

## Editorial

Dear readers,

We have not forgotten you. This is the fifth issue of our magazine *illuminatio/Svjetionik/Almanar*. We were delayed due to certain unforeseen technical difficulties, which we have resolved, praise be to God.

It is my conviction that we shall not disappoint you with the articles of this issue as we offer the continuity of the spiritual, moral and intellectual mission of our/your magazine, with nothing less than new ideas which illuminate knowledge of the human spirit and mind about the conditions of human life in the past, present and future

Academician Akšamija continues with his original and epochal analysis of the concepts, content and form of „Islamic art” through the innovative phrase *homo islamicus*, a phrase that was first used and explained in our magazine.

In this fifth issue, academician Akšamija analyses and discusses „some parts of the history of what is declared or titled as „Islamic art” in the critical framework of both Occidental-Westernized and some Muslim theoretical views”.

The main objective of Akšamija’s comparisons or confronting of concepts, content and forms of „Islamic art” with, conditionally speaking, „Western” or „European art” is not to prove the supremacy of one „art” over the another, but the goal is to show uniqueness and precision (*qadar/šinā’at*), of „artistic undertaking”, undertaking (*šinā’at*), which is not comparable to „Western art” because it hides a hiero-artistic code, which the Western mind is neither able to recognize nor read.

In this sense, in this issue, academician Akšamija brings us his observation about the fact that the West neglects the spirit of unity and self-reflexivity of Islamic constants with „the imposition of an artificial dichotomy of the sacred and the profane, and paradigmatic views on the evaluation of the aestheticized achievement of the originator/designer of the representation, i.e. *homo islamicus*, as absolute Western ownership”.

As is the case with all epochal ideas not only in „art”, but above all in „art”, Akšamija’s ideas about „Islamic art”, as *qadar/šīnā’at* (precise forging) and about the bearer and transmitter of that „art”, *homo islamicus*, need not be understood here and now, but it will be understood some day in a manner that will change not only our approach to „Islamic art” as such, but also our relationship towards „art” in general in the West as well as in the East.

Our readers, aware or not, have the privilege to have the opportunity to witness a new, original and epochal vision of „art” through the analysis of a kind of „Islamic art”, which „illuminates the knowledge of the human spirit and mind” about the state of human contact with what is beyond or above human sensory experience.

It could be said, in a way, that the next article in our magazine is about considering the relationship of „natural faith” (*al-īmān*) and „formal religion” (*al-dīn*) in relation to *homo islamicus* and *homo imanicus*. In fact, Akšamija’s *homo islamicus* brings to light that knowledge or that „artistic skill” *šīnā’at*, that the *homo imanicus* or *homo fidus* has within himself as a natural or innate potential of faith. This natural or innate potential of faith is the common rudimentary value of every human being, but not every human mind is capable of penetrating into the depth of man’s spirit and soul in order to extract from him the very core of natural. So, he is left to accept formal religion, i.e. theology, which is not always in full agreement with natural faith, i.e. with the *homo imanicus*. This is why Akšamija’s *homo islamicus* is simultaneously also *homo imanicus* or *homo fidus* in the sense that he expresses what is hidden in his spirit and soul, as an expression of his faith – trust towards the Almighty God with whom he, *homo imanicus*, has a special way of communication, which is not formally weighted, but cognitively open towards the highest Truth (*al-Haq*), i.e., *dhātullah*, God’s being, in the manner man has it and carries it in himself as Divine inspiration (*naḥkhaḥ*) since *qālu balā*, i.e., from the primordial covenant on the recognition of God’s creation and mastery of the world and the destiny of man.

Islam is faith and practice or morality and law. Those two values make up the essence and being of the Muslim faithful, and that is why these two values are theoretically and practically inseparable. Therefore, it is understandable that after the discussion about faith, the third contribution in this issue is dedicated to practice, i.e., to the **law in Islam** (*fiqh*).

The Bosnian Grand Mufti Husein Kavazović here presents us with a **legal thought in Islam** through „one of the most prolific authors of the Hanafi Madhhab (school) from the period of the early Ottoman rule”. It is about Zaynuddīn bin Ibrāhīm, known as Ibn Nujaym (1520–1563), who, through his original works, but also through his critical comments on the referential legal (*fiqh*) works, advanced legal thought in Islam of the Hanafi school.

In a very clear and convincing way dr. Kavazović explains Ibn Nujaym’s legal methodology, which requires from the lawyers (*faqīh*) that, above all, they understand the legal norm both linguistically and semantically before deciding on this or that legal and moral meaning of the given norm. Of the several methods in deriving legal (*fiqh*) norms in Islam, dr. Kavazović dedicated his work to Ibn Nujaym’s understanding of the natural-law or the value method in the interpretation of Islamic law (*fiqh*). I am convinced that our readers will read this work with curiosity and enjoyment, where the luxury and precision in the process of deriving legal norms in Islam is shown on the example of one of the greatest Hanafi jurists (*faqīhs*) such as Zaynuddīn bin Ibrāhīmu – Ibn Nujaym.

As nothing is by chance, so Muhamed Jusić's essay is not by chance dedicated to the problem of **ignorance** or **backwardness** (*al-jāhiliyyah*) as the main reason for man's departure from natural faith (*al-īmān*) and good practice (*al-'amal al-ṣālih*) in postmodern societies. Aware that his intention around the term *al-jāhiliyyah* can be misunderstood, Jusić clearly emphasizes that this term is not about a pre-Islamic darkened mind (*jahl*), but that it is a question of postmodern anti-intellectualism, which is reflected in the superficiality in the treatment of contemporary issues, which concern the fate of man on an individual and collective level.

