

Editorial

Dear readers,

Before you is the sixth issue of your and our Magazine *Illuminatio/Svjetionik/Almanar*.

In this issue, academician Mehmed Akšamija continues his epoch-making story about the horizons of the spirit of “art” with a review of the immanent and transcendental dimensions of “art in Islam” through the figure and work of *Homo Islamicus*. If “the true purpose of ‘art’ is to, first of all, cultivate the spiritual nature of the ‘artist’ himself” (George Inness), then Akšamija's inventive story about *Homo Islamicus* is exactly that - the story of an “artist” in Islam, who sees himself and the world around him in the infinite lines of his longings and thoughts, which lead him rapturously to the infinite First (*al-Awwal*) and Last (*Al-Ākhir*), to the Visible (*Zāhir*) and the Invisible (*Bāṭin*), the Creator and Lord of the worlds - the *multiverse*.

Akšamija's *Homo Islamicus* is not an “artist for art's sake”, *l'art pour l'art* (Théophile Gautier), nor is his “art” for the glory of his temporal “art”, but his *qadaršināʿat* (“art”) is for the glory of the Eternal One, whom praises all that is in the heavens and on earth. That is why the *qadaršināʿat* of *Homo Islamicus*, which academician Akšamija evokes for us in the sequels of our Magazine and yours, is not fleeting, it is not something you see once and never think about again, but it is a “work of art” that you see for a second and think about throughout your life.

Those of you who follow the continuation of Akšamija's epoch-making story about the horizons of the spirit of immanent and transcendental “art” in Islam in this Magazine can be sure that you are participating in an unprecedented display of the meaning and function of “Islamic art”.

The message in this issue about the connection between “art” and architecture in Islam is symbolic and also important. Namely, after Akšamija's story about “art in Islam”, prof. dr. Muhamed Hamidović guides us through architecture in Islam using the example of enigmatic and fascinating “infinite” lines in the stone or wood of the *Minaret*, lines that “infinitely” extend in the voice of the muadhdhin all the way to the *Sidrat al-muntahā*, the ultimate border of the visible and invisible world, where the Prophet Muḥammed, may God bless him and grant him peace, was destined to go and see on his night journey to *Miʿrāj*, which none other had ever seen.

Just as the Prophet Muhammad, peace be upon him, returned from his *Mi'rāj* to earth, so the next article in this issue of the Magazine about the ***Phenomenon of populism and extremism in the Balkans*** leads us back to earth from the heights of art and architecture. It leads us back to the everyday life of populism and extremism of all kinds. This phenomenon is not new, but it is more dangerous than ever because it has multiple means of spreading. No region in the world is spared from this threat, but the Balkans is particularly at risk from political populism and religious extremism. Historically, Bosnia has always been a meeting place of different political interests and religious affiliations, for which there is no other way than designed and constructive pluralism so that these "meetings" do not turn into conflicts. The author of this contribution has shown that in Bosnia pluralism is not only possible, but necessary for the peace and security of the entire Balkans, Europe and the world.

That Bosnia, with its historical layers of encounters and conflicts, has not only a local but also a global character, is shown by the following article in this issue of the Magazine through a unique reflection on the ***Holy War and History*** written by Rabbi Reuven Firestone (Firestone). In his exceptional erudite style, Rabbi Firestone takes us through the history of the idea of "holy war", which arose in the lap of monotheism, as a lofty idea of One God. Of course, it is not monotheism, as such, that is responsible for the idea of a "holy war", but the dogmatic holders of monotheism, who were intolerant of other religious worldviews, are responsible. In his criticism and self-criticism, Rabbi Firestone does not spare any of the three monotheistic religions - Judaism, Christianity and Islam - for starting and conducting a dogmatic "holy war" against the other and different, but he does not miss the opportunity to remind us that the **Holocaust** in Europe against the Jews and the **Genocide** against Bosniaks in Srebrenica in the last century was the result of dogmatic blindness, which has to do with the idea of a "holy war" against dissenters not only in religion, but also in politics.

