

MAJOR PERSPECTIVES

FOR SOCIETY VALUES



MINISTRY OF CULTURE AND SPORTS
STATE OF QATAR



مركز الوجدان الحضاري
WIJDAN CULTURAL CENTER

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An Introduction:

In a world full with greed and conflicts where nations are rushing shoulder-to-shoulder in their pursuit of progress, every nation needs to secure its existence and stability and maintain its growth. Despite being so basic, these goals are not easy for large nations with a long history to achieve; never mind the pursuit of small nations with newly-established states which would be much harder.

The problem of securing the three imperatives (existence, stability, and development) is not easy. Throughout the history of the least developed countries, this tri-dimensioned dilemma has been defined and resolved through the concept of development; the concept that is primarily coined by the West and then exported to the third world as a remedy. Development in Western thought is just about to change the means of production, and the path of such transformation is going through the Western-styled education. Accordingly, the spectrum of transformation has been reduced to the idea of education and productive structure, while the most important element, the culture that gives education its meaning and charts its path, has disappeared. This is a fundamental error in the Western thought because man is a cultural product that can move the wheel of history and progress onwards and backward.

Culture, as a set of human behaviors that are often transmitted among generations in an automatic way, is manifested - as pro forma - in all sorts of outputs (products and activities) that the society brings out of customs, traditions, arts, science, laws, industry, agriculture, and technology, and is determined in depth by the values that this society holds.

Values are embodied in the principles upon which society is based and control all of its choices. It is of two types: Realized Values, which are what the society actually exercises, and the Claimed Values that the society heralds for, and they



may differ greatly from the ones practiced by society members in their daily lives.

Today, we must ask about our choices over the past decades: Have we achieved social justice, equality, rule of law and transparency systems?

Have we become knowledge-producing nations that manufacture, cultivate and defend themselves by their own capabilities?

Do we have a free and honored human being with protected rights that has a final say of his future?

Are our homelands witness social cohesion and have a sense of security and confidence? Are behind the material achievements and the external forms that we have achieved a different person capable of competing worldwide?

Societies are misled by external appearances which take them away from real essences, and vanities hinder them from observing their true shortcomings. We may call this phenomenon “delusions of the likes and equivalents”. The financial abundance is capable of providing all aspects of luxury, such as buildings, cars, importing factories, contracting foreign labor, and building universities and facilities, in order to make life much easier. But a closer look behind all these manifestations reveals to us the huge void in the peoples of these societies and their lack of development and even desire to work, produce and compete.

The danger of the state of weakness we are in is that we are not willing to look deeply into the illnesses we suffer and their prescribed medications nor even ready to endure the pains of such treatment. As a matter of fact, going to the doctor to determine the disease and prescribe the necessary medication is a very important step, but the most important one is the patient’s willingness to adhere to that prescription.

In the battle of social transformation, there are major roles for thinkers in developing a map of central ideas, then the role of leaders comes to transform these



ideas into a successful executive path, followed by the role of writers, artists, playwrights and preachers to simplify ideas so that they can be implanted in public awareness, reaching young people in schools and universities and to the society in general, in order to bring about a real change in the quality of activities and initiatives and ways of social dialoguing.

The progress project of any society can be addressed through a number of questions:

- What are the challenges facing our society?
- Do we have a leadership vision and a systematic view for taking off and facing challenges?
- Do we have thought that frameworks and directs the movement?
- What is the cultural, skill and psychological structure of the people that will shoulder the project?
- What is the role of artists, writers and preachers in the cultural transformation?
- What is the role of social and state institutions in this project?
- What is the degree of transformation of these institutions into an integrated system operating within one layout?
- What are the real progress indicators? What are the guarantees to overcome the phenomenon of likes and equivalents and the phenomenon of pro forma exhilaration?

These are details that need a real starting point that allows us to remove the influence of external appearances and delve into the depth of the societal cultural project.

The major perceptions are one of the scientific frameworks in sociology¹, that examine the deep foundations of the societal progress from many dimensions. At “Wijdan Cultural Center”, we have localized this theory in order to meet the needs and aspirations of the Qatari society. We consider any society out of

¹ Kluckhohn and Strodtbeck's Values Orientation Theory.



these MAJOR PERSPECTIVES:

1. **Human.**
2. **Nature.**
3. **Science.**
4. **Work.**
5. **Time.**
6. **The Afterlife.**
7. **The Close Other.**
8. **The Distant Other.**

Through these perspectives, we can look into ourselves, try to know the opportunities of our societies for real progress in an era marked by high standards of progress, and competition that necessitates major transformations to reach the human, scientific, industrial and agricultural levels of other nations, especially in this era in which dependence on external forces for survival has become very serious and might lead to unsafe consequences.

Let's start with this system that we call "The Major Perspectives", and that this book will address a simple explanation for each of them, in order to become a culture common to all spectra of the society.



FIRST PERSPECTIVE: THE HUMAN

One evening, his mother said to him in a sad tone: dear son, you are twenty years old and I am close to the age of sixty and it seems I am on the verge of death. I don't want you to face the life your father and I faced. This is a sum of money, try to find a way for yourself to get out of this country, and lead a free life in the west, where no one can threaten you anytime for being a foreigner.

We live in this country forty years ago and we are still regarded strangers, we live in terror from anyone knocking the door. The young man listened to his mother as he remembered all the images of the humiliation he was exposed to at work and everywhere around him, at school because of his color and for being foreigner, when seeking treatment, and even during the enrollment in higher education. He was not accepted in any college for being a foreigner, and then he was accepted in a religious institute, just by favoritism, where he memorized the Holy Quran and studied the sharia sciences. He graduated but couldn't find a work in the country where he lived but still regarding him a foreigner. The young man has no work opportunity in this country, so he did not discuss his mother and understood everything she said without saying a single word. He accepted the money and spent his night thinking about all those meanings that are said in Friday sermons about human dignity, and then all these meanings are violated in all forms of contempt.

He was in conflict with two things: the first is that he still loves the country in which he grew up despite all the images of humiliation he witnessed, and the second one was a series of questions: What will he do tomorrow? What awaits him on this unknown journey to the west? Which path will he take? He prayed the dawn prayer, then he went to meet some of his friends to guide him to the way he should take to live in the West, it was a day full of sadness and hope, he had an inner voice saying: live as a free person and do not accept this humiliation imposed on you.



His attempts to reach Europe failed, and he couldn't leave Sudan, where he was arrested and then returned to the country he left, but he continued to try to find a visa to enter any European country. He finally succeeded in reaching a European country, moving from there to France across the border, as thousands of young people are doing, heading to it or to Britain. He entered the French lands without any identification documents, where he met a French woman working on aiding and catering immigrants illegally. She provided him - like dozens of others - housing tents in the woods, food, medicine and clothing, and helped those who wanted to present their asylum papers to the French authorities. Above all of this, she set up a mosque for them in her husband's church.

After three months of trying to cross the UK illegally by hiding in trucks, this young man reached his goal, and issued a power of attorney to a lawyer for representing him in asylum request. After the asylum request, the UK government provided him decent housing, weekly pocket money, attached him to an English language learning program, and gave him an identification card. For him, it was not just an ID card, but a birth certificate for a new person, because now he became fully responsible for his life, a lawyer to turn to, a salary to live on, and a house to live in.

