

THE LIGHT OF SPIRIT AND MIND

God is the Light of the Heavens and the Earth! (Qur'an, 24:35)

*The soul is like a glass lamp,
and knowledge is light of flame,
and the wisdom of God is the oil!*

If it is lit, you are alive, and if it is darkened, you are dead! (Ibn Sina)

*It is during our darkest moments
that we must focus to see the light!* (Aristotel)

Starting with the fact that understanding the human spirit, soul, mind and heart is a primary condition of an understanding of the relationship between God and the world and the relationship of God-Man-World, the goal of the Journal of „*Illuminatio*“ (Bosnian „*Svjetionik*“, Arabic „*Almanar*“) is to revive the pure spirit in the human soul and to enlighten the pure mind in the human heart by reminding the soul of its primordial Covenant¹ with God Almighty and stimulating the mind to seek the right path to the realization of the transcendental truth through the theory and practice of *taṣdīq*², i.e. the assertion of divine tradition, and the theory and practice of *tajdīd*³, i.e. the renovation of human thought in the service of present and future spiritual and humanistic cause, as well as in

the service of a truthful individual⁴ as well as a healthy social life⁵.

Bearing in mind that the social sciences do not have the same power of determining the permanent law of social movements as the natural sciences have in discovering the laws of natural processes, the social sciences regarding faith, morality, art, nation, society and the state in particular, face perennial challenges for the human mind. Therefore, the Journal of „*Illuminatio*“ aims to analyze and synthesize events that explain and predict the possible present and future state of human religious, moral, national and social life.

Priority will be given to articles of authors who offer fresh ideas on faith, morality, art, society and the state, starting

¹ In accordance to the Islamic teaching, the primordial Covenant with God is contained in the syntagm of „*qālū balā*“ as an answer of the first man Adam o the question: „Am I not your Lord“? They replied: „*Qālū balā*“, „Yes, indeed, Thou art our Lord“!

² The three root Arabic letters: *ṣād*, *dāl* and *qāf* signify the meaning of truth (*ṣidq*), truthful (*ṣādiq*), the assertion of truth (*taṣdīq*) and the asserter of the truth (*muṣāddiq*). Thus, the Prophet Muhammad, a.s., is *muṣāddiqan limā bayna yadayhi*, id est he is the asserter of the truth which they, the Jews and Christians, have in their books of the *Old Testament* (*Tawrāt*) and the *New Testament* (*Injīl*). Hence, the Muslim *Ummah* as a whole and in particular *her ulamā* as the spiritual heirs of the Prophet(s) are the assertors of the truth which they have in their hands of the Holy Qur'an, of the normative *Sunnah* of the Prophet Muhammad, a.s., and of his narrative *Hadīth*, which has been proven to be true without a shred of doubt by a chain (*isnād*) of truthful transmitters. Henceforth, the idea of *taṣdīq* represents the legacy of the divine truth, the truth of the Messengers of God as well as the truth of the truthful transmitters of the human experience of historical truths. Also, the *taṣdīq* represents the idea of *sam'* (hearing and comrehending God's message); *khavar* (listening and understanding the narative of God's messengers); *naql* (accepting and transmitting the word of God's Meseenger and his immediate followers [*aṣḥāb*]); and *ghā'b* (having a notion of an absnt world [*ālam al-ghayb*]), which has a connection with an influence on the present world (*ālam al-shahādah*).

³ The three root Arabic letters: *jīm*, *dāl* and *dāl* signify the meaning of something new (*jadīd*); thus, the one who makes something new is called renewer (*mujaddid*) and the act of renovation is *tajdīd*. This noton of *tajdīd* is not an invantion (*bid'ah*) out of nothing, but it is based on the Qur'an and Sunnah in the light of Ibn Sin's a glass lamp, a light of knowledge and the oil of God's wisdom if it is lit, we are alive, and if it is darkened, we are dead. So, we are starting our journey with this notion of *taṣdīq*, the assertion of the legacy of the old truth, which we have inherited and the notion of *tajdīd*, the renovation of the legacy by the the new or fresh ideas about the old truth, which we will bequeath to our future descendants.

from the **taṣdīq****, the reference to the valid tradition, to the **tajdīd**, the renovation of new solutions, based on old and new philosophical, theological and social reflections. Translations from foreign languages of books and articles are acceptable only with thorough editorials and a serious analysis of the translated text.

