



SVJETSKI BOŠNJAČKI KONGRES
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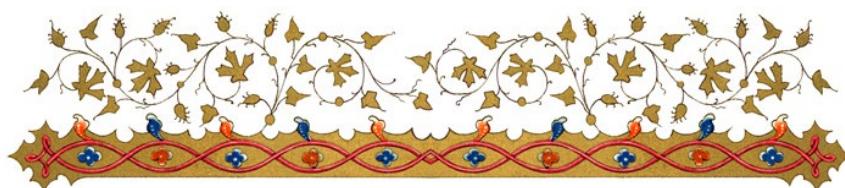
The friendly Muslim letter of the
Grand Mufti of Bosnia (1993-2012) Dr. Mustafa CERIĆ
to the European Bishops of October 26, 2015 read in Rome
on the occasion of the fiftieth anniversary of the
pastoral letter of the Polish Bishops of November 18, 1965
to their German spiritual brothers and the response
of the German Bishops of December 5, 1965.



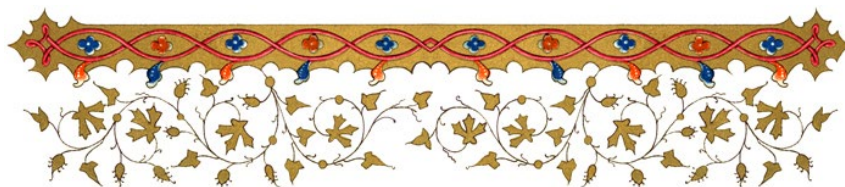


SVJETSKI BOŠNJAČKI KONGRES
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Prijateljsko pismo bosanskog reisu-l-uleme i vrhovnog muftije (1993-2012) dr. Mustafe CERIĆA europskim biskupima od 26. oktobra 2015. godine pročitano u Rimu povodom pedesete godišnjice slanja pastirskog pisma poljskih biskupa od 18. novembra 1965. godine njihovoj duhovnoj braći te odgovora njemačkih biskupa od 5. decembra 1965. godine.



*Mi prihvatamo vas i želimo da vi prihvatite nas...
Europa je i vaš i naš dom,
u vašem i našem miru,
u vašoj i našoj sigurnosti,
u vašem i našem prijateljstvu.*



Poštovani prijatelji,

Počašćen sam pozivom Nj. E. ambasadora Piotra Nowina-Konopka da aktivno sudjelujem u činu sjećanja na povijesno pastirsko pismo kojeg su poljski biskupi uputili njemačkim biskupima i na njihov odgovor poljskim biskupima prije pedeset godina.

Pastirsko pismo biskupa u svakom čovjeku dobre volje budi danas osjećaj mira i prijateljstva. Zaista, ovo pismo pobuđuje iskrenu želju za pomirenjem među braćom.

Rim je pravo mjesto za ovo povijesno sjećanje.

Ali ovo nije samo pravo mjesto. Ovo je i pravo vrijeme za poticaj svima u svijetu da uzmu pouku i prime poruku iz ovog pastirskog pisma: pouku da je bolje srce koji voli nego ono koje mrzi; i poruku da je bolja ruka koja piše lijepu riječ nego ona koja ubija.

Cijenjeni biskupi,

Potaknut primjerom vaše bratske i pastirske ljubavi u Europi, osjetio sam potrebu i slobodu da vama, europskim biskupima, napišem pismo u ime moje vjere islama, moje kulture Bošnjaka i povijesnog iskustva moje zemlje Bosne. Ovo pismo je prijateljsko. Prvo ubistvo je bilo bratoubilačko. Kabil je ubio svog brata Habila. Isāa, a.s., su prihvatili i slijedili prijatelji, njegovi učenici, apostoli. Oni nisu bili njegova braća, već su bili njegovi prijatelji po ljubavi. Dakle, ljubav prijatelja može biti jača i od ljubavi braće po krvi.

Prve muslimane u Mekki progonila su njihova braća. Utočište i zaštitu pružio im je kršćanski kralj Abesinije Negus. On je bio i ostao povijesni simbol prijateljstva između muslimana i kršćana. U tome je, vjerovatno, primordijalna tajna kur'anske pouke i poruke muslimanima: - *Zasigurno ćeš shvatiti da su (vam) najbliži prijatelji oni koji vjeruju i koji kažu: "Mi smo kršćani", zato što među njima ima svećenika i monaha. I zato što nisu oholi.* (Kur'an, 5:82).

Poštovani prijatelji,

Ovaj kur'anski opis vaše pastoralne skromnosti obavezuje me da vas poštujem i prihvatim kao prijatelje. Svjestan sam da je bilo i da će biti nekih koji čitaju Kur'an sa namjerom da se potakne na neprijateljsvo. Ja vam pišem ovo pismo u ime većine muslimana koji čitaju Kur'an i nalaze u njemu razloge za prijateljstvo. Razumjet ćete, stoga, da za mene nema snažnije motivacije od ove kur'anske da vam ponudim prijateljstvo, kao i da primim vaše.

Također, razumjet ćete da je za mene privilegija da vam se, kao jedan od onih koji su preživjeli genocid u zemlji Bosni, obraćam sa porukom prijateljstva i pozivom na etiku zajedništva. Prošlost, u kojoj je bilo grešaka, ne možemo promijeniti, ali možemo utjecati da nam budućnost bude bolja od prošlosti u duhu zajedništva na koje nas obavezuje Božja riječ od Adema, Nuha, Ibrahima, Musāa, Isāa i Muhmmeda, a.s.

Ako je u prošlosti i bilo moguće graditi i ograđivati zidovima ekskluzivne prostore poput krišćendoma i islamdoma, danas to više nije moguće. Ne samo u Europi, već nigdje u svijetu ni jedna vjera, ni jedna kultura, ni jedna nacija ne može biti u izolaciji. Sve vjere, kulture i nacije u svijetu su *a priori* upućene jedna na drugu i zato je nužno da se međusobno upoznaju. Tu istinu Kur'an Časni posebno naglašava: - *O ljudi, Mi vas od jednog muškarca i jedne žene stvaramo i na narode i plemena vas dijelimo da biste se međusobno upoznali. Najbolji među vama je onaj sa najdosljednijim moralom. Bog sve zna.* (Kur'an, 49:13).

Cijenjeni biskupi,

Dopustite mi da kažem da naša Europa danas nije niti na margini od središta Jerusalema i Svete Zemlje niti je Europa centar svijeta. Europa je danas u zajedništvu sa samom sobom i sa cijelim svijetom. Dakako, Europa je u specifičnom zajedništvu sa islamskim svijetom prostorno, povijesno, kulturno i ekonomski. U stvari, europska i islamska civilizacija su sudbinski spojene poput sijamskih blizanaca. Svaki pokušaj njihovog razdvajanja izaziva bol i patnju i kod jednog i kod drugog civilizacijskog kruga. Prema tome, svi postajemo svjesni da bi nasilno razdvajanje europske i islamske civilizacije, kao sijamskih blizanaca, dovelo do instatne smrti obe ili samo jedne. Niko ne zna koje. Zbog toga, europska i islamska civilizacija nemaju izbor već da se međusobno upoznaju i prihvate u duhu obostranog prijateljstva, utemeljnog na svijesti o pravu svakog čovjeka na život, vjeru, slobodu, imetak i čast.

Stoga, osjećam slobodu da vas pozovem da ne zatvaramo europska vrata ispred onih koji traže utočište kod nas, niti da podižemo zidove protiv onih koji nam dolaze zato što su im uništili dom i domovinu. Europa je preživjela sve što je živ čovjek mogao preživjeti: beskrajne podjele, dugotrajne ratove, nepodnošljive patnje, bespoštedne progone... Ali, Europa se dizala iz pepela od Vestfalije (1648) do Maastrichta (1992) i pokazala cijelom svijetu da je sposobna za mir i suživot, da je spremna da usvoji etiku zajedništva.

Svakako, vaša pisma, poštovani biskupi, iz 1965. godine su uveliko pridonijeli da Europa bude ono što danas jeste - kontinent mira, suživota, socijalne pravde i blagostanja za sve ljude dobre volje. Zato je neobjašnjivo zašto se potkraj dvadesetog stoljeća na tlu ove i ovakve Europe u mojoj zemlji Bosni dogodio genocid protiv mog naroda, koji baštini hiljadugidišnju tradiciju vrijednosti na kojima počiva današnja Europa, a to su vrijednosti ljudske časti i dostojanstva, ljudskog prava i slobode, ljudskog mira i suživota te vrijednost jedinstva u različitosti.

Ako je papa Franjo rekao da je Sarajevo Jerusalem Europe, onda Europa ima pravo da bude ponosna da ima Sarajevo, kao što je Sarajevo ponosno što pripada otvorenoj i slobodnoj Europi, u kojoj se "nikad više" ne smije ponoviti ni holokaust ni genocid.