He contemplated in the differences between him and these people in terms of color, language, and religion, and that he entered their country illegally, but this did not prevent them from treating him as a human being. His mind did not stop comparing this country with the country he came from. After months, he received the good tidings that his asylum application had been accepted, and that he would receive his initial official papers, attached with a grant to complete his studies, and his tuition will continue until his graduation. Now, he has the right to education, treatment and litigation, he no longer needs a mediator, he is no longer afraid that someone takes his right to the queue because he is a foreigner, he is no longer afraid of the traffic policeman, he no longer fears that someone would insult him or taunt him because he is not a citizen. He walked



on the street with high head, he just became a HUMAN BEING.

When this young man told me his story, I asked: What is the difference between the country from which he fled and the country where he took refuge? What made two human societies so different? A community in which you spend your life despising you, and another one that does not even know you secures and honors you!

People, in many societies, look at each other on the basis of color, race, religion, sect, wealth, affluence, geography or stature, and determine their positions with the considerations that are out of hands of most of the people, forgetting that the common element behind all these appearances is the human and his dignity. Despite all those differences, he remains a human being, loves, feels, suffers and demands dignity, regardless of his color, religion, belief, or status. He has all the rights in full.

The perception of the existential dignity of human plays a pivotal role in shaping the behaviors, laws, and policies of any society, and is reflected on everyone who lives on that land in his safety, freedom and giving. Here, we will examine this concept as much as our practical need for it, without delving into its academic dimensions in the vast field of humanities, so as not to move away from the main point that we want to clarify.

What are the dimensions that constitute the concept of human dignity?

The umbrella of human dignity is composed of three concepts: freedom, justice and peace. The human being has been granted the existential human dignity by his default formation, as the divine laws indicate and human rights documents clarify.

Having a quick look at the condition of human being in the Holy Qur'an, we will find that Allah honored his ability to know, granted him the right to choose “ be he grateful or be he ungrateful “, made eligible for individual accountability, and sent the Apostles to him. Freedom of choice is a basic advantage for human



beings unlike all other creatures, the divine religions are based upon justice “ the people may maintain [their affairs] in justice “, and the lives of mankind are based upon peace “ surely Allah does not love those who exceed the limits.”

International human rights charters reinforce this concept; as basic human freedoms are guaranteed in international laws. As well, man’s right to full justice became fundamental and inherent, and protecting him from aggression became a universal human requirement. Human rights documents indicate that the concept of existential human dignity is a legal basis that have priority above other bases and principles as well as being unconditional authentic asset for human being granted to him due to its kind.

The concept of human dignity is the meeting point for three important fields: law, ethics and politics, and these areas reflect the truthfulness of the perception of human rights and their depth. By law, deterrent penalties for any transgression are guaranteed. Through these deterrent penalties, services are granted to humans and their importance cared. By politics, his right to formulate his future and the future of the society in which he lives are guaranteed. In addition, by ethics and values, this concept has a deep social presence.

What concerns us - in this context - is the root of the concept of human dignity and the degree of its social presence. It is a cultural compound that the most advanced societies needed a long time to conceive it. It went through complex historical contexts of social developments; though, the concept still has a long march to make in other societies still living on sharp racial, religious, sectarian, and regional discrimination.

The real dilemma does not lie in racist societies that reproduced themselves in new contexts such as Japan. The Japanese culture was very racist and aggressive towards the other nations; seeing themselves as distinctive humans and superior to the rest of humanity. They did not export their goods to Korea, China and others. But when the Japanese society discovered its mistake, Japan had reengineered its educational philosophy and pedagogical system. Thanks



to this move, Japan created a new community that senses the value of respect from within.

Rather, the dilemma lies in societies whose legacy and major thoughts are consistent with human rights, such as ours. However, their witnessed realities reflect contradictions with this legacy. what we need is to know this fact in order to know the potentials of in-depth social therapeutic interventions.

Of course, there is almost nothing without exception. Not all people are the same, but just one look at some of the daily manifestations we witness in our lives will make us aware of the degree of quality of our basic perceptions of the concept of existential human dignity:

Children who face persistent insulting and degrading of their human dignity will not know what dignity really is.

The language between the husband and wife pass on messages to all children pertaining to the concept of human dignity and its sensitivity.

When a housewife asks the maid to work all day, forbids her from vacations, sets guardianship on her personal life outside the home, forbids her from practicing her religion, or screams at her all day long.

Children imitate adults in the same misconduct among themselves and with those around them.

Humiliating the driver in many ways, such as naming him with another name for despising purposes, screaming at his face or mocking him for misunderstanding.

On the street, we find manifestations of complaining about the stupidity of certain nationalities, their professionalism in driving cars, or perhaps verbal or physical assault of these nationalities for being inferior to the native citizens.

Stereotyping of certain societies in a way that makes one ridiculing their people; many mock a person of his different color, trespassing other's right in the



queue because he is a foreigner, or using the hubristic language at the first glance they quarrel with such vulnerable groups.

On the street you might see a newspaper seller sweating in a temperature exceeding forty-five degrees, or see workers looking for a shadow here or there without anyone paying attention to their suffering.

All of this gives us an indication of the structure of awareness of the concept of human dignity towards the other, to reflect its manifestations of all people on almost everything, from human interactions, to their movement in the streets, to the services made in the facilities, to the laws that they invoke, to the ways of mutual discourse between people, all of that indicate the degree to which this concept is rooted in society.

We have previously talked about an important issue, which is the difference between the achieved values and the claimed values. The achieved values are what we see of behaviors, which stand as the actual manifestations of societal realities, language, sarcasm, discourses, actions and expectations from fellow citizens and from the other, it is something that it breathes and lives with. As for the claimed values, they are values that mislead the facts and falsify reality. We say: Everything we have is excellent and as it should be.

In many times, we may quote Quranic verses, prophetic traditions and even poetic phrases to confirm that everything is fine. But this wrongful citing from legacy becomes a tool of blocking reality and a way to get rid of the moral burden and responsibility for bridging the gap between the achieved and required reality.

The mechanisms that humans use to get rid of the feeling of this gap are many, including diminuting what the other nations have accomplished, so that we can imagine that the civilizational difference between us and them is plain and simple. Also, many might propagate that negative phenomena are too little in our societies, as well as trials of others to denote the danger of self-abasement,



thus excuses are generated to no end.

What is the danger of the absence of social depth for the concept of human dignity?

The Qur'an indicates that the reason for revealing heavenly books and sending messengers is a major central issue, which is "the people may maintain [their affairs] in justice"; Justice is based on ending corruption and bloodshed.

The Qur'an describes people without distinction, for the issue of justice is the most important manifestation of the concept of existential dignity of the human being and the existence of any society - as the Qur'an indicates - is based on dealing with others with justice. The link between human beings is friendliness and communication in times of harmony, and justice in times of disagreement, as the main goal of heavenly and earthly laws is to achieve peace between humans, and whenever justice became below the basic requirement in a given society, this indicates the absence of human dignity proportionately. Under these injustices, internal conflicts between members of society spread, the societal fabric will be torn, and the components of its existence - development and stability – are threatened.