The Journal of „**Illuminatio**“ is not an exclusive imitation or promotion of one **Mazhab**, the school of thought, against the other, but rather it has a broad view of all Islamic theological and law schools with a focus on the Ḥanafī law school in **Fiqh**, Islamic Law and on the Māturīdī school in **Kalām**, Islamic theology. While recognizing **taṣdīq**, tradition, as the starting point for a religious and moral view, the Journal of „**Illuminatio**“ will strongly encourage the use of common sense in analyzing the present state of mind for the sake of **tajdīd**, the renovation for finding the right solutions for spiritual and moral problems. **Tajdīd**, new ideas, have no advantage over **taṣdīq**, tradition. However, **taṣdīq** must not be a barrier to new ideas that do not contradict with a clearly proven tradition.

One of the basic objectives of the Journal of „**Illuminatio**“ is the promotion of the opinions of Muslim scholars, the '**ulamā'**, who are the heirs of the mission of the messengers of God and who are capable to interpret the Qur'an and Hadith in an original and inspirational way. The '**ulamā'**, must be a moral guide not only to the Muslims, but also to the society at large through their good morals, **akhlāq** and their educational ethics, '**adab**' as well. However, we are at the same time aware that the '**ulamā'** are not able to carry this task alone without a cooperation and assistance from scholars in the area of history, philosophy, sociology, law, ethics, culture and other branches of knowledge, which revive human spirit and enlighten human mind. Thus, the Journal of „**Illuminatio**“ will be open for all thinkers who can, who know and who like to travel with us the path on the beacon which shows us the signal to a sublime goal.

Interfaith and intercultural dialogue is the basic idea of the Journal of „**Illuminatio**“, which is not only concerned with an Islamic perspective, but also with a perspective of other worldviews that are relevant for the global peace and security. Indeed, people are becoming more and more aware of the fact that no one possesses the whole truth, but everyone may contribute to the truth as we are walking together and are striving jointly for the peace of human mind and the purpose of human life through the divini guidance and the sound human reason. However, this should not diminish the will to emphasize a specific advantage of the Islamic worldview, especially with regard to the **tawḥīd**, monotheism, as the core of Islamic faith and morality.

The Journal of „**Illuminatio**“ is not and must not be in any way influenced by any party politics. However, it may present moral and political views that are in line with its basic mission, which is to revive pure spirit in the soul and to ennoble the pure mind at the heart of the nation. The Journal of „**Illuminatio**“ will try to be a compass for everyone, both for the captains and the passengers on the sailing ship in this turbulent land of the Balkans as well as in this old and new continent of Europe.

The Journal of „**Illuminatio**“ will be published bilingually in Bosnian and English language in order to spread its written word beyond the Bosnian borders, indeed, to be the Bosnian voice around the world in the same way as the voice of the great Bosnian '**ālim**, scholar, Hasan Kāfī Prušćak had been in the past.

⁴ The condition of honest individual life is *truth* (**ṣidq**).

⁵ The condition of healthy social life is *justice* (**adālat**).

****** For the English texts we are using the transliteration according to the IJMES system for Arabic, Persian and Ottoman-Turkish (*Osmanlī Yazısı*).

PARAGON

*People that cannot find a paragon in their ancestors,
have no breeding in their descendants!*

THE ROAD FROM BELIEF TO SCIENCE OR THE ROAD FROM SCIENCE TO BELIEF

It was a century ago when Rashīd Riḍā⁶ was persuading Muḥammad 'Abduhū⁷ to write an exegesis of the Qur'an: – I told him, said Riḍā, that it would be good if he would write an exegesis of the Qur'an in a manner of summarizing what is time-consuming, setting aside what has been said in previous exegetical books and explaining what the exegetes have missed as well... Muḥammad Abduhū replied: – Books are of no use to deaf hearts ... books are of no use if not read by alert and curious hearts with a sense of need to spread knowledge. If the book is beyond the knowledge of the learned, they do not understand its meaning, while those who understand the book, do not accept what is written in it; and even if they do accept, they distort it in a way that aligns it with their sense and belief, as they do with the very text of the Qur'an and Sunnah... The spoken word is much more affective to the soul than the written one, because the speaker's diction, his motions, his patterns and his dialect help to transfer the message

better. Also, the listener can ask the speaker if something is unclear from his speech, while the reader does not have the opportunity to ask the writer about his thought which is in the written text... The listener understands 80% of the speaker's speech, while the reader understands only 20% of what the writer writes... Some people have the ability to speak on any topic in front of any person, whether they understand or don't understand what is being said. This characteristic was held by Jamāluddīn al-Afghānī, who was writhing with wisdom before those who wanted it and those who didn't want it, which I envied him for... However, I prefer to speak only when I see that both the set and the time are suitable for it. It is the same with writing. Sometimes I think about writing on a subject, gathering energy and many thoughts about it, and then it comes to my mind: – Who needs this story? Whom does it benefit? So I quit writing. And then, the thoughts and concepts I had in my head evaporated so that there was nothing left for me to

