

Editorial

A RETURN TO THE ORIGIN

"Let you know, you will face the wrong speech"!

"What is the way out, O Messenger of God"?

"The way out is to return to the origin of the Qur'an"!

Ḥadīth

Originality consists of returning to the origin.

*Thus, originality means returning through resources,
to the simplicity of the early solutions.*

Antonio Gaudi

Dear readers,

When we were thinking about starting the journal *illuminatio/Svjetionik/Almanar*, we kept in mind that human history consists of thought and action. Thought in man drives the will to succeed (*al-najāḥ*) „here-and-now“, and action in man produces hope (*al-rijā'*) for recognition and reward (*al-ajr*) „there-and-then“.¹ Between man's „thought“ and „action“ stands the covenant (*al-'ahd or al-mīthāq*) and trust (*al-amānah*). The covenant regulates moral thinking, and trust encourages conscientious action – doing.²

More than 700 Qur'anic *āyahs*³ have connections with various aspects of the covenantal relationship between God and man. In fact, Islam is essentially the sublimation of the Tawrāt ("Old Testament") and the Injīl ("New Testament").

Elif lām mīm. Allah, the Ever-Living, the Self-Subsisting, Who sustains the entire order of the universe - there is no God but He. He has revealed this Book to you, setting forth the truth and confirming the earlier Books, and earlier revealed books are the *Tawrāt* (Torah – the Old Testament) and *Injīl* (Gospel – the New Testament).⁴

¹ „Here-and-now“ is this present (*al-shāhid*) and transient world and life (*al-dunya*); "there-and-then" is the absent (*al-ghā'ib*) but existing eternal world and life (*al-ākhirah*). His / her ethical order in thought and action depends on how he/she believes in the origin of the cosmos and the ultimate destiny of human earthly life, which makes sense if it is not futile but eternal. For, he/she who believes he/she has two lives, tends to behave more conscientiously and more responsibly than he/she who believes he/she has only one life.

See: *Cosmogony and Ethical Order: New Studies in Comparative Ethics*, ed. by Robin W. Lovin and Frank E. Reynolds, the University of Chicago Press, 1982.

² On the meaning of the term "doing" versus "action", see: Akšamića, A. Mehmed, *Introduction*, *illuminatio-Svjetionik-Almanar*, Volume 1, No 1, 2020, Al-Wasatiyya, Sarajevo, 2021, p. 55, footnote 3-4.

³ The word *āyah* is of Arabic origin, literally meaning "sign", so every sentence or verse in the Qur'an is "*āyah*", i.e., a sign, which shows where and how to go "the Right Path" ("*al-ṣirāt al-mustaqīm*"). In the following text we will use the word "*āyah*".

⁴ *Qur'an*, 3:1-2.

Therefore, the Qur'an is the "Last Testament" of man with God or God with man. All of the Divine Messages from the Prophet Adam through Noah, Ibrahim, Musa, Isa and Muhammad, a.s.⁵ had the same idea of *tawhīd* ("monotheism"), an idea that was revealed in different forms of expression, but in its fundamental sense that idea remained the same as the idea *al-'ahd* or *al-mīthāq*⁶ („covenant“), also, remained the same. Hence in Judaism and Christianity the "covenant" (or „sacramentum“) is not only a central but also a common theme in terms of „dual-covenant theology“.⁷

The Judeo-Christian debate or the path from "replacement theology" to "dual-covenant theology" is interesting. Namely, Ariel ben Ami in his review entitled "What is the theology of the dual covenant" points out that after the mistake about "replacement theology", which claims that God rejected the Jews as His chosen people and replaced Israel with the Church, another theory has now been reached. This theory is the "theology of the dual-covenant," which teaches that God's covenant with the Jews is still valid. Therefore, Jews do not need the New Testament to be saved. The "theory of the dual-covenant" is, therefore, the opposite to the sinful "replacement theology." Unlike "replacement theology"⁸, the "dual-covenant theology"⁹ claims the opposite. It claims that that God's covenant with the Jews is still valid, so this covenant is enough for them. Thus, they do not need Jesus or the Church for their salvation.¹⁰

Without a pretention of being a supersessionist¹¹, a sin that Gisèle Littman, better known as Bat Ye'or,

Classical commentators (*al-mufasssīrūn*) of the Qur'an led an intensive debate about the extent to which it is permissible to interpret the Qur'an by the text of *Tawrāt* and *Injīl*. There are those who categorically rejected the idea and those who partially accepted commentaries from the so-called *isrā'iliyyāt* narratives like the account about the creation of the world and the legend of 'Ūj ibn 'Anāq.

See: Walīd Fikrī, *'Asātīr muqaddasah – 'asātīr al-'awwalīn fī turāth al-muslimīn*, al-Ruwwāq li al-naṣr wa al-tawzī', Madīnat Naṣr, 2018; Abu Shahbah, *Al-Isrā'iliyyāt wa al-mawdū'āt fī kutub al-tafsīr*, Maktabat al-sunnah, Cairo, IV edition, 1408h.

⁵ Qur'an, 3: 84

⁶ It can be said that the terms *al-'ahd* and *al-mīthāq* are synonyms with the difference that the term "*al-'ahd*" emphasizes *al-waṣīyyat*, a will and a guarantee for a promised word with a signature, while the term *al-mīthāq* designates an oath, *al-yamīn*, by God's name or God's attribute.

⁷ See, Joseph E.B. Lumbard, „Covenant and Covenants in the Quran“, in *Journal of Qur'anic Studies*, 17.2 (2015):1-23.