Poštovani europski biskupi,

Očito, svi smo u strahu. Vi u Europi ste u strahu od širenja straha od islama. A mi muslimani u Europi smo u strahu od onih koji šire strah od nas ovdje i sada. Ako iko, onda Europa ima iskustvo o lažnim strahovima od drugog i drugačijeg. O tome upravo govore vaša pisma, koja ste napisali da biste oslobodili sebe i druge od lažnog straha od samih sebe i od drugih i drugačijih. Zato vaša pisma imaju povijesnu važnost ne samo za vas biskupe, već za sve Europljane, koji vjeruju da su istina, pravda, mir i pomirenje vrijednosti prvoga reda. Stoga se nadam, cijenjeni biskupi, da će te razumjeti ovo pismo, koje potpisuju ugledni muftije, imami i muslimanski intelektualci u Europi, kao glas razuma i spoznaje da su nam Adem i Hava zajednički otac i majka. Nije moguće da svi sve znamo jedni o drugima, ali je moguće da jedni druge prihvatimo onakvim kakvi se sami jedni drugima predstavljamo bez predrasuda i bez straha.

Mi prihvatamo vas i želimo da vi prihvatite nas bez straha i bez predrasuda.

Nije samo znanje, potrebna i volja da prihvatimo jedni druge u duhu općeg dobra za sve nas ovdje i sada u Europi, koja nema potrebe da bude u strahu od bilo koga i bilo čega, najmanje od islama i muslimana, koji u svom imenu nose značenje *miroljubivog čovjeka*.

Prije kraja ovoga pisma donosim vam nekoliko citata iz Kur'ana Časnog, koji govore o našem duhovnom zajedništvu i koji nas oslobađaju straha jednih od drugih:

- I Mi rekosmo: - O Ademe, živite, ti i žena tvoja, u džennetu i jedite u njemu koliko god želite i odakle god hoćete, ali se ovom drvetu ne približujte pa da sami sebi nepravdu nanesete! (2:35). Recite: - Mi vjerujemo u Boga i u ono što se objavljuje nama, i u ono što je objavljeno Ibrahimu, i Ismailu, i Ishaku, i Jakubu, i unucima, i u ono što je dato Musao i Isau, i u ono što je dato vjerovjesnicima od Gospodara njihova; mi ne pravimo nikakve razlike među njima, i mi se samo Njemu pokoravamo. (2:136). I kada meleki rekoše: - O Merjema, tebe je Bog odabrao i čistom stvorio, i boljom od svih žena na svijetu učinio. (3:42). A ona reče: - Gospodaru moj, kako ću imati dijete kad me nijedan muškarac nije ni dodirnuo? - Eto tako. Bog stvara što hoće. Kada nešto odluči, On samo zato rekne: "Budi!" - I ono bude. (3:47). A kada meleci rekoše: - O Merjema, Bog ti javlja radosnu vijest, Njegovom Riječju: ime će mu biti Mesih, Isa, sin Merjemin, biće viđen i na ovom i na onom svijetu i jedan od Bogu bliskih; (3:45).

Na kraju, poštovani biskupi, pozivam vas da mi se pridružite u ovoj molitvi, koju sam više puta izgovorio na kolektivnoj dženazi u Potočarima kod Srebrenice pred dušama žrtava genocida:

*Bože Milostivi, ako mi zaboravimo Tebe, nemoj Ti zaboraviti nas;
 Ako pogriješimo, podari nam snagu Ademovog (a.s.) pokajanja;
 Ako nas zamrači krivovjerje, osvjetli nam put Ibrahimovim (a.s.) pravovjerjem;
 Ako nas zadesi nesreća, pouči nas Nuhovoj (a.s.) lađi spasa;
 Ako nas uhvati strah od silnika, osposobi nas Musaovom (a.s.) pravdom;
 Ako nam se ponudi mržnja, spasi nas Isaovom (a.s.) ljubavlju;
 Ako budemo protjerani iz domova naših, osnaži nas Muhamedovom (a.s.) željom za
 povratkom domovima našim.*

U nadi da ćemo se susretati uvijek u miru i razumijevanju, primite iskrene izraze
 mojeg osobnog poštovanja.

Dr. Mustafa CERIĆ
 Reisu-l-ulema Islamske zajednice u Bosni i Hercegovini
 (1993-2012)

Akademik Muhamed Filipović
 Predsjednik Bošnjačke akademije nauka i umjetnosti
 BANU

Muamer Zukorlić
 Muftija Sandžački

Dr. Mevludin Dudić, Muftija
 Predsjednik Mešihata Islamske zajednice u Srbiji

Akdemik Mehmed A. Akšamija
 Redovni profesor Univerziteta u Sarajevu

Rešad Plojović
 Muftija u Sandžaku

Prof. dr. Suad Kurtćehajić
 Fakultet političkih nauka Univerziteta u Sarajevu

Seid Smajkić
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Edhem Čamdžić
Muftija banjalučki

Dr. Aziz ef. Hasanović
Muftija zagrebački

Prof. dr. Safvet Halilović
Islamski pedagoški fakultet Univerziteta u Zenici

Mr. Jakub ef. Salkica
glavni imam Medžlisa islamske zajednice Zenica

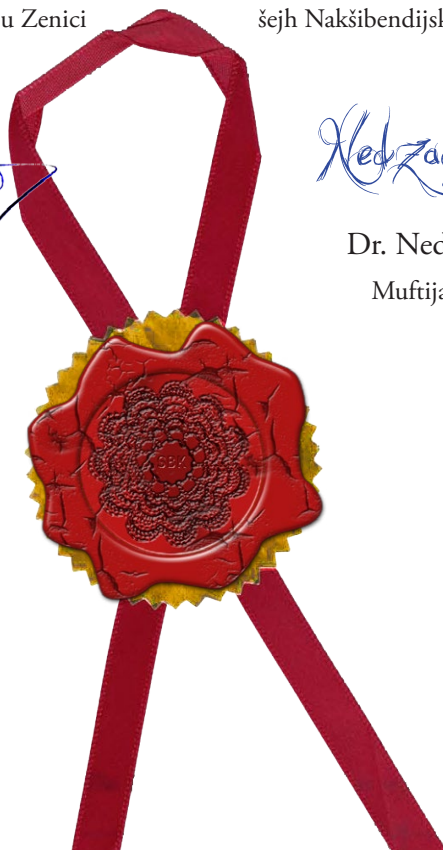
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Mr. Džemal ef. Salkić, imam
šejh Nakšibendijske tekije Pehare-Zenica

Benjamin ef. Idriz
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Dr. Nedžad Grabus
Muftija ljubljanski



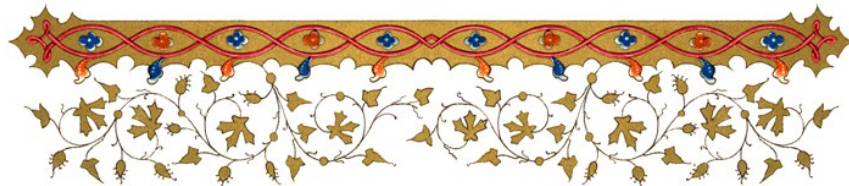


SVJETSKI BOŠNJAČKI KONGRES
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The friendly Muslim letter of the Grand Mufti of Bosnia (1993-2012) Dr. Mustafa CERIĆ to the European Bishops of October 26, 2015 read in Rome on the occasion of the fiftieth anniversary of the pastoral letter of the Polish Bishops of November 18, 1965 to their German spiritual brothers and the response of the German Bishops of December 5, 1965



*We accept and we beg for acceptance
Europe is your and our homeland,
in your and our peace,
in your and our security,
in your and our friendship.*



Dear Friends,

I am honoured by the invitation of His Excellency Ambassador Piotr Nowin-Konopak to actively participate in the remembrance of the historic pastoral letter that the Polish Bishops had addressed to the German Bishops and their response to the Polish Bishops fifty years ago.

This pastoral letter of the bishops evokes in each and every man a sense of good will for peace and friendship. Indeed, this letter awakens a sincere desire for reconciliation among brothers.

Rome is the right place for this historical memory.

But, this is not only the right place. This is also the right time for an incentive to all people of good heart in the world to learn a lesson and accept the message of this pastoral letter: the lesson is that the heart of love is better than the heart of hate; and the message is that the hand of good healer is better than the hand of evil killer.

Dear Eminences,

Inspired by the example of your fraternal and pastoral love in Europe, I felt the need and the freedom to write you, the European Bishops, this letter on behalf of my faith Islam, my Bosniak culture and the historical experience of my homeland Bosnia. This letter is an expression of friendship. As you know, the first murder was fratricidal. Cain killed his brother Abel. Jesus, the son of Mary, peace be upon him, was accepted and followed by his friends, his disciples, the apostles, *Al-Hawariyyun*. They were not his relative brothers. They were his friends in love. Thus, the love of friends can be even stronger than the love of brothers by blood.

