

**In the name of Allah, the Most Gracious, the Most Merciful**

**His Highness President/ Muhammad Hosni Mubarak President of  
Arab Republic of Egypt**

**Honorable Ministers**

**Their Honor**

**Their Excellency**

**Dear venerable scientists and thinkers**

Everyone, who visited land of Egypt, has felt the spirit of civilization in all its districts. Egypt was a high lighthouse for the chronology of prophets and messengers. It was land of fertility and provisions for Jacob and his sons. Joseph was resident and ruler of Egypt. It was the cradle of Moses with his mother, where he had his prophecy and his message. Indisputably, Egypt is the land of heroism, glory, and ample chronology of humanity. Egypt has sufficient honor and recognition when Allah mentioned its name in Holy Qur'an for five times. Egypt, as a name, will remain forever whenever Holy Qur'an is read and recited.

These verses are to show gratitude for the good leadership, government and people of Egypt are worthy of thankfulness and gratitude due to their noble attitudes in serving the major humanitarian issues, carrying the flag of civilized dialogue, seeking a world where space of wars is narrowed, and expanding spaces of security and peace.

Dear audience,

Agenda of the ninth session of conference is among the political changes devastating the world, difficult conditions surrounding the human society, accumulations of civilization have produced clear confusion, different reactions created culture of violence and approaches of extremism highly withstanding moderation and tolerance. Signs of hopelessness, despair, dissatisfaction, complaint, anxiety and frustration have affected many individuals in Muslim communities. Allah Almighty says: (And when We bestow favor on man, he turns away and goes aside; and when evil touches him, he gives *himself* up to despair. Everyone acts according to his own way, and your Lord knows full well who is best guided.). Allah Almighty says also: (And when We make mankind taste of mercy, they rejoice therein; but if an evil befall them due to that which their own hands have sent on, behold! they are in despair.)

These conditions, together with little knowledge and wisdom, lead to defective consideration and measures, hasty attitude and judging, together with bad impact on communities.

We have to say that: irritable reactions offend and do not improve and are evidence of recklessness and inconsistency. Believer is stable by having strong faith and firm attitude, self-confident, believing in fatalism, not being indignant or desperate, being positive and cheerful, looking at world's beautiful aspects in optimism, pleasure, comfort and tranquility, and interpreting life events by comprehensive, unrestricted and non-precocious point of view.

\*\*\* Yes, there are some afflictions, tribulations, hardships and adversity in life in which the human is subjected to exams and tests. Allah Almighty says: {And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits}.However, Coping with affliction shall be through patience and seeking reward, not grief and extremism. It shall be by psychological and intellectual mobilization to remain controlling emotions that may not be moderate and may affect our usual goodness and tranquility. Allah Almighty says: {but give glad tidings to the patient, Who, when a misfortune overtakes them, say, ‘Surely, to Allah we belong and to Him shall we return. It is these on whom are blessings from their Lord and mercy, and it is these who are rightly guided.}.

This is not weakness or escape, but wisdom and fortitude: Allah Almighty says{ He grants wisdom to whom He pleases, and whoever is granted wisdom has indeed been granted abundant good; and none would be reminded except those endowed with understanding }. The Messenger of Allah, may peace and blessings be upon him, says: “Wondrous is the affair of the believer for there is good for him in every matter and this is not the case with anyone except the believer. If he is happy, he thanks Allah and there is good for him. If he is harmed, he shows patience and there is good for him.”

Dear scientists and thinkers:

Although the Islamic world is in passive and weak state, the long history is not affected by the moments of stress and fatigue, and its ability and stature is not decreased by periods of slack and default. The nation is still

in a civilized cycle followed by another cycle as per chronology as happened before in antecedent civilized cycle. Time passes between civilizations, according to their norms of rising and advancement or their reluctance: Allah Almighty says: (so that he who had *already* perished through a clear Sign might perish, and he who had *already* come to life through a clear Sign might live) according to {And such days We cause to alternate among men *that they may be admonished.*}

\*\*\* Among Allah's norms in the universe that constant status is impossible. Strong nations never remain strong forever. Vulnerable nations do not remain the same over time. They are all chronological cycles exchanged between civilizations. There are always inheritances and succession, as Allah told about the civilizations that prevailed, perished and was later exchanged. Allah Almighty says: {And that He destroyed the first *tribe of 'Ad*. And *the tribe of Thamud*, and He spared not *any of them*. And He *destroyed* the people of Noah before *them* — verily, they were most unjust and most rebellious. And He overthrew the subverted cities *of the people of Lot*. So that; there covered them that which was to cover}.

Muslim nation was someday vulnerable, had little number, was scared of its own destiny, and was seized by other nations. Now, status is changed by power of Allah into victory and empowerment: {And remember *the time* when you were few *and* deemed weak in land, *and* were in fear lest people should snatch you away, but He sheltered you and strengthened you with His help, and provided you with good things that you might be thankful}.

Nation in terms of the past was a chronological reality that cannot be abandoned, in terms of the present is economic and human power in the world and in terms of the future will have positive prospects and optimistic indicators.