⁸ „Replacement Theology“ basically teaches that the church replaced Israel in God's plan. Proponents of this theology believe that the Jews are no longer God's chosen people and that He has no special plan in the future for the nation of Israel. All the different views on the relationship between the church and Israel can be divided into two camps: either the church is a continuation of Israel (substitute / votive theology), or it is completely different and separate from it.

⁹ Dual-Covenant Theology“ is an attempt at a dialogical rapprochement between Jews and Christians regarding the question of salvation on the basis of the Old or New Testament or on the basis of both. This debate will continue, where there are no winners, but there is a desire of all to be saved in one way or another.

¹⁰ Ariel ben Ami, "What is Dual-Covenant Theology"? at web site Association of Hebrew Catholics (AHC).

¹¹ The word „supersession“ comes from the English verb *supersede*, from the Latin verb *sedeo, sedere, sedi, sessum*, "to sit" with the prefix *super*, "above". This means that one thing replaces or surpasses another. Thus, supersessionism is a theological theory that the relationship between God and Christians can be described as "replacing" or "fulfilling" vows with the Jewish people. This word is used by Sydney Thelwall in the title of the third chapter of Tertullian's *Adversus Iudaeos* of 1870. Tertullian lived and worked between 198 and 208. CE. The idea of "supersessionism" suggests that Christians (the people of the "New Testament") replaced the Jews (the people of the "Old Testament") as the people of God. " Supersessionism " appears in Barnabas' epistle, most likely written between the fall of the Second Temple (AD 70) and the second Jewish revolt against the Romans (AD 135). *Nostra Aetate*, the "Second Vatican Council" of 1965, initiated a revolutionary turn in the Catholic theology of " supersessionism", affirming that the Jews remain in a saving covenant relationship with God.

See: *The Future of Interreligious Dialogue: A Multireligious Conversation on Nostra Aetate*, edited by Charles L. Cohen, Paul F. Knitter, Ulrich Rosenhagen, Orbis Books, New York, 2017, str. 85-88.

likes to attribute to Muslims¹², it is difficult not to notice, however, that in this Judeo-Christian debate, which has been going on for a long time with various consequences in Christian-Jewish relations¹³, the Muslims not only have the right but also the duty to be mediators, indeed, to be witnesses, as the Qur'an clearly instructs them to do: - *And it is thus that We appointed you to be the Community of the Middle Way („**ummātan wasaṭan**") [in debate or dialogue] so that you might be witnesses to all mankind and so that the Messenger might be a witness to you, [namely so that you might transmit the Amānah (Trust) of the "Last Testament" to the world both as "**taṣdīq**", a confirmation of absolute truth, and "**tajdīd**", as a renewal of absolute "**tawḥīd**" as well]*.¹⁴

This is not the place for a broader discussion with Bat Ye'or, but it is an opportunity to point out the fact that Muslim scholars, '**ulamā'**', as "legitimate heirs of God's messengers"¹⁵, they had no idea of a "replacement theology" in the sense of abrogating either the Old or the New Testament. Abdul Karim Abdullah testifies to this in a convincing way in his essay entitled "The Qur'an confirms previous revelations", where he says: „There is a widespread perception that the Qur'an "abrogates" the preceding revelations. There is little support for this view either in the Quran or the prophetic traditions. On the contrary, the Qur'an states in no fewer than twenty verses that it "confirms" the preceding revelations. The previous revelations are the **Tawrat** and the **Injeel**. These are mentioned in ten verses. Moreover, as Muhammad Asad writes in his remarks on verse 106 in the second **sūrah**, not a single tradition in the entire corpus of traditions refers to the doctrine of abrogation. Moreover, the Qur'an says that there is "no changing the words of Allah" (*Qur'an*, 10:64, 6:115, 18:27). It also says that the **sunnah** of Allah does not change either. The word **naskh**, in addition to signifying "cancellation" also means to "transcribe something from one place to another."¹⁶

¹² In her critique of the Islamic-legal concept of "dhimmi", Bat Ye'or, among other things, says: "The Muslim "supersessionist" current claims that the whole biblical history of Israel and Christianity is Islamic history, that all the Prophets, Kings of Israel and Judea, and Jesus were Muslims. That the People of the Book should dare to challenge this statement is intolerable arrogance for an Islamic theologian. The Jews and Christians are thus deprived of their Scriptures and their salvific value."

See: Bat Ye'or, *Islam and Dhimmitude Where Civilizations Collide*, translated from the French by Miriam Kochan and David Littman, Fairleigh Dickinson University Press, 2002, str. 370.

¹³ It should not be forgotten that "replacement theology" or "supersessionism" is a theological error that had much to do with anti-Semitism, which turned into the Holocaust even though the idea has no foundation in the New Testament or the teachings of the Church. However, this error became widespread and was taught by many influential Christians beginning with the Church Fathers, but it was never the official doctrine of the Catholic Church.

See: *The Future of Interreligious Dialogue: A Multireligious Conversation on Nostra Aetate*, str. 85-88.

¹⁴ *Qur'an*, 2:143.

This Qur'anic **āyah** is taken by Muslim apologists as a key defence argument against accusations of Islamic extremism, radicalism and terrorism, emphasizing that Islam is a religion of the "middle" or "moderate" or "tolerant" way. This is true, but the Arabic word "**wasat**" also means merging two or more ends into one harmonious whole, that is, it indicates the meaning of an inclusive approach to diversity. So Muslims must be the ones who unite, not separate, who save, not destroy anyone's ultimate destiny, especially those who have a **tawḥīd** covenant with God.