⁶ Rashīd Riḍā (1865 – 1935), was born in Lebanon. He was the most famous disciple of Muḥammad 'Abduhū. They were joined by a common reformist idea, spread through the Journal of *Al-Urwat al-wuthqā*, launched by Jamāluddīn Al-Afghānī and Muḥammad Abduhū in Paris. The first issue of this journal was published in March 1884, and the last eighteenth issue was published in October 1884. Although short-lived, only eight months, this journal had a more powerful impact on the rebirth of a new Islamic thought than any other journal before and after. However, the reformational talent of Rashīd Riḍā is manifested best in Egypt, where he emigrated from Lebanon, and where he together with Muḥammad 'Abduhū initiated the Magazine of *Al-Manār*. After 'Abduhū's death, Rashīd Riḍā continued the 'Abduhū's *Exegesis of the Qur'an* under the same name *Al-Manār*. See Riḍā, Muḥammad Rashīd: *Tafsīr al-qur'ān al-shahīr bi al-tafsīr al-manār*, Dār al-fikr, Beyrut, without date, second print.

⁷ Muḥammad 'Abduhū (1849 – 1905) was born in Egypt. His father was a Turk and his mother an Arab woman. He was a student of Al-Sayyid Jamāl al-Dīn Al-Afghānī (d. 1897). 'Abduhū had progressive ideas, which were not well appreciated at the time. However, he was able to initiate a reform of the Al-Azhar University in Cairo, which is still at work. 'Abduhū advocated the removal of some traditional customs, which had no support of the main Islamic sources of the Qur'an and Sunnah. He adopted Imam Abu Maṣṣūr Al-Māturīdī's (d. 944) rationalism in the matters of *'aqā'id*, Islamic doctrinal issues. 'Abduhū wrote many commentaries on the Qur'an and authored a book: „Risālat al-tawḥīd“, (*The Message or Mission of Monotheism*) as well, which had a great impact on the conscience of Muslims around the world. It is interesting to note that 'Abduhū had a great influence on the Bosnian *'ālim* and reformer, Husain ef. Jozo (d. 1982) regarding *'aqā'id*, Islamic doctrines and *fiqh*, Islamic Law.

write. The listener or the interlocutor greatly influences me. Therefore, I am not talking about Islam when I find myself among the *'ulamā'*, the Muslim scholars, because their thoughts are far from the subject. They have no idea about the importance of their time...⁸

Disconcerted by this unexpected pessimism of his teacher, Rashīd Riḍā humbly and gently commented: – There was no period in time without those who truly knew how to appreciate the story of reformation (*al-iṣlāḥ*). Although few, but their numbers increased over time. The written word will be a beacon (*'Al-Manar*) on their journey. The true word, despite the small number of those who take and understand it for a moment, must be remembered and developed when it is given attention at the right time, according to the necessary law (*nāmūs*) and natural choice, as it (the true word) is remembered in the newspaper *'Al-'Urwatul-wuthqā'*. Although its first pages are insignificant and became yellow, but what is written on them of the ideas of Enlightenment and other great benefits is remembered in the written lines and in the human souls...⁹

This is how I felt when, after speaking to the Grand Mufti Husein ef. Kavazović, Dr Senad Ćeman, the director of the Al-Wasatiyya Center for Dialogue, suggested to me that it would be a good idea that the Center launches a journal devoted to fresh ideas about faith, morality, art, nation, society and the state. Indeed, I wondered in the same way: – *Who needs this journal in this time of inflation of ideas or information out of which people are losing mind and spending time in vain for?* But, exploring additionally the answer to this challenge, I concluded that we really need a Journal of „Illuminatio“, „Svjetionik“, „Almanar“, as a beacon for our way forward. There must be someone at this time like Muḥammad 'Abduhū and Rashīd Riḍā; there must be here and now in front of us a visible 'Abduhū – Riḍā's lightening signal of „Almanar“, „Svjetionik“, „Illuminatio“ in the darkness of today's world. Thus, I thought, we need a redefinition of the spiritual and moral „axis of the world“, i.e. the *axis mundi*¹⁰. Life is the sea; life on earth is a turbulent sea. Man is not alone in this sea, but he is chosen by God to be a Caliph, a Vicegerent, an Envoy of God, indeed, to be the



ILLUSTRATION – Moses ben Maimon Maimonides; 'Abd al-Raḥmān Ibn Khaldūn; Abū Ḥamid Al-Ghazālī; Abu Manšūr al-Māturīdī.

⁸ Riḍā, Muḥammad Rashīd: *Tafsīr al-Qur'ān al-shahīr bi al-tafsīr al-manār*, Dār al-fikr, Beyrut, without date, second print, volume I, pp. 13-14.