Not holding back from an objective critique of Western anti-intellectualism, Jusić's focus is nevertheless directed mainly towards the phenomenon of anti-intellectualism (*al-jāhiliyyah*) in Muslim societies. Here, it is enough to single out Jusić's following claim so that our readers understand the importance of this essay: „This new *jāhiliyyah* (in some Muslims) is reflected in their capriciousness, blind *'aṣabiyyah* and exclusivity towards everything different, new and foreign. Once again, the tribalist spirit triumphed in parts of the *ummah* over the *jāhiliyyah* that was cancelled by Islam“.

Assuming that some of our readers might get tired of the previous reading, we therefore offer them a spiritual rest on the „Dobra Voda“ (Good Water) near Foča. Just like that, Ahmet Hadrović honored us in this issue with his contribution.

If we know that Almighty Allah says in the Holy Qur'an: „We created from water all living things, so do they still not believe“ (*Qur'an*, 21:30), then it is clear to us why water is the essence of life and why there is „dobra voda“ (good water) near Foča. Hadrović tells us about this in a very interesting and suggestive way so that we understand the importance of water not only for every *insan* (human being), but also for all life on planet Earth. I am convinced that after reading this article by Hadrović, you will want to visit „Dobra voda“ near Foča to spoil your soul and sweeten your throat.

After this domestic topic, Stefan Jakov Wimmer introduces us to one of the most difficult world issues of the past and current century, which is the **issue of Palestine**. With reliable knowledge and undisguised sympathy for the freedom and human rights of the Palestinians, but also with an understanding of Israel's requirements for security, Wimmer unequivocally and boldly puts forward the thesis that *there will be no security for Israel without freedom for the Palestinians, but, likewise, there will be no freedom either for Palestinians without security for Israel*.

Wimmer knows that Bosnia is not Palestine, but he does not miss the opportunity to draw our attention to the fact that Sarajevo resembles Jerusalem, *al-Quds*. Many say that Sarajevo is the European Jerusalem, which further motivates us to follow what is happening in and around *al-Quds*, especially in and around the *Masjid al-Aqṣā*, one of the three holy Muslim places along with Mecca and Medina.

In the spirit of a devoted cosmopolitan, Wimmer is convinced that there is a solution for Palestine and Israel within the principle of universal, human and moral approaches, and not along the lines of ethnic and religious division, which resembles apartheid. If anywhere in the world, then the Ibrahim/Abrahamic traditions should show in Jerusalem the breadth of their covenant spirit, inherited from Ibrahim, Musa, Isa and Muhammed, s.a. Of course, this is possible on the condition that all the heirs of the Ibrahim/Abrahamic tradition understand the necessity of coexistence and tolerance, a tolerance that stems from the belief that God is the Creator of the Heavens and the Earth, that God is the Owner and Ruler of all people, and that God is the final Judge for human misunderstandings. It is in this spirit that Wimmer's essay should be read as a guide to solving the decades-long Palestinian-Israeli conflict, which burdens the conscience of all humanity the most and for the longest time.

After Wimmer's sad but also promising story about Palestine and Israel, the young and promising Bosnian political analyst Ismet Fatih Čančar opens grey visions into the Bosnian (and Herzegovinian) **reality and perspective in the context of the disturbing Russian invasion of Ukraine**. Aware of the war and post-war circumstances of Bosnia's post-Dayton reality of ethnic possessiveness, which is equally extended by Belgrade and Zagreb, Čančar does not falter in articulating a new political paradigm for Bosnia as an alternative to the ethno-national exclusivity imposed by the Dayton Agreement. In the ecstasy of the youthful patriotic spirit, Čančar spreads convincing and irrefutable arguments as if on a magic carpet ride that the Bosnian state – with the expansion of its spiritual, cultural, intellectual and patriotic capacities – is self-sustaining and capable of independently fulfilling all its international obligations. Reading Čančar's work in our magazine, I am convinced that the reader will find relief in this Bosnian greyness and that, despite everything, he/she will have reason for optimism because Bosnian sons are born and raised near them, like Ismet Fatih Čančar, who know now and who will know in future how to defend Bosnia with their feathers rather than with their blood, as was the case so far.

At the end of this issue, Ahmed Alibašić made a **review of the book „Critique of Pure Faith”**, by Mustafa Cerić, as an encouragement to readers to reexamine the purity of their faith in a new and inspiring manner in an era of impure human souls.

All in all, I am convinced that our readers will forgive us for the delay because in this fifth issue we offer them a rich variety of new ideas and incentives for optimism despite the dark clouds that have hung over us because of the war in Europe, because of the Russian invasion to Ukraine.

**Dear readers,**

Of course, we share the concern with you, but also the hope in God's grace and power, which will prevent crazy heads from reaching for nuclear war, from playing with the fate of life on Earth.

Until we meet in the sixth issue of our magazine, God willing, stay healthy and cheerful.

Dr. Mustafa Cerić, Editor-in-chief

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NEW IDEAS ON FAITH, MORALITY, ART, NATION, SOCIETY AND STATE