¹⁵ Ḥadīth Abū al-Dardā': *Al-'ulamā' warathatu-l-anbyā'*, („Scholars are the successors of the Messengers of God").

¹⁶ Abdul Karim Abdullah, *Qur'an Confirms Previous Revelations*, DOI: [10.13140/RG.2.2.22892.59522](https://doi.org/10.13140/RG.2.2.22892.59522)

Although Bat Ye'or's work has no academic recognition¹⁷ it is necessary to correct the misperception, which it spreads about Muslim "supersensationalism", especially when it comes to the concept of "salvation" of one or the other, which refers to the Old or New Testament. In connection with this everlasting theological or eschatological question, Islam is categorical that people cannot and should not judge the issue of salvation because the judgment on it belongs exclusively to Almighty God. - Say (Muhammad): - *I am not a fictional innovation. I do not know what will happen to me or you. I follow only what is revealed to me by God and I am only obliged to warn openly.*¹⁸

But Bat Ye'or's perception of the classical *Sharī'a*-legal concept of "dhimmi" is particularly irritating not only because it is extremely Islamophobic, but also because Ye'or deliberately distorts that concept. Namely, the term itself is derived from "dhimmi", an adjective form of the word *dhimma*, which in Arabic means "protection", and refers to the historical term "used to designate the sort of indefinitely renewed contract through which the Muslim community accords hospitality and protection to members of other revealed religions, on condition of their acknowledging the dominance of Islam".¹⁹ It is, indeed, an epochal medieval concept of protecting minority human rights in Muslim-majority communities at a time when there was not even talk of a universal declaration of human rights, a declaration adopted in the wake of the Holocaust, as a crime against humanity of World War II. The Holocaust did not happen to Jews in a majority Muslim environment precisely because Muslim jurists have self-initiated the *Sharī'a*-legal concept of "dhimma" as a unique concept for the protection of minority rights in majority Muslim communities, namely the protection or right to five fundamental values: life (*al-nafs*), faith (*al-dīn*), freedom (*al-'aql*), wealth (*al-māl*) and honor (*al-'ird*). Do these five fundamental values not make up the United Nations Universal Declaration of Human Rights? This Declaration, however, was not adopted until 1948! The Muslim history does not know the term "genocide", a term initiated by Raphaël Lemkin in 1942. Lemkin died in New York in 1958 in a poor state without witnessing the ratification of the Genocide Convention.²⁰ However, Bosnia has come to witness the idea of punishment for the crime of genocide, initiated and conceived by Lemkin.²¹

One thing is for sure, unlike the idea of "replacement theology", Islam has brought inclusive value to the relationship among the Ibrahimic/Abrahamic - Covenant peoples, where no one is denied the right

¹⁷ It was not accepted at all until the 1980s. Her publications were ignored in academic circles. It wasn't until Bernard Lewis published the book "Jews and Islam" with quotes from Bat Ye'or that they began to pay attention to it.

See: Adi Schwartz of Haaretz.com 'Protocols of the Elders of Brussels' Archived April 30, 2009, Wayback Machine. Bat Ye'or has never taught at any university. She conducts her research independently. She has published about 10 books, most of which deal with the life of the Christian and Jewish minorities in Muslim majority countries.

¹⁸ Qur'an, 46:9.

¹⁹ See: Cl. Cahen, "Dhimma", *Encyclopaedia of Islam*, New Edition, Brill. Vol. 2, p. 227.

²⁰ See: *Raphaël Lemkin and the Concept of Genocide*, University of Pennsylvania Press, 2017, str. 1-2.

²¹ I do not dispute the right of Bat Ye'or to express personal frustration over the experiences of citizens in Egypt in turbulent times. However, it is incorrect and unworthy of a serious academic work to deny the historic advantages of Islamic civilization which are recognizable in the *Sharī'a*-legal concept of "dhimma" if we keep in mind that at that time the concept of "replacement theology" was the rule, a concept that only now is being replaced by the concept of "double covenant theology" of which *Nostra Aetate* speaks as well.

or duty to fulfill a primordial covenant with God in the spirit of eternal truth of *tawhīd*, monotheism, as a common *Tawrat-Injil-Qur'anic* value. Moreover, the Qur'an does not dispute the "salvific value"²² neither to the Jews, nor to the Christians, nor to the Sabians under two conditions: faith in the One God, as a correct "thought" and "good deeds", as a conscientious action in history. After calling on the *ahl-i kitāb*, "the people of the book of God or the covenant of God", namely the Jews to adhere to God's votive norms of the *Tawrāt*, and the Christians to God's votive norms of the *Injīl*²³, the Qur'an explicitly emphasizes the common salvific value for all, who adhere to the highest values of *tawhīd* and the most useful charity or benevolence:

Those who believed, i.e., Muslims, as well as those who were Jews, and Sabians, and Christians - if they believed in Allah - the One and the eternal afterword - they have no reason for fear or worry - (they I can count on salvation).²⁴

An interesting analysis is by my professor Fred Donner from the University of Chicago on the development road of the early Muslim community from "Believers" to "Muslims". Namely, prof. Donner argues that Muhammad, peace be upon him, and his followers initially saw themselves as a community of Believers (ar. *al-mu'minūn*), a community to which all who had a strong faith in the One God and the Day of Judgment belonged. Furthermore, Donner argues that the root of Islam lies in what we might call the "Movement of Believers," started by Muhammad, a. s., as a religious reform. This movement emphasizes strict *tawhīd*, monotheism, and righteous conduct in accordance with God's revealed covenant / law. Thus the "movement of believers" in the early years of Islam included righteous Christians and Jews, because like believers in the Qur'an, both Christians and Jews were monotheists and agreed to live righteously according to their revealed law, the *Tawrāt* and the *Injīl*.²⁵ The belief that Muslims form a separate religious community, different from Christians and Jews, emerged a century later, when the leaders of the belief movement decided that only those who held the Qur'an as the final revelation of the One God and Muhammad as the last messenger of God, were legitimate Believers-Muslims.