⁹ *Ibid.*

¹⁰ *Axis mundi*, "axis of the world" is the center of the world. As a spiritual and geographical pole, the "axis of the world" expresses the point of connection between the heavens and the earth, where four compass directions touch.

captain of the ship. Whether man is aware of his mission on earth or unaware, he often imagines himself to be the absolute navigator of life on this tumultuous sea. In order to successfully navigate the life on the turbulent sea, man must have one starting point, in spiritual and moral terms; he must have „one truth“, from where he begins to navigate his life and his environment. Indeed, man must have a compass, which shows him all directions, but eventually stops at the starting position of the North Pole of the truth. Only then does the compass help the traveller to begin his journey the right way. The same is true of human morality. What, then, is the North Pole¹¹ of the truth from where the navigation of human moral life begins? The Holy Qur'an states it clearly: – There are wrong directions, but in the end all directions end up to God... („*wa 'ala Allāhi quṣḍu al-sabīli wa minhā jā'irun*“¹²). So, if there is no God, then there is no point of reference, no „axis of the world“, from where man begins and where he reaches the life journey of his life. But if every thought and every direction is the same as every other thought and every other direction, then the truth becomes relative, and thus the truth and the falsehood are treated equally. Hence, there would be no sense to seek the absolute truth because you have your truth and I have my truth separately. But the truth is only one because God is One. Everyone is then locked in the prison for his or her own interpretation of good and evil. It can be said that this state of mind and morality is first and foremost a crisis of the West, but since the influence of „Western thought and morality“ is spreading around the

world, then no religion, no thought, no morals, no culture is immune to the disease of modern relativism. Some of the old themes seemed to be historically depleted, such as the incompatible relationship between religion and science and the unusable relationship between ancient and modern politics. It is interesting to quote here Garrard & Murphy's remark: – *History, it has been said, never repeats itself, but it does often rhyme. If we were to write this book a hundred years ago, we probably would not have included a few ancient thinkers, such as Confucius, Al-Fārābī and Maimonides. By the early twentieth century, history seemed to leave behind Confucian, Islamic and Jewish political thought. But surprisingly, we have recently seen the renewal of Confucianism in post-Mao China, the explosion of Islamic political theory across the globe, and the emergence of a Jewish state in the Middle East. Today, nothing is more important than these once forgotten thinkers. As William Faulkner reminds us: 'The past is not dead; it's not even past'*¹³. Similarly, British biologist Rupert Sheldrake responded to Richard Dawkins that it is not an *Illusion of God*¹⁴, but an *Illusion of Science*¹⁵. Science has its ten dogmas that no less inhibit free scientific thought, as some religious dogmas once did.

Here are ten basic beliefs that most scientists take for granted.

- 1. Everything is basically mechanical. Dogs, for example, are complex mechanisms, not living organisms with their own goals. Even humans are machines, 'bulky robots', in the vivid phrase of Richard Dawkins, with a brain that is

¹¹ In the Muslim mystics, the Sufis, *al-qutb* („Pole“) might mean „the star of the north pole“ *Al-najmu al-qutbiyyu al-shamāliyyu*. The Sufi pole (*qutb*) doesn't die but he lives in the *Barzakh* (Purgatory), while one of his heirs *qutb* takes his place or more than one up to four on the four sides of the world (north, south, east and west). This *qutb* must be up to the rank of his *qutb* predecessor or predecessors. Also, he must be capable to be in the service of the Sufi who needs to know the right direction on his path *tariqah*, which he is taking in order to reach the light of *haqiqah*, but he cannot do that without the *Qutb*, without the Pole, indeed, without „the North Pole“.

¹² *Qur'an*, 16:9.

¹³ Garrard, Graeme & Murphy, James Bernard: *How to Think Politically – Sages, Scholars and Statesmen Whose Ideas Have Shaped The World*, Bloomsbury, London, 2019, str. 8-9.

¹⁴ Dawkins, Richard: *The God Delusion*, First Published, 2006 by Bantam Press (Black Swan edition reissued 2016).

¹⁵ Sheldrake, Rupert: *The Science Delusion*, Coronet, 2013.

like a genetically programmed computer.

- 2. All matter is unconscious. Inner life has no subjectivity or point of view. Even human consciousness is an illusion produced by the material activities of the brain.
- 3. The total amount of matter and energy is always the same (with the exception of the Big Bang, when all matter and energy of the universe suddenly appeared).
- 4. The laws of nature are fixed. They are the same today as they were at the beginning, and will remain the same forever.
- 5. Nature is meaningless, and evolution has no purpose or direction.
- 6. All biological heritage is material, carried in genetic material, DNA and other material structures.
- 7. The mind is inside the head and is nothing but brain activity. When you look at a tree, the image of the tree you see is not „outside“ where it seems, but inside your brain.
- 8. Memories are stored as material traces in the brain and

are wiped at death.

