

قَبْلَ بَعْضِ السَّنَوَاتِ وَقَعَتْ
عَلَى حَزِيرَةٍ قُبْرُصَ مَلَاقَاةً
قَصِيرَةً بَيْنَ الْبَابَا بِنْدِيكْتُوسَ
السَّادِسِ عَشَرَ وَبَيْنَ الشَّيْخِ
نَازِمِ الْقُبْرُصِيِّ قَدَسَ
اللَّهُ سِرَّهُ، وَكَانَ لِقَاءً
لَطِيفًا بَيْنَ رَجُلَيْنِ شَيْخَيْنِ
أُظْهِرَا فِيهِ الْأَخْتِرَامَ وَالْمَوَدَّةَ
لِلْعُضْمَا أَلْبَعْضِ بَعْضًا
فَقَالَ الْبَابَا
أَنَا رَجُلٌ شَدِيدُ الْكِبَرِ فِي السَّنِّ. «
فَقَالَ الشَّيْخُ
وَأَنَا أَيْضًا رَجُلٌ شَدِيدُ الْكِبَرِ فِي
السَّنِّ

«
وَقَدْ تَأَثَّرَ النَّاسُ مِنْ
أَهْلِ الدِّيَانَتَيْنِ تَأَثَّرًا
عَمِيقًا، بَلْ فَرَحُوا فَرَحًا
شَدِيدًا، غَيْرَ أَنَّ قَلَّةً
مِنَ الْمُسْلِمِينَ ظَنُّوا
أَنَّهُمْ يَجِبُ أَنْ يُؤْتَبَرُوا
الشَّيْخَ لِأَنَّهُ عَانَقَ الْبَابَا
وَلِهَؤُلَاءِ وَمَنْ يُفَكِّرُ
مِثْلَهُمْ نَقُولُ مَا يَلِي:

لَيْسَ فَقَطْ أَنَّ سَيِّدَنَا
عِيسَى عَلَيْهِ السَّلَامُ وَأُمُّهُ
مَرْيَمَ عَلَيْهِمَا السَّلَامُ
مُعْظَمَانِ عِنْدَ الْمُسْلِمِينَ
وَفِي الْقُرْآنِ، بَلْ إِنَّ هُنَاكَ آيَةً
ذَاتَ لَفْظٍ وَأَصْحَحَ فِي
هَذَا الْمَعْنَى

ب

وَلَتَجِدَنَّ أَقْرَبَهُمْ
مَوَدَّةً لِلَّذِينَ آمَنُوا ۚ
الَّذِينَ قَالُوا ۚ إِنَّا نَصَارَى ۚ
ذَلِكَ بِأَن مِّنْهُمْ قَسِيسِينَ
وَرَهْبَانًا وَهُمْ لَا
يَسْتَكْبِرُونَ..

Qabla ba‘di as-sanawāti waqa‘at
‘alā Jazīrati Qubruṣa mulāqātun
qaṣīratun bayna al-bābā Binedīktus
as-sādis ‘ashar wa-baynaaṣ shaykh
Nāzim al-Qubruṣī– qaddasa Allā-
hu sirrahu – wa-kānat liqā‘an
latīfan bayna rajulayni shaykhayn
aẓharā fihi al-ihtirāma wa-l-maw-
addata li-ba‘ḍihimā al-ba‘di bi-
‘ināqin. Faqāla aṣ-shaykh: “Anā
rajulun shadīdu al-kibari fī as-
sinni.” Faqāla al-bābā: “Wa-anā
ayḍan rajulun shadīdu al-kibari fī
as-sinni.”

Wa-qad ta’aththara an-nās min
ahli ad-diyānatayni ta’aththuran
‘amīqan, bal fariḥū farahan
shadīdan, ghayra anna qillatan
mina al-muslimīna ḡannū
annahum yajibū an yu’annibūaṣ-
shaykhali-annahū ‘ānaqaal-bābā.
Wa-li-hā’ulā’i wa-man yufakkiru
mithlahum naqūlu mā yalī:

Laysa faqaṭ anna Sayyidanā ‘Īsā
‘alayhi as-salām wa-ummuhu
Maryam ‘alayhā as-salām
mu‘azzamāni ‘inda al-muslimīna
wa-fī l-Qur‘ān, bal inna hunāka
āyatan dhāta lafẓin wāḍiḥin fī
hādhā al-ma’nā:

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Wa-la-tajidanna aqrabahum
mawaddatan li-l-ladīna āmanūal-
ladīnaqālū inna naṣarā.
Dhālika bi-anna minhum qissīsīna
wa-ruhbānan wa-annahum lā
yastakbirūn. (5:82)

ب

A few years ago, there was
a brief encounter in Cyprus
between Pope Benedict XVI and
Sheikh Nazim al-Qubruṣī – qadda-
sa Allā-hu sirrahu –
a sweet meeting between two old
men who expressed their mutual
respect and affection with a hug.
(*)

Sheikh Efendi: ‘I am a very old
man.’ Pope Benedict: ‘I am also a
very old man.’

People of both religions were
deeply moved and overjoyed, only
a few Muslims felt they had to
reproach the Sheikh for embracing
the Pope. —

To you and all who think
similarly, let the following be
said:

Not only are Sayyidina Isa ‘
alayhi s-salām and his mother
Maryam ‘alayhā as-salām
highly respected among Muslims
and in the Qur‘an,
there is also a passage that reads
as follows:

ب

‘You will surely find that those
who are closest in friendship to the
believers are those who say, “We
are Christians.” This is because
there are priests and monks among
them, and they are not arrogant.’

(*) conf.

<https://www.youtube.com/watch?v=ULgGMf1r3lo>