²² See footnote 11.

²³ Qur'an, 5:68.

²⁴ Qur'an, 5:69; 2:62; 22:17.

Thus, the Qur'an repeats in three places the same idea of the common salvific value of the bearers of votive norms (*al-'ahd* or *al-mīthāq*) provided that the *tawhīd* vows and the good and useful deeds in history are firmly upheld.

²⁵ An interesting example may be noted in my 2006 experience at the Madison Lubar Institute at the University of Wisconsin, where I gave a lecture on the *Ten Commandments as a Basis for Meaningful Judeo-Christian-Muslim Dialogue*. Namely, I based my lecture on a test for listeners by reading them ten sacred quotations, asking them to rate which of these quotations are from the Torah, which from the Gospels, and which are from the Qur'an. The answers varied. But when I told them that all ten quotations were verses from the Qur'an only, they were surprised. The intention was to show how similar, if not identical, is the *tawhīd*, monotheistic idea inherited in all three Ibrahim/Abrahamic traditions.

Open the link here which was available on 14 April 2021: https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=&ved=2ahUKEwiD3Ya84f_vAhUyJMUKHT7xDekQFjARegQIBRAD&url=http%3A%2F%2Fwww.allgodspeople.com%2Fmadison%2Fthe-grand-mufti-visits-madison.html&usg=AOvVaw1Eclpd2AHBRQ9yM2vxUskN

This decisively separated them from the monotheists, who identified with the Torah or the Gospel.²⁶

We can agree or disagree with the thesis of prof. Donner, but it is an indisputable fact that the Qur'an strongly and literally directs the bearers of the divine covenant norm, which is revealed in the *Tawrāt*, the *Injīl* and the *Qur'an*, to the initial and common basis of the tawhīd-theological and eschatological conception of God, man and the world. Of course, those who seek exclusive "salvific value" can find it in the *Tawrāt*, the *Injīl*, and the *Qur'an*. They can, if they wish, live in their exclusive isolated world, but it is certainly not the Qur'anic message to the "Believers" (ar. *al-mu'minūn*), who can and should find the *tawhīd* community as *Ahl-i Kitābi* in the broadest sense of this words as common bearers of the Divine votive norm.²⁷ For isolation or exclusivity is not the meaning of the "Muslim community" (*al-muslimūn*) in the plural world, which is precisely because of its plurality one of the essential signs of Divine wisdom in the creation and maintenance of the worlds or multiverse.²⁸

II

Since the beginning of the revelation of the "Last Testament", Muslim '*ulamā'*', scholars, have understood the importance of the covenant (*al-'ahd* or *al-mīthāq*) from this *āyah* of the Qur'an:

And when thy Lord brought forth their seed from the loins of the children of Adam, and asked them to testify of themselves: "Am I not your Lord?" They answered, "Yes, we bear witness." This is so that you do not say on Judgment Day: - We did not know anything about this, or do not say: - Our ancestors were in shirk, polytheism. We are their descendants after them. Will you punish us for what the counterfeiterers did?²⁹

In this *āyah* two values are of particular importance: (1) the primordial testimony of man that Allah is the absolute Lord of the present (*al-shāhid*) and absent (*al-ghā'ib*) world and life; and (2) based on that testimony, man has no and will have any justification if he gives up *tawhīd* (monotheism) in favor of *shirk* (polytheism). It can be said that the Muslim '*ulamā'*' did not have as many different interpretations

²⁶ See: Fred Donner, „From Believers to Muslimas: Confessional Self-identity in the Early Islamic Community“, *Journal of the Faculty of Arts and Sciences*, American University of Beirut, Beirut, Journal 50-51, 2002-2003, p. 9-53.

²⁷ I cannot fail to mention here an anecdote from my experience from Davos, the World Economic Forum. Namely, in the distribution of topics and tables, as is the case in Davos, I was given to lead a table on the topic of religious dialogue. Of course, I was in the Grand Mufti of Bosnia religious cap. As I was waiting for the participants whose names I had on the list, a nice gentleman approached me by saying that he will decline to participate in my session. I asked him "why?" - Because I heard from an imam in Chicago that there is no salvation for Jews. He said their place is hell - this Chicago businessman snapped angrily at me. I asked him for patience to listen to me. - Tell that imam in Chicago that I told you he was wrong. I opened the Qur'an and recited to him this very 68th *āyah* from the fifth *surah al-Mā'idah*. He was visibly surprised by that Qur'anic spiritual breadth. At the end, he agreed to stay in my session. We socialized pleasantly later. I realized the significance of the dictum: "A nice word opens an iron door".

²⁸ *Qur'an*, 30: 22.

²⁹ *Qur'an*, 7:172.

and comments about any Qur'anic āyah as they did have about this *āyah*. For some, this primordial "covenant" (*qālū balā*) has indeed happened, while for others it is a Qur'anic metaphor; some think that the "covenant" happened in pre-existence, while others think that it happened at the point of earthly life; some even marked the place on earth where the "covenant" took place, while others said it took place in heaven; there were those who did not comment on it. Most important of all interpretations or disagreements, however, is the question of whether the primordial "covenant" (*qālū balā*) has universal or particular value in the sense of saying that it was a "covenant" of God for all humanity or a covenant of God for only polytheist descendants.³⁰ We give preference to the universal value of the "covenant". This means the "covenant" of God for all humanity.