- 9. Unexplained phenomena such as telepathy are illusory.
- 10. Mechanical medicine is the only kind that really works.

The question is logical: Is science, in fact, religion or dogma? Is religion science or free thought? The Journal of „*illuminatio*“ is tasked with answering these and similar questions in the spirit of remembering the past as well as in the spirit of programming the future so that the present makes sense with respect to the spiritual and moral renewal in the light of *taṣḍīq* and *tajdīd* of faith, morality, art, nation, society and state.



ILLUSTRATION ~ William Faulkner; Richard Dawkins; Rupert Sheldrake.

REASON

*One who has no reason to think again,
has no reason to live again!*

WRITTEN WORD AND WHITE PAPER

The written word cannot replace anything, nor can the white paper, on which a written trail of new thought is left, replace anything. Thus, the written word and the white paper on which the word is written remain a lasting value and a necessary need for new thought in the written word. For the word was at the beginning and the word will be at the end. – Even if all the seas were ink and all the feather trees, the seas would be dried and the feathers would be broken, but God's words would not be wasted...¹⁶. For the word has the Divine spirit („*wa nafakha fīhi min rūḥihī*“¹⁷), which inspires the human soul; the word has a Divine light („*nūrun ‘ala nūr*“¹⁸), which enlightens the human mind. Imam al-Ghazālī (d. 1111) defined man in this way: – *The essence of man is an intangible substance, which is different from all other creatures. This substance has multiple names with different precise meanings. It is *al-rūḥ* („spirit“); it is *al-nafs* („soul“); it is *al-‘aql* („mind“); and it is *al-qalb* („heart“). We have through this substance become conscious, conscientious and curious humanity, not through bodily organs. This substance is the interlocutor;*

*this substance is guilty; this subtlety is reversible; and this substance is punishable.*¹⁹

The word, both oral and written, has the task of expressing an „old“ and „new“ thought that has a spirit, which nourishes the human soul, and which has a mind that enlightens human reason. Just as the human body cannot survive without new air (oxygen), new water and new food, so also human essence, i.e., human intangible substance – spirit, soul, mind and heart – cannot survive without new thought (oxygen), new words and new visions of the future. Therefore, we appreciate the need to launch the Journal of „*Illuminatio*“ in a written word on white paper in the form of a quarterly, semi-annual or annual journal, which expresses the spirit of our time and the spirit of our nation in a new and inspiring way, meaning fresh and spiritual thought air (oxygen), water and food for our Bosnian and human substance as defined by Imam al-Ghazālī.

¹⁶ Qur'an, 31:27.

¹⁷ Qur'an, 32:9.

¹⁸ Qur'an, 24:35.

¹⁹ Al-Ghazālī, Abū Ḥamid: *Iḥyā' ‘ulūm al-dīn*. See link available at: (ghazali.org a virtual online library) <https://www.ghazali.org/ihya-arabic/>. Checked on April 10, 2020.

MOTIVE

*One who has no motive to act,
has no will to change!*

HEAVY STONE AND HARD OPINION

It is easier to launch a heavy stone from its natural bearing than a hard opinion from its artificial seat. Natural stone is heavy, but it does not provide heavy resistance to displacement from its hard bearing; artificial opinion or thought is light but provides heavy resistance to moving from its hard seat. The stone is moved from the natural bearing by the power of the human hand with the help of tools and machines, while the human spirit through the mind and reason – through the „new idea“, displaces the thought from the artificial seat. It was much easier and less time consuming to build the tall and long stone wall of China with a human hand than to establish with the human spirit the basic and lasting thought that man is no one's property, no one's slave, no one's servant, not in debt to anyone except to the One and Only God, his real Creator.

Although in the *Axial Age*²⁰, after many millennia, there was a shift of pagan and mythological thought from the seat of the illusory to the seat of the transcendental and the rational, the stone firm idea that slavery was a necessary and a legitimate state of society was not even then shifted

from the artificial seat of rational Hellenic culture. Neither the Spartacus Uprising nor the Third Uprising of the Slaves of 73 and 71 BC in Rome succeeded in moving the hard mass from the seat of the Roman Republic on the right of the gentlemen to possess people as their slaves. Nor did the attempt of the French revolution (1789 – 1799), through the enactment of the law of 1794 on the complete abolition of slavery in the French colonies, succeed to pass. In 1802 Bonaparte abrogated/suspended this emancipation law and thus once again showed that a „hard opinion“ was harder to move from its artificial seat than a „hard rock“ from its natural bearing. However, this was possible only by American politician Abraham Lincoln (1809 – 1865), who in 1862, at least politically and constitutionally, not only shifted but also removed the „hard thought“ on slavery from its seat and, definitively, cast that thought on the wasteland of history.