The existence and growth of societies today are based on the strength of the culture of society, and the degree of rooted major concepts in it, among which is the issue of the human being and perception of it. The most important question is: How to attain this? And who will carry out the task of rooting these values and understanding in societies that have recognized their failure?

Road to the Future:

Societies can never be conceived as isolated islands, so to get holistic understanding of a society is on the contrary. Society is a complex system of inter-



dependent elements that synergize to provide the requirements of existence, stability and development. So, leadership can never do anything without having all the chain-links connected.

The concept of human dignity is a cultural concept in the first place. It is transmitted from one generation to another through the means of upbringing, and in addition by the customs, traditions, perceptions and beliefs of society. All of these beliefs require treatment by intellectuals from time to time. Significantly, there is a substantial role for writers, playwrights and directors and filmmakers who should be called to engineer a bridge through which ideas cross to the wider society.

It is important to note that this concept of human dignity needs social levers that reflect the form of future the society chooses for itself.

On top of these levers are:

- The role of youth in adopting initiatives to address phenomena that affect human dignity.
- The role of the media in highlighting these initiatives, and raising awareness about the importance of the concept of human dignity.
- The role of writers, artists, and orators in simplifying ideas and communicating concepts in artistic and creative ways that touch the conscience of society.
- The role of government in sustaining and maintaining the development of legislations that protect the existential dignity of the human being.

In today's world, no project for the future by any nation can flourish without having the concept of existential dignity in the heart of this future plan, and this concept shall initially exist in the hearts and minds of the members and institutions of this society.



SECOND PERSPECTIVE: SCIENCE

In one of the cultural workshops that I was attending about the renaissance and progress of societies, the lecturer started talking about the relationship of our Arab societies with science, saying: Many students have no relationship with science, and science, for them, is just information to memorize, repeat and try to keep until the time of exams comes. After ending the exams, no need for this information then.

This point provoked a father attended the workshop with his children. He commented on the lecturer, saying: Our children have a good relationship with science. They study the applied sciences exactly as the students do in the West. The lecturer asked him for permission to ask the children a question: What would you do with academic books after the end of the school year? Their answer was indicative: We want to tear and get rid of these books.

This simple incident reveals to us the depth of the crisis of our view of science, although we bring applied science and laboratories into our modern schools and advanced buildings, but our children did not have a culture of love to science and knowledge.

Perception of Science:

There are two great pathways for our perception of science, each with specific inputs and outputs:

The first track is based on a basic idea that science is information, the goal of the student is to memorize and repeat it and test his ability to list it to obtain the certificate, and then graduate to join the dream job.

As for the second track, science is a life journey, its tools (research and discov-



ery, trial and error) are what give it meaning and purpose, and its outputs are industrialization and innovation to serve society and the nation.

We seriously need to look at our educational system and compare the two tracks and the size of the gap between what actually exists and what we hope for.

What we hope for is that we are able to produce the needs of our society, from food, clothing, medicine and weapons, and this means that we adopt a set of values that qualify us to be what we want.

Questioning, criticism, creativity and production are the start keys.

One of the most important characteristics of human nature is that humans are contemplating creatures. They love to know more about things, approach them and touch them. This is an innate characteristic with which humans are born. From here, we can put our hand on the first sensitive issue related to the perception of science. The questions here: Is our educational system today based on opening the door for free and safe questioning for the child at home and the students in school? Do we see the question as a source of learning, or as a nuisance to the official?

The value of the question gives us an important indication of the future shape of our view of science, because every question has multiple answers, and multiple answers mean entering into a dialogue to clarify views, and a question means freedom to express what is going on in our thoughts.

The ability to question has a very significant value in bringing about generations that respect and value science, and transfer our learning philosophy from receiving ready and stereotyped answers, to the idea of understanding, participation and constructive dialogue.

As for the value of criticism, it enables us to see the advantages and disadvantages of ideas in order to develop them, reduce their imperfections, and open horizons for them to be of scientific and cultural returns that benefit society.



This is completely different and incompatible with those who see criticism as a form of insult and accusations to the proponent of a given idea.

Criticism contributes to creating a free environment in which ideas are examined in a way that allows us to see their dimensions, and calibrating the potential of contributions of these ideas to the progress and growth of society.

It is a continuous and living movement for a society that believes in the best in all its words and deeds.

Challenges facing the perception of Science:

Journey of the society with science is an arduous one, which is based on two basic principles: stability and independence. Genuine - not illusive - stability means that we are able to produce the food, medicine and the weapons we need. Real independence means that we possess the foundations of the knowledge that we want and are able to produce it, even if at its minimum. The more we know, the more our political, economic and social independence achieve, and vice versa.

On the societal and cultural level, the idea of consumption - which is the opposite of the idea of production - is a destructive idea at the general level; It establishes dependency and procrastination and limits the idea of creativity and the pursuit towards the best.

This is what we see clearly in our societies, most of which import what they need from abroad, and thus become captive to the other. But during times of crises and wars, the abundant money that these countries were characterized by would be also lost, and consumer societies enter a vortex that would hardly survive from.

All societies go through crises and wars, and societies that learn from their experiences transform those crises into opportunities, through which they can



revive society and connect it to the values of knowledge and scientific production. This requires real awareness of the issue, to an extent going beyond quick and random reactions, and adopts spending plans or alliances that do not target an alternative for import, but rather to develop plans to move from consumption to production. For this to happen, we need make changes in the cultural, educational, pedagogical and legal structures in order to enhance production rather than facilitate consumption.

Road to the Future:

Science is the future, and all struggles are decided by the most knowledgeable, and technological development has the final word for inaugurating the future.

Where do we stand today from the future? Distant or near?

What do our curricula look like and how do they relate to our needs?

What are the values and skills that we want to educate future generations on?

We need a critical vision on this issue, because delaying this axis means that we enter the danger zone. This means that we should address three basic issues in our perspective of science:

1. Examining and reviewing our educational system, especially the home, the mosque and the environment that dig deep in the community and formulate all its perceptions and ideas about life and science.
2. Developing our educational curricula to adopt a system of values that allows us to enter the scientific and civilizational race. Among the most important of these values are: inquiry, criticism, research and exploration, and creativity.
3. Adopting a religious discourse consistent with the vision of science today, guaranteeing that the general path of religion and science is in harmony, so that conflicting messages do not harm our relationship with science.



THIRD PERSPECTIVE: THE NATURE

We live today in a world preoccupied by the idea of natural resources, as the race became no longer confined to industrialization and innovation, but has gone beyond that to the development of natural resources and attempts to find alternative sources of energy from within nature. As of today, this field has become one of the most important areas in which nations compete and gain strengths to have the stamina to succeed in other fields. Noteworthy, there is no way to explore the natural resources field except by looking at the nature itself, which forces us to deal with it with utmost respect and suitable research.