The first Muslims in Mecca were persecuted by their brothers. In order to save themselves from their brothers, they found refuge in the Christian friend, the king of Abyssinia, Negus. Thus, the king Negus has become a historic symbol of friendship between Muslims and Christians. Perhaps, here lies the primordial wisdom of the Qur'anic guidance to the Muslims: - *You will surely find the nearest of them in affection to (you) the believers who say: "We are Christians." That is because among them are priests and monks. And because they are not arrogant.* (Qur'an, 5:82).

Dear Friends,

This Qur'anic description of your pastoral modesty requires my acceptance of and respect for you as my friends. I am aware that there have been and there will be some who read the Qur'an with the intention of encouraging an enmity. I write to you on behalf of the majority of Muslims who read the Qur'an and they find there the reasons for friendship. You will understand, therefore, that for myself, there is no stronger motivation than the Qur'an to offer you my friendship, and to receive yours.

You will also understand that it is my privilege, as one of genocide survivors in Bosnia, to address you with a message of friendship and to invite you to the common virtue of ethics of sharing. What is life but sharing? Our mistakes of the past we cannot change. But, we can influence that our future be better than our past in the spirit of the ethics sharing as we are taught by the eternal word of God from Adam through Noah, Abraham, Moses, Jesus to Muhammad, peace be upon all of them.

If it was possible in the past to build walls and hedge exclusive spaces such as Christendom and Islamdom, today this is no longer possible. Not only in Europe, but also anywhere in the world no one religion, no one culture, no one nation can be in isolation. All religions, cultures and nations of the world rely a priori on each other and therefore it is necessary that we know each other. This truth has been highlighted in the Holy Quran in this way: - *O men! Behold, We have created you*

all out of a male and a female, and have made you into nations and tribes, so that you might come to know one another. Verily, the noblest of you in the sight of God is the one who is most deeply conscious of Him. Behold, God is all-knowing, all-aware. (49:13).

Dear Eminences,

Allow me to tell you that our Europe today is not on the margins of the centre of Jerusalem and the Holy Land nor is Europe the centre of the world today. Europe today is together with itself and the whole world. Indeed, Europe is in a specific relationship with the Islamic world: geographically, historically, culturally and economically. In fact, the European and Islamic civilizations are fused by a destiny like Siamese twins. Any attempt of their separation causes pain and suffering in both of these two civilizational circles. Therefore, we are all aware that a severe surgical separation of the European and Islamic civilizations, as in the case of Siamese twins, would lead to the instant death of both or one only. No one knows which one. Because of this, the European and Islamic civilizations do not have a choice but to know and accept each other in the spirit of mutual friendship, based on the consciousness of the right of all men and women to life, religion, freedom, property and dignity.

Thus I feel free to call you up that we don't close our European doors to those seeking refuge with us. I call that we don't build walls against those who come to us because their homes and homeland have been destroyed. Europe has survived all that the living human being could have survived: the endless divisions, long lasting wars, unbearable suffering, merciless persecution... But Europe rose from its ashes from Westphalia (1648) to Maastricht (1992) and showed the whole world that it is capable of peace and coexistence, that it is ready to adopt the ethics of sharing.

Your Eminences,

Certainly, your letters from 1965 have greatly contributed to Europe being what it is today - a continent of peace, coexistence, social justice and prosperity for all people of good will. Therefore, it is inexplicable why at the end of the twentieth century on the territory of this Europe as it is, a genocide was allowed to happen against my people in Bosnia, the land with a thousand years of great human values which are the essence of today's Europe, the values of old human good and dignity, human rights and freedoms, human peace and coexistence and the value of unity in diversity.

If Pope Francis said that the city of Sarajevo is the Jerusalem of Europe, then Europe has the right to be proud of its Sarajevo in the same way as the city of Sarajevo is proud to belong to an open and free Europe, where the cry of "Never Again" to Holocaust and Genocide must become embedded in the minds of all of us.

Dear European bishops,

Obviously, we are all in fear. You in Europe are in fear of a spreading fear of Islam. And we Muslims in Europe are in fear of those who spread the fear from us here and now. If anyone has it, it is Europe that has an experience of the false fears from those who are different. This is precisely what your letters are all about: the call to freedom from false fears of you yourselves and of the others who are different from you. It is because of that that your letters have a historic importance not only for you as bishops, but also for all Europeans, who believe that truth, justice, peace and reconciliation are values of the first order. So, I hope that you will understand this letter, signed by prominent muftis, imams and Muslim intellectuals in Europe, as the voice of reason and knowledge that Adam and Eve are our common father and mother. It is not possible that we know everything about each other, but it is possible that we accept one another in the way as we present ourselves to each other without prejudice or fear.

We accept you and we beg for your acceptance of us without prejudice or fear.

It is not enough that we have an awareness of each other. It is necessary that we have a willingness to accept one another in a spirit of common good for all of us here and now in Europe, which has no reason to be afraid of anyone or anything, least of all Islam and Muslims, who in their names carry the meaning of the *Peaceful Man*.

Here, my dear friends, I would like to bring you a few quotes from the Holy Quran which tells us of our spiritual common ground and thus releases us of the fear from one another:

And We said: "O Adam! Dwell thou and thy wife in the Garden, and eat ye freely of the fruits thereof where ye will; but come not near this tree lest ye become wrongdoers."

[2:35] Say O Muslims: "We believe in God and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the Prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered." [2:136] And when the angels said: "O Mary! Lo! God hath chosen thee and made thee pure, and hath preferred thee above all women of creation." [3:42] [Jesus said:] "And I come confirming that which was before me of the Torah, and to make lawful some of that which was forbidden unto you. I come unto you with a sign from your Lord, so keep your duty to God and obey me." [3:50] She [Mary] said: "My Lord! How can I have a child when no mortal hath touched me?" He [Gabriel] said: "So it will be. God createth what He will. If He decreeth a thing, He saith unto it only: Be! And it is." [3:47] And remember when the angels

said: “O Mary! Lo! God giveth thee glad tidings of a word from Him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near to God.” [3:45]

Finally, I would like you to join me in this prayer that I have repeatedly recited at the collective funeral in Potočari nearby Srebrenica for the souls of the victims of Genocide:

Dear God, if we forget Thee, Do not forget us!

If we make a mistake, give us the strength the repentance of Adam!

If we are darkened by false belief, enlighten us with the true faith of Ibrahim!

If disaster befalls us, teach us how to build the Noh’s Ark of salvation!

If we are caught with the fear of tyrants, empower us with the justice of Moses!

If we are offered hatred, save us with the love of Jesus!

If we were expelled from our homes, strengthen us with Muhammad’s desire to return to our homes!

Dear God, may peace be upon all of the Prophets of God, Adam, Noah, Abraham, Moses Jesus and Muhammad!

Your Eminences, in the hope that we will meet always in peace and understanding, please accept my sincere expressions of love and respect.



Mustafa Cerić, PhD

Grand Mufti of the Islamic Community
of Bosnia and Herzegovina
(1993-2012)

Endorsed by



Prof. Muhamed Filipović, PhD
President Bosniak Academy of Science and Arts
BANU



Muamer Zukorlić
Mufti of Sandžak - Serbia



Mevludin Dudić, PhD
Mufti of Serbia



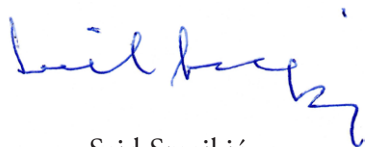
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Prof. Suad Kurtćehajić, PhD
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Seid Smajkić
Mufti of Mostar - Bosnia



Edhem Čamdžić
Mufti of Banja Luka - Bosnia



Aziz ef. Hasanović, PhD
Mufti of Zagreb - Croatia



Prof. Safvet Halilović, PhD
Zenica University - Bosnia



Mr. Jakub ef. Salkica
Chief Imam in Zenica - Bosnia



Prof. Sedad Dizdarević, PhD
Zenica University - Bosnia



Mensur Valjevac, PhD
Zenica University - Bosnia



Mr. Džemal ef. Salkić
Sheikh Sufi Order of Naqshband - Bosnia



Benjamin ef. Idriz
Imam of Munich - Germany



Nedžad Grabus, PhD
Mufti of Ljubljana - Slovenia



رسالة صداقة موجهة من د. مصطفى تسيريتش، رئيس العلماء والمفتي العام في البوسنة والهرسك (1993 2012) إلى أساقفة أوروبا بتاريخ 26 أكتوبر 2015، والتي قرئت في روما بمناسبة الذكرى السنوية الخمسين للرسالة الرعوية التي أرسلها أساقفة بولندا في 18 نوفمبر 1965 إلى إخوانهم في الدين وجواب الأساقفة الألمان عليها في 5 ديسمبر 1965.