²⁰ „Axial Age“ is a phrase coined by German philosopher Karl Jaspers in the sense of a „pivotal age“, covering the period of ancient history from about the 8th to 3rd century BC. However, some like Lewis Mumford, think that it covers the whole historical period in which all religious traditions have been formed from Zarathustra to the Prophet Muhammad, a.s.. Available at: https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=6&ved=2ahUKewjh04_9oIXpAhXQ_CoKHe4YBF8QFjAFegQIBRAB&url=https%3A%2F%2Fpescanik.net%2Fdog-prvih-5000-godina%2F&usg=AOvVaw3MrZdXBqRGV6hXrAxiZ1. Checked on April 26, 2020.

MISSION

*One who has no mission,
has no sense of life!*

FAITH IS A WAY OF LIFE, THOUGHT IS A WAY OF BELIEF

Shifting or moving thought about faith is even more difficult because of the fear of „hard thought“ in the faith moving from its secure seat. Faith, not only as a conviction, but also as an opinion, is the most solid state of the human spirit and mind. Each shift or movement of thought in man's faith provokes spiritual and mental agitation, which is eventually covered by the argument that proof of faith is the faith itself, which requires neither a new thought nor a new evidence for it because the new thought moves an old thought out of the faith's secure bed and thereby creates unnecessary uncertainty. The Mecca pagans appealed to the faith of their ancestors, even though they were aware that their religion was contrary to the common sense. Therefore, it took time for the Prophet Muhammad, a.s., with his spirit of the Messenger of God and through his open mind and sound reason to remove the „hard thought“ of false belief in the minds of the Mecca pagans for the „new thought“ of true belief. Many of them at first did not accept this shift of the „old“ pagan faith in exchange for the „new“ monotheistic faith. Because of this, Muhammad, a.s., sought and found a more fertile ground in Medina for the new thought in the faith, which was not entirely new to the „The Holders of the Book“, (*Ahlu-l-kitāb*), the Jews and Christians in Medina, but rather this new thought was to them just fresh. It affirmed in many respects their „old“ faith, already contained in *The Old Testament* („*Tawrāt*“) and *The New Testament* („*Injīl*“). In fact, as the last in a

series of God's messengers from Jacob, i.e. Abraham and Ismail's lineage, Muhammad, a.s., is the most convincing example of the rule that the history of thought in particular the history of thought in religion is based on the rule of „continuity and change“. By the will and inspiration from God, Muhammad, a.s., referred to the „continuity“ of the thought of faith (*taṣdīq*), but also offered a „change“ (*tajdīd*) of thought and opinion about the role of faith in the moral renewal of man in a way that awakened in people a sense of truth, justice, morality, human dignity and human brotherhood. In fact, the idea of social justice²¹ was the new mainstream thought of Islam. The first Muslims were instructed to build a community (*ummah*), characterized by compassion in which a just distribution of wealth was carried out. This was far more important than the doctrinal teaching of God. In fact, the Qur'an has a negative attitude towards speculative theology, which is based on dubious (*ẓann*) opinions on issues that are indescribable in one way or another. Hence, the idea of political and social well being of the community (*ummah*) has always had a more important and exalted value in Muslims than speculative theology or scholasticism²². If that value is lost in the meantime, then Muslims should find it and bring it back to the new or fresh thought and practice of their Islam.

²¹ Compare Armstrong, Karen: *Islam: A Short History*, Weidenfeld & Nicolson, London, 2002, p. 5.

²² *Ibid.*, str. 6.

PRACTICE

*One who has no fair deed,
has no fair morality in politics either!*

FAITH, MORALITY AND POLITICS

The fact that Muhammad, a.s., defined his Prophetic mission as the task of „moral improvement of man“ (*innemā bu'ithtu li 'utammima makārima-l-akhlāqi*)²³, leads us to conclude that thought of faith makes sense if accompanied by a moral conscience and moral sense, as well as by moral practice and ethical cognition. Hence, Abū al-Qāsim al-Rāghib al-Iṣfāhānī (d. 1108) had rightly emphasized that a person is fit for the role of God's vicegerent on earth (*khalīfa*) only if he has a pure soul, i.e., if he is morally pure and ethically educated²⁴. In his *Nicomachean Ethics* Aristotle (d. 322 BC) speaks in the first book about *politics as the main science of the good*²⁵. In fact, unlike the idea of separating ethics from politics, the idea advocated by Niccolò Machiavelli and Thomas Hobbes, Aristotle believed that ethics, as a science, achieved its full purpose only in the context of politics. Politics is a science, which deals with the issue of the common good. So, if politics misses the notion of good as the good life of man, then it doesn't serve its main function,

namely the well-being of man. In this sense, ancient Greek perception of politics appears crucial in the search for an answer, i.e., the Aristotle's practical philosophy as a unity of ethics, economics and politics as *philosophia anthropina* – a philosophy on human affairs.²⁶ In such a context, politics remains an expression of human nature, markedly rooted in the breadth of human life as a path or a way of achieving its highest aspirations. Being that way it is inextricably linked to its purpose – the common good of citizens; the state acts as a political community based on the principles of freedom and justice. Such a peculiarity of the concept of politics – within its attachment to ethics and its practical meaning for man – can survive only through the confrontation with the forgetting of its original meaning, which is its science, its morality and ethics, and its practical life of an individual and society.

