

## Editorial

**January 27, Auschwitz – Holocaust**  
**May 15, Palestine – Nakba**  
**July 11, Srebrenica – Genocide**

Dear readers,

We are writing this editorial in the shadow of the historical awareness of the *Holocaust* in Europe - Auschwitz, we are reflecting it in the shadow of the final realization of the *Nakba* in Palestine - Gaza, and we are designing it in the shadow of the planetary recognition of the *Genocide* in Bosnia - Srebrenica.

Together, these three notorious words - *Holocaust*, *Nakba*, *Genocide*, point to evil, which exists and therefore cannot be ignored or denied, but must be studied and understood as a "philosophy of evil".<sup>▼1</sup> It is about evil, which takes on an aestheticized form out of sheer fascination to escape boredom. "That "fascination" is particularly related to the fact that evil today is more of an aesthetic object than a moral one. Evil is presented as something else and as such should function as a counterbalance to boring everyday life".<sup>▼2</sup>

Sevendsen quotes Oscar Wilde about how reality, i.e. life is expressed through art, but in a tamed form, so as not to hurt us. Therefore, we must turn to art - not life - for all experiences: "Art cannot hurt us. The tears we shed during a theatrical performance represent the form of refined, sterile feelings that art should awaken. We cry, but we are not wounded... The sadness with which art fills us, only cleanses and sanctifies... Art and only art can protect us from the dirty traps of real life". (Wilde: *Complete Works*, 1038). Art thus becomes a protection against life's sufferings, and aestheticism becomes *escapism*.<sup>▼3</sup>

There is no sane person today who denies the Holocaust.<sup>▼4</sup> This word is derived from the Greek translation of the Hebrew word *olah*, meaning "a sacrificial offering burnt whole before the Lord." In English, *holocaust* has been used for hundreds of years in a largely secular sense when referring to massive sacrifices and great slaughter or massacres. During World War II it was used to describe fate of both Jewish and non-Jewish victims of Nazi atrocities. Only later, during 1960s, was it appropriated (and usually capitalized as "the Holocaust") by scholars and popular writers to denote the genocide of the Jews in particular. That is the way most people

---

<sup>▼1</sup> Svensen, Laš Fr.H., *Philosophy of Evil*, translation from Norwegian Nataša Ristivojevoć-Rajković, Geopolitika, Beograd, 2006.

<sup>▼2</sup> *Ibid*, p. 9.

<sup>▼3</sup> *Ibid*, p. 10, Note 10 5.

<sup>▼4</sup> See: Deborah E. Lipstadt, „*Denying the Holocaust: the Growing Assault on Truth and Memory*“, *Četvrta Međunarodna konferencija: Stop negaciji genocida/Stop Genocide and Holocaust*, Sarajevo, Association of Genocide Victims and Witnesses & Movement of Mothers of the Srebrenica and Žepa Enclaves, Sarajevo, 2019, pp. 31-95.

still understand it. Efforts to replace holocaust with Hebrew words *sho'ah* (meaning "catastrophe") or *hurban* (*khurbn* in Yiddish, meaning "destruction") have not been met with much success. ▼<sup>5</sup>

Nor is there anyone in the world today who has not heard of Auschwitz, as a symbol of terror and genocide against the Jews, which was built in 1940 in the suburbs of Oswiecim, a Polish city annexed by the Nazis to the Third Reich. Its name was changed to Konzentrationslager Auschwitz, as the largest center for the "Endlösung der Judenfrage" (The Final Solution of the Jewish Question, i.e., the Nazi plan to exterminate the Jews of Europe).

The Nazis killed more than a million Jews in **Auschwitz** - *the Holocaust*, and around six million Jews throughout Europe. This year, 2024, the world marked the 79<sup>th</sup> anniversary of the liberation of Auschwitz on January 27, 1945, with due respect for the Jewish victims. On that occasion, the cry "Never Again" was adopted, which unfortunately has failed.

John Kampfner notes that Germany was supposed to mark 150 years of its age-history in January 2021, but the Germans had little will to remind themselves of all those years. The reason is that Germany, from the time of Bismarck to Hitler, became synonymous with militarism, war, the Holocaust and division. No nation has caused so much harm in so little time. But Germany celebrated strongly in November 2019 the fall of the Berlin Wall. This is the other Germany, which also in a short time became a symbol of democracy and human rights and an example of how to face one's own guilt for the Holocaust through planned and sincere denazification. ▼<sup>6</sup>

This example of Germany on denazification should be in the mind of Israel in connection with the *Nakba* against the Palestinians and Serbia in connection with the *Genocide* against the Bosniaks in Bosnia - Srebrenica, but this is not promising. Israel is not morally mature to admit its crime against the Palestinians in sense of de-zionization so that Palestine is not a land without a people, nor are the Israelis a people without a land in Palestine. Of course, non-violently, peacefully and neighborly. Nor are the Serbs at the level of civilized consciousness to admit their sin of Genocide against the Bosniaks in Bosnia - Srebrenica and to ask forgiveness from the victims as well as swear an oath before God and the world that they will never even think about it again, let alone commit it against any nation in the Balkans.

