

Your Excellencies,

Distinctive Guests,

We, Muslim World League are pleased to be with you today to talk about the topic of this conference; however, to start with, a preamble is necessary to evoke the human history and its chapters struggle: religiously, politically, culturally and ideologically; where – in many cases – the human civilizations have met with clash rather than rapprochement, dialogue and harmony, thus losing the chance to cooperate, in particular when it comes to matters of common interests, along with the positive acceptance of natural differences between them, which should lead sage men and wise people to believe in the Creator's will when it comes to difference, diversity and pluralism. God says: *"Had your Lord willed to make mankind one people, yet they are still different except those blessed by your Lord mercy, therefore he created them,"* God also says, *"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another"*

The Almighty God wanted us to know each other to converge; converge to cooperate; cooperate to break the negative indoctrination barriers, which some of us have grown to know, and such has negatively shaped some minds, ideas, trends and impressions; based on one-sided opinion and viewed from one single angle, receiving its information from single source, far from the logic of equity and awareness.

This undoubtedly leads to a wrong start, as from a flawed diagnosis and ending up with the erroneous cure, consequently and expectedly, we all will be at new historic chapter, putting us to face an inevitable outcome due to those blunders, which is the clash of civilization. And when we say: "Clash", unfortunately we speak about confrontations that ends with huge losses to all, then, in the end, it all goes back repeatedly to its square one, not to be stopped except by logic of wisdom, fairness and consciousness.

This doesn't mean that we are calling for the necessity of accepting one single opinion when it comes to a religious, cultural and intellectual argument. Our Islamic religion has set a logical certainty; that inner convictions not to be imposed, as well, people cannot follow one single approach, rather we call for understanding and

coexistence, using commons for convergence and collaboration, not allowing religious, political, cultural and intellectual areas of difference, nor diagnosis errors to be a cause of grudges and hatred, which considered the key nutrients that feeds extremism and terrorism.

We will get close of describing the case when we state: extremism is a two-sided coin: the first is the origin of extremism, and the second is the extreme counter-reaction towards it, as both harbor hatred and confrontation to each other.

When we talk today about "Islamophobia", we are faced with a ruthless model of violent extremism; as the innocents who are called by the same name of the offender himself -who, all the way - cheated people with such name: will receive the same verdict issued against the criminal. Conversely, this comes in the presence of historical evidence that Islam is a religion of peace; as its name stands for in the language of the Quran, a religion of tolerance, kindness and justice with all, encompassing not only humans with its mercy and compassion, but animals as well.

All this is clear in the Quran's texts, of which extremism has attempted with failure and vainglory to distort their meanings, and to promote its criminal theories, nevertheless, the followers it has gained are a dysfunctional gangs denude of awareness and understanding among extremists accounted on Islam only by their name, and, another group that joined them as "counter-extremism." Yes! Criminal extremism has gained another category to its ranks, namely; "Islamophobia" or the (Islamophobes); this category is the most welcome of all, as it is the category that confirms terrorism's erroneous theories through putting a wager on the mere religious emotion to provoke hatred as a result of Islamophobia, such provocative hatred has served extremist terrorism on a scale never it has hoped to achieve.

No impact can be more dangerous than terrorism achieving success through provoking the passion, feelings and the pride of more than one and a half billion of Muslims around the world, where they represent nearly a quarter of the Earth's population, moreover, they constitute large proportions in non-Muslim countries, and have become part of their important national human asset, here lies the terrorist extremism's biggest bet: to incite the ire of these communities through generalizing the abuse of the religion of Islam in general, without distinction between extremists and moderates.

Islamophobia in years past remained a mere intellectual theory, and a public proviso, perhaps it would have been, at that time, without dire consequences to a large extent, however, today's expected results vary dramatically; it emerges to be the most powerful extremists' messages to mobilize the Islamic fervor against the other.

