

In the Name of Allah, the Most Merciful, the Most Gracious

Speech

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At the opening of National Symposium on:

"The Best Omani Community Practices"

Council of State

15 - 16 April 2014 AD

In the Name of Allah, the Most Merciful, the Most Gracious

Praise be to Allah, peace and blessings be upon Messenger of Allah, and his family and loyal companions, and those who followed them in truth in earth and heaven.

His Excellency Mr. Hamoud bin Faisal, Minister of Interior

Your Excellency, Your Honor, virtuous and honored members of Council of State, Your Excellency members of Shura Council.

Peace be upon you and Allah's mercy and blessings be upon you;

It is a man's happiness to stand under the dome of Omani immortal edifice, in his speech and mission, wanted by Providence to achieve renewal and Shura approach, and letting loyal people move towards secure and stable future, inspired by the true religion of Sharia, its ancient history, proud Arabism, and supreme morals.

His Majesty Sultan Qaboos Bin Said; may Allah protect him for this edifice with visibility and determined purpose; wanted active participation between government and people, effective and positive contribution in developing state and society, and building scientific and operational capabilities, technical skills and expertise.

This is achieved through a thorough knowledge of the potentials and capabilities of this country religiously, culturally and humanly on the intellectual level, through its location and geography regarding economy, trade and investment. This is what we are trying to demonstrate in this speech, Allah's willing and granted success, in the context of National Symposium on "The Best Omani Community Practices".

We would like to thank His Excellency Dr. President of Council of State for his kind invitation, and we sincerely wish the success of this national important forum, not only in its subject, but also in its timing and tangible positive results; Allah's willing and granted success.

[Oman's Geography and communication industry]

Oman's marine coasts are more than 1,600 kilometers and made its geographical configuration as if being wide open hands for travelers who find shinning Oman in front of them and are gently and quietly received by its sandy coasts. Omani mounts reflects its pride in glory and loftiness, and its Arabic nature reflected in imagination of originality and blessing. Omani warm sun reflects radiation and liveliness. Each part of Oman composes and forms: (Omani human); who is only be defined as: (son of a land called Oman).

Oman is the first Arab country where sun rises, and is the only Arab country in front of honorable Kaaba's Black Stone. The biggest part of Oman overlooks Indian Ocean; the third world's ocean; in which one third of world's population live, by which three-quarters of earth trade pass, used by three nations: Arabs, Indians and Chinese, and loved by sailors due to being void of navigational hazards such as snowy mountains and dense fog. There is no wonder that convoys of silk, frankincense, silicon and oil by Oman.

Due to this geographical and spatial configuration, Chinese called this land: (Gate of the East) where Omanis discovered the world and worked in trade. Omanis settled in new kingdoms rather than their homeland. They were known by East Africa before Islam and Malay Archipelago for being trusted traders. They were also known by India, Indonesia and China and other

countries, and they had links to the world as open as their civilization, and as wide as their seas.

This opening based on shared responsibility and mutual benefits let Omanis practiced globalization since early times. However, this globalization was common for good of all, and established values and ethics and ideals of nations. Commercial, cultural and humanitarian ties remained throughout history, and have not been interrupted even in world wars and regional unrests, as Oman chose the communication approach with the world.

[Triplexity: knowledge, understanding and recognition]

Oman has received from Prophet Muhammad; may peace be upon him; a private message, calling people for embracing the new religion. Since Omani nature requires consideration and advice, Oman's rulers at that time took their time to gain more knowledge about the content and responsibilities of this message. Amr Ibn Al-Aas lived in Oman for a long time. There were Omani delegations to Prophet Muhammad; may peace be upon him; to form acquaintance. Afterwards, Omani people believed passionately and voluntarily in Islam by conviction and peace. They recognized that Islam is the future of this world where political and international changes must be subject to laws of Allah in the universe.

Omani people embraced Islam before Mecca people and many nations of the earth. Oman remained since the time of Prophet Mohammed, may peace be upon him, an independent entity in its political system, its social form, its relation with and its vision for the world. Oman has never been subordinate or follower to countries abroad even in the hardest periods of history.