Instead, **Palestine** neither guilty nor debtful, pays the bloody price of the European - Nazi sin against the Jews in the twentieth century, so that in 1948 Europe - above all Great Britain, ensured the "triumph" of the Jews in Palestine over the disaster - the *Nakba*, the ethnic cleansing of another nation - innocent Palestinians. The slogan: "A land without a people for a people without a land" is the most perverse aestheticized form of evil, as the Israeli historian Ilan Pappé testifies most convincingly and precisely in his book: *The Ethnic Cleansing of Palestine*. (Resul Mehmedović made a review of this book, Sarajevo, Bookline, 2008, for this very issue).

In the review of this book, available at the end of this issue, it states: "For decades, the 1948 war was presented in Israel and many Western countries as an act of heroism and necessity in the construction and preservation of Jewish identity - while completely ignoring the fact that it caused overall damage to the

---

▼<sup>5</sup> Niewyk, Donald & Nicosia, Francis, *The Columbia Guide to the Holocaust*, Columbia University Press, 2000, p. 45.

▼<sup>6</sup> John Kampfner, *Why the Germans do it Better – Notes from a Grown-Up Country*, Atlantic Books, London, 2020, str. 1.

Palestinians and that the sins of Europe (Holocaust, op. a.) are being paid for by a people who owe nothing to anyone. Within this narrative, the Zionist cause was seen as morally justified, especially in the years following the Holocaust. Any criticism or report of atrocities against Arabs was often dismissed as anti-Semitic propaganda and purposefully downplayed or covered up".

**Srebrenica** is the third black mark on the conscience of humanity in the twentieth century, where the Serbian army committed the Genocide against Bosniak-Muslims, killing at least 8372 Bosniak men and boys. These days, more precisely on May 23, 2024, after three decades since the *Genocide* in Srebrenica, the General Assembly of the United Nations adopted a resolution on the "International Day of Recognition and Remembrance of the *Genocide* in Srebrenica 1995". This Resolution is very important because it declares July 11 as the world-wide day of remembrance for the Srebrenica Genocide and condemns without reservation any denial of the *Genocide* in Srebrenica" as a historical event and calls on member states to preserve the established facts, including through their educational systems, by developing appropriate programs, also in memory, in order to prevent the denial and distortion of facts, and the occurrence of genocide in the future".



Unlike the *Holocaust* in Auschwitz and the *Genocide* in Srebrenica, the *Nakba* in Palestine has only last year in 2023 been noted by the UN and confirmed to become a recognizable day of May 15, as a day of solidarity with the Palestinian people and remembrance of the *Nakba* - a disaster caused by the evil hand of man. (My translation of the Arabic word "Nakba" is "Disaster", not "Catastrophe", because the Jewish bloody "triumph" secured by Europe for its sin against the European Jews did not kill the faith or the hope of the Palestinian exiles to return to their homes. The evidence of this are the keys to their confiscated homes, which they wear around their necks).

The Palestinian *Nakba* is a "Disaster", which is not natural, but artificially caused by the malevolent hand of man. The remedy for this kind of "Disaster" is a return to the natural state of affairs, which means the right to self-determination of the Palestinian people in Palestine and the right to an independent and sovereign Palestinian state, which will and can coexist with the state of Israel in peace and security despite everything

Unfortunately, Israel does not want this with the help of Europe and the West in general, which does not understand that it is not possible to displace an entire people from their natural homes at the expense of the artificial settlement of another people.

Israel wants absolute dominance not only in Palestine, but in the entire Middle East. This, of course, is not possible, as evidenced by the current eight-month struggle between David - the Palestinians and Goliath - Israel in the Gaza Strip, a struggle that is increasingly recognized by the conscience of humanity, as a legitimate way for the Palestinian liberation from the Israeli Genocide, just as it was the liberation of Auschwitz from the Nazi Holocaust.

The figures of at least 34,943 Palestinians killed and 78,572 wounded in the Israeli offensive on the Gaza Strip since October 7 last year testify to a certain current Israeli genocide against the Palestinians.

On the Palestinian calamity - the *Nakba*, Israel celebrates its Pyrrhic victory - (triumph), while Palestinians stay in tents and under rubble in the Gaza Strip and remember their martyrs from 1945 to 2024, waiting for the light of freedom in faith and hope that the truth will survive, that justice will prevail and that just peace and security will dominate in the Holy Land.