Michael Pollen had a dream that he could turn desert areas into farmland, and the biggest problem facing this dream was irrigation. The desert often borders the seas, whose waters are extremely salty, and traditional desalination processes are very expensive, which increases the cost of agricultural production. So Michael began to search in nature for inexpensive solutions, noting a type of beetle called “The Namibian Fog Beetle”. By tracing the behavior of this small insect, he found out that it goes out from its hole in the night, and standing upside down in inverted way where its head to down and the rest of its body up. Thanks to the lower temperature of the hard crust covering its back, the moisture in the air condenses on its crust in the form of droplets, then these droplets roll over its crust downward towards its head until it reaches its mouth and drinks it. Then, Michael decided to take advantage of this technology to create an agricultural protectorate based on the technique of condensing water from moisture in the air. He started his first project in Qatar (Sahara Forest Project), and now the project has started to produce agricultural products by taking advantage of this natural technique.

We should contemplate in the importance of the idea of discovering and exploitation. Nature is a grand trove treasure that cannot give before it takes. Is this spirit available in our society? Do we see nature as a treasure that we must



take care of, discover and exploit, or it just a place to live in no more!

What is the importance of contemplating nature?

“He has subjected to you whatsoever is in the heavens and the earth; all is from Him. Surely, there are signs in this for people who contemplate”. (Al-Jathiya - 13)

It is no wonder that the verse in which God Almighty tells us about harnessing the heavens and the earth is directed to the “people who contemplate”. Because all orbits and stars in the heavens and all the trees, stones, and laws that are on the earth are fields of reflection. Here, we find the key to a view of nature that guides us to the form and type of relationship that binds us to it. This interactive view of nature stimulates the minds to think in order to search and discover the secrets of the universe and harnessing it for the benefit of people.

The interest in natural issues such as energy, the environment, animals, climate, and others are intellectual necessities. Rather, it has become one of the most basic needs of the human being to be able to live better on a health, psychological and physical level. Unfortunately, the nations around us are competing each other on how to well harness the mother nature, with no move from our side.

Challenges facing the perception of nature:

There is no doubt that any talk of culture must start at home, then the educational system, then the various spectra of media and communication. What kind of awareness do we create about the view of nature in our society? Perhaps the biggest challenge that arises here is to communicate the idea of looking at nature to pedagogical professionals, educators, media workers and everyone who has an influence on people, so that it becomes a firm and inescapable con-



viction of any society that wants to advance and compete with nations in terms of knowledge and industrial production. The transformation in a given society from a superficial view to nature into a deep view that realizes real prosperity is not an easy matter. We must instill this concept in all sectors of society in order for it to turn into a general culture that reaps its fruits by nurturing, exploring and harnessing the enormous wealth of the environment.

Road to the Future:

Qatar is a peninsula that the desert covers most of its land, and it is characterized by a harsh weather in summer. But all these environmental specifications along others – pertaining to botanical and zoological habitats – that call those who may discover their potentials, and then harnesses them, will turn into real sources of strength and wealth in the various energy fields.

This necessitates the concerted interests of the various sectors of the state: the educational curricula must flow in this direction, and the relevant universities must allocate departments and budgets for research in nature. Companies also have to assist and sponsor employees and initiatives that try to explore environmental depths, and youth sectors and individuals should launch scientific initiatives. The perception of nature must become a societal culture around which all the competent authorities can converge so that we can create a person who looks at nature with a view of respect, discovery and utilization.



FORTH PERSPECTIVE: WORK

A cleansing worker at NASA was asked about the importance of his role in that notable scientific institutions and one of the best in the world, he replied: I contributed to launching missiles into space!

If we pause a bit with the answer of that cleansing worker, we will feel the extent of the practical spirit that he expressed, despite his modest role compared to his peers in the agency, but he is part of this scientific and practical system that contributes to making the future for his country and the world at large.

This spirit of the worker and his awareness of the importance of his role - no matter how simple it is in the eyes of people - makes the difference between the highly conscious employees and those employees who do not discern their works and roles in life except that there are heavy duties that out to be done quickly.

Perception of Work:

Our view of work is related to a number of concepts and values. Whenever we become aware of them, we then did a good job in the process of progress and development of society. Among them are the following four major concepts:

- The first concept: Honor of a person is in his work, because the true value of a person is in what he masters and accomplishes to benefit himself and his community at large. We shouldn't weigh too much on our belongings to a tribe or a nationality, but what we should talk too much about it is what we should do for the renaissance of my homeland, and the achievements and works I should offer. This is what we have to understand.

Who knows the origin of Steve Jobs or concentrate to know the traits of his father? Most of the world's inventors and scholars are like that. All of these criteria that a person does not have control over are not traced by people as



much as they are interested in knowing the accomplishments that have been achieved, because they are reflected on their lives.

- The second concept: The Qur'an established the principle of "which of you is best in deed", and therefore our actions, plans and achievements can only be a reflection of this Qur'anic concept. Global competition is all about answering that questions: who is better able to work with high quality?

- The third concept: people permanently strive to provide the maximum they can. A conscious society is that which enhances the ambitions in its members to achieve what they dream and aspire to. These aspirations are what makes the difference between societies. The higher the expectations, the higher the sense of its members to provide and do the best.

The fourth concept: Every member of society, no matter how small his role, and regardless of his abilities and skills, can be a contributor to the progress of his society, and this contribution means providing what he can think and do to have a specific role in the societal mosaic constituting the unified national project.

Challenges facing the perception of work:

One of the most important challenges facing society in terms of work is the fact that its members are almost lazy to change what they are accustomed to since their childhood. Those who grew up on the idea that work is for the position and money will often stick to that idea like those who believe that work is the time they spend in the workplaces regardless of the amount of their production, its quality, or benefit to people.

Also, there are people considering the working hours the most that a person can provide, and therefore there is nothing wrong to spend this time in any of



the world's distractions without success.

There are also people who used to get everything through “favoritism”, so there is no need for them to get tired in work or make an effort, as things are always in their favor.

All these perceptions stand in the way of the correct perception of work, thus depleting us as individuals, and impeding societies from seeking progress and global competition.

Road to the Future:

The way of the future will not be paved with roses, but rather with thorns. These thorns are the old dominant culture that some members of society will work at their utmost efforts to stick to in an attempt to stabilize the status quo. As for the future heroes who always seek the best, they realize that every cultural problem needs a new awareness that leads to experiences and solutions to the challenges of reality.

A business perspective needs to establish two basic concepts to create a better future:

1. Be a project, Constitute a project, Support a project

Define your role in life, and leave a mark that you feel you are in, and made a true contribution to building your country and society. This is either by being a project in yourself, when you decide to become a national and global name in a field that you love and strive to master and present new in it, serving your community and maximizing the good of humanity; Or constitute a project based on an idea seizing your mind that you want to live it and sees it applied in society to serve its members and improve their lives; Or you support a project with your knowledge, time, or money, and through this endeavor, you have ensured that you have a real role. The criterion is not in the number of certificates you



obtained or the courses you attended, but the main criterion here is your contribution to the progress of your community and country.

2. Date... Seedling... Fabric

(Flee the fire, even with half of a date), Islam did not leave an argument to anyone, so whoever has a date has a role if he wants to, so the idea of the date makes us stand with our conscience reiterating: What do we have to offer to society? Where is your knowledge, time, money, relationships, skills? These are all “dates” that you can contribute to raising your community.

(Finish planting trees, even if the Hour is established): This prophetic tradition sets another principle that is established by Islam. We should not give up, regardless of circumstances and capabilities. The small seedlings may grow into a fruitful tree in which people sit under its shade and eat of its bounties. There is always hope, no matter how difficult the circumstances around us are, or even the challenges are great, there is no solution before us except to complete the course of action according to the available capabilities.