When faced with the absence of logic, rationale impartial justice, and when we are in the presence of political maneuvering, who may forsake the principles and values of the intellectual elite to drift along the misconceptions generated by the limitation of analysis, the lack of consciousness and the media misleading information in exchange of excitement, fame and marketing; then we will face painful harsh clash in such difficult situations.

We might ask ourselves what are the impacts of these confrontations on peace, security and coexistence? Would they contribute to the solution, or worsen the problem's complexity and severity? And if, with a worst-case scenario, we are in a wrong situation; will we deal with it through containment or hatred and exclusion? Furthermore, what are the consequences of such complication and such hatred; and what are the results of errors' assessment on the call of exclusion?

What are the repercussions of all that on a national partner, a compatriot bearer of the same citizenship who is moderate and strongly condemns all sorts of terrorism attributed to Islam! As it is condemned by others which represents itself another face of terrorism counted on Islam or else, past or present; Would we believe that the moderation of this peaceful and pacifist Muslim national partner will be fine, or would his religious sentiments take a negative turn in light of cascades of the harm and unfair accusations branding him with extremism and accusing his religion with terrorism?

Yes! We reiterate and ascertain that the extremist reaction in the form of Islamophobia will generate added anguish and sufferings, and will increase the numbers of extremists, who, not longtime ago, were equally normal moderate coexisting within their communities in non-Muslim countries in a total positive integration, respecting the constitutions, laws and culture of those countries they carry its citizenships or reside in.

Yes! The first and foremost winners of the Islamophobia phenomenon are terrorist elements who strive to multiply their numbers through arousing and mobilizing religious fervors of Muslim youths especially in non-Muslim states.

Danger of terrorism lies in the fact that it is not limited by any geographical perimeters that can be swept but rather than it is ruled by a virtual borderless world. Additionally, the dilemma lies also in the fact that this terrorist entity does not expand through a military capacity that overcomes the others rather than ideas piercing his aims through modern social media hence there are followers not to be known except through their suicidal messages or allegiance declarations.

All of us know that the history of religious extremism in all faiths had painful incidents, regardless being absent or present, appearances or disappearances; waves ebb and tide from time to time.

Among the Mighty Creator ways, religious extremism hasn't fulfilled anything through most of its stages, except propaganda, and smearing the reputation of the religion it adheres to...then the inevitable fate of the destruction of extremism and terrorism... All of this has happened in successive time eras that generally religions exchanged roles, and particularly its internal sects...in addition to extremist political, intellectual and philosophical theories that have caused harmful acts in many cases as they weren't limited to mere theories.

We must know that recent extremist terrorism which is counted on Islam has no particular religious school, It's a medley of many countries; as per the latest statistics, more than one hundred states, out of these, more than forty five thousands fighters have been recruited; all belong to various ideological schools aiming for one single objective; as the keen interest of terrorism to polarize more of its elements from the Kingdom of Saudi Arabia due to its Islamic and political weight, it often exaggerates and inflates the numbers of its followers coming from the land of the Two Holy Mosques but it has achieved a huge loss on this side, according to confirmed statistics the numbers recruits from Saudi Arabia are far less compared to other countries; ironically, great numbers of those who were against the Saudi Islamic moderate mainstream in the past has joined its ranks and are still actively fighting the Kingdom's Islamic moderate approach, all recorded and documented in extremists' materials on its various social media networking sites.

This is also clearly supported and confirmed that extremism hasn't addressed its criminal campaign and hostile culture to anyone the same way it has directed it to the Kingdom of Saudi Arabia. Also terrorism hadn't been subjected to successful security prosecutions and ideological confrontations that have encompassed the intricacies of extremist terrorism. Terrorism has never received mobilization of

efforts and alliances against the way it received from the Kingdom of Saudi Arabia. Last year the Kingdom has launched the Islamic Military Alliance for fighting terrorism. Islamic efforts were set up, and non-Islamic countries joined in support and endorsement. These steps met with high levels of appreciation and accolades for this historic resolve in confronting terrorism.