Wadād al-Qāḍī noted well that this *āyah*, known as the "*āyah* of the covenant," is too important for an understanding of the Qur'anic vision of human history, first, because it introduces an additional dimension of human existence, which is discussed in other *āyahs* and, second, because it offers new reflections on the nature of man, the nature of sin and the nature of the relationship between God and man.³¹

Furthermore, the path from the *'ahd* or *mīthāq* ("covenant") to the *amānah* ("trust" or "responsibility") can be both short and long. The path is short if the "covenant" is firmly imprinted in the soul and heart of humanity; the path is long if the "covenant" is consciously neglected and forgotten. That Allah created "the best of all possible worlds",³² Adam's descendants confirmed with the words: "Yes, so we bear witness to it" (*qālū balā shahidnā*)³³. The rest, however, is the question of who can be entrusted with the management of this "best possible world": the heavens, the earth or the mountains? Or man?

We, says Allah in the Qur'an, offered the heavens, the earth and the mountains to take care of the *amānah*, responsibility, for governing the world, but they shrank lest they were unable to take such a responsibility. Then, this responsibility was taken over by man, who thereby showed how unjust and naive he was to himself.³⁴

Therefore, it is not difficult to conclude that the basic task of the spiritual teachers of the Ibrahimic/Abrahamic votive tradition is to revive the primordial "covenant" made by the "descendants of Adam" on their behalf in order to oblige them to be aware of their *amānah*, the responsibility, which, also, on

³⁰ See: Wadād al-Qāḍī, *The Primordial Covenant and Human History in the Qur'ān*, University of Chicago, Occasional Papers (2006) edited by Ramzi Baalbaki, p. 6-7.

³¹ *Ibid*, p. 7.

³² The thesis that the existing world is the best possible world created by God was equally advocated by the ancient Muslim theologian, mystic and philosopher Abū Ḥāmid Muḥammad al-Ghazālī (c.1056–1111) and the early European philosopher and mathematician Gottfried Wilhelm Leibniz (1646–1716).

See: Eric Linn Ormsby, *Theodicy in Islamic Thought: The Dispute Over Al-Ghazali's Best of All Possible Worlds*, Princeton University Press, 1984; G.W. Leibniz, *Theodicy, Essays on the Goodness of God, the Freedom of Man and the Origin of Evil*, Open Court Publishing Company, LaSalle, Illinois, 1985.

³³ *Qur'an*, 7:172.

³⁴ *Qur'an*, 33:72.

their behalf, their ancestors assumed for a just and peaceful management of this world. If the primordial "covenant" has a universal value for the whole of humanity that voluntarily vowed obedience to God, then the *amānah*, has the universal value as well. This means that the *amānah* is an obligation of the entire humanity to live in a covenant relationship with God, nature and man. The covenantal relationship with God is a living awareness that God is the Creator and the Lord of all existence; votive connection with nature is the realization that nature is a harmonious and artistic Divine work of which humanity is only one, but essential, part; the votive connection with man is trust, (*fidem*), in God and trust in man as well on the principle of knowing that people are *One Humanity* in relation to everything else that exists in this world.

This is what we had in mind when we started *Illuminatio/Svjetionik/Almanar* - to reveal this common Ibrahimic/Abrahamic primordial connection between the primordial "covenant" and the fateful "responsibility" for the situation in the world of Adam's descendants, who must get to know each other (*li ta'ārafū*)³⁵ and help each other in kindness and obedience (*li ta'āwanū 'ala al-birr wa al-taqwā*).³⁶ This could be done through joint reading/learning and understanding of the covenant norms as a guide for their common *amānah*, responsibility, for the governance of the world in a way of peaceful coexistence. That is why our main methodological motto is: *al-taṣdīq*, the confirmation of the eternal "covenant" through *al-tajdīd*, the renewal of *amānah*. The humanity today needs a common knowledge for the governance of the world in the best possible way in the pursuit of truth, justice, peace and reconciliation throughout the world. Above all, Muslims should assume their God-given role of mediator ("*ummatan wasaṭan*"), in the manner of *al-taṣdīq*, the confirmation of truth and justice, in the manner of *al-tajdīd*, the restoration of peace and reconciliation, and in the manner of *al-amānah*, responsibility, for the promotion of good and the suppression of evil in the world (*al-'amru bi al-ma'urūfi wa al-nahyu 'an al-munkari*).



³⁵ Qur'an, 49:13.

³⁶ Qur'an, 5:2.

III

In the first issue, we clearly marked a map of our thought path and our action plan. Thought is the light of our spirit and mind, the light that is nourished at the source of Divine wisdom, the practice of the Prophet, and the general human cognitive experience. Our role models are Muḥammad Abduhu and Rashīd Riḍā, two *taṣdīq-tajdīd* beacons of the Muslim contribution to reviving the connection between the heavenly 'ahd or *mīthāq*, the "covenant", and the earthly *amānah*, the responsibility of the *ahl-i kitābi*. This written "covenant" is an equal duty for the Jews, the Christians and the Muslims. We have shown this fact through the illustration of dialectical spiritualism from the Medina to the Meccan Charter.³⁷ In this spirit, in the first issue we have been acquainted with the idea of *homo islamicus*.³⁸ He is a primordial figure of Adam's descendants. His mysterious art (*al-fann*) evokes the essence of the "covenant" of *tawḥīd*, God's transcendental unity as well as the meaning of "*amānah*", responsibility, in the phenomenal world (*'ālam al-shahādah*). *Homo islamicus* does not live from its *doing*³⁹, but his *doing*, as *qadar/ṣinā'at*,⁴⁰ lives from his light of spirit and mind. The light *homo islamicus* inherits from the descendants of Adam, who made an eternal "covenant" before their Lord in the name of humanity.⁴¹ However, the transcendental view of the world did not distract us from the view of the particular reality of Bosnia. We can say that Bosnia is one of the most obvious reflections of the eternal heavenly "covenant" on Earth. It is here

³⁷ Mustafa Cerić, *The Time of Dialectical Spiritualism from the Medina to the Meccan Charter*, *Journal Illuminatio/Lighthouse/Almanar*, Volume 1, No 1, Al-Wasatiyya, Sarajevo, 2020, p. 136-191.

