had separated himself (from the rest): O my son embark with us" (hud,v. 42).

Herein the Prophet, Noah (PBUH) tried his best to comprehend his atheist son in order to make him join the group of the righteous. Though the caller to Allah has the power of the metaphorical separation, he also has the power of comprehension which is not intended to be used for destroying, but intended for saving the others.

In another text, we read Allah's speech: "Say", i.e., 'Oh the Messenger of Allah (PBUH), say to your opponents from the

Jews and Christians who stood with the atheists who plotted against you:

"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. If then they turn back, say ye: bear witness that we (at last) are Muslims (bowing to Allah's wil)" (Al Imran, v. 64).

It is a speech that calls the opposition party to human virtues; the virtues of equality among people, the virtues that make man have one Master, the Exalted Allah.

It is a call in which the people of truth stand up to address the opponents and say: "come on". They do not say: "I want to cancel your existence", nor do they say: "I want to silence and hush you". They rather say: "come on to the fixed principles of virtues".

Let us read the speech of the Exalted Allah: "Say to the Unbelievers". The Exalted Allah describes the opponents as disbelievers in Allah and His Messenger and their attitude is hostile. He rather orders His Beloved to say to them: "if (now) they desist", i.e., from disbelief and wrong doing, and if they return to the right way that the wise minds instigate: "their past would be forgiven them" (Al Anfal, v. 38), i.e., the black sheet of their wrong doing will be folded and cancelled.

This speech is void of any reference or instigation to hatred or vengeance.

In another verse, we read about the recommendation of the Exalted Allah to his servants who are verified with worshipping Him only:

"Say to my servants that they should (only) say those things that are best" (Isra', v. 53).

The Exalted Allah supports the believers with a great comprehensive rule. It is to make them choose the best speech while talking to the disbelievers. So when man chooses what is best, definitely, he will have good understanding of the others.

When the Messenger of Allah (PBUH) addressed the Christians of Najran, he began his speech by saying: "I praise to you the Lord of Ibrahim (Abraham), Ishaq (Isaac), and Ya'qub (Jacob)". This is a kind of speech that is found in the versions of the Bible and is used by the Christians, but it does not contradict our belief. There is no mention of such statements in the other messages of the Prophet (PBUH) except when he addressed the Christian, because he wanted to comprehend them.

When He (PBUH) wanted to set down the items of Hudaibiyya reconciliation treaty with the disbelievers of Mecca, he said to the writer: "Write 'in the name of Allah, most gracious, most merciful'." The negotiator, Suhail, said: "We don't know who is the Merciful. Write as the Arabs used to begin, 'in Your Name Allahum'." The Prophet (PBUH) said to

the writer: "Write, 'in Your Name Allahum' as long this does not disagree with our immutable Islamic principles".

It is the comprehension that the Prophet had.

On the other hand, if we move to the study of what the Holy Qur'an relates about the habits of the people of falsehood, we find that they have the opposite of that of the believers. They have no comprehension of the others. On the opposite, they try to nullify the others. The following are the characteristics of the disbelievers:

1-Nullifying man's freedom of opinion and speech by hushing the others up though the latter are still living amongst them. The Exalted Allah said:

"Has not the story reached you, (O people!), of those who (went) before you?- Of the People of Noah, and `Ad, and Thamud?- And of those who (came) after them? None knows them but Allah"

The Holy Qur'an speaks about a general method. It relates the behavior of the people of falsity in facing their Messengers, such as the people of Noah, Aad, Thamud and their successors:

"Has not the story reached you, (O people!), of those who (went) before you?- Of the People of Noah, and `Ad, and Thamud?- And of those who (came) after them? None knows them but Allah. To them came Messengers with Clear (Signs); but they put their hands up to their mouths" (Ibrahim, v. 9).

It is a scene from a strange play in which one party tries to hush up the other one. They muffle the sound of the others by putting the hands on their mouths to shut their voices up. They shut the mouths up so that the latter do not utter truth.