Competence of Omani people regarding message of Prophet; may peace be upon him, with four world civilizations; (Rome, Persia, Egypt and Yemen); has deep connotations and dimensions; which affirm the fact that Oman is an entity equivalent to those major nations and high civilizations. Additionally, Oman was blessed by heaven upon believing in Islam.

In addition to this great importance of Omanis, another event created their civilization and granted them honor, which is the praise of Prophet Muhammad, may peace be upon him; who said that Omanis are people who do not insult or strike. This was Prophet's confirmation for authenticity of their morals, their nobility of temperament, and their respect for arrivals.

[Nation Kindness...Omani message to the world]

Message of Prophet; may peace be upon him; to Omanis has rendered them humanitarian mission based upon religion and morality, which we express in the phrase of "nation kindness", which is an integrated system in framing international relations, and shaping common transactions and interests:

Nation kindness is an umbrella uniting nations, peoples, religions and civilizations for one system (Good Deed) - according to Holy Quran - in three important concepts: knowledge, acquaintance and recognition:

Knowledge means knowing something to deny ignorance and remove misconceptions. Knowledge is based upon information from its safe and reliable sources.

Knowledge only is not enough and shall be combined with the second conception of acquaintance; through applying Allah principle that was made to reflect people's creation and differences: (We have made you into tribes and sub-tribes that you may recognize one another).

Acquaintance only is not enough and shall be combined with the third conception of recognition. This means the necessity to enjoy human rights and empowerment of mutual benefits of earth's goodness.

The above mentioned feature is known to be among the righteous Shara's purposes where Allah always orders: (Take to forgiveness, and enjoin kindness, and turn away from ignorant) in moral triplicity preserving communities and promoting individuals.

Throughout the life of Prophet, may peace be upon him, four types of coexistence between Muslims and others are demonstrated; that formed

later repetitive patterns that may be utilized for the best of humans: First: the life of Prophet; may peace be upon him; in Mecca between the pagans, second: life of Believers in Abyssinia with People of Book, third: life of believers in Medina with People of Book, and fourth: life of believers in Mecca after the conquest and victory.

[Triplexity: mind, justice and ethics]

Coexistence in Oman since ancient times until today is based on the joint between religions and cultures. Humanitarian sharing has powerful factors, elements of integration and safety sources. (The same word) in Holy Qur'an expression regarding relation with other religion believers is (expansion in earth) in Holy Qur'an expression regarding social and economic deals between people, where this totality constitutes a cultural force for nations.

In Oman, culture of co-existence was created as firm doctrine, which saved Oman from melting in contemporary globalization, as Oman exercised globalization of civilization since ancient times. This enabled Oman to maintain balances in hard times, and created its estimated position among nations; as Oman dealt with such culture on the basis of mutual benefits and shared responsibility, and stayed away from roots of evil and sedition.

This culture may be collected in triplexity of civilization, nations and religions. This is a common ground for building civilized partnerships religion, culture and economy; (mind, justice and morality). All heavenly religions and whole humanity are based on this triplexity.

Mind is the frame of deeds. Upon losing mind, burdens increase. Human distinguishes between good and evil by mind. Laws ensure freedom of mind, thought and belief. Thus, the right environment is made for creativity, innovation and knowledge.

Justice is the balance regarding dealing with people. There is no inequity, excesses, exaggeration or extravagance. Justice in nations leads to distributing benefits and receiving blessings.

Ethics are the nation's protector, which extend between peoples and are the humanitarian sharing vitalizing selves for brotherhood and sincerity: {thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend}.

[Global Ethics...Appeal for the present and the future]

Forms of modern contemporary communication enabled people to easily handle affairs. There is no doubt regarding its benefits and advantages. On the other hand, it saves in hidden and long side of the youth souls - without their awareness- some bad concepts and attitudes; which in turn affect their national affiliation and religious values and ethics. The most three serious concepts are: individuality, sensuality, and chaos.

Through observing nature of youth, we find these behaviors quite visible in a big sector of young people with variation of concentrated behavior according to different communities and interests. The most dangerous is being the root of bad individual and community practices.