³⁸ „We use the term *homo islamicus*, i.e. the originator/designer of aesthetic representation, for those persons who are engaged in the practice of moral (ar. *al-akhlāq*) exaggeration, i.e. the form of aestheticized action/*ṣinā'at*, cognitive or reconnaissance orientation, and where behind such status or determinants are and its previous phases in the form of the determinants *homo sapiens*, *homo faber*, *homo fannān* and *homo islamiensi*”.

See, Akšamija, A. Mehmed, *QADAR/ṢINĀ'AT – the doctrine of naming in accordance with Islamic principles of 'art'*, *Journal Illuminatio/Lighthouse/Almanar*, Volume 2, No 1, Al-Wasatiyya, Sarajevo, 2021, pp. 75, 79, 83-87.

³⁹ “*Doing*”, that is, to act unlike action, i.e. to act, therefore implies a certain human spontaneous conscious activity that has become fully self-aware. There is no action (ar. *ṣinā'at*) without the awareness of action and *qadara* which *homo fannān/islamicus* considers real in accordance with the breadth and depth of his insight into the sovereignty of the Almighty God.

See, Akšamija, A. Mehmed, “Introduction”, *Journal Illuminatio/Lighthouse/Almanar*, Volume 1, No 1, Al-Wasatiyya, Sarajevo, 2020, p. 55, footnote 3.

⁴⁰ „The term *qadar* ("order" or "harmony" or "arrangement" or "design") is one of the six fundamental Islamic beliefs. According to Islamic theologians *qadar* is God's omnipotence to place all things in nature to a certain extent, which makes nature, and to have order and order in it, harmony, which arouses curiosity in philosophers, and in *homo islamicus* it evokes a feeling of will and desire for order and arrangement / design, as a form of creative doing/*ṣinā'ata* on the principle of *qadar*, precise measures, i.e. *designs*. This is not about man's imitation of God's art of creation, but about man's desire to mediate through the aestheticized doing/*ṣinā'at* process (*design*) with a precise measure not the Lord (ar. *al-Rabb*) but a reflection of His attributes, which he observes in nature in his own way. " Wider explanation and use of terms *qadar/ṣinā'at*.

See: Akšamija, A. Mehmed: *An Analysis of the use of Terminological Determinants 'Art of Islam' and 'Islamic Art'*, *Journal Illuminatio/Lighthouse/Almanar*, Volume 1, No 1, Al-Wasatiyya, Sarajevo, 2020, pp 38-101.

⁴¹ *Ibid.*, pp. 42-101.

that Adam's descendants meet; it is here where they consciously or unconsciously inherit the eternal written "covenant" as well as earthly unwritten "**amānah**" for the sake of Bosnian peace in the spirit of the inviolable Ibrahimic/Abrahamic spiritual and moral tradition.⁴²

The echo of *taṣdīq*, the confirmation of the „covenant“ and *tajdīd*, the restoration of the „**amānah**“ has resonated in the second issue of our journal. An exclusive article about the *qurbān*, the sacrifice, as a true gift precisely because it is an impossible gift is a refreshing thesis, which reveals that the *qurbān* is not a gift to God, but a *qurbān* gift of God to people because they are ordered to offer sacrificial meat. However, this should not be understood as a repaid debt, but as an act of God's hospitality, an act that gives people only the possibility of giving gifts. Therefore, the gift of the *qurbān* in Bosnia is given to both Muslims and non-Muslims without a reciprocal requirement of giving and taking, it is given without any selfishness, but solely out of a sense of votive duty and responsibility to the neighbor regardless of religion and nation.⁴³

Since the bearers of the heavenly "covenant" and the earthly "**amānah**" do not live in isolation, but in a plural world with different worldviews, it is very important that they understand their place and role in secular society, but also that secular society understands their commitment to the heavenly "covenant" and earthly "**amānah**," that is, earthly moral responsibility, the second issue of our magazine brings an outstanding review on the subject.⁴⁴ Right next to this article we have an exceptional reflection on the cosmic dance of dialogue, as a discourse of head, hand and heart in search of the beautiful and the spiritual, in search of truth.⁴⁵ This, in a special way, corresponds to the article on the harmonization of the human heart, mind and hand through the example of noble personalities in Islamic history (*al-sīrah*) such as Abdullah ibn 'Abbas, Mu'ādha ibn Jabal and al-Qāḍī Shuraikh ibn al-Ḥāritha al-Kindī.⁴⁶ Continuing the story in the second issue of "who and what is a Bosniak"⁴⁷, a concrete proposal was made to upgrade the Dayton Peace Agreement for Bosnia.⁴⁸ In the second edition of the journal, we continued to elucidate a *qadar/ṣinā'atu* of the recognizable innovative narrative *homo islamicus* as well.