Thus, in this picture, the aspect of the nullifying behavior of the people of falsehood is manifest.

2-Nullifying the speech of the others by banishment so that they may not be heard in any way.

The Holy Qur'an relates the story of the people of Shu'aib (PBUH):

"The leaders, the arrogant party among his people, said: O Shu'aib we shall certainly drive thee out of our city (thee) and those who believe with thee; or else ye (thou and they) shall have to return to our ways and religion" (A'raf, v. 88).

This is another example of hushing by banishment.

In the first type, there is hushing up with keeping the hushed one in the same society, whereas in the second one, hushing up is accompanied with banishment "we shall certainly drive thee out", so that not even one voice of truth remains. This phenomenon is also mentioned in two other examples in the Holy Qur'an, namely, the people of Lut

and those of the disbelievers of Mecca. This case does not exist only in these examples that are presented in the Holy Qur'an as samples, but there are some other ones.

In the case of the people of Lut, the Exalted Allah said in the Holy Qur'an:

"And his people gave no answer but this: they said, drive them out of your city: these are indeed men who want to be clean and pure" (A'raf, v. 82).

It is the case of banishment, " drive them out of your city. These are indeed men who want to be clean and pure". Impurity does not agree with purity.

In the example of the disbelievers of Mecca, the Exalted Allah addressed His Beloved (PBUH) saying: "Remember how the Unbelievers plotted against thee, to keep thee in bonds", i.e., to imprison you (banish you by keeping you in prison), " or slay thee, or get thee out of thy home" (Anfal, v. 30), or banish you away from their town.

3-The third nullifying type is annihilating the speaker altogether by killing him as is mentioned in the Holy Qur'an.

The first type is shutting up;

the second one is banishment;

and the third one is killing.

This third type is mentioned in the Holy Qur'an:

"Pharaoh Said: Leave me to slay Moses; and let him call on his Lord!" (Ghafer, v. 26).

Moses (PBUH) called to freedom. He asked Pharaoh to free the people of Israel. He asked him to awake from his heedlessness and remember his servitude to Allah. Even if Pharaoh is a king, he is still one of the servants of Allah. His affairs are controlled by the Exalted Allah. But the answer of Pharaoh belongs to the third nullifying type as is mentioned in the Exalted Allah's speech:

" Pharaoh Said: Leave me to slay Moses; and let him call on his Lord!"

In the previous text mentioned above about the disbelievers of Mecca, the Exalted Allah said: "Remember how the Unbelievers plotted against thee, to keep thee in bonds, or slay thee, (Anfal, 30).

In conclusion, I ask myself: "Is there such a method of banishment or nullifying at the people of the truth against their opponents?"

In the Holy Qur'an, there is penalty only for the aggressor or tyrant.

When a tyrant exceeds the lawful limits, he suffers the judgment of banishment as a retribution. Penalty is never first inflicted unless one commits a sinful act that requires punishment. This is explained in the following speech of the Exalted Allah: "and turn them out from where they have

turned you out" (Al Baqarah, v.191), but we have nothing to do with anyone who does not assault or oppress us even if he is our opponent.

When the opponent is oppressive and unjust, the penalty of banishment is inflicted upon him by the Islamic community, but he is never uprooted. "and turn them out from where they have turned you out". If they banish you, you banish them. This is a fair and equal judgment, for you are not allowed to punish the opponent if he does not transgress the lawful limits. Read the Exalted Allah's speech:

"Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just" (Al Mumtahirah, v.8)

The Exalted Allah incites the people of truth to be fair and just, to be benevolent and generous with the opponents as long as the latter do not fight them for their faith, and aim at uprooting faith and banish its people.

If we ask ourselves about the reason of comprehension at the people of the truth, and the phenomenon of the desire of nullifying at the people of falsehood, we find that the cause is the discrepancy of purposes in each of the two parties.

