

مُنْذُ نَحْوِ ثَمَانِينَ عَامًا، وَالْعَالَمُ يَتَعَرَّضُ مِرَارًا وَتَكَرَّرًا لَصُدُمَاتٍ عَمِيقَةٍ بِسَبَبِ الْإِنْهَكَاتِ الْفَادِحَةِ الَّتِي ارْتَكَبَتْهَا دَوْلَةُ إِسْرَائِيلَ ضِدَّ حُقُوقِ الْإِنْسَانِ، وَالْقَانُونِ الدَّوْلِيِّ، وَالْأَعْرَافِ الدَّبْلُومَاسِيَّةِ، وَضِدَّ أَبْسَطِ مَبَادِي الْإِنْسَانِيَّةِ. وَيَعْتَقِدُ الْيَهُودُ الْأَرْتُودُكْسُ أَنْ إِنْشَاءَ دَوْلَةِ إِسْرَائِيلَ لَا يَجُوزُ إِلَّا بَعْدَ ظُهُورِ الْمَسِيحِ.

وَإِذَا كَانَتْ دَوْلُ الْعَالَمِ الْيَوْمَ فِي سَبِيلِ إِخْرَاجِ إِسْرَائِيلَ مِنْ زُمْرَةِ الدُّوَلِ الْمُحْتَرَمَةِ، فَلَيْسَ فِي ذَلِكَ أَيُّ مَبَرِّرٍ لِلانْتِقَاصِ مِنَ الْيَهُودِ فِي جَمِيعِ أَنْحَاءِ الْعَالَمِ.

وَالْحَقِيقَةُ أَنَّ الرُّوحَ الْيَهُودِيَّةَ قَدْ أَنْتَجَتْ، عَلَى سَبِيلِ الْمَثَالِ فِي كِتَابِ «حِكَايَاتِ الْحَسِيدِيمِ»، رُوحَانِيَّةً بِالْعَةِ الْجَمَالِ وَعَمِيقَةَ الْأَصَالَةِ.

وَيُرْوَى أَنَّ حَاحَاً صَالِحاً زَارَ ذَاتَ يَوْمٍ أَشَدَّ أَهْلَ الْمَدِينَةِ إِجْرَامًا، فَتَعَجَّبَ أَحَدُ تَلَامِيذِهِ وَقَالَ: «أَمَا يَعْلَمُ أَنَّ هَذَا الرَّجُلَ مِنْ أَشَرِّ النَّاسِ؟»

فَقَالَ صَاحِبُهُ: «إِنْ رَجُلًا فِي مَنْزِلَةٍ حَاحَاً لَا يَرَى إِلَّا الْخَيْرَ». ثُمَّ قَالَ الْحَاحَاُ لِدَٰلِكَ الرَّجُلِ: إِنَّكَ رَجُلٌ شَرِيرٌ جِدًّا، وَبِذَاكَ مُلَطَّخَتَانِ بِالْدمَاءِ ... وَلَكِنْ إِنْ تَبَّ إِلَى اللَّهِ الْآنَ، فَلَنْ تُغْفَرَ لَكَ ذُنُوبُكَ فَحَسْبُ، بَلْ سَتُفَوِّقُنَا جَمِيعًا.

قَالَ اللَّهُ تَعَالَى:
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
﴿وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۖ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ﴾

﴿لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ﴾

﴿قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾
صَدَقَ اللَّهُ الْعَظِيمُ

Mundhu naḥwi thamānīna ‘āman, wal-‘ālamu yata‘arraḍu mirāran wa tikrāran li-ṣadamātīn ‘amīqatin bi-sababi al-intihākātī al-fāḍihati allatī irtakabathā Dawlatu Isrā’īla ḍidda ḥuqūqi al-insāni, wal-qānūni ad-duwaliyyi, wal-a‘rāfi ad-diblūmāsiyyati, wa ḍidda absaṭi mabādī al-insāniyyati. Wa ya‘taqidu al-Yahūdu al-Urthūdhuku anna inshā‘a Dawlati Isrā’īla lā yajūzu illā ba‘da zuhūri al-Masīhi.

Wa idhā kānat duwalu al-‘ālamī al-yawma fī sabīli ikhrāji Isrā’īla min zumrati ad-duwali al-muhtaramati, falaysa fī dhālika ayyu mubarririn lil-intiqāshi mina al-Yahūdī fī jamī‘i anḥā‘i al-‘ālamī.

Wal-ḥaqīqatu anna ar-rūḥa al-Yahūdiyyata qad antajāt, ‘alā sabīli al-mithālī fī kitābi „Hikāyātu al-Hasīdīm“, rūḥāniyyatan bālighata al-jamālī wa ‘amīqata al-aṣālī.

Wa yurwā anna ḥākhāman ṣāliḥan zāra dhāta yawmin ashadda ahlil-madīnati ijrāman, fata‘ajjaba aḥadu talāmīdhihi wa qāla: „Amā ya‘lamu anna hādhā ar-rajula min asharrī an-nāsi?“

Faqāla ṣāhibuhu: „Inna rajulan fī manzilati ḥākhāminā lā yarā illā al-khayra.“

Thumma qāla al-ḥākhāmu li-dhālika ar-rajuli: „Innaka rajulun shirrīrun jiddan, wa yadāka mulatṭakhatāni bid-dimā‘... Wa lākin in tub ilā Allāhi al-āna, falan tughfara laka dhunūbuka faḥasbu, bal satafuqunā jamī‘an.“

Wa qāla llāhu ta‘ālā:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Wa lā yajrimannakum shana’ānu qawmin ‘alā allā ta‘dilū. I‘dilū, huwa aqrabu lit-taqwā. (5:8)

Laysū sawā‘an. Min ahli l-kitābi ummatun qā‘ima ... (3:113–115)

Qul yā ‘ibādiya lladhīna asrafū ‘alā anfusihim lā taqnaṭū min raḥmati llāh. Inna llāha yaghfiru dh-dhunūba jamī‘ā. Innahū huwa l-Ghafūru r-Raḥīm. (39:53)
Ṣadaqa llāhu l-‘Azīm.

For around eighty years, the world has repeatedly been deeply shocked by the State of Israel’s grave violations of human rights, international law, diplomatic norms, and basic humanity. Orthodox Jews believe that the establishment of a Jewish state is permissible only after the coming of the Messiah.

If the nations of the world are now in the process of removing Israel from the ranks of honorable states, this would nevertheless be no reason to demean Jews throughout the world.

Indeed, the Jewish spirit has produced a profoundly beautiful and deeply authentic spirituality, as found, for example, in the Tales of the Hasidim*).

Once, a pious rabbi visited the worst wrongdoer in the city, and one of his disciples wondered, “Doesn’t he know that this is a thoroughly wicked man?” His companion replied, “A man of our rabbi’s stature sees only the good.”

The rabbi then said to the gangster: “You are indeed a very wicked man. There is blood on your hands ... But if you repent now, you will not merely be forgiven—you will have surpassed us all!”

Allah Almighty says:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
“Do not let the hatred of a people lead you away from justice. Be just; that is nearer to righteousness.” (Qur’an 5:8)

“They are not all alike. Among the People of the Scripture is an upright community ...” (Qur’an 3:113–115)

“Say, ‘O My servants who have transgressed against themselves, do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, He is the All-Forgiving, the Most Merciful.’” (Qur’an 39:53)

*) Martin Buber: Tales of the Hasidim. New York: Schochen Books, 1991.