⁴² See: Ferid Muhić, *Bosniaks and Bosnia: A Study in the Philosophy of Politics (1)*, *Journal Illuminatio/Lighthouse/Almanar*, Volume 1, No 1, Al-Wasatiyya, Sarajevo, 2020, pp. 102-135; Ekrem Tucaković, *Synthetic and Contextual Studies of Islam in Educational Institutions of the Islamic Community*, *Journal Illuminatio/Lighthouse/Almanar*, Volume 1, No 1, Al-Wasatiyya, Sarajevo, 2020, pp. 192- 235; Ahmed Kulanić, *The Core Tenets of the Islamic Tradition of Bosniaks: Attitudes, Perceptions and Practices*, *Journal Illuminatio/Lighthouse/Almanar*, Volume 1, No 1, Al-Wasatiyya, Sarajevo, 2020, pp. 236-259.

⁴³ See: Ugo Vlasisavljević, *The Gift of Qurbani Meat: Ethnological Reflections*, *Journal Illuminatio/Lighthouse/Almanar*, Volume 2, No 2, Al-Wasatiyya, Sarajevo, 2020, pp. 162-209.

⁴⁴ See: Stefan Jakob Wimmer, *Religion in a Secular Society– Impediment or Benefit?*, *Journal Illuminatio/Lighthouse/Almanar*, Volume 2, No 2, Al-Wasatiyya, Sarajevo, 2020, pp. 210-239.

⁴⁵ See: Leonard Swidler, *Cosmic Dance of Dialogue!*, *Journal Illuminatio/Lighthouse/Almanar*, Volume 2, No 2, Al-Wasatiyya, Sarajevo, 2020, pp. 242-255.

⁴⁶ See: Mustafa Cerić, *Harmonization of the Human Heart, Mind and Hand*, *Journal Illuminatio/Lighthouse/Almanar*, Volume 2, No 2, Al-Wasatiyya, Sarajevo, 2020, pp. 126-161.

⁴⁷ See: Ferid Muhić, *Bosniaks and Bosnia: A study in the Philosophy of Politics (2)*, *Journal Illuminatio/Lighthouse/Almanar*, Volume 2, No 2, Al-Wasatiyya, Sarajevo, 2020, pp. 88-125.

⁴⁸ See: Mirsad Kriještorac, *A concrete proposal to upgrade the Dayton Peace Agreement*, *Journal Illuminatio/Lighthouse/Almanar*, Volume 2, No 2, Al-Wasatiyya, Sarajevo, 2020, pp. 256-273.

IV

This third issue begins with the continuation of the special story of *homo islamicus* with regard to his inherent *qadar/šinā'at* in the way facing himself, but also a world that did not want to or did not dare or did not usually fully understand the primordial idea of his aestheticized doing.⁴⁹ His brethren in faith and culture from the Orient at some point lost their breath, and then their will, to follow his trace (*al-athar*) to the primordial source of covenantal wisdom, where *homo islamicus* fed his soul and his mind in the praise and glory of the Beloved (*al-Maḥbūb*) Lord. He, the Lord, does not allow His being (*al-dhāt*) to be conceived, constructed and depicted because it is inconceivable and indescribable, but allows His spirit (*al-rūh*) to be reflected by the originator/designer of the aestheticized representation of His breath (*al-nafkḥah*) he has in his soul as a created entity by Him.⁵⁰ The Almighty God allows *homo islamicus* by way of his pen (*al-qalam*), which his *Rabb*, the Lord and Master, taught him first to find in his soul the touch of *tawḥīd* and then to give that touch from his mind to his skilled hand, which knows how to draw an invisible thin line, which, in turn, is visible only to the enlightened mind, which knows that this line, which reveals His hidden and apparent being, has neither a beginning (*al-bidāyah*) nor an end (*al-nihāyah*). He, may He be praised, is eternal (*al-qīdam*) without beginning, for He, may He be glorified, is eternal (*al-baqā'*) without end.

However, the rivals in the Occident discovered at some point the trace (*al-athar*) of the *qadar/šinā'ata* of the *homo islamicusa*. They discovered it, but did not fully understand the meaning of the aestheticized undertaking in the form of *qadar/šinā'at*, as the unique path (*al-ṭarīq*) of *homo islamicus*, the

⁴⁹ Please note that the series of articles on the mentioned thematic framework will be completed in the next fourth continuation of the fourth issue of this journal.

⁵⁰ The concept of the Arabic expression *al-nafkḥah* (breath), is recognizable in the Qur'anic *āyah*: *Fa idhā sawwaytuhū wa nafakhtu fihī min rūḥī fa-qā'ū lahū sājidīn* („When I give a man a perfect form and breathe into him, then you perform the sajdah, prostrate before him.“) [Qur'an, 38:72]. This Divine speech is addressed to the angels to show them man's spiritual and rational power, which God inspires in him not as a part of His spirit (*rūḥ*), because God is not divisible in anything, but as His power to create and perfect man's being, which should understand the heavenly eternal "covenant" and take over earthly „*amānet*“, responsibility. The traditional Muslim '*ulamā'*' are very sensitive about this *āyah* because some, especially from certain *Sufīs*/mystics like Ibn Arabi (1165.-1240.), take it as an occasion for the theory of pantheisms, the teaching according to which the world and God are unified as one reality or substance, but also for the Christian theory of hypostatic union, viz. the union of two natures, divine and human, in one person Jesus/'*Isā*, a.s. based on another Qur'anic *āyah*: *Innamā al-masīḥu 'isā ibn maryamu rasūlullah wa kalimatuhū alqāhā 'alā maryama wa rūḥun minhu* („... Masīḥ, 'Isā, son of Maryam, is only the Messenger of Allah, and His Word, and His Spirit ...“ [Qur'an, 4:171]. The orthodox Islamic view is categorical in the sense that about the Divine Oneness, *tawḥīd*, there cannot be compromise, i.e., nothing and no one can be shared or merged with the Divine Being (*al-dhāt*) and Divine attributes (*al-sifāt*) except that man is allowed to identify himself in an ethical-moral sense with noble Divine virtues, such as mercy (*raḥmat*), patience (*ṣabur*), love (*ḥubb*) etc. *Homo islamicus* is aware of this and therefore in his *qadar/šinā'atu* avoids any possibility of falling into a compromise trap against *tawḥīd*.