It would be quite natural and logical for the day - May 15th in our Bosnia to be commemorated as the memory of the Palestinian *Nakba*, precisely in Potočari - Srebrenica, so that in this way we Bosniaks - Muslims would send a message to the world, especially to the brothers of our common spiritual father Ibrahim Alaihissalam - to Palestinians and Jews, that "Holy Peace" is better than "Holy War", that "Just Peace" is better than "Just War", and that it is better to have a sound mind of "Peace" than a sick mind of "War".

Dear readers,

Until that awareness works for all of us, we would like to share here with you the PALESTINIAN FLOWER OF MEMORY OF THE "NAKBA", which was made by the Association "Gračaničke Kere" from Gračanica – Bosnia.

The flower is an expression of memory of the *Nakba* on May 15, 2024, and fraternal sympathy with the victims of the genocide of Palestinian children in the Gaza Strip.

The Palestinian flower has the four colors of the Palestinian flag: black, red, green and white, it has three leaves - black, red and green, which have five petals each, making a total of fifteen petals as a reminder of the fifteenth of May - the day of remembrance of the *Nakba*.

The **black** color symbolizes the Palestinian *Nakba*!

The **green** color symbolizes the Palestinian resistance to the Israeli occupation!

The **red** color symbolizes the innocent blood of Palestinian martyrs!

The white color in the middle of the flower, a seed of the flower, symbolizes the Palestinian longing for freedom!



When the people have the will to live!

Even the fate must adapt to it!

The dark night must turn into the light of day!

And the shackles of occupation must be broken!



Dear readers,

In this ninth issue of your and our Magazine, you have the ninth installment from academician Mehmed Akšamija, who for the first time through the figure of *homo islamicus* and his imaginative work *qadar/šinā'at* does not define *art* as *escapism*, an escape from real or false reality, which causes boredom and invites to the fascination of evil, the fascination that kills boredom,<sup>▼7</sup> but leads us away from false (un)reality and introduces us to the world of true embodiment of Akšami's *homo islamicus*, who is inspired by the Divine spirit and filled with the human soul, which has contact with the human heart, which has an influence on the human mind to love all that is beautiful and good in nature as God's creation and in man as God's gift in the world – *Nāsūtu*. Akšami's *homo islamicus* is aware that this world – *Nāsūt* is only material, so the one who falls in love with it understands only the material side of the world's existence, which is corruptible, expendable and transitory. That is why he is fascinated by explicit figures of material and tangible nature in his *artistic imagination*, while the other world – *Malakūt*, which borders *Nāsūt*, is only a pure spiritual and eternal world, i.e., it is not touched by corrupting material things, but is elevated by the spiritual knowledge and beauty of the Creator, who from the world – *Jabarūt* levels the entire cosmos in order for Akšamija's *homo islamicus* to know the Divine essence – *dhāt* as much as his creative mind retained in himself of the pure divine spirit, which the Creator breathed into him to become a *bono homini*, a good man as well as by the choice of his free will to become *homo islamicus*, whom we especially recognize in this ninth installment of your and our Magazine in the sense of authentic "Islamic art", which does not tolerate being compared or identified in any way with so-called "western" or "world" *art*. Here, dear readers, you are given the opportunity to witness a new and revolutionary approach and display of "Islamic art", about which we knew nothing as such. Therefore, I recommend that you, if you haven't, read all the continuations of Akšamija's articles in this Magazine on the reconstruction of the meaning of spiritual-aesthetic "Islamic art" (*qadar/šinā'ata*) in relation to the fascinating-material "Western art". You should read and enrich yourself of his interpretation of the "antagonism of the occidental definition of art and the characterization of the *qadar/šinā'at* discourse modality.

In the continuation of this issue, from the pen of the scholar Ismail Albayrak, you are offered a detailed description of the meaning of the phrase "*ahl al-kitāb*" ("The followers of the book in the Qur'an"). Namely, the way in which Muslims understand the Qur'an has shaped their common inter-religious perception. In this article, Albayrak singled out many Qur'anic verses, which influenced Muslims in relation to members of other faiths. This article comes to us at the right time when we see that the tensions of religious and other intolerance even wars are rising in the world. A voice of reason in the name of Islam, i.e., in the name of the Qur'an on religious, racial and any other tolerance is needed today more than ever before. Therefore, we strongly recommend you to read this article as well as to advise others to read it.