"نحن نقبل بكم، ونريد أن تقبلوا أنتم بنا"
**"أوروبا بيتكم وبيتنا، السلام فيها لكم ولنا، والأمان فيها لكم ولنا،
والصداقة فيها لكم ولنا"**

أيها الأصدقاء الموقرون،

لقد تشرفت بالدعوة التي وجهها إلي سعادة السفير بيوتر كوفينا (Piotr Nowina-Konopka) للمشاركة في إحياء ذكرى الرسالة الرعوية التاريخية التي أرسلها الأساقفة البولنديون إلى الأساقفة الألمان وردّهم عليها قبل خمسين عاماً.

إن رسائل الأساقفة الرعوية توقظ اليوم عند أصحاب النوايا الحسنة مشاعر السلام والصداقة. وحقاً إن تلك الرسالة توقظ الرغبة الصادقة في المصالحة بين الإخوة.

وروما هي خير مكان لإحياء هذه الذكرى التاريخية.

وليس المكان هو المكان الأفضل وحسب، بل إنه الزمان الأمثل لتشجيع الجميع في العالم كي يأخذوا العبرة ويقبلوا فحوى تلك الرسالة الرعوية: العبرة بأن القلب المحب خير من القلب المبغض، والفحوى بأن اليد التي تخط الكلم الطيب خير من اليد التي تقتل.

أيها الأساقفة الموقرون،

إن أختكم ومحبتكم الرعوية في أوروبا، جعلتني أحس بالحاجة والحرية أن أكتب إليكم، أساقفة أوروبا، رسالة باسم ديني، دين الإسلام، وثقافتني البوشناقية والتجربة التاريخية لبلدي البوسنة. إنها رسالة صداقة. إن أول جريمة قتل كانت قتل الأخ لأخيه، إذ قتل قابيل أخاه هابيل. وقد آمن بعيسى عليه السلام واتبعه أصدقاؤه وتلامذته. إنهم لم يكونوا إخوانه، بل كانوا أصدقاؤه في المحبة. لذا يمكن لمحبة الصديق أن تكون أقوى من محبة الأخ الشقيق.

وقد تعرض المسلمون الأوائل في مكة المكرمة للمطاردة من إخوانهم، فوجدوا الملجأ والحماية عند النجاشي ملك الحبشة النصراني، الذي كان وما يزال رمزا للصداقة بين المسلمين والنصارى. وهذا ما تؤكد الآية القرآنية {... وَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَى ذَلِكَ بِأَنَّ مِنْهُمْ قِسِيِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ} (المائدة، 82).

أيها الأصدقاء الموقرون،

إن هذا الوصف القرآني لتواضعكم الرعوي يلزمني باحترامكم وقبولكم أصدقاء. وإنني أدرك أنه هناك من يقرأ القرآن بنية التحريض على العدوان. وأنا أكتب إليكم هذه الرسالة باسم غالبية المسلمين الذين يقرؤون القرآن ويجدون فيه أسباب الصداقة. عليه، لعلكم ستدركون أنه لا دافع عندي أقوى من هذا الدافع القرآني لأعرض عليكم صداقتي وأقبل صداقتكم.

وستدركون أيضا بأنني، أنا أحد الذين عايشوا الإبادة الجماعية في البوسنة، أشعر بالفضيل أن أتوجه إليكم برسالة الصداقة والدعوة إلى أخلاق العيش المشترك. إننا لا نقدر على تغيير الماضي الذي لا يخلو من الأخطاء، ولكننا نستطيع التأثير في مستقبلنا لنجعله أفضل من ماضينا، في روح العيش المشترك التي ألزمتنا بها كلمة الله ابتداء من آدم، ونوح، وإبراهيم، ومرورا بموسى وعيسى وانتهاء بمحمد عليهم السلام.

وإذا كان ممكنا في الماضي بناء الجدران لتحويط الأراضي الخاصة، كدار النصرانية ودار الإسلام، فإن هذا اليوم غير ممكن. ولا يمكن لأي دين أو ثقافة أو شعب، أن يكون منعزلا، سواء في أوروبا أو في العالم كله. إن جميع الأديان والثقافات والشعوب في العالم محتوم عليهم أن يختلطوا فيما بينهم، لذا لا بد لهم أن يتعارفوا فيما بينهم. وهذا ما يؤكد القرآن الكريم بشكل خاص: **{ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ }** (الحجرات، 13).

أيها الأساقفة الموقرون،

اسمحوا لي أن أقول، إن قارتنا الأوروبية اليوم، ليست على الهامش قياسا إلى القدس والأرض المقدسة، وليست مركز العالم. إن أوروبا اليوم في عيش مشترك مع ذاتها ومع العالم بأسره. وإن أوروبا في عيش مشترك خاص مع العالم الإسلامي، مكنيا، وتاريخيا، وثقافيا، واقتصاديا. وفي الحقيقة، فإن الحضارتين الأوروبية والإسلامية مترابطتين مصيريا كالتوأمين السياميين. وإن أي محاولة لفصلهما تسبب الكثير من الآلام والمعاناة عند هاتين الدائرتين الحضاريتين. عليه، فإننا كلنا ندرك أن فصل هاتين الحضارتين بالقوة، كالتوأمين السياميين، سيجلب الموت السريع لكليتهما أو لإحدهما. ولا أحد يعرف أيهما. لذا لا خيار أمام الحضارتين الأوروبية والإسلامية إلا أن تتعارفا فيما بينهما وتقبل إحدهما بالأخرى، في روح الصداقة المتبادلة القائمة على اليقين بأن كل إنسان لديه الحق بالحياة والمعتقد والحرية والمال والعرض.

لذا، أسمح لنفسي أن أدعوكم إلى أن لا نغلق أبواب أوروبا أمام أولئك الذين يطلبون الملجأ عندنا، وأن لا نقيم الجدران في وجه القادمين إلينا بعد أن أتاهم من دمر بيوتهم وأوطانهم. إن أوروبا عاشت كل المحن التي يمكن لإنسان حي أن يعيشها: الانقسامات

التي لا حصر لها، والحروب الطويلة الأمد، والألام التي لا تحتمل، والاضطهاد الذي لا هوادة فيه... ولكن أوروبا كانت دائما تنهض من تحت الرماد، من ويستفاليا [Westphalia] (1648) إلى ماستريخت [Maastricht] (1992) وأظهرت للعالم أجمع بأنها أهل للسلام والتعايش، وأهل لكي تتبنى أخلاق العيش المشترك.

من المؤكد، أيها الأساقفة المحترمون، أن رسائلكم من عام 1965 قد ساهمت كثيرا في أن تصبح أوروبا على ما هي عليه اليوم قارة السلام والتعايش والعدالة الاجتماعية والازدهار لجميع الناس المحبين للخير. لذا من غير الواضح لماذا شهدت الأرض الأوروبية في أواخر القرن العشرين ارتكاب جريمة الإبادة الجماعية في بلدي البوسنة، ضد شعبي الذي يراعى منذ أكثر من ألف عام القيم التي تقوم عليها أوروبا اليوم، وهي: الشرف والكرامة الإنسانية، وحق الإنسان وحرية، والسلام والتعايش الإنساني، وكذلك قيمة الوحدة مع التنوع.

إذا كان البابا فرانيو قد قال إن سراييفو هي أورشليم أوروبا، فلأوروبا الحق أن تفتخر بوجود سراييفو فيها، كما تفتخر سراييفو بأنها تتبع لأوروبا المنفتحة والحررة، والتي "لا ينبغي أبدا" أن يتكرر فيها حدوث المحرقة أو الإبادة الجماعية.

أيها الأساقفة الأوروبيون المحترمون،

من الواضح أننا كلنا نعيش في خوف. أنتم في أوروبا تخافون من انتشار الخوف من الإسلام. ونحن المسلمون في أوروبا نخاف من أولئك الذي ينشرون الخوف منا هنا والآن. ولا أظن أحدا مثل أوروبا جرب الخوف من الغير ومن المختلف. وهذا ما تتحدث عنه رسائلكم التي كتبتموها لتحرروا أنفسكم والآخرين من الخوف الكاذب من أنفسكم ومن الغير والمختلف. لذا فإن رسائلكم تتمتع بأهمية تاريخية، ليس بالنسبة لكم أنتم الأساقفة فقط، بل لجميع الأوروبيين، الذين يؤمنون بأن الحقيقة والعدل والسلام والتصالح هي قيم من المرتبة الأولى. عليه فإنني أمل، أيها الأساقفة المحترمون، أنكم ستفهمون هذه الرسالة التي يوقع عليها مفتون وأئمة ومفكرون مسلمون في أوروبا، على أنها صوت العقل والوعي بأننا مشتركون في أبوين آدم وحواء. إنه من غير الممكن أن يعرف كل منا كل شيء عن الآخر، ولكن من الممكن أن يقبل كل منا الآخر تماما كما يقدم أحدنا نفسه للآخر، بدون أحكام مسبقة وبدون خوف.

إننا نقبل بكم، ونريد أن تقبلوا بنا، بدون خوف وبدون أحكام مسبقة.