Accordingly, "defeat tone" shall disappear and shall be replaced by norms of civilization change, by developing a future vision based on the interests of the present, through modernizing society, focusing on era's major problems and concerns, extrapolation of the Renaissance factors through researching the power components, and re-reading national cultures to be a possible alternative.

\*\*\* Multiplicity of civilizations at one time, contrast between human thinking human beings, and diversity of models in economic, political and sociological issues are natural things in human life. For great divine wisdom, Allah created them so. Allah Almighty says: (O mankind, We have created you from a male and a female; and We have made you into tribes and sub-tribes that you may recognize one another.), and says (For each of you We prescribed a clear spiritual Law and a manifest way *in secular matters*). Objective of that diversity, according to Qur'an, is reaching the level of (cultural interaction), where the relations between nations and people may not be in one-way so as to avoid alienated creations and confiscated ideas.

Mission of Islamic thought is not nullifying and eliminating others through dictating a particular culture by force and dominance. Allah Almighty says: {there should be no compulsion in religion. Surely, right has become

distinct from wrong.}, and {And if thy Lord had *enforced* His will, surely, all who are on the earth would have believed together. Wilt thou, then, force men to become believers?? } Mission of Islamic thought shall work within framework of cultural interaction between the peoples of the earth, to reach mutual benefits without racism or assault, cultural openness without abandoning mother identity, and take advantage and learn from nations' experiences, through means of understanding and dialogue in intellectual matters, tolerance and gentleness in behavior and attitude, according to accurate Qur'an principle: { And say, '*It is* the truth from your Lord; wherefore let him who will, believe, and let him who will, disbelieve.}.

Our own prosperity and success in our matters and in our relationship with the world is the approach of mind, justice and morality. By mind, visions and aspirations got straighten up. By justice, dealings between people and between people and world got straighten up. Moral comprehensive and guaranteed values correct this comprehensive humanitarian pattern.

Dear brothers and sisters:

Conference is entitled: [humanitarian Islamic civilization] and will, no doubt, contribute to draw attention to addressing the imbalances, where working papers submitted for the same constitute important stages in the process of assessment and rectification.

I provide you, brothers and sisters, with the important issues I consider:

**First:** We shall understand ourselves before understanding others and before others understand us. Self-understanding is the outset of norms of civilization change. Self-rectification shall be a priority before rectifying others. Holy Qur'an confirms this fact, where Allah Almighty says: {Surely,

Allah changes not the condition of a people until they change that which is in their hearts.}, {This is because Allah would never change a favor that He has conferred upon a people until they change their own condition}, and {O ye who believe! be heedful of your own selves. He who goes astray cannot harm you when you *yourselves* are rightly guided. }.

**Second:** Islamic nation shall realize Allah norms on earth and laws of chronology movement, which do not alter or change {Do they then look for anything but *Allah's way of dealing with* the peoples of old? But thou wilt never find any change in the way of Allah; nor wilt thou ever find any alteration in the way of Allah.}. Such norms are fair and just and never favor specific civilization. Following such norms leads to glory and empowerment, and abandoning leads to weakness and humiliation, pursuant to chronology of nations. Allah Almighty says: {Surely, there have been *many* dispensations before you; so travel through the earth and see how *evil* was the end of those who treated *the Prophets* as liars. This (Qur'an) is a clear demonstration to men, and a guidance and an admonition to the Allah-fearing.}.

Regarding this context, I would like to remind you that the subject of this session is globalization and its social and cultural effects on us. This is according to what we read about the chronology process, laws of modernization and response. What is important is not the challenge but the response with appropriate methods that achieve pride and empowerment, and the way to deal with ourselves and with the world around us with parity and efficiency, and our contribution to the world's security and safety and our security and our safety.

**Third:** we shall truly interpret and accurately criticize the chronology due to representing our inner influential consciousness. Wrong reading and interpretation of chronology lead to corruption of many self-values. Appreciating the chronology more than its worth denies the reality's right. We shall pay attention to supernatural and mythology stories that fill a large space in our chronology, and constitute vital axis in some Islamic mentalities today, which are totally rejected by Islamic thought.

**Fourth:** We shall focus on the ethical system of the nation, as being humanitarian values that may not be harmed and human necessity in the framework of the vital transactions between people, because the ethics are initial structure in forming civilization. Allah ordered believers to embrace its noble traits and to be distant from its disadvantages. Allah Almighty says: (O ye who believe! let not one people deride *another* people, who may be better than they, nor let women *deride other* women, who may be better than they. And defame not your own people, nor call *one another* by nicknames. Bad *indeed* is evil reputation after *the profession of belief*; and those who repent not are the wrongdoers.)

**Fifth:** We shall improve the utilization of our capabilities and our abilities to deploy the true Islamic thought, and to deliver general Islamic concepts such as values of tolerance, justice, equality and respecting rights.

\*\* We shall show the real Islam to the world without exaggeration or frightening, without the diligence of men who judged and do no longer exist, and without entering and making the deposits of time, customs and traditions as provisions and legislations.

Thus, people will know the essence of Islam itself, and the world will know the women's rights in Islam, and human rights in Islam, without entering into intellectual debates and negative reactions.

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We pray to Allah Almighty, to grant us with understanding, facilitate our matters, and combine our hearts.

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

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