Omani society is not isolated from the world. At this time or later no isolation or exclusion may be performed. Thus, we affirm the necessity of spreading world universal ethical system whose slogan is understanding, coexistence and shared responsibility. Slogan's most important features are religious reverence, appreciation of the prophets, preservation of morality, and rejection of hatred, violence and intolerance.

We call on our young people to be global sponsors of ethics by honorable prophetic message.

The above mentioned is part of the moral system of Oman and its people, taking into account the historical and geographical dimensions that mostly affect the scope of community practices, and considering the religious and cultural dimensions that mostly affect the scope of individual practices.

Community practices change and renew; where the theoretical approach shall be consistent with the practical one with clear well-defined vision; which is being looked forward and aimed by this important symposium.

However, general principles of these practices remains and shall remain constant to preserve identity, values and citizenship.

General principles regarding our point of view is what the individual, society and educating young people shall focus on. This includes institutional work and influential sources. Its most important four axes are:

Axis of religion; as Islam is the religion of state where Islamic law is the basis of legislation, together with ensuring freedom and pluralism that are guaranteed by the public order of nation.

Axis of law has the highest authority, grants equality of rights and duties, and non-discrimination guaranteed by public order.

Axis of Arabic language as being the country's official language, and pot of culture, arts and sciences.

Axis of public morals, customs and traditions inherited.

The four axes may be divided to two origins: religion and law, and two branches: language and ethics.

Religion regulates the relationship between human and Allah, and between human and his fellow man in the eschatological and spiritual aspects, in consistency with common sense. Therefore, law is the worldly protection of people interests in case of conflicts to preserve and return rights. Law is system of worldly reconciliation.

Ethics frame the general attitude of community practices, while language comprehensively links the vocabulary of humanitarian and cultural and artistic dealing and communication.

This well-knit framework will serve as the engine for the behavior of individuals in community, according to societal mind principles. Upon connecting these principles together, a power will be formed to reserve and stabilize entity of nation with efficiency and positivity, Allah willing: {now, as to the foam, it goes away as rubbish, but as to that which benefits men, it stays on the earth}.

Community practices have types: practices used by nation in social systems and enshrined in contemporary globalization, breadth of life and evolution of patterns. They are either harmful negative or beneficial positive, including exotic and unusual practices.

The first category of practices; if positive; should be focused on through urging and appreciation for its survival, through offering guest hospitality, welcoming arrivals, smiling, magnanimity and others. The negative ones shall be refrained by individuals such as avoiding being spendthrift, gossip, evil, technical addiction and others.

What should be realized is that State's responsibility for managing public affairs of community including the formation of the societal mind; and pushing it toward the positivity and efficiency.

Honorable People

It is necessary to refer by the end of this speech that moral and social values are under considerable challenges caused by rapid social change, waves of religious and intellectual change, and extreme tendency in separating religion from ethics morality. This, of course, affects the stability of society and values.

Muslim scientists and thinkers felt this danger and held last seminar: (humanitarian sharing and interests) within seminars of evolution of jurisprudential science. I have discussed in detail moral dimension in humanitarian shares, and how we see the world around us and how the world sees us. Despite the conflict and intersection of interests, they may be overcome and brought under the umbrella of global ethics, mutual benefits, and shared responsibility.

This seminar was preceded by a seminar years ago called (Omani Values and Citizen's Role in Development) to establish Omani values so as to be pushed towards positive practices, to preserve the achievements of the modern Renaissance, and to deepen citizenship, love and loyalty.

We, Omanis, are attached to the people around us, and have our cultural and economic links. We have our vision of the world, and the world has its

vision towards us. Thus, we always keep the ethics of good neighborliness and non-interference in others' affairs of others, respect international and bilateral contracts and treaties, and build positive partnerships.

According to this vision, communities practices are organized in Oman, as well as world's practices are regulated. Good is only rewarded by good and kindness is not lost between Allah and people.

Your Excellency, Your Honor, honored members of Council of State, Your Excellency members of Shura Council.

Honored People

Thank you for listening, and I ask Allah to help us all to please Him, and to bless our leader His Majesty Sultan Qaboos Bin Said in health, prosperity and felicity. May Allah grant success and finally, Praise be to Allah, Lord of the Worlds.

May peace, mercy and blessings of Allah be upon you.