The purpose of the people of truth is saving people, whereas that of the people of falsehood is satisfying their own whims and desires even if they are at the expense of destroying the others.

This is the difference between the two parties: one aims at saving people, whereas the other seeks harming and destroying them.

The purpose of the people of falsehood is satisfying their own interest and desires even if this results in causing harm to the others.

This is the secret of the issue.

When the righteous one is a savior, he has the quality of comprehending the others. On the other hand, when the man of falsehood worships his own interests and whims, he does not care about destroying the others or causing them harm.

The Exalted Allah presents a description of His Beloved explaining the purpose of the mission He entrusted him with. He said:

"We sent thee not, but as a Mercy for all creatures" (Al Anbiya', v. 107)

The Exalted Allah wants to say that the Prophet (PBUH) is the savior of the world.

In another place, the Exalted Allah said: "But Allah doth call to the home of peace" (Yunus, v. 25) This is the summary of the purpose of religion. As is mentioned in the Holy Qur'an, a believer of Pharaoh's people said:

"And O my people! How (strange) it is for me to call you to Salvation while ye call me to the fire" (Ghafer, v. 41).

In the beginning of Surat Ibrahim, there is clear explanation of the mission of the Prophet who should be a savior of people:

"A. L. R. A book which we have revealed unto thee, in order that thou mightiest lead mankind out of the depths of darkness into light" (Ibrahim, v. 1)

Relating the story of Moses (PBUH), the Exalted Allah said:

"We sent Moses with our Signs (and the command). Bring out thy people from the depths of darkness into light" (Ibrahim, v. 5)

Certainly, this is the mission of the proselytizes. Their mission is to save people from falling into the mistake of ignorance and from harming of the others in their behavior.

This is the purpose that results in comprehension, but what is the purpose of the people of falsehood?

Is it satisfying self-desires?

"But if they hearken not to thee, know that they only follow their own lusts" (Qasas, v. 50)

The followers of self-desires can neither be disciplined or regulated. Moreover, they do not have the inclination to be so.

The Exalted Allah describes them saying:

"Nay, the wrongdoers (merely) follow their own lusts" (Ar Rum, v. 29)

The behavior of the oppressors who treat people unjustly is the result of their complying with their own perverted self desires and whims. The Exalted Allah said:

"Woe to those that deal in fraud. Those who, when they have to receive by measure from men, exact full measure. But when they have to give by measure or weight to men, give less than due" (Al Mutaafun, vs. 1-3)

The oppressors are usually concerned with their material interests. They turn away from spreading justice, equality, freedom, or satisfying human needs. Their only aim is to achieve their own interests, whether justice is realized or not, even if this realization of their own wishes is achieved at the expense of harming the others.

After all this Qur'anic details, I recommend the following:

We, as well all the people throughout the whole world, have to choose our affiliation and control our behavior. If we find that our behavior includes the comprehension of the others, we are considered from the people of truth, but if we find our behavior nullifying of the others, then we are from the people of falsehood.

Each one of us should know his own affiliation and determine whether he belongs to the people of falsehood or the people of goodness. The people of falsehood confiscated

the word 'goodness' as once Pharaoh confiscated this word when he addressed his people describing Moses (PBUH) saying:

"What I fear is lest he should change your religion, or lest he should cause mischief to appear in the land" (Ghafer, v. 26)

The corrupter speaks about the reformer describing him as immoral.

Nowadays, some politicians administrate the international politics. They classify countries and communities according to their whims. They describe some as belonging to the axis of goodness, and others as belonging to the axis of evil.

This is present in every community whose creed is falsehood, and whose method is getting away from truth.

We have to determine our affiliation. If we find that we have the quality of comprehension, and we resort to the immutable principles of virtue and the human prerequisites, we can consider ourselves as belonging to the people of truth, and but if we are the opposite, then we belong to the people of falsehood.

Allāhum...Guide us to You favorably, and make us from those who listen to wisdom and follow the best of it.

I say my words and ask God's forgiveness.