As for the fabric, our noble Prophet, Peace and Grace Be Upon Him, came with a piece of fabric and placed the black stone on it, and each leader of Mecca tribes took one of its sides to return the black stone to its place and end the dispute. He tells us - by this deed - that you are partners in solving the problems that you face, according to possibilities and capabilities of everyone. It is the language of partnership in deeds that establishes in us that the needs and challenges are great and no entity, institution or individual, whoever it was, can solve it separately from people and their desire to participate and reform.

We are faced with a fact that is constantly proven by reality, which is that the challenges of reality and the future require that each of us be aware of his / her role and contribute with what s/he can with for driving the wheel of reform onwards.



FIFTH PERSPECTIVE: TIME

It does not take much effort to define the nature of our perception of time in our lives. It will be very sufficient to review your last three appointments with your friends, and remember how committed you were to the meeting time you set in advance for the meeting, or to recall the last formal transaction you made and the time it took, or the maintenance company appointment when you last requested it. All these images reflect our behavior towards time in our daily life, and perhaps the most dangerous of these is what these behaviors refer to like concepts and beliefs rooted in our minds and our hearts towards the value and importance of time. So, what is hidden behind these behaviors? How complicated is the impact of this on our past, present and future? How do we get out of the cycle of wasting time to the circle of making the best use of it?

A man was going to an important meeting by his car, and it was time for the Maghreb prayer, so he decided to stop at the nearest mosque to pray. He stopped his car in one of the parking lots of the mosque, and went down to perform the prayer, and after he finished his prayers, he went to his car to find another car parked behind it in a way that had blocked its way and no way out. He returned to the mosque and found many worshipers, but he did not prefer to ask them, as he did not want to interrupt the imam, who was making a preach after the prayer. He decided to return to his car and wait for the owner of the other car, so that he might come quickly. He just has fifteen minutes ahead the meeting and his way to the meeting place will take ten minutes if there is no traffic at all. After a quarter of an hour, the owner of the car, who carries signs of religiosity, appeared. He did not give any heed or concern to the car owner who was blocked by his car and became late due to this man's fault. The latter was heading to drive his car with no sense of guilt but the other man stopped him made that short conversation with him:

- Please, do you not notice that you parked your car in an odd way that



blocked the exit road?

- Yes, I was praying in the mosque, and I had to hurry up for prayer.
- I was also in the mosque, and I waited for you for a quarter of an hour after prayer, do you know what this quarter of an hour means to me?
- My brother, those are just minutes! I told you that I was in the mosque praying.

This simple dialogue indicates the depth of the problem: this man is not only lacking the sense of time, but his problem is deeper. He does not basically see that commitment to time is completely the same as prayer. Prayer itself is limited by timings, not to mention that prayer forbids obscenity and vice. But he does not see this as something wrong; rather, he has rejected those who alerted him his lack of interest in time.

How deep is this problem? From where did we get this feeling of the value of time in our lives? We may re-instate here to what we have mentioned before about the Achieved Values and the Claimed Values. We should, in ourselves and our societies, consider the value of time as a value achieved in our lives and our dealings, and as a claimed one in our souls and discourse. So the question here is: Why is this vast space between what we claim and what we achieve?

We also have to look at the nations around us to consider the role of commitment to time and how much they appreciate it and the effect of their appreciation of time on the paths of their lives in transactions, education, manufacturing and economics, and all other consequences such as determination of the stance of them among other nations worldwide?

These questions all lead us to make a serious and bold stand with ourselves, to try to put our fingers on the glitches, in order to try to provide radical solutions to this problem so that time returns its position and value required in our lives.

With reference to our most important cultural component, which is religion, we



will find texts that talk about time as a real wealth that must be exploited. God Almighty swears by time saying “By time”, and then defines a general context in which He says, “Glory be to Him”: “By time, Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.” The swearing of time has come in the context of loss of a person unless he believes and does righteous deeds. Those righteous deeds here have an indication of the importance of investing time in accomplishing what benefits people in various fields, and whoever does not do good has entered into great loss.

This Qur’anic significance is sufficient to create a sense of the value and importance of time, and even make it a measure of winning or losing. Likewise, the tradition of the Prophet – Peace and Grace Be Upon Him “Take (benefit from) five before (the occurrence of) five: Your youth before old age; and your health before sickness; and your wealth before poverty; and your free time before pre-occupation; and your life before death.” makes the same conclusion. Time is a big win, and it must be optimally invested to achieve the best that can be achieved. These texts along others indicate the originality of the value of time in the religious and cultural component of our societies, so the claimed value of time has formed our conscience in a firm way, but we have not transferred what we claim to the ground and the value of time has been just stored in our minds and discourse.

Our perception of time also includes another dimension that negatively affects our lives, that we look like a person who walks forward while he turns back, and cannot escape from the surprise of events and the obstacles that surprise him at all times, and, as well, he is always preceded because he is not able to prepare and anticipate. We do not deny the importance of history, which is the stage for learning and consideration, but the constant attention to it denies us the ability to look to the future and prepare for it properly. So indulging in the events and details of history to have ready-made solutions for the present and



the future from that past deprives us from the opportunity to consider history as an accumulation of human experience that must be built upon and not summoned as it is, just as we miss looking at present data to invent what meets its requirements and aspirations for the future.

Why time is important?

What is time? Despite the simplicity of this question, the answer to it is what determines our evaluation of it. We need a practical and simple answer that helps us to form a firm belief in the importance of maintaining time and then taking a positive attitude towards this faith, and thus adopting a behavior that invests in available times in a constructive way. Time is what we need to do an action, and whether we do it or not, the time will pass and will not wait for us. With this simple concept of time, we can say that time is a natural wealth like the rest of the natural resources that nature gives us. Based on this meaning, you can imagine a society that nature granted it a fortune, but failed to invest it and insisted on living in its poverty, ignorance and backwardness from the rest of societies.

Wasting time in this concept is a waste of the most important natural resource, without which we will not be able to benefit from any other resource available. Without attention to time, man will be without value, land without value, oil without value, education without value, we will lose our ability to achieve goals, and time will turn into a burden on our shoulders. All of our concerns will be to get rid of it by spending it on marginal matters that will not really benefit us, and they will not give us the opportunity to depend on ourselves and compete with other societies in science, innovation, economics, politics and all walks of life.

Challenges to the transformation of the value of time to a culture in society:

The importance of time within a community arises as a result of a firm belief in



its importance and the need to invest it appropriately. This conviction is built on basics in our culture, and in the witnessed realities of the nations around us; those nations caring for time or other neglecting it. Perhaps the most important thing that enhances the value of time we have is the great challenges facing our society today, making us keen to invest every moment in a work that carries us on the march of progress.

Culture emerges here as a major challenge in the perception of time, where spreading the culture of time sensitivity, and work on deepening, evaluating and optimally investing in it becomes the basic requirement. You hardly find a school, an institution, a company, or a ministry without laws, regulations, and penalties for controlling time and deadlines. However, once we look more deeply at dealing with time in these institutions, we will notice that time wastage is the default and commitment is the exception. The general culture towards time and transforming it into behavior are two absent elements for the majority and just few people who enjoy them. So, if we need laws and regulations for external regulation and control, what do we need to make these laws and regulations compatible with the general culture of society?

