

Speech on 2nd Anniversary of Father Moon's Ascension

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August 16, 2014

The Muslim Council for Religious and Racial Harmony UK

Universal Peace Federation (UPF) - UK

Anniversary of Father Moon's Ascension (UPF Co-Founder)

3:00 pm, Saturday, 16th August 2014

43 Lancaster Gate, London, W2 3NA



Imam Dr. Mufti Abduljalil Sajid

Bismillah Hir Rahma Nir Rahim (I begin with name of God the Most Kind the Most Merciful). I greet you with the greetings of Islam (Assalamu Alaykum wa Rahmatullah wa Barakathu (May God's blessing and peace be with us all.)

I am honoured, and deeply humbled, to the Universal Peace Federation (UPF) for inviting me on this historic occasion to say a few words on Revd Moon whom I have an honour to meet several times. From the very outset I wish to give my personal and, on behalf of the Muslim Council for Religious and Racial Harmony UK, congratulations to UPF as an international organisation for doing the very valuable work you have done which

has been very much recognised by international agencies.

Islamically Our Beloved Holy Prophet advised us "Man La Yashkarun Nas La yashkaru-aAlah", (Those who does not thank a human being actually does not thank God). And "Kharun Nas min yanfaunas" (Best humanbeing are those who serve others selflessly).

I fully appreciated two slogans. Firstly 'Humanity is One Family Under God' implies the equality of the status of each person as a child of a loving God. Secondly "Living for the Sake of Others" is entrenched in all the activities of UPF. Rev'd Moon's most visible achievements has been the promotion of Family values and supporting God inspired institution of marriage and culture. Rev'd Moon perceived the ideal of Blessed Families as the basic building block of peaceful societies, nations and world. Another goal that is a founding purpose of UPF is the renewal of the United Nations in which an interfaith forum would complement the political decision making process.

The driving passion of UPF to solve injustice and build a world of peace stems from this inherited vision. UPF Ambassadors of Peace have been inspired and motivated by these mottoes and the work of UPF that has developed from this vision.

The starting point in reviving transcendent justice and applying it should be recognizing that the transcendent sources in revelation, natural law, and human reason (known in Islamic philosophy as haqq al yaqin, 'ain al yaqin, and 'ilm al yaqin) can be the starting point. The transcendent approach looks upon the details of the law, known in Arabic as the ahkam or rules and regulations, from the starting point of the whole. The details can be understood and intelligently applied only as applications of higher principles. The opposite approach looks at the whole, if at all, from the starting point of the details. In the

transcendent approach, analysis takes precedence over synthesis. In its opposite, synthesis takes precedence over analysis, often without any principles whatsoever.

Many centuries of the best Islamic scholarship developed Islamic jurisprudence into an elaborate and sophisticated holistic framework of human responsibilities and rights. The holistic system of Islamic philosophy and its expression in shari'ah thought is primarily educational and inspirational, focused on transcendent justice, in contrast to the positivist systems of tyrannical and totalitarian governance which serve primarily to consolidate the status quo with all of its injustices. The holistic regards the use of any force to assure compliance as a failure of the system, and it reveres non-violence though not to the extent of absolute pacifism. The positivist system, on the other hand, tends to regard the monopoly of violence and its application by the power of established government as rule by law and as the very definition of justice. As some Muslims use the term, justice can even mean revenge. According to some classical Islamic scholars, seven universal principles of law, known variously as kulliyat or universals, maqasid or purposes, and dururiyat or essentials, best reflect the architectonics of human rights and constitutional law in Islamic thought. The art of these maqasid as part of the science of 'usul al fiqh (especially in the form of istislah) was initiated by the Prophet Muhammad but was first systematically developed by Imam Jafar and Abu Hamid al Ghazali. It reached its zenith in the writings of Abu Ishaq al Shatibi in the later 1300s and then suddenly died out. These universal principles finally were revived again toward the end of the twentieth century.

Unity through Diversity with joy and Hope: We have seen that history has not ended and civilisations have not clashed even after 11 September 2001 and Gulf War I or II. Institutions, nations, groups and all decent individuals must work together and shape the modern world as peaceful place. It is our collective responsibly to give the hope and make this happen. We should pledge to increase our awareness by positive thinking in understanding one another. We must pledge to be courageous defenders of peaceful teachings and interpretations of Islam, and to be exemplary peacemakers in our personal, family and social conduct of our lives in order to socially beneficial, peace fostering, bridge-builder and nature-friendly way of life. A religious Muslim person accepts God given diversity in the World. To him, all people (Muslims and others; People of faith or none) are God's creatures and have equal rights and responsibilities.

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