

Sayyid Al-Hakeem's speech at the 18th conference of the Muslim World League in America



In the name of Allah, Most Gracious, Most Merciful

Praise be to Allah, the Lord of the worlds, and may Allah bless our Master Mohammed, his pure family, and chosen companions.

Brothers and sisters attendees, May Allah's peace, mercy, and blessings be upon you

The Almighty said in his dear book, " And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful."

104th Verse of Al-Imran Chapter of the Holy Quran

- First of all, I would like to thank and appreciate the brothers of the Muslim World League in the United States of America for sponsoring and holding this important annual Islamic Conference and for their keenness to provide an opportunity for visionaries and thinkers to meet and discuss basic topics related to Muslim affairs in general, and American Muslim affairs in particular.

- Dear brothers and sisters ..

Our Islamic nation, expressed by the Holy Qur'an in the words of the Almighty "And thus we have

made you a just community" 143rd verse of Al-Baqara Chapter of the Holy Quran. It was formed in sensitive historical circumstances to express a promising human path, whose motto is unification for Allah, human justice, spreading peace, consolidating affection and mercy among people, and consecrating moderation and centrism in thinking and behavior, in all walks of life.

"To each of you, we prescribed a law and a method." 48th verse of Al-Ma'idah Chapter of the Holy Quran

- Hence, it is necessary to assure everyone that our religion Islam embodies a number of well-established features and characteristics:

- Islam is not a new religion; it represents an extension of all the true heavenly religions, which were represented and led by more than (124) thousand prophets and messengers since the Prophet Adam "PBUH" until our prophet and ringleader Mohammed "May Allah's peace and blessings be upon him and his pure family" and these sent by Allah's command to guide people and find a connection between them and the Great Creator, knowledge, worship and explanation of life and before and after with divine kindness and divine care.

The Almighty said, "And We have revealed to you, [O Muhammad], the Book [i.e., the Qur'ān] in truth, confirming that which preceded it of the Scripture and as a criterion over it. " 48th verse of Al-Ma'idah Chapter of Holy Quran

Therefore, Islam affirms that it is an extension, accumulation, and summary of the journey of those esteemed whose religions, books, and messages we do not distinguish in respect and reverence and we do not find an intersection with them. The divine criterion that distinguishes people from each other is righteousness, piety, pure worshipping Allah, conscious obedience to his messengers, books, and Angels, and following his straight path.

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the noblest of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Aware.." 13th verse of Al-Hujraat Chapter of the Holy Quran

- This clear religious vision is expressed by the Holy Qur'an in the words of the Almighty:(And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you.) 143rd verse of Al-Baqara Chapter of the Holy Quran. in the sense of being martyrs and faithful to this divine line and the Lord's extension with all responsibility, awareness, and consciousness, so that your Holy Prophet may testify to you with honesty, truth, success, and good luck in preserving this heritage and heavenly extension.

- Islam, as is clear from its linguistic root, is a religion full of mercy, peace, justice, and charity, and it is a religion that does not accept for its followers (sin and aggression)

towards the other at all, whether Muslim or non-Muslim, the human being in the speech of the Holy Quran on three levels:

(Consultation, cooperation, and dealing):

Thinking and planning for aggression "O you who have believed, when you converse privately, do not converse about sin and aggression". 9th verse of Al-Mujadala Chapter of the Holy Quran.

Guidance by cooperation and solidarity in goodness, and forbidding it in aggression "And cooperate in righteousness and piety, but do not cooperate in sin and aggression". 2nd verse of Al-Ma'idah Chapter of Holy Quran Action and Work "And you see many of them hastening into sin and aggression and the devouring of [what is] unlawful. How wretched is what they have been doing." 62nd verse of Al-Mujadala Chapter of the Holy Quran. as the Almighty confirms his renunciation of aggression: "Call upon your Lord in humility and privately; indeed, He does not like transgressors." 55th verse of Al-A'raf Chapter of the Holy Quran.

Therefore, a Muslim does not have the right to start and, or think about sin, aggression, or harming the other at any stage of his life, except to be in the place of self-defense and preserve it in exceptional, specific, and conditional resources with very precise conditions.

- Islam also greatly values prudence, reflection, learning, and great interest in science, scholars, and knowledge, which conflicts the Muslims with ignorance, superstition, and backwardness.

These inherent features of Islam must be adhered to by Muslims through active participation in the reconstruction of the Earth and in discoveries and creativity in science and knowledge, along with other human counterparts and their partners in life on a simple basis.

- It is worth mentioning that Islam always emphasizes taking the path of moderation as a method in all situations and stages of life:

Hence, it is imperative for a Muslim to be moderate and balanced in his positions regarding the past, present, and future, in terms of flexibility and non-rigidity on the data of history, and

not to neglect the present or ignore the future, it is not suitable for a Muslim to be immersed in the glories of the past, leaving his present and responsibilities and neglecting his future and requirements.

A Muslim should be authentic in his heritage and roots, and again in his presence, reflecting on his future and what he will offer to future generations.

He should also be balancing between his worshipping, earthly life, and spiritual commitments and his financial, physical, and living requirements. There is no monasticism in Islam and there is no justification for a Muslim to give up the request to live and benefit from the legitimate pleasures and pleasures of life.