Road to the Future:

We can summarize what we need to consolidate interest in time into five demands: the first one is the internal motive where religion guides us to good use of time. Secondly, the presence of a national project that provides a vision for the future, where this project plays the role of the general guide of society to achieve a common goal, participating in creating a public mood that enhances the value of time. Once this project is available, the third pillar comes, which is the community's adoption of this project, so that every citizen feels that it is his project, and that its achievement is the path of progress for all. So, a general belief in the importance of this project and the necessity to achieve it is formed. Then, comes the role of the individual, as each individual has to find a place in the realization of this project, wherever it is. Every national development proj-



ect will not be achieved unless the teacher mastered his mission in school, the doctor in the hospital, the engineer in the arenas, the worker in the streets, and the employee in his office; so that the sense in the importance of time turns into an individual feeling that members of society carry on their shoulders and deal with it with the required seriousness that leads to achieving the holistic vision. Here comes the value of the achievement that the individual must set in mind, then he plans the path to reach his goal and measures the extent of achievement that he accomplishes in each step so that he has the opportunity to develop his path and tools through his journey to achieve the goal. Finally, the role of history comes, because having a historical outlook is indispensable, and knowing and studying it are necessary to shape the identity of society and to benefit from the lessons of the past. History is ultimately a laboratory of ideas and events that we must preach and build upon in a way that corresponds to our present and the future that we look to. This is the way history turns into a motivation to achieve what we want.

Reaching this stage requires harmonization of all official and popular efforts. Where the state must play its role in terms of planning, legislation and facilitations, members of society should play their roles, among which is spreading this culture in society through all available means of communication, and providing individual forms of commitment and appreciation of time and in all aspects of life. Thus, a general wave should be formed in the society towards the sensitivity of dealing with time, and the community then becomes adherent to the value of this time perception and an advocate for it. If one of the members of this community abnormally wasted his time, he would be faced by a society in which the value of time has become a major component of its personality. There is no work, achievement or progress without investing time.



SIXTH PERSPECTIVE: THE AFTERLIFE

The imam of the mosque in our vicinity used to invite us to do good, and he was relentlessly urging us to give alms, and caring for orphans. I visited him one day to tell him about a brilliant student in one of the universities who is in dire need to pay accumulated academic tuitions, because the university threatened him to stop his studies if the tuitions not paid. He replied, “I will talk with the benevolent people about the case of that student in order to solve his problem.”

Days passed and I reluctantly follow the issue of this student with the imam. Once a day, I asked him if there any news about it, he said: Those I spoke with preferred to print versions of the Qur'an, dig wells and sponsor an orphan, or contribute to building a mosque in Africa where ignorance and Christianization abound.

I answered: But aiding students is a good work that is no less important than what you mentioned, even it is perhaps more rewarding than it, especially since the student is distinguished in his scientific field and will have an impressive future.

The imam replied: May God make a way out!

Perception of the Afterlife:

Most of us have gone through many invitations to participate in good deeds, especially those related to giving charity to the poor and needy, printing versions of Quran and others, which are undoubtedly great works that indicate the wholesomeness and vitality of the society in responding to the needs and concerns of people. But at the same time, we limited ourselves, according to what we received in our curricula, mosques, and environments, to very limited types of good deeds, and most of us reduced the concept of good deeds by three or four types of it, which already solved part of our problems but also neglected



another part that is equally important.

In the same time, scientific research, schools of excellence, workshops of creativity and innovation, industry, crafts, agriculture, and trade and all work related to the reconstruction of the world have been almost excluded from the system of good deeds. It is prevalent that these are works of the world, we want to free our time to devote it to worship and remembrance!

The Good deeds system was skimmed from worldly effectiveness in the recent Muslim mind, and the balance between the spiritual needs of the Muslim and his national and societal needs was disturbed. The job became just work, not a good deed, and the time that elapses in job distracts us from the remembrance of God. Applied sciences and humanities are just sciences neglected in reality or even luxuries that are enough to be imported from abroad in order not to be preoccupied with world affairs.

The standard of good deeds has become what we hear on the pulpits and read in some books only, and the Qur'an system, which included stories and attitudes expressing the universality of the good deeds, became absent from us.

This Yusuf, Peace Be Upon Him, solves an economic problem.

This is Moses, Peace Be Upon Him, wants to free a people from the oppression of Pharaoh.

This is Dawood, Peace Be Upon Him, who makes armors for war.

This is Dhul-Qarnayn builds great dams.

And here is Balquis governing her people with wisdom.

This wide panorama was absent or driven to be sided from the mind of the Muslim today, so the impulse to work and strive to present the best became absent. Accordingly, you hardly hear about an inventor or creator and irony have mastered the situation. When we hear about those who want to deviate from the norm or create a project that benefits people in their world to facilitate



an order for them or shovel harms from their ways, the interaction with this situation will be often a matter of mockery and disdain for it.

Then, parents ask: Why do our children not want educational attainment, volunteer work, or thinking about what benefits them and their community respectively?

It is undoubtedly an important question that preoccupies any society that wants to see its children in a better condition in knowledge, work and evaluation of time and life.

Challenges facing the perception of the Afterlife:

Every society has a religious or an inherited belief in life, and our great religion can be likened to a large pharmacy that contains a large number of medicines for many diseases and problems that we may suffer from. The solution is to prescribe the medication that is appropriate for the carefully diagnosed disease, in order to have a guaranteed effect.

It is not reasonable to warn people against taking care of their worldly affairs because this life is a place of demise. The original principle is that it is a place of work and diligence. So, this life passes away but our good deeds remain to light our afterlife.

It is also unreasonable to despise our life and describe it that it is not equal to a wing of a mosquito, in a time we eat, drink and heal by what other people produce. It is not reasonable to underestimate the applied and craft sciences and importing our weapon from those who master these sciences and arts.

We are on opposite sides, and there is no solution before us other than to go back and be inspired by Quranic experiences, attitudes and spirit that promote good deeds which is an umbrella including all aspects of life. Then, the motivation will return to us as living societies that want to produce as they pray, to be creative as they fast, to discover as they perform pilgrimage, and to love



science as they read the Qur'an.

Road to the Future:

“Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!”

Through this supplication in the holy verse, we can be inspired by a set of principles that are to enlighten us on the path of the life and religion in our present and future:

- Today life is a path to the afterlife, this is a place for work and testing, and competition and conflict. The best worshipper is who leads his life in full and goes to the afterlife with a big toll of good deeds that prevent him from being a loser in the hereafter.
- Good deed is everything that satisfies the Creator and benefits His creatures, and is not limited to a specific type of action. Science, work, industry, agriculture, prayer and Zakat are all good deeds that societies need.
- We live today in a world full of requirements and challenges. Our great religion contributes to moving the feelings upward to the better, and the religion works as a driving force in withstanding the challenges whatever they are. Religion supports us in all these challenges if our understanding of it is correct, and one of the first signs of this correct understanding is that we practice its scientific and practical values in all walks of our lives.