Nothing is accidental, not even the appearance in this issue of an article written by Ana Belén Soaga of Madrid on the ***Legacy of Rashīd Riḍā***. Our readers will remember that our Magazine was initiated exactly on the model of three prominent reforming Muslim figures in the twentieth century - Jamāl al-Dīn al-Afghānī, Muḥammad 'Abduhu and Rashīd Riḍā. It was to be expected that we would explain who these figures are and what their merits are for the renewal of Islamic thought and practice at the time of Muslim decadence after the First World War. Fortunately, the hardworking Ana Belén Soaga of Madrid spared us that obligation by devoting her time and paying due attention to these role models with special reference to the role of *Rashīd Riḍā*.

In the style of a true and benevolent scholar, Ana Belén Soaga particularly illuminates the character and work of each of these three historically modern Muslim characters, outlining their mutual ideological and practical relations in order to finally show us that, although they are similar, and in some cases identical, they were different in nature both in opinion and in practice. Ana Belén Soaga is particularly critical of Shaykh Rashīd Riḍā because he deviated in several ways from the cosmopolitan vision of Islam of Imam Muḥammad 'Abduhu, as his teacher, but she finds, in a way, a justification for this because Shaykh Riḍā lived and worked in a much more turbulent time than Imam Muḥammad 'Abduhu and Sayyid Jamāl al-Dīn al-Afghānī. While reading this article, readers will remember the thoughts and practices of our Husein ef. Đozo, for whom these three characters were the main role models. Some details from their lives, especially those of Imam Abduhu and Shaykh Riḍā, are identical or literally copied to our Bosnian (Yugoslav) state through the thoughts and works of Husein ef. Đozo.

In order not to be overwhelmed by historical stories, in the last part of this issue we bring a picture and situation of today's Muslim world through the presentation of the **Global Fatwa Authority** by Dr. Ibrahim Negm. In the author's style, dr. Negm points to the current confused state of *fatwā*, which has befallen Muslims worldwide, due to extreme groups, which have been and are still operating in the world in the name of Islam. Dr. Negm explains in detail the efforts undertaken by the *Dār al-iftā'* (Official *Fatwā* Institution) in Egypt and the supreme mufti of Egypt Shawqī 'Allām. Although it has a consultative character, the institution of *fatwā* in Islam has recently gained a judicial and political dimension, which is used by renegade Muslim groups for their ideological and political goals. Of course, the renegade repression in the form of the *fatwā* produces a "repressive" response in the form of an official *fatwā* institution to restore balance for peace and security in the world.

A review of the book of Dr. Ajla Čustović *Islam and Human Rights*, (Zagreb, Ljevak, 2022, p. 343), by Dr. Ekrem Tucaković is no less important. This account fits in with the historical and current themes in this issue of the Magazine regarding the position and condition of Islam and Muslims in the world today. Namely, as dr. Tucaković underlines in his review, the young Bosnian researcher Dr. Ajla Čustović deals with three points of tension between Islam and the liberal understanding of human rights declared in the *UN Universal Declaration of Human Rights* and the *Cairo Declaration* on issues of freedom of speech, freedom of religion and (in)equality of women. The question of human rights in Islam Dr. Čustović analyzes through several types of discourse: incompatible, compatible, reformist, revivalist, and the discourse of progressive Islamic thought based on Qur'anic and Shari'a concepts. Our readers can expect in the next issue of the Magazine an authorized article by Dr. Čustović on human rights in Islam in an innovative, progressive and, above all, educational way, which has not appeared in Muslim publications before.

Dear readers,

In the hope that you will follow the progressive, dialogic, pluralistic and peaceful ideas in our and your Magazine *Illuminatio/Svjetionik/Al-Manar*, we would like to invite you for cooperation and support in order to fulfill the mission of the Islamic Community in Bosnia -Herzegovina through the activities of the *Center for Dialogue - Wasatiyya*.

You may have a confidence in our honest and dedicated *niyyat*.

Dr. Mustafa Cerić, Editor-in-chief

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