²³ A Ḥadīth narrated by Abū Hurayra. He was one of the friends – the *aṣḥāb* of Muhammad a.s. and one of the most prolific narrators of the Ḥadīth (at least 5,374).

²⁴ Abū al-Qāsim al-Rāghib al- al-Iṣfāhānī: *Kitāb al-dharī'ah ilā makārimi al-sharī'ah*, ("A Path Toward the Ethics of al-Sharī'ah"), Dār al-Salām, 1428/2008, pp. 85-86.

²⁵ See, Aristotel: *Nikomahova etika* (Tomislav Ladan translated into Croatian from the original: Aristotelis, *Ethica Nicomechea*), SNL, Zagreb 1982.

²⁶ See link available at: <https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=2&ved=2ahUKEwjlg76SqIXpAhVhposKHRdjASEQFjABegQIAhAB&url=https%3A%2F%2Fhrca.rce.hr%2F5909&usg=AOvVaw2oa1IB--v9PzUId2OdHZbm>. Checked on April 26, 2020.

PUBLIC LIFE

*The one who is silent and suffering,
has no sense of responsibility for public life!*

POLITICS, ETHICS AND THE STATE

Tracing this idea of morality in politics as well as the basic idea of Islam about the necessity and permanence of moral renewal of the individual and the community, the moral renewal given to the Messenger of God and inherited by the Muslim *'ulamā'* (*al-'ulamā' warathatu-l-anbiyā'*), we come to the conclusion that this task can be fulfilled through a new moral and ethical thought, which „achieves its full purpose only within politics“, as the idea of the common good, i.e. the common good for individuals and the community. Furthermore, the search for the idea that in Islam „political and social well-being of the community (*ummah*) is more important than speculative theology“²⁷ leads us to realize that it is necessary to have and develop religious, moral, ethical and political thought in „continuity“. However, it is also essential to have a sense of courage and wisdom for „change“, which is refreshing and encouraging to activate in a given history. Here, the „positive“ idea of the French father of sociology in the West, Auguste Comte (1798 – 1857), who was preceded by Ibn Khaldun (1332 – 1406), as the father of sociology in the East, is important. Specifically, Comte divided social physics into social statics and social dynamics. The part of statics studies individuals, family and society, the firm conditions of the existence of society, the conditions of equilibrium of the social organism, while the part of dynamics studies the laws of social progress and the driving ideas behind it. The practical aim of sociology must be to organize society on the principle of positive science... Comte understood the

progress of society as a qualitative development within the existing order, as an evolution that is not aware of any significant transformations or revolutionary leaps to a new qualitative state. The phenomena in society, as well as their mutual relations, are examined according to their external „coexistence and succession“ by empirical identification and comparison. But he did not investigate the patterns that give birth to these changes, the basic driving forces of society, but merely dissected the circumstances under which these phenomena occurred, and then connected them in order and similarity. There is always a transient state of anarchy, a state that lasts for at least several generations; it takes as long as possible to make the renovation as complete as possible.²⁸

Auguste Comte is right, our Bosnian society, especially the Bosniak Muslims, have been for a whole century in a „transient state of anarchy, a state that has lasted for several generations“. In the Qur'an, this state of affairs of the people is called *tayh*.

– *They, the Moses' people, were wondering the earth for forty years (because they had not been ready to fight for their place under the sun). But, you should not fall in despair because of corrupt people. (You should be courageous and fight by your thought and action).*²⁹

This anarchy or „wandering the earth“ is not only because of the physical or biological displacement, brokenness, division and inequality of the nation, but it is, above all, a consequence of the tired and almost dead

²⁷ See Armstrong, Karen: *Islam: A Short History*..., pp. 5-6.

²⁸ See Comte, Auguste: *Système de politique positive*, I-IV, 1851-54. See link available at: (Auguste Comte, Stanford Encyclopedia of Philosophy) <https://plato.stanford.edu/entries/comte/>. Checked on April 6, 2020.