إن العلم بالشيء لا يكفي، بل نحتاج للإرادة، كي يقبل أحدنا الآخر في روح من الخير العام لنا جميعا هنا والآن في أوروبا، التي لا داعي لها أن تخاف أحدا أو شيئا، وخاصة الإسلام والمسلمين، لأنهم يحملون في اسمهم معنى الإنسان المحب للسلام.

وقبل ختام هذه الرسالة، أقدم إليكم بعض الآيات القرآنية الكريمة التي تتحدث عن عيشنا الروحي المشترك وعن تحررنا من أن يخاف أحدنا الآخر:

{وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ} (البقرة، 35). {قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ} (البقرة، 136). {وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ} ل آل عمران، 42). {قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ} (آل عمران، 47). {إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ} (آل عمران، 45).

وختاماً، أيها الأساقفة المحترمون، أدعوكم لمشاركتي هذا الدعاء، الذي تلوته أكثر من مرة ونحن نصلي الجنازات الجماعية في مقبرة بوتوتشاري في سربرينيتسا على أرواح ضحايا الإبادة الجماعية:

يا رب يا رحيم، إذا نسيناك، فلا تنسانا؛

وإذا عصيناك، فأعطنا عزيمة آدم عليه السلام على التوبة؛

وإذا أعمانا الشرك، فأئر طريقنا بإيمان إبراهيم عليه السلام؛

وإذا أصابتنا مصيبة، فعلمنا النجاة في سفينة نوح عليه السلام؛

وإذا أصابنا الخوف من الظالم، فاعمرنا بعدالة موسى عليه السلام؛

وإذا عُرِضت علينا البغضاء، فنجنا بمحبة عيسى عليه السلام؛

وإذا أخرجنا من ديارنا، فقوونا بإرادة محمد صلى الله عليه وسلم بالعودة إلى ديارنا.

وعلى أمل أن نلتقي دائماً في سلام وتفاهم، تقبلوا مني خالص عبارات التقدير.

د. مصطفى تسيريتش، رئيس العلماء والمفتي العام في البوسنة والهرسك
(1993 2012)

الأكاديمي محمد أكشاميا، أكاديمية الفنون التشكيلية، سراييفو

معمر زوكورليتش، مفتي السنجق

الأكاديمي محمد فيليبوفيتش، رئيس الأكاديمية البوشناقية للعلوم والفنون

المفتي د. مولودين دوديتش، رئيس المشيخة الإسلامية في صربيا

رشاد بلويوفيتش، مفتي في السنجق

أ. د. سعاد كورتنشيهائيتش، كلية العلوم السياسية بجامعة سراييفو

سيد سمايكيتش، مفتي موستار

أدهم تشامجيتش، مفتي بانيلوكا

د. عزيز حسانوفيتش، مفتي زاغرب ورئيس المشيخة الإسلامية في كرواتيا

أ. د. صفوت خليلوفيتش، أستاذ التفسير وعلم الإنسان في القرآن في كلية التربية الإسلامية بجامعة زينيتسا في البوسنة والهرسك، وعضو مجلس أمناء الاتحاد العالمي لعلماء المسلمين

الشيخ يعقوب سالكيتسا، كبير الأئمة في مجلس المشيخة الإسلامية في زينيتسا في البوسنة والهرسك

أ. د. سداد ديزداريفيتش، أستاذ الثقافة والحضارة الإسلامية في كلية التربية الإسلامية بجامعة زينيتسا في البوسنة والهرسك

د. منصور فاليفاتس، معيد أول في قسم التفسير في كلية التربية الإسلامية بجامعة زينيتسا في البوسنة والهرسك

الإمام الشيخ جمال سالكيتش، زينيتسا، شيخ التكية النقشبندية في بيهاري زينيتسا في البوسنة والهرسك





Mustafa CERİĆ

(Bosnian pronunciation: [mustafa: tseriĉ], born 5 February 1952) is a Bosniak imam who served as the Grand Mufti of Bosnia and Herzegovina and currently president of the World Bosniak Congress.

Cerić graduated from the Madrasah in Sarajevo and received a scholarship to Al-Azhar University in Cairo, Egypt. He then returned to Yugoslavia, where he became an Imam. In 1981, he accepted the position of Imam at the Islamic Cultural Center of Greater Chicago (ICC) in Northbrook, Illinois and lived in the United States for several years. During his time in the United States, he learned English and earned a Ph.D. degree in Islamic Studies at the University of Chicago. After his studies, he left the ICC and returned to Yugoslavia and became an Imam again in a learning center in Zagreb in 1987.

Cerić is a member of several local and international scientific organisations and societies, including the Interreligious Council of Bosnia-Herzegovina, the Foundation of Srebrenica-Potočari Memorial and Cemetery, the Council of 100 Leaders of the World Economic Forum, the European Council for Fatwas and Research, Religion for Peace, the Executive Committee of the European Council of Religious Leaders, the Board of Trustees of International Islamic University Islamabad, the Sharia'h Board of Bosnia Bank International, the Fiqh Academy in Mecca, Aal Albayt Foundation for Islamic Thought in Jordan, the World Council of Religions for Peace, International Commission for Peace Research chaired by Henry Kissinger, UNESCO and the Executive Council of World Forum of Ulama. He has delivered numerous lectures and led several workshops on interreligious and interfaith issues at local and international conferences.

He is one of the signatories of A Common Word Between Us and You, an open letter by Islamic scholars to Christian leaders, calling for peace and understanding. Cerić is also a member of the Committee of Conscience fighting against the Holocaust denial.

At his public speeches as the one in 2010 organised by Foundation For Ethnic Understanding he calls for common efforts on behalf of humanity and better understanding between the religious communities.

Cerić, like most Bosniaks, believes in a fairly liberal interpretation of Islam. He believes democracy and Islam can coexist.

He was the co-recipient of the 2003 UNESCO Felix Houphouet-Boigny Peace Prize and recipient of the International Council of Christians and Jews Annual Sternberg Award “for exceptional contribution to interfaith understanding.” He also received the 2007 Theodor-Heuss-Stiftung award for his contribution to spreading and strengthening democracy.” In 2007, he was named the recipient of the Lifetime Achievement Award by the Association of Muslim Social Scientists UK “in recognition of his distinguished contributions to better understanding between Faiths, outstanding scholarship, for promoting a climate of respect and peaceful co-existence, and a wider recognition of the place of faith in Europe and the West.” He is also a 2008 recipient of Eugen Biser Foundation award for his efforts in promoting understanding and peace between Islamic and Christian thought. In 2008, Cerić accepted the invitation of Tony Blair to be on the advisory council of the Tony Blair Faith Foundation. In 2010, he received the King Abdullah I Bin Al-Hussein International Award and in 2012 he received the Ducci.

Publications: Bosnia's Dangerous Tango: Islam and Nationalism, 2015; The challenge of a single Muslim authority in Europe, 2007; Islam in Europe. “Bosnian Islam” as a Model?, 2007; Bosnian Muslims in Germany - Everyday Euro-Islam, 2007; A Choice Between War and Peace; A Declaration of European Muslims, 2006; A Dialogue of the Cultures Instead of the Clash of Civilisations, 2006; The West Does Not Want to Share Its Values, 2004; Roots of Synthetic Theology in Islam, 2003...

Cerić is fluent in Bosnian, English and Arabic language, and cites a “passive knowledge” of Turkish, German and French language.



VATIKAN

SUSRET REISU-L-ULEME S PAPOM

MINA, 8.11.2008

Posebnost susreta 24 muslimanska sa 24 katolička teologa-intelektuaca je u činjenici da je ovo prvi susret gdje će katolici i muslimani u otvorenom dijalogu razmijeniti mišljenja o zajedničkim temama kao što su ljubav prema Bogu i ljubav prema susjedu.

Muslimansku delegaciju, koju čine istaknuti muslimanski autoriteti današnjice, kao što su prof. Seyyid Husejin Nasr, dr. Abdul Hakim Murad Winter, prof. Tariq Ramadan, na ovom povijesnom dijaloškom susretu između katolika i muslimane u Vatikanu predvodi reisu-l-ulema dr. Mustafa Cerić. Katoličku delegaciju predvodi kardinal Jean-Louis Tauran, predsjednik Pontificalnog vijeća za međuvjerski dijalog, koji je u svom pozdravnom govoru naglasio da "međuvjerski dijalog nema alternativu i zato je dužnost svakog razumnog i odgovornog čovjeka da promiče duh dijaloga, posebno međuvjerskog." U odgovoru na pozdravnu riječ kardinala Tauranija, reisu-l-ulema Cerić je u ime muslimanske delegacije, između ostalog, rekao: "Ovo je za nas pravo mjesto da kažemo našim komšijama-kršćanima širom svijeta da je islam vjera mira i da su muslimani miroljubivi ljudi. Svima bi već trebalo biti jasno da predrasude o Časnom Kur'anu i neprimjereni govor o Allahovim poslanicima od Adema preko Nuha, Ibrahima, Musaa, Isaa i Muhammed, a.s., neće riješiti probleme droge, side, abortusa, siromaštva, seksualne eksploatacije, zagađenja prirodne okoline, mržnje (hate-crime), ubojstva, samoubojstva i terorizma u svijetu. Rješenje za ta i druga zla današnjice treba tražiti u ljubavi prema Uzvišenom Bogu i ljubavi prema čovjeku-komšiji."