At the same year, the Kingdom of Saudi Arabia has established a specialized center to combat terrorism under the name of "Ideological Warfare Center" affiliated to the Ministry of Defense.

The real and effectively influential wager is to uproot terrorism. Hence it has been established on the base of mere political block, or a dominant military power; nay, it was instituted on an extremist ideology. Therefore, there is no way of getting rid of it except through defeat and dismantling its messages, which, according to the latest statistics have reached eight hundred ideological messages that varied in content and discourse based on its targeted audience. These missives have been sent by terrorist elements through thousands of messages in various electronic sites and social media outlets.

It is through polling extremism threatening letters and wary responses that one finds that these carry hatred and threats, even criminal acts against the Kingdom of Saudi Arabia more than against any other countries. Attacking religious establishment has been concentrated on the kingdom alone. Their leaders and symbols have issued messages, books and sermons accusing the Kingdom and its scholars of apostasy (Takfir). All these reactions from the parts of terrorists reflect the size of the heavy blows they have received militarily and ideologically. On the other hand, these also indicate the deep and radical difference with its terrorist and diabolical ideology.

It is important to note in this context how to make clear distinction between terrorist thought and some reserved opinions linked to some religious topics that require diligence (Ijtihad); whether be they social or otherwise. The first: represents a criminally deviant ideology; the second: is a mere religious proviso whose initiator or initiators might meet with success or failure in exercising diligence. They might also be understood or excused; there is also the possibility that their ruling would be rejected and classified a hard-line proviso. They are after all efforts made within their own school of thought, where arguments and discussions on the topic increased richness and intellectual openness.

However what we must know is the difference between the first and his warped terrorist mind, and the second with his pacifist diligence (Ijtihad) thought

one finds a big difference. There is no better proof about what we have said than extremist terrorism waging a fierce war on those pacifist elements.

Finally, I would like to caution about some matters:

First: Names and descriptions have been given to Islamic views that are misconceived representation to a so-called independent religious bloc; this name calling or description is a fabricated concoction by someone to describe others. Case in question is Salafia (salafist). This is not a synonym to Islam or a faction branching off Islam. In contrary, every Muslim takes pride in following Islam in its religious moderation and the proper understanding of Islam the way his predecessors were doing; they have interpreted Islam's centrist attitude, coexistence and universality.

It is quite strange that this compounded name of an Islamic faction became the subject of disputes among warring sides of Islamic fundamentals and branches. Everyone identifies himself with this attribute. We may dare say that there are tens of warring groups vying for this distinction: calling themselves Salafist. The same way goes with Wahabism, which was invented as the result of political and sectarian disputes. The Kingdom of Saudi has no doctrine, thought or approach distinguishing it from the rest of its Islamic world, which has the privilege and honor to be its religious leadership.

Second: A strong warning must be issued on the appalling error to call terrorism linked to the actions of some individuals who call themselves Muslims by "Islamic terrorism." Along with the error in judgment; its implications do carry contempt to Muslim sentiments. The actions of one single man among two hundred thousand individuals should not in any way possible the description of neither Islam nor Muslims. Otherwise it would be permissible to say similar things about other religions because of the actions of few who belong to this faith in a particular era.

Third: This point deals with mistakes made by Muslim communities in non-Muslim countries and linked to their religious and cultural demands. These must take place within the country's judicial regulations along with decisions with the help of the premises of the constitution and the laws; and no other means should be used. Any infringement of these rules and regulations will be considered harm done to Islam in the first place. Therefore, Muslim communities must, in all situations, respect and abide by final decisions. No attempts should be tried to circumvent it or cause harm to local cultural norms in any way possible. It must be also well understood that the precepts and teachings of Islam will absolve any Muslim who will face any hardships in carrying his religious duties, if it will contravene constitutions, laws and final decisions in force.

In conclusion, I would like to express my sincere thanks for your attention and participation today.