SEVENTH PERSPECTIVE: THE CLOSE OTHER

- Son: I don't want to go to school, Dad!
- Father: Why, son? are you sick?
- Son: No, I never want to go to school !!
- Father: Why ?!
- Son: They laugh at me, and they don't want to be with me.
- Father: Who does this? Tell me his name and I will go to school tomorrow and check it.
- Son: Not one, two, nor even three. Many of my classmates do this because I am different from them.
- Father: How to be different from them? Are you not a citizen like them?
- Son: We are all citizens, Dad, but I am different from them, I am the only one who is different.

Then the father realized the depth of the problem, stuttered and lost expression. He knows in his heart that what his son says is the same experience he was exposed to when he was a child, and he also knows that no words can restore to his son the sense of equality with the rest of his colleagues.

There are no words that can alleviate this feeling of inferiority. He knows very well that the slogans here are useless and will not benefit reassuring his son, regardless of the strength of argument, even the prophetic traditions "We are all for Adam" or "There is no favor of an Arab over a foreigner, nor a foreigner over an Arab, and neither white skin over black skin, nor black skin over white skin, except by righteousness." wouldn't be the right choice. Because what the father will say is one thing and what the son will experience every day in school is another.



But he just said: O my son, this country is for all of us, and we have to contribute to building it with respect and citizenship, and we must do our utmost to get it to where these two values become a thread that weaves its members.

Perception of the Close Other:

Societies vary in their components; there are different races, beliefs and sects, and there are citizens and residents. In this context comes the importance of the concept “the close other”, which means the perception of each component in the society to the other.

If difference is inevitable, are we able to make it a source of strength for society? How can we make the diversity of society a wealth that melts in one national crucible without erasing one component at the expense of another, or preferring one component over another?

The perception of the “close other” can be described as the social fabric, and all the more this fabric is more coherent, the society is more powerful. Societies that are based on respect and citizenship have this tissue at its best, while the fabric of class societies is too weak like a spider, torn by the wind of conflict by the first crisis it faces. What do we mean by respect and citizenship?

Respect:

When nations are exposed to external challenges and dangers, societies with internal horizontal-established social relationships can withstand all of these challenges, as all stand on one common ground that makes them equal in rights and duties. Thus, society is more likely to succeed in crossing into safety and continuing in the path of development and prosperity.

On the contrary, societies with network of internal relationships that are characterized by a hierarchical form that divides society into classes based on wealth, race, belief, or other divisions, are fragile societies that can be disintegrated in



the crises and challenges facing them.

Here comes the value of respect to play the required role. Differences within society can only be absorbed by mutual respect. I respect your distinction and you respect mine, and then we share altogether the identity of the same country.

The top priority in a multi-ethnic and multi-doctrinal community is to invest this multiplicity to be a strength factor and a wall against the internal strife and external challenges, and thus cuts off the path for those who try to harm the social fabric. This can only be done by building a social safety net that is characterized by respect, justice, and mercy among all members of society.

Citizenship:

Citizenship, in its legal sense, means that the individual is a formal part of society, and he deserves the concessions that the state provides and stick to the obligations imposed. Citizenship is also a feeling of belonging to a country that is diverse in its components and united in its identity. Here, we perceive citizenship as an important moral value in the consolidation and production of an inclusive identity for the homeland. Citizenship as a central value in the construction of an inclusive identity structure means that all members of society enjoy human dignity and recognize their freedom and their right to thought, religion and expression as long as this is in the service of national unity.

Citizenship has two forms: legal, cultural ones. Its legal form is represented in the constitution and the laws and regulations set by the state to ensure that all components of society enjoy full citizenship. As for its cultural form, it is the extent of awareness of the importance of adhering to the principle of citizenship in society.

What concerns us most here is this cultural form, without which the legal form



will not achieve the desired results, despite its importance. For example, the law does not dispense with the spirit that drives it and gives the society an incentive to abide by it, and so are the constitution and regulations.

Challenges facing the concept of the “Close Other”:

Diversity inside communities is not considered at all times a source of strength, as it may be a source of weakness. That depends on how we deal with it. The biggest challenge in this matter is that the perception of the close other must be based on firm convictions rooted in society. We find it in some popular stories, in the daily language, as well as in affiliation and friendships, and may even extend to employment. What makes this situation a real challenge is the difficulty of changing this culture because it is inherited since old times and its wide spreading, as we find ourselves in front of firm ideas and convictions that might incite against the close other and threaten the social fabric, which at the same time is considered one of the customs and traditions that are difficult to change.

Road to the Future:

The values of respect and citizenship deserve to work for achieving them at all levels, so that they become a principle and behavior in the life of society. This can be done through the following stages:

Stages of building the value of citizenship in society:

- The stage of awareness (consciousness): it is meant to raise the degree of sensing this value in society, and to intensify the emotional state of the importance of its existence through cultural interaction with it, to demonstrate its importance and to create an ideal future image in the souls of people to form a



stimulating community vision to move towards this value.

- The critical mass stage: It is intended to reach the value of citizenship to the largest possible number of society elites, so that a critical mass is formed, believing in the importance of the idea and works for it.
- The stage of circulation: It is the stage of spreading the value in the general society, so that it becomes the people's talk, directing their conviction and their behavior, by spreading the idea and simplifying it through arts and projects until it reaches people's awareness and conscience.
- The legalization and protection stage: The need at this stage is to have institutions that contribute to spreading the value of citizenship and protecting it, driving it to effectiveness in society, and seeking to build a protection system, where laws are enacted by the state to protect this value from any party that tries to undermine it.



EIGHTH PERSPECTIVE: THE DISTANT OTHER

Rashid is a young Qatari, he grew up in a well-versed educated family that is proud of its identity, his parents occupy prominent positions and are considered active members in society. They paid Rashid the utmost care he needs to develop his identity and passion. Throughout his life's journey, he was constantly dealing with a maid from India, a driver from Nepal, a female teacher from Egypt, a teacher from Sudan, a trainer from Armenia, and Muslim and non-Muslim friends from various countries he met in his school and university. He was sincere in his friendship with them, and so he learned authentic customs and traditions. When Rashid was appointed to his first job, his manager was from Britain, and his colleague from the Republic of Palau, the small island in the Pacific that he just knew it from his colleague. Rashid was a distinguished and creative young man in his work, so he quickly promoted until he headed the department and became a representative of the institution abroad, touring the world in search of cooperation opportunities, signing agreements in China, importing equipment from Germany, and exporting natural gas to Japan, with very limited stays in Doha due to his busy travelling schedule. Rashid is a Qatari in identity and passion, he loves his country, and he works for it with all his energy, because he believes in his country and his capabilities.

Guess! if we tried to enumerate here the cultures that Rashid was directly or indirectly exposed to, how many cultures would we find? Or if we ask Rashid about the impact of these cultures on him, would he have been fully aware of it? Perhaps the most important thing is if we asked him about his Qatari identity, did these cultures pose a danger to them in any way?



Perception of the Distant Other:

We mean, by perception of the distant other, how we look at other peoples, and how we feel that there is a universal human identity that brings us together on a common minimum, without hurting our local identity and belonging to it.