Bosnia's Muslims may honor John Paul II with monument

David Kerr - Vatican City, Apr 28, 2011

Bosnia's Muslim community may erect a new monument to Pope John Paul II in the capital city of Sarajevo. The news comes only days before the late pontiff is beatified at a service in St Peter's Square in Rome.

"Pope John Paul II is one of the most important figures of the 20th century," Mustafa Cerić, a leader of the community told Associated Press, April 27.

Cerić met the Pope when religious leaders gathered in the Italian town of Assisi to pray for world peace back in 1986. But it's the solidarity that Pope John Paul offered to Bosnians during the darkest chapters of their recent history that gains the late pontiff most gratitude.

From 1992 to 1996 the majority Muslim population of Sarajevo endured a brutal siege at the hands of rival Serb forces. Cerić says that the people of the city waited "every Sunday to hear his (Pope John Paul's) messages of hope," carried across the radio airwaves. "This is why I think he deserves to have a statue here in the city of Sarajevo," he says.

Pope John Paul had wanted to visit Sarajevo at the height of the siege but his trip was canceled after the Serb forces said they couldn't guarantee his safety.

He did eventually visit in 1997, a year after the war concluded, to be met by thankful crowds in front of Sarajevo's cathedral. Many of those who came to meet and greet the Pope were Muslim. Hence, that's also now the location most touted as home for any new monument to him.

Says Cerić, "In the 21st century we are missing such a personality as John Paul II was."



Bosnian mufti, shocked in 2006, says he's happy after Vatican forum

Clerical Whispers - Saturday, November 08, 2008

Although he said he had been shocked by Pope Benedict XVI's 2006 speech in Regensburg, Germany, the grand mufti of Bosnia-Herzegovina said he felt the best way to respond was to seek a dialogue. Mustafa Cerić, the grand mufti, said he signed the 2007 letter, "A Common Word," to Pope Benedict and other Christian leaders in order to "break the ice" and start a serious conversation.

The letter resulted in the Vatican and the scholars establishing the Catholic-Muslim Forum, which held its first meeting Nov. 4-6 at the Vatican. Asked about the Regensburg lecture after the forum participants met the pope Nov. 6, Cerić said, "We Muslims at first took the pope's lecture as a shock, and we were confused."

Muslims were used to hearing the media portray Islam in a negative and stereotypical way, he said, "but when we heard that from the pope, that was a shock for us. To qualify the Prophet Mohammed, peace be upon him, as inhumane and Islam as an irrational religion, that was a shock."

The pope had been quoting a medieval Byzantine emperor and later clarified that he was not endorsing the sentiment by using the quote. Cerić said he and the other scholars who drafted and signed the letter to the pope wanted a conversation, a chance to explain their faith and educate Christians.

"Martin Luther King, may he rest in peace in the hereafter, he came and said 'I have a dream.' What do you think would have happened if he said, 'I have a complaint?' Would anyone have listened to him? No one would have listened to him," the grand mufti said. Cerić said the Muslim scholars' Common Word letter was saying, "We have a dream to come together and see how we can work together for peace."

The three-day meeting at the Vatican, which began with two short formal presentations followed by hours of free discussion each day, gave participants an opportunity to discuss the theological and philosophical roots of Catholic and Islamic teaching on love of God and love of neighbor. It also gave the Muslim scholars a chance to explain the variety of cultures and trends found in the Muslim world and gave the whole group an opportunity to share concerns about human dignity and human rights, a discussion that reportedly included tough accusations from some of the Catholic leaders present. The grand mufti told reporters that after the three-day meeting he was returning to Sarajevo happy and optimistic for the future.

"I'm going back to Sarajevo to report to my people, especially the young people, to my sons and daughters, that they will have a better future," Cerić said.



A COMMON WORD - 'Love of God, love of neighbor'

The Spirit of the "Magna Charta of Dialogue"
- Vatican, November 4-6 2008



Love of God, Love of Neighbor - This summit centered on the theme "Love of God, Love of Neighbor" and marked the third major gathering to result from the publication of *A Common Word Between Us and You*. It was also the first event to be sponsored by the Catholic-Muslim Forum of the Vatican's Pontifical Council for Interreligious Dialogue. Sessions focused on "Theological and Spiritual Foundations" and "Human Dignity and Mutual Respect" in each faith. Each religious tradition was represented by 24 scholars and religious leaders. In his remarks at the event, Pope Benedict XVI emphasized the connection between God's love for humanity and the religious mandate to care for the poor, the importance of protecting fundamental human rights, and the need to reject violence in the name of God. The final statement issued by the Forum outlined the sources of love and human dignity within each tradition and pointed to areas of cooperative action, such as care for the poor.

Called to Be Instruments of Love and Harmony - November 6, 2008 - In their final statement issued after the first meeting of the Catholic-Muslim Forum on "Love of God, Love of Neighbor", participants applaud the "warm and convivial spirit" of the dialogue and outline where they found areas of commonality and difference. The statement begins by using scriptural quotations to explain how each tradition understands love. It then explores how this love should be manifested in human relationships, including respect for human dignity and religious freedom, the rejection of violence, and care for the poor and oppressed. The statement also stresses the important role of education in improving interreligious understanding. The statement concludes with the participants agreeing to reconvene in two years in a Muslim-majority country.

"A New Era of Openness towards Mutual Understanding and Dialogue" Fr. Markus Solo SVD, Pontifical Council for Interreligious Dialogue, Vatican City The Spirit of the "Magna Charta of Dialogue"

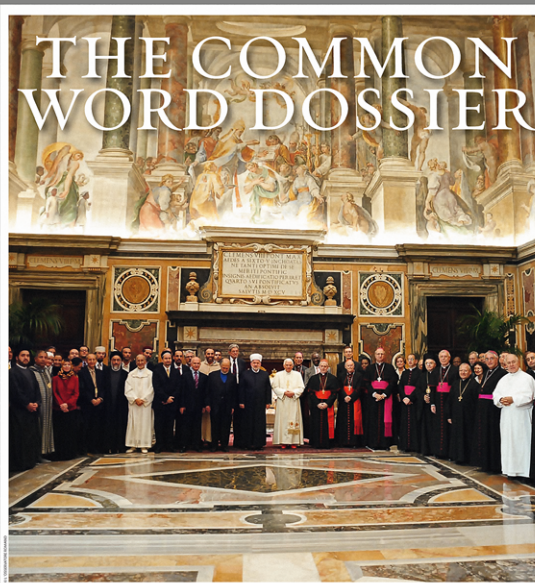
Christians and Muslims live together in various parts of the world for the last 1400 years. The Vatican Council II, through her document *Nostra Aetate* (NA), invited Catholics to make efforts to understand the different religions especially Islam (cfr. NA 3). We can very well say that the Catholic Church established its first formal relationship with the Muslim faithful through NA - what Pope Benedict XVI called "Magna Charta of Dialogue".
The Catholic-Muslim Forum formed by the Pontifical Council for Interreligious Dialogue and a delegation of 138 Muslim signatories with their "Open Letter" after the Regensburg lecture are born in the spirit of NA and inaugurates a new era of openness and mutual understanding between the Catholic Christians and Muslims. Both the Muslim and Catholic scholars showed keen interest in the agenda of the first meeting, held from 4-6 November 2008 in the Vatican.

Catholics, Muslims open landmark talks at Vatican Senior Vatican and Islamic scholars launched their first Catholic-Muslim Forum on Tuesday to improve relations between the world's two largest faiths by discussing what unites and divides them.

Muslims seek crisis management plan with Vatican

Yale hosts high-level Christian-Muslim dialogue

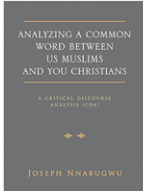
Delegation leaders Cardinal Jean-Louis Tauran and Bosnian Grand Mufti Mustafa Ceric opened the session with a moment of silence so delegations, each comprising 28 members and advisers, could say their own prayers for its success.
"It was a very cordial atmosphere," one delegate said.



Love of God, love of neighbor' dialog Father Joseph D. Wallace, Star Herald - 04 December 2008

Earlier this month a rather historic gathering of Roman Catholic and Muslim leaders took place at the Vatican. It was the first meeting of the newly formed Catholic-Muslim Forum. The forum participants, 28 Muslim and 28 Catholic representatives, met at the Vatican Nov. 4-6 to discuss the first topic of their newly established dialogue, "Love of God, Love of Neighbor." The group was chosen by the Pontifical Council for Interreligious Dialogue and the 138 Muslim leaders who sent an open letter to Pope Benedict XVI and other Christian leaders last October. Members of the forum expressed that Muslims and Christians must work together to protect religious freedom and learn more about one another's faith so that they may more effectively witness to the world the reality of God. The "Letter" presented the dual commandment of love of God and love of neighbor as a "common word" of Islam and Christianity and as a possible topic for a dialogue that would go deeper than discussing traditional moral, social and cultural values by focusing on theological and spiritual similarities and differences.

