

# AGAINST THE WORLDWIDE TRAFFICKING IN HUMAN BEINGS AS MODERN-DAY FORM OF SLAVERY Looking from Traditional Islamic Perspective

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UDK 326"312":297

*From the weeping of the people, my eyes are  
Filled with suffering ('sitting in blood')  
See how in their seeking You, what the state  
Of people has become!*

(Hafez)

Main Christian institutions, like the Holy See and the Pontifical Gregorian University, *inter alia*, are developing a program of creating better understanding of all traditional religious models, Islam in particular, the religion that is the youngest offshoot on the Abraham tree of testimony of One God. Today there is plenty of evidence that we are in need of a common and effective forum because only through joint forces and efforts we may be able to stand against the trendy frenzy and plague, the loathsome trafficking in people being the most shameful and incredible one, or “abomination against humanity” as U. S. secretary of State, Colin Powell, called the ongoing trafficking in human beings.

The phenomenon of trafficking in persons, including children, is a form of organised, transnational crime that must be combated through a pan-European strategy and international cooperations. However, although this paper is written from the traditional, not traditionalistic, perspective of Islam, it could be, with some minor changes, applied to any traditional model of thinking. First of all, it is indispensable to upgrade the awareness on the necessity to study religion as religion, not through the current prevailing reduction of religion which concludes in losing the sense for the concept of what is sacred and what is in the heart of all traditional religious views.

Despite the emergence of modernism and its destructive effects, Islam has still preserved the world in which the transcendence is a living reality in everyday life and in which the Islamic Law determines human life. However, this is not at all an enviable case, since the present suicidal and the least probable possibility of accepting what is relative as the only meaningful category and

public banishing the category of truth out of intellectual discourse, equally affects and corrodes the Islamic *Weltanschauung* as well. It is even more so because from the Islamic stand it could be said that religion is, in its most universal and rudimental sense, life itself.

Furthermore, it seems extremely important to highlight that the stand so much prevailing in the modern world, according to which someone's body is but his or her own, and that he or she can dispose of it in the manner he or she chooses to, is completely incompatible with Islam, and, *eo ipso*, to any traditional model of thinking in general. Namely, our bodies and lives cannot be our own because they belong to God. We have not created either our bodies or our lives. They belong to God and there is no such thing as human rights without respective human responsibility in this regard. In all honesty, from the point of view of the traditional, not traditionalistic, Muslim thought, we must observe that all human rights derive from execution of our duties towards the Giver of human life, i. e. God. This is why Islam teaches that religion is in human nature itself and consequently, this traditional perception cannot allow for human world in which Divine explicit commands are irrelevant, because they are considered as *sine qua non* of human life. This must be continuously repeated, although the meaning of the statement has been changed beyond any redress. Namely, in traditional perspective the magnitude of human beings does not lie in themselves but rather in their submission to Divine Reality, which is an ontological principle of human beings and ultimate goal of return.

Furthermore, when it comes to the gender issue, Islam perceives the role of men and women in their being complementary rather than competitive. What is in particular emphasised as being salutary and salvific facing the impaired traditional religious models by the tide of modernism, is the central role a family has, which has persevered until present days despite the fact that divorce is not prohibited by Islamic Law. The reason for this lies in the fact that all family relations, be they between a husband and a wife, parents and children, or among other family members, are guided by explicit religious commands. For a traditional believer, family is not only social and biological unit, it is a religious unit as well, which guards its individual members in thousands ways. This is the true reason why the family for this very believer, a Muslim, Christian or else, constitutes the major part of his or her life, and why all other institutions are only secondary when compared to this fundamental unit. Moreover, the events in the second half of the past century did confirm the diagnosis of the modern world, including the causes of unbridled and unprecedented unruly behaviour that more than often deformed human personality.

Nevertheless, the above presented by no means implies that a traditional believer has no freedom. Freedom in Islam is not simply defined as a rebellion

by an individual against all authorities. It is rather their participation in that very freedom, that in its totality exclusively belongs to God. A traditional believer, regardless of whether he or she is a Muslim or something else, attains freedom, not confinement, through harmonisation with the Law of God, i. e. through subordination to God's Will. Indeed, any change of the Law of God according to inconsistent social patterns based on the unstable human nature will, inevitably, expose us not only to all the evils and immorality of modernity, but also the revivals of fundamentalism, that on behalf of religion, use totally untraditional categories of thinking.

Finally, life of a traditional believer is and must be resistant by ethic speculations by which, in this concrete case, Islam does not at all accept legitimacy of an domain — be it social, political or economical — if it exceeds the boundaries of ethic considerations. This is why Islamic thought has not accepted separation between the ethics and religion, or reason and religion in general, because Islam fully rejects the Prometheus and Titan like concept of human beings in insurrection against the Heaven. Moreover, the sexuality in Islam is perceived as sacred by its own, and if we take into consideration the entire teaching of Islam on masculine and feminine gender, we can rightly say that there is a relationship of equality between them. i. e. that men are superior to women, and women superior to men. It all depends whether we are considering meta-cosmic, cosmic or worldly human aspects of this relationship and duality.

In conclusion, we need more than ever this traditional wisdom, both from philosophical and theological and from practical point of view. At least, in order to stop this slavery of the 21<sup>st</sup> century — this dark world of sex slavery and this immoral trafficking in human bodies and turning human beings, who enshrine a part of Holy Spirit, into sheer commodity and object of exploitation. Correspondingly, retrieval of traditional teaching has an outstanding practical significance as well. However, for those who have decided to follow this teaching, who are its promoters, the objective is not of practical nature only. The pragmatic aspect, in accordance with the teaching, derives from the Truth itself, which is God himself.