Do we perceive the distant other as an entity that is separate from us? Or do we see him as an enemy that try to exploit every opportunity to destroy our wealth and culture?

Or do we see him that - despite the difference - we share a common human identity and a unified project for the universe?

What is the nature of the perception to the distant other in our convictions, behaviors, and our daily lives when communicating with different peoples, customs and cultures? How was this perception formed? Does it help us to achieve our aspirations as a society that aspires to be in the ranks of civilizational competition countries?

We live in a time of openness, a time when societies are no longer isolated and self-contained, and geographical distances are no longer a separation that blocks cultures from one another. The world today appears with all the diversity of its cultures mixed and intertwined, and openness to the media and communication has opened channels between cultures and given them a global character, so we find our children know the customs of the East and chant the songs of the West, they wear glasses from America and a shirt from Italy and they use a French perfume, their phones are made In China and their cars in Germany, and they are studying in schools some applied curricula developed in Europe. All of this is not, of course, free from the cultural reach of these peoples, even if they are in the form of material products that we use or scientific methods we study.

On the racial level, we find this mixture, which has produced a blend that has



its roots in different continents. In America, for example, African races have become American by birth and mixed with the components of society there, and they have become a basic component to it, which is part of its culture and identity. We also find Arab races who migrated to the west and the east and became part of the cultural components of these countries. In addition, our countries were distinguished by receiving delegations of different nationalities, with different customs, traditions and cultures, that became an influencing factor in our local culture and development.

This leads us to look deeply into the concept of global identity, as it raises critical questions about the local identity and its preservation, as well as questions arise about the relationship with others, how are they? What is its purpose? What are its limits?

Challenges facing the perception of the “distant other”:

The imam concluded the Friday prayer sermon by supplicating on the pulpits, saying: “Oh God, destroy the Jews and their supporters, the Christians and their fellows, the Buddhists and their helpers, O God, destroy the disbelieving West, and afflict them with earthquakes, and do not leave anyone behind.”

On the other hand, another imam talks with people with the Qur’anic principle on the relationship between human beings, as the Almighty says to them: “O mankind! We created You from a single (pair) Of a male and a female, and made you into Nations and tribes, that Ye may know each other (Not that ye may despise (Each other). Verily The most honored of you in the sight of Allah Is (he who is) the most Righteous of you.” He teaches them that the default in relationship is acquaintance despite the differences between humans and that Allah the Almighty has also said “ And if your Lord had pleased He would certainly have made people a single nation, and they shall continue to differ.” the other is an opportunity for acquaintance and advocacy, and the Muslim is



mandated to continue to represent the message of our Prophet Muhammad, may God bless him and grant him peace. Allah the Almighty, Glory be to Him, said in the Quran: “We have only sent as mercy to the worlds.” Note-worthy, the circle of hostility and belligerency in religion is limited to certain conditions and controls.

We are not here to root this opinion or that, but rather to try to know the roots of our perception of the other and its imbalances. Why is our feeling towards the other based on the fact that our relationship with him is basically hostile, while our true religion directs us to the value of acquaintance and righteousness with others, and tells us that we must imitate Prophet Muhammad’s ethics with the other which the Quran praise as “mercy to the worlds.”?

Is the discourse prevalent in our society a speech that calls for acquaintance and cooperation with the other whenever possible? Or is it an aggressive discourse that incites against it and demands its annihilation and demise?

Perhaps this is the biggest and most important challenge facing this perception, which must be faced with sufficient audacity and seriousness, so that we can know the essence of the defect. Thus, offering the appropriate alternative that allows us to reserve in the civilized race track without compromising our internal identity and our belonging to it.

Road to the Future:

The values of acquaintance, sharing and humanity are the values that should be the guiding principles in our relationship with the other.

- Through the value of acquaintance, we are open to the other and to what he has of culture and science, and we introduce what we have of culture and



science.

- By the value of sharing with others, we develop this universe and establish human projects based on the common interest.
- By the value of humanity, we establish a global culture that preserves the human being as a supreme value.

This cultural change requires a lot of effort from various sides to spread the culture of acquaintance, sharing and humanity, starting from the home, the school and university, the media, preachers, artists and writers, until reaching the specialized institutions, pioneers of thought and action in various fields. It is a work in which all efforts are combined, in order to bring our society to the desired level of humanity.

Conclusion:

This was a quick trip with the mega perceptions, the aim of which was to form a preliminary vision for a cultural and scientific path, through which we translate our ideas and projects that will build our future and the future of our homeland.

All of us today are responsible for this vision, individuals and institutions, because it is related to our life and our destiny.

We hope that these perceptions will turn into a general societal culture that the artist, writer, preacher, teacher and young entrepreneur find themselves in, to present the best and make the difference in a world whose scientific and cultural steps are accelerating. We are responsible for our progress, and our awareness of this means that we hold ourselves accountable in order to be always on the right path.

The world of today requires a vision for the future and a possession of the tools of knowledge and science, and excellence in offering solutions and projects.



These are briefs of the EIGHT PERSPECTIVES tackled:

1. Perspective of Human:

- Dignity of individuals is the cornerstone of societal stability. Whatever we differ in ideas and beliefs, dignity is an inherent right for all human beings.
- We have to trust in the human being, his abilities and energies, and freedom is the basis for conscious thought, civilized debate and prosperous progress.
- Justice is the mainstay of life, and whenever our interactions and behaviors with the weak, strong, small or large are based on the value of justice, our lives will be upright. If justice is absent in any given nation, it will face very bad consequences.

2. Perspective of Science:

- Knowledge is a life journey based on observation, trial, error and correction. It is indeed a project to build homelands before it is an acknowledgment hanged on the walls.
- With criticism and revision of ideas, nations advance. Conscious societies generate better ideas and revisit them for a better future.
- When we make our medicine, food, and arms, we will have the tools of knowledge and progress.



3. Perspective of Nature:

- Nature is a treasure of secrets, and those secrets are only revealed to those who search for them with passion and love. Our trees, deserts, sky are all treasures awaiting who discover them out.
- Nature is a project to harness for the good of the society, and if we do not harness it for our benefit, others will use it for their own benefit.

4. Perspective of Work:

- Work is the honor of humans. Whenever a person respects his work and appreciates his role, he will be much honored.
- Your simple work is a real contribution to the stability and building of the country, and your mastery of your work and dedication in achievement reflects your awareness that you are a real partner in its progress and development.

5. Perspective of Time:

- Time is life, work and achievement. Live nations race for seconds today, so what about the minutes, hours and days!
- Thinking about the future means that we are aware of the challenges of today and tomorrow: What do we want to be? Where in this world do we want to stand?



6. Perspective of The Afterlife:

- Religion and the world are based on a relationship of balance: “Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!”
- Good work includes everything that benefits the human being and satisfies the Beneficent
- Your work, knowledge, research, wealth, skills, time, and mind are all ways to do good in this world and to be proud, win and succeed in the hereafter.

7. Perspective of The Close Other:

- Respect among members of society is a moral duty, regardless of all the differences between human beings.
- Equality builds a society that values its duties and knows its rights.

8. Perspective of The Distant Other:

- “To get to know each other” means to approach others, to hear from them and talk to them, to respect and appreciate the differences in their cultures, and to build with them common bridges of love and cooperation.