... In discussing the Forum, Mustafa Cerić, the grand mufti of Bosnia-Herzegovina, responded to the pope's remarks by saying that dialogue is the key not only to justice and peace, but also to countering exaggerated forms of secularism that have led to "wealth without effort, pleasure without conscience, education without morality, business without ethics, politics without principles, science without responsibility, faith without sacrifice and religion without compassion." The mufti said to the pope, "Love is strengthened by working to overcome conflicts together."



CATHOLIC-MUSLIM FORUM FIRST SEMINAR ROME, TUESDAY 4TH – THURSDAY 6TH NOVEMBER 2008: "Love of God, Love of Neighbor" Thursday, 6 November 2008; Audience of His Holiness Pope Benedict XVI Address by: His Eminence Mustafa Cerić, Grand Mufti of Bosnia

Bismillahir-rahmani-rahim Wassalatu Wassalamu ala Rasullilahi wa Ikhwanihi! Your Holiness, Dear Friends,
It is a great delight for me to speak with Your Holiness on behalf of the Muslim delegation with an open heart of love for God and love of neighbor as the Common Word between us and you urges, for the sake of peace and justice in the world. Your meeting with our delegation is not only a major step forward for the Muslim-Catholic dialogue, but also affords great hope for a better future of the whole humanity. It has been reported that the Caliph Harun al-Rashid asked the great Muslim jurist al-Shafi'i to speak about the Book of God, but he replied to the Caliph:
- About which of the Books of God you want me to speak, O Caliph of the Believers, for God has revealed many books? (في كتابنا كتاب الله العظيم الذي لا يزول ولا يتغير، وفي كتابنا كتاب محمد صلى الله عليه وآله وسلم الذي لا يفسد ولا يتبدل). It is in the spirit of religious openness of the Islamic tradition that we Muslims appreciate the message of the Second Vatican Council in its declaration *Nostra Aetate*. This fact gives us hope for a firm foundation for the Common Word between us and you as we are facing many challenges of our time. And we are told in the Holy Qur'an: By the ages, man is in loss except those who have faith and do righteous deeds and those who tell the truth and encourage others to tell the truth and those who are patient and encourage others to be patient in peace and justice (Qur'an: 103). And we are reminded in the Bible: To every thing there is a season, and a time to every purpose under the heaven (Ecclesiastes 3:1 - 8). Then, what is the purpose of our age? Is it the clash or alliance of civilizations? Is it violence or reconciliation? What are the fears of our time? And what are the hopes? The fears are many. Ours is a time of grave sins, such as: wealth without effort; pleasure without conscience; education without morality; business without ethics; politics without principles; science without responsibility; faith without sacrifice; and religion without compassion. But our hopes are many. Ours is a time of great opportunities in the sense that the rich nations must share their wealth with the poor nations; that men of full stomachs must understand the grief of hungry people; that poor children must share the joy of education and success in society with their peers; that refugees must return to their homes and share the blessings of safety and freedom with the rest of the world without racism, xenophobia and discrimination. Ours could be the best of times if we knew that the true law is in the heart. The drama of war and peace, the story of hate and love, the state of fear and hope, the reason of might and right – all these phenomena are in the human heart. We, the children of Adam, should repent for our sins like our father Adam in humility and submission to Almighty God for the sake of the birth of new seasons of human life. For ours should be a time of the healing of human hearts, not the killing of human minds; ours should be a time to build up a civilization that will gather building-stones together instead of casting them away; ours should be a time to embrace each other in the love of God who created us all, not to turn away from our neighbor; ours should be a time of love, not hate, a time of peace and justice, not war; a time not to keep silent, but to speak out fearlessly as Christians and Muslims for the Holy Land to become a place of Holy Peace. The need for the Muslim-Catholic dialogue is obvious not only because of our claim to the common heritage of Abraham, but also because of our heritage of a historical interaction that could not be avoided in the past and a historical responsibility that cannot be ignored in the future. It is precisely in this historical unavoidability of the encounter of Catholicism and Islam that we see the reason for the advancement of A Common Word Between Us and You in many areas of mutual concern such as war and peace; justice and injustice; hunger and poverty; and the trust and prosperity of the world. Love is strengthened by working to overcome conflicts together. Your Holiness, dear friends: I am a survivor of the four years of the Sarajevo siege at the end of the last century. As you know Bosnian Muslims suffered genocide. I have come here to join with you in prayer for truth, justice, peace and reconciliation of our common land of Europe. We will not forget your predecessor John Paul II when he repeatedly said: - You are not alone. We are with you in our prayers! Having heard that I would speak with you today, some Bosnian children, who lost their fathers in Srebrenica, asked me to read to you their Bosnian prayer:
Oh God, Do not let success deceive us; Nor failure takes us to despair; Always remind us that failure is a temptation; That precedes success; Oh God, Teach us that tolerance; Is the highest degree of power; And the desire for revenge; The first sign of weakness; Oh God, if you deprive us of our property; Give us hope; If you grant us with success; Give us also the will to overcome defeat; If you take from us the blessing of health; Provide us with the blessing of faith; Oh God, if we sin against people; Give us the strength of apology; And if people sin against us; Give us the strength of forgiveness; Oh God, If we forget Thee; Do not forget us!



MUSLIM BUILDERS OF WORLD CIVILIZATION AND CULTURE

The 500 most influential muslims 2009, 2010, 2011 and 2012 Notable Muslims



The 500 Most Influential Muslims In The World

The Royal Islamic Strategic Studies Center untuk pertama kalinya menerbitkan buku "The 500 Most Influential Muslims In The World" tahun 2009. Para tokoh Muslim dari seluruh dunia yang terpilih masuk dalam daftar itu adalah kalangan Muslim yang dianggap memiliki kemampuan untuk mempengaruhi kondisi masyarakat dan mampu membawa perubahan dalam kehidupan banyak orang. "500 Muslim Paling Berpengaruh di Dunia" sepanjang tahun 2009 itu, dibagi dalam 15 kategori, antara lain kategori ulama, politisi, cendekiawan, perempuan, pemuda, ilmu dan teknologi, media sampai kategori muslim radikal.

Dalam pengantar buku yang diterbitkan bersama lembaga Prince Alwaleed Bin Talal Center for Christian-Muslim Understanding ini disebutkan, tujuan diterbitkannya buku ini untuk membantu dan membuka wawasan tentang pengaruh umat Islam di dunia saat ini dan beragamanya kelompok-kelompok Islam yang ada di seluruh dunia. Penyusunan buku ini melibatkan pengamat dunia Islam yang namanya sudah dikenal luas di dunia internasional, Profesor John Esposito dan Profesor Ibrahim Kalin sebagai editor utama. Dalam daftar 500 Muslim yang dianggap paling berpengaruh di dunia, terdapat sejumlah nama tokoh Muslim dari Indonesia, antara lain Profesor Doktor Din Syamsuddin, pimpinan Muhammadiyah, dai kondang Abdullah "AA Gym" Gymmiastiar dan Dr KH Achmad Hasyim Muzam, pimpinan Nahdlatul Ulama.

Ketiga tokoh Muslim Indonesia itu bahkan masuk dalam jajaran 50 tokoh peringkat teratas diantara 500 tokoh yang paling berpengaruh di dunia. Dua tokoh Muslim lainnya yang masuk dalam buku "The 500 Most Influential Muslim 2009" adalah penulis dan tokoh sastra Indonesia, Helvy Tiana Rosa, pengusaha Muslim Haidar Bagir-pendiri dan direktur penerbitan buku Mizan, Ustadzah kondang Tutty Alawiyah bahkan Abdurrahman Wahid (Gus Dur), Susilo Bambang Yudhoyono dan sejumlah tokoh Muslim yang di Indonesia justru kerap menimbulkan kontroversi dan penguang Islam liberal, misalnya tokoh feminis Musdah Mulia yang juga masuk dalam daftar di buku tersebut.