"Say, "Who has forbidden the adornment of Allah which He has produced for His servants and the good [lawful] things of provision?" Say, "They are for those who believe during the worldly life [but] exclusively for them on the Day of Resurrection". 32nd verse of Al-A'raf Chapter of the Holy Quran

This delicate balance gives Muslims the strength, determination, and full ability to adopt and influence life's affairs and demand its goods in both life and the after with faithful and straight human method.

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life".

97th verse of Al-Nahal Chapter of the Holy Quran

From here, I invite my dear Muslim brothers and sisters in the United States and remind them of the following:

First: brotherhood, unity, harmony, and solidarity among themselves: away from the doctrinal frameworks and harmful categorical fanaticisms, "but the believers are brothers" and no words above the words of Revelation.

The non-Muslim Other sees us only as one bloc with a unified faith, and this should be fully reflected in our actions, words, and relations among ourselves on one hand and with the other in dealing, coexistence, and Human partnership on the other.

Second: to remove the illusions and distortions that Islam has been subjected to by a few

extremist groups and hostile agendas by introducing authentic Islam and its compassionate, humane, and pure knowledge features.

Let us be the best ambassadors for our Prophet "May Allah's blessing be upon him and his pure family".

Third: investing in the freedoms, opportunities, and possibilities available in the United States of America for the benefit of Islam and Muslims, through community integration, adherence to the laws in force, and peaceful coexistence through the window of good citizenship and active and conscious roles.

Fourth: The American Muslim elites should have a footprint and influence in the circles of social and political decision-making and not close themselves to themselves and their surroundings.

We are always looking forward to seeing your scientific, economic, cultural, and political footprint in the United States and its reflection on the world.

Fifth: preserving the authentic Islamic identity of Muslims in the United States, whether they are citizens, immigrants or residents, men or women, children, youth or adults, and our faith that does not interfere with coexistence, integration, and partnership with the other, and we double stick to our identity.

Dissolving an identity is equal to the absence of roots, and those who have no roots, have no respect from others, the original is not like a follower and the creator is not like a consumer.

Being a Muslim who is committed to your Islamic identity does not interfere with being a good and active American citizen in your public environment.

Just as modern man has been able to develop the spirit of responsible citizenship towards his country and people. He should develop a spirit of keen global responsibility towards the world and the universe and the humanitarian care it needs for environmental changes, climate, and other major global concerns.

It is through the development of universal responsibility that each of us has. We will

certainly be able to strengthen the holistic view of these lofty and noble principles in religions and laws.

In Iraq, we have a pioneering experience in confronting extremism and closure in terms of the events and data generated over the past twenty years. Iraqis have been able to free themselves from a totalitarian dictatorial regime towards a pluralistic democratic system, through their freedom from closure and extremism, and openness to the world.

Iraqis have been able to build a political process that involves all their social components, regardless of their different ethnicities, religious and intellectual beliefs, by relying on the principle of moderation, centrism and sustainable dialogue with the others that are different.

Iraq encountered one of the most powerful extremist and closed groups through it's the noble war against the Takfiri Al-Qaeda groups at the beginning of the Twenty-First Century. It also encountered the terrorist organization ISIS and defeated them with its lofty Islamic Will and firm genuine values.

Today, Iraqis are moving towards completing their construction project and enhancing job opportunities and a decent free life for all Iraqis without exception.

The followers of Ahl Al-Bayt "PBUT", who are the majority in Iraq, have been able to eradicate the seeds of sectarian and ethnic strife that the enemies of the democratic experience in Iraq have tried to ignite from time to time within Iraqi society.

The hypocrites have failed thanks to the awareness and wisdom of the Iraqis and their adherence to the genuine approach of Islam, which renounces violence and division between peoples and communities, calls for dialogue, wisdom, and good preaching, and emphasizes respect for societal peculiarities and the rights of people to choose what they believe in, there is no coercion in religion, and everyone has their freedom to believe, think, and opinion with their higher authority.

With this open, conscious, and wise outlook, the Iraqis were able to overcome the differences of differing faith and doctrine and moved towards building a state and civil society that believes in the right of the Iraqi individual to choose his own religion and doctrine. On the base: "And people are all the children of Adam, and Adam was created from dust".

I call for a closer look at the Iraqi experience to draw lessons from it, especially in the fields of political sociology and how the Iraqi national policy was able to adopt the principle of community participation in governance, and eliminate the differences that the previous repressive totalitarian regimes followed, which used to classify Iraqi citizenship on the basis of nationality, belief, and sect.

The Iraqi experience has also managed to consolidate the principle of citizenship, based on its Islamic concept. "Loving the homeland is faith." The followers of Ahl Al-Bayt "PBUT" have set an example to follow in defending the rights of Iraqis wherever they are in every inch of the land of Iraq through their sacred defense of their homeland, against the terrorist ISIS in Mosul, Anbar, Salah Al-Din, Diyala and other areas that have been attacked by these shadowy terrorist groups.

I ask Allah to maintain security, safety, and peace in Iraq and the whole world and to spread moderation and wisdom in the whole world away from extremism, closure and hatred.

Wishing your conference success,

And may Allah's peace, mercy, and blessings be upon you