In the spirit of inter-religious understanding, elaborated by Ismail Albayrak through Qur'anic verses, Sheikh Dr. Abdullah Al Lheedan shows us the importance of understanding "coexistence", which is advocated by Islam,

---

<sup>▼7</sup> See: Svendsen, Lars. *Filozofija dosade*. Zlatko Petir, translation from Norwegian. Zagreb: TIM press; 2010.

using the examples of two prominent Muslim scholars, Imām al-Ghazālī (d. 1058). and Imām Ibn al-Qayyim (d.1350). Both of them seem to be here with us at this time, warning the world, above all, warning Muslims to pay attention to the true and original mission of Islam, which is coexistence and tolerance with all people of good will. If ever, we need this message today because today's world is in a great crisis of coexistence and tolerance. Therefore, Sheikh Al Lheedan's article makes sense as it reminds us once again as Muslims, to be aware of our mission of peace and security in the world so that your eventual supplication for peace and security in Palestine - Gaza will be answered by Almighty Allah.

In this issue, Asim Zupčević made an effort to draw our attention to seven challenges facing Bosnia and its Muslims. Probably, each of us has his own opinion about the challenges for Bosnia and the Muslims in it, but the seven challenges that Zupčević lists certainly deserve our attention. Therefore, I recommend that every Bosniak, wherever he is, must read this article and make sure that these seven challenges for Bosnia and the Muslims in it make sense, but it is much more important that these seven challenges have a message that none of us should be indifferent because nothing is over until it is over that we can say that we are free, independent and sovereign as a nation and state.

In this issue, we bring the second continuation of an interesting story by Abdullah Drury from New Zealand about the kind-hearted Albanian, the guardian of Islam in New Zealand, Bajram Murati. The hero of this story left a mark of his kindness and humanity with his persistent work for the good of everyone, especially for the good of his community of Muslims - Albanians, but also other Muslims, who wanted to be under his care for Islam in New Zealand. This story of an Albanian emigrant in New Zealand can be identified with the story of every emigrant from the Balkans in the twentieth century. Therefore, we recommend our readers to read this story, which is human and close to Bosniaks in every way.

Professor Hasan Džilo from Skopje honored us with his exceptional ethnographic work on Torbeši (Pomak) identity and the challenges in Macedonia related to that identity. Certainly, the topic of the identity of any ethnic group and nation in the world is very sensitive and risky for the researcher to say something that is not or not to say something that is. However, the story of identities in the Balkans is particularly sensitive due to the centuries-old mixing or mixing of national, ethnic and religious identities due to marriage ties, but also due to the volatility and supremacy of governments or empires, where it is expected that "whose country, his religion" (*'cuius regio, illius religio'*), and whose religion, his name, and whose name, his identity. This image of the necessary "adaptability", but also the persistence to preserve one's own identity, is explained by Professor Džilo in the most subtle way, not only when it comes to Torbeši or Pomaks in Macedonia, but also when it comes to all other "minority" ethnic and national groups in the Balkans, who are under constant political, economic and educational pressure from the majority ethnic and national groups, who call upon and rely on their national states in order to erase the ethnic and national identity of minority communities. This work by Džilo points out that problem and shows everyone in the Balkans to be alert, cautious and aware of the traps of the "big" nations in the Balkans, which do not give up their intention to swallow "small" ethnic and national groups. We strongly recommend our readers to definitely read this informative and useful work.

On this occasion, in this issue we have a review of the book: *The Ethnic Cleansing of Palestine* by the Israeli historian Ilan Pappé. The review is made by Resul Mehmedović with a very good sense of emphasizing that the book has three parts. The first part consists of the events and preparations that preceded the Palestinian exodus - the *Nakba* and the establishment of the state of Israel. The second part consists only of the implementation of "ethnic cleansing". Pappé describes in detail the different versions of Plan "Dalet" and how they developed. In the guidelines that were issued, the goal was clear: to eliminate or expel the Palestinian population. In the third part, the author introduces the term "memoricide", illustrating how the Jewish National Fund (JNF) tried to erase Palestinian history, and makes a brief overview of the robbery and oppression, which did not end in 1948 and the establishment of the state of Israel, but lasted for almost half a century (with considering the time distance from which the author writes). Of course, it would be best to read this book in its entirety, but also reading the review of it by Mehmedović can help to understand the agony of the Palestinian people from 1948 to this year 2024 when, according to all standards, the Palestinian people are experiencing genocide alive before the eyes of the whole world. Not one person who has a sound soul and heart can be indifferent to the killing of 15,000 Palestinian children in Gaza. This cannot be justified by anything - not even by what happened on October 7, 2023, nor by what happened after October 7, 2023. That is why the war against Gaza must stop - immediately and unconditionally.

Dr. Mustafa CERİĆ, Editor-in-chief

## **illuminatio/svjetionik/almanar**

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