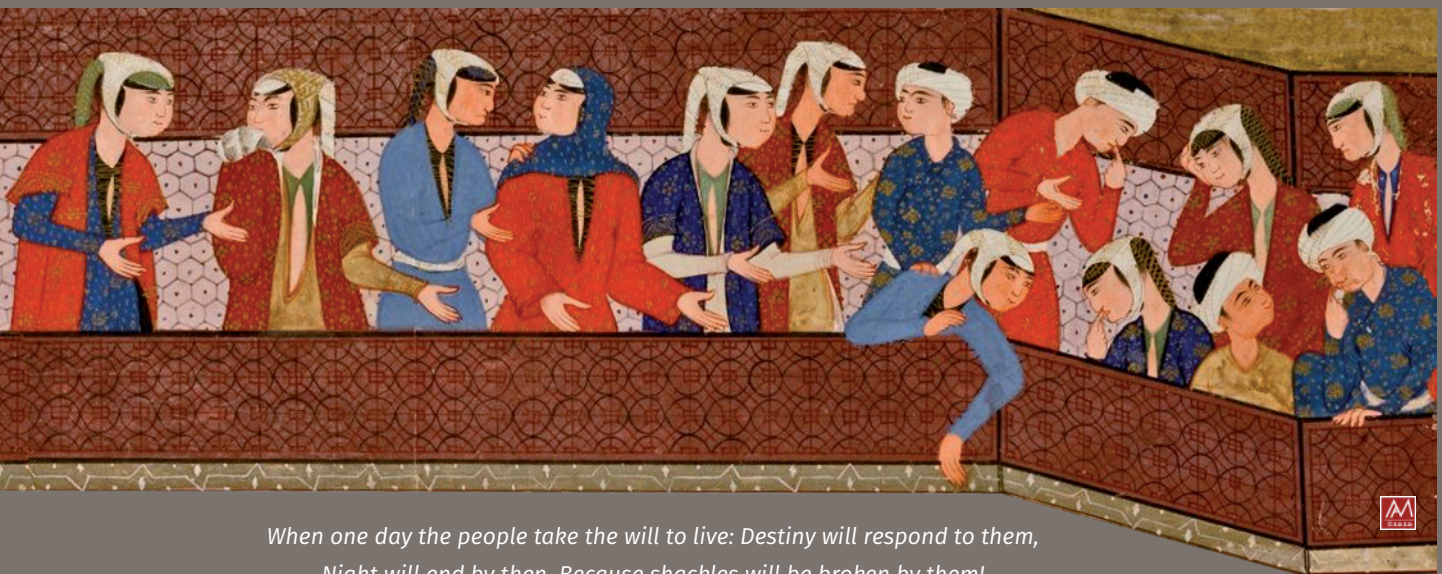
²⁹ *Qur'an*, 5:26.

Bosnian spirit, which is unable to sufficiently nourish the Bosnian soul. Likewise, the Bosnian mind is tired and almost dead, so it is unable to sufficiently enlighten the Bosnian mind, that is, the Bosnian intellect, which is often blocked by the darkness of the unseen, of the fear of the unknown, and of the hopelessness of the uncertain. No, not at all – the Bosnian spirit is not dead. It is alive, but not thanks to the power from its own source of spirituality, but from a source of spirituality beyond its own spiritual being. Also, the Bosnian mind is not dead either. It is alive, not because of its own creativity, autonomy and agency, but because of the imitation of the intellectual products of others, especially its closest neighbors, who deliberately and consciously act to never awaken the Bosnian mind in terms of its full awareness of its nationality and state, its ethics and politics, its freedom and honor. Therefore, today it is the task of the first order of this generation to emerge from this *transient state of anarchy and wandering* – *tayh* of the Bosnian spirit and the Bosnian mind in the way of the renewal (*tajdīd*) of the authentic Bosnian spirit and the independent Bosnian mind. If this generation does not do it here and now, then one of the future generations

will have to do it, provided it would be not too late. I think this generation can do it here and now, it can initiate the renewal of the Bosnian spirit in the Bosnian mind through this Journal of „Illuminatio“, which aims to develop not only in the spirit and mind of the Bosniak Muslims, but also in the spirit and mind of the Muslims around the world as well as in the spirit and mind of all the people of good will the following common values of the whole humanity:

- The will for noble purpose!
- The will for sacred freedom!
- The will for good morality!
- The will for right ethics!
- The will for bright culture!
- The will for decent human life
- The will for useful public life!
- The will for dear homeland!
- The will for hard work!
- The will for continuous progress!

Dr. Mustafa CERİĆ, EDITOR-IN-CHIEF



*When one day the people take the will to live: Destiny will respond to them,
Night will end by then, Because shackles will be broken by them!*

(The Tunisian Poet Abū al-Qāsim al-Shābī)