Top 50 - The 500 most influential muslims in the world 2009



Top 50 - The 500 most influential muslims in the world 2010



Top 50 - The 500 most influential muslims in the world 2011



Top 50 - The 500 most influential muslims in the world 2012



Top 50 - The 500 most influential muslims in the world 2013



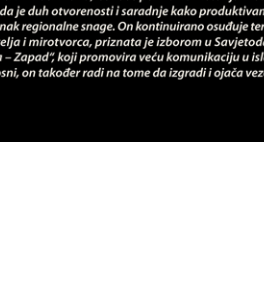
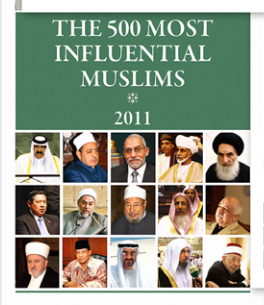
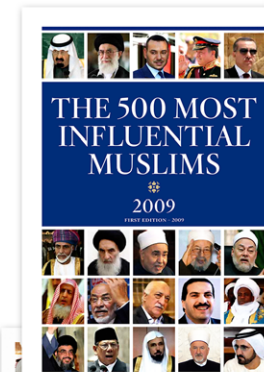
Top 50 - The 500 most influential muslims in the world 2014



Top 50 - The 500 most influential muslims in the world 2015

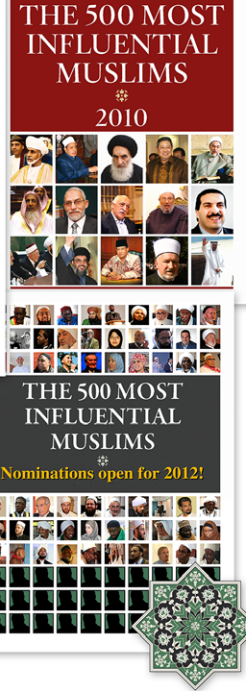


Top 50 - The 500 most influential muslims in the world 2016



REIS CERIC MEDU 50 NAJUTICAJNIH MUSLIMANA U SVIJETU

MINA, 20 Novembar 2009.



The 500 most influential muslims in the world 2010

The 500 most influential muslims in the world 2011

The 500 most influential muslims in the world 2012

The 500 most influential muslims in the world 2013

The 500 most influential muslims in the world 2014

The 500 most influential muslims in the world 2015

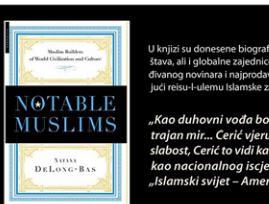
The 500 most influential muslims in the world 2016

The 500 most influential muslims in the world 2017

The 500 most influential muslims in the world 2018

Agencija Reuters je 17. novembra 2009. godine objavila informaciju o izdavanju knjige "Petsto (500) najuticajnijih muslimana u svijetu". Od tih petstoroica napravljen je uzb izbor od 50 najuticajnijih medu kojima je reisu-lulema islamske zajednice u Bosni i Hercegovini, dr. Mustafa ef. Cerić. Da bi se shvatila vrijednost selekcije 50 najuticajnijih muslimana u svijetu to dovoljno je spomenuti imena kao što su saudijski kralj Abdulah bin Ali Saud koji je na prvom mjestu, te jordanski kralj Abdulah i marokanski kralj Muhamad VI, zatim državni kao što su turski premijer Redjep Erdogan, te duhovni autoriteti kao što su ajatulah Ali Hamenei, hejth Jusuf Karudani, ajatulah Hussein Sistani, te episkopski mitrofa Ali Džuma i drugi.

Knjiga pod naslovom "500 najuticajnijih muslimana u svijetu za 2009. godinu" na prvom mjestu promovira, toplistu od 500 muslimana čiji uticaj se može osjetiti u međunarodnom kontekstu. Bez obzira što njihov uticaj proilazi iz različitih područja, svima je zajedničko to da imaju značajan uticaj na veliki broj ljudi. Na top listu 50 najuticajnijih muslimana istaknute su tri vrste ličnosti: kraljevi, duhovni učitelji i medijske edukatori. Kao urednici navode u uvodu: Uticaj u islamskom svijetu je specijaliziran u određenom kontekstu. Ne postoji jasna hijerarhija niti organizovano svesništvo za muslimane kako bi se prepoznalo, kao što je pitanje za privrlovene kršćane ili papa za katolice. Pritom tome, kristelj se nametnuto kroz raznolikost faktora u određivanju 50 najuticajnijih muslimanskih lidera današnjice. Nakon isticanja 50 najuticajnijih osoba, dolaze imena 450 muslimana iz svijeta podijeljenih u 15 kategorija - učenjaci, političari, administratori, tradicionalisti, propovednici, žene, mladi, filantropisti, ljudi zaslužni za razvoj u nauki i tehnologiji, umjetnost, kultura, radikalni, međimedijski islamske organizacije i pitanja današnjice. Urednici navode da je cilj da se pomogne čitaocu u razumijevanju različitih načina na koje islam i muslimani utiču na svijet. Reisu-lulema islamske zajednice u Bosni i Hercegovini dr. Mustafa ef. Cerić se nalazi na 39. mjestu na ovom pažljivo sačinjenom spisku top liste 50 od 500 najuticajnijih muslimana danas u svijetu. Urednici navode da je dr. Mustafa Cerić "svjetska vodja za islam u Evropi i vodeća ličnost u Bosni i Hercegovini". Nadalje se navodi da je reisu-lulema Mustafa Cerić "izraz u potudju međureligijskog dijaloga i smatra se jednim od najuticajnijih muslimanskih dujana". U obrazloženju za izbor na top listu 50 najuticajnijih evropskih muslimana reisu-lulema Cerić navodi se iste Deklaracija evropskih muslimana koju je napisao 2006. godine. Nadalje za reisu-lulemu Cerića se kaže da je zagovornik međureligijskog dijaloga. Te da je 2009. godine, uprkos upozorenjima o mogućim nasilnim demonstracijama, otišao u Srbiju i govorio u Tutino o potrebi Bošnjaka i Srba da žive zajedno. Ono što je značajno za ovu knjigu jeste da su glavni urednici dva etablirana i svjetski poznata profesora sa Džordžtaun univerzitetu u Vašingtonu (Georgetown University), profesor John Esposito i Ibrahim Kalin. Oni ova knjigu predstavljaju kao prvi u godišnjem prikazu glavnih muslimanskih ličnosti u svijetu u nadi da će postati norma i da će se nastaviti ova vrsta izbora najuticajnijih muslimana u svijetu. Profesor John Esposito je direktor Centra Prince Alwaleed Bin Talal, a profesor Kalin je zastupnik inicijative "Zajednička riječ". Knjiga je zajednički poduhvat Royal Strategic Studies Center (Kraljevski centar za strateške studije) i Prince Alwaleed Bin Talal Centar za muslimansko kršćansko razumijevanje na Džordžtaun univerzitetu u Vašingtonu. Knjiga "500 najuticajnijih muslimana u svijetu za 2009. godinu" nastoji da istakne ljude koji su uticajni kao muslimani, ljudi čiji uticaj proilazi iz njihovog poznavanja islama ili iz činjenice da su muslimani, te time daje vrijedan uvid u razne načine kojima muslimani utiču na svijet u raznolikosti načina života muslimana današnjice.



Istaknuti muslimani: REISU-L-ULEMA MEDU 100 NAJUGLEDNIJIH

U knjizi su donesene biografije i najznačajnija postignuća stotinu najuglednijih muslimana u povijesti, po izboru autorice DeLong-Bax. U knjizi su odabrana imena ličnosti koje su učinile značajno doprinos razvoju svijeta, ali i globalne zajednice. Uz imena NBA zvijezde Kareema Abdul Jabbara, preko dobitnice Nobelove nagrade za mir Shirin Ebadi, hip-hop umjetnika Mosa Defa, svjetskog bokserskog šampiona Muhammad Alija, nagradovanog novinara i najprodavanijeg pisca Ahmeda Rashida, popularnog muzičara i dobitornu Yusufu Islamu, dobitnika Nobelove nagrade za hemiju Ahmeda Zewaila - nalazi se i imena reisu-lulema dr. Mustafe Cerića. Predstavljaju reisu-lulemu islamske zajednice u Bosni i Hercegovini kao jednog od 100 istaknutih muslimana u islamskoj povijesti, kao graditelja svjetske civilizacije i kulture, profesora Natana J. DeLong-Bax ističe da on "postaje međunarodno priznati lider muslimansko-kršćanskog dijaloga".

„Kao duhovni voda bosanskih muslimana, Cerić se poziva na historiju međureligijske i međuetničke tolerancije i saradnje u zemlji, što je ključ za nacionalnu obnovu i osnova za trajan mir... Cerić vjeruje da je duh otvorenosti i saradnje kako proizvoditi tako i ispravan odraz bosanskog identiteta...Iako neki vide raznolikost vjera u Bosni kao izopćenost za slabost, Cerić to vidi kao znak regionalne snage. On kontinuirano osuđuje terorizam i rasizam, odražavajući i naglašavajući stavove onih koje on predvodi... Kraljevica Cerićeva uloga kao nacionalnog iscjeljitelja i mitrovrca, priznata je izborom u Savjetodavno vijeće Svjetskog instituta za politička pitanja New School Univerziteta, te uključivanjem u dijalog „Islamski svijet – Amerika – Zapad“, koji promovira veću komunikaciju u islamskom svijetu i u islamskom svijetu u Sjedinjenim Državama i Zapadu. Uz Cerićevu vjersko vodstvo u Bosni, on također radi na tome da izgradi i ojača vezu između bosanskih muslimana i drugih muslimanskih zajednica širom svijeta...“