path comparable only onto itself, from the heavenly „covenant“ about *tawḥīd* to the earthly "amanat" of obedience to the Lord. When the most important thread of the *qadar/ṣinā'at* of *homo islamicus* is not seen and felt, then there is no real insight into "what is beyond the text?" ['qu'est-ce qu'il y a de hors-texte?']. Hence, when there is no real insight into what is beyond the text, then the real identity of *homo islamicus* is not known. Neither his possible original name, nor the contextual value of his aestheticized doing/ *ṣinā'ata* are recognized. It is not inconceivable that, from the point of view of the *Occident*, the identity of *homo islamicus* can be characterized as a monster⁵¹ as well as that his *qadar/ṣinā'at* can get any name except the primordial one of its own; he can even be wrongly called *Arabesque*; and his *qadar/ṣinā'at* broken partially or completely to the point of being unrecognizable as to where it came from to the *Occident* by hiding his home address in the *Orient* and without ever obtaining his address at the *Occident*. So, it is at this point, as Eric Wolf says:

„... We have been taught, inside the classroom and outside of it, that there exists an entity called the West, and that one can think of this West, and that one can think of this West as a society and civilization independent of and in opposition to other societies and civilizations [i.e., the East]. Many of us even grew up believing that this West has [an autonomous] genealogy, according to which ancient Greece begat Rome, Rome begat Christian Europe, Christian Europe begat the Renaissance the Enlightenment, the Enlightenment political democracy and the industrial revolution. Industry, crossed with democracy, in turn yielded the United States, embodying the rights to life, liberty and the pursuit of happiness.... [This is] misleading, first, because it turns history into a moral success story, a race in time in which each [Western] runner of the race passes on the torch of liberty to the next relay. History is thus converted into a tale about the furtherance of virtue, about how the virtuous [i.e., the West] win out over the bad guys [the East].“⁵²

Fortunately, we are not all subscribed to how they taught us. Mehmed Akšamija has demonstrated on the example of his anthological analysis on the use of terminological determinants of the "art of Islam", [in the third sequel, which we publish in this third issue of our journal entitled *Qadar/ṣinā'at* – the doctrine of naming in accordance with Islamic principles of "art"], the way out of the cliché regarding the *Occident's* relationship to the *Orient*.

It is with regard to Islamic "art", which cannot be measured by the merit of *occidental* or *westernized art* (because this merit has no spirit, no soul, no mind, no motive), which is instilled in the *homo islamicus* within his own aestheticized doing of *qadar/ṣinā'at*.

⁵¹ An allusion to the book of Sophia Rose Arjana: *Muslims in the Western Imagination*, Oxford University Press, 2015., p. 9, where various notions of Muslim monsters are discussed, including the notion of the *monster Homo islamicus* ("Islamic man") and "Islamic mind", as examples of fiction, which established the occidental superiority of which Mehmed Akšamija speaks on the example of "Islamic art".

⁵² Eric Wolf, *Europe and the People without History*, Berkeley, 1982., p. 5.

Sure, the intellectual and technological advantages of the *Occident* in the modern time of the general history of art are undeniable, but one cannot but drink the art of spirituality of the *qadar/šinā'ata* from the origin of Islamic covenantal spiritual and cultural well. Indeed, the *Orient* was the light at the time when Madrid, Lisbon and London were provincial puddles in relation to Baghdad, Samarkand and Cairo.⁵³ Almost all the spiritual and cultural roots of the *Occidentalists* have an origin in the *Orient* just as the sun still rises on the *Orient* and sets in the *Occident*. All the scriptures and all the sacred celestial meanings, which historically permeate the *Occident*, have their origins in the Near, Middle and Far East, if it is still assumed that the *Occident* is the centre of the world. Furthermore, should anyone still have a doubt that Leonardo da Vinci, Marcilio Ficino and Nicolaus Copernicus have knelt before Muslim genius minds from the *Orient* such as 'Alā' al-Dīn Ibn al-Shāṭir al-Dīmasqī, Muḥammad bin Musa al-Khawārizmīja, Muḥammada alb Ṭūsīja, al-Ḥasan ibn al-Haithama al-Baṣrija, Mirze Ulugbega Samarkandi ...

It is not unusual for Muslim '*ulamā'*', scholars, to defend the basic postulates of Islamic doctrine through the *Qur'an* and *Ḥadīth*. However, it is unusual, at least for me, that someone through the discipline of "art" has the will, knowledge as well as spiritual and intellectual skill to defend the Islamic doctrine of *tawḥīd* in the character and aestheticized doing/*šinā'at* of *homo islamicus* with the basic aim for *homo islamicus* to return to his own home, to find his own home address both in the *Orient* and possibly in the *Occident*. Certainly, his *qadar/šinā'at* does not deserve to be a tenant in either the *Orient* or the *Occident*. Thanks to our journal *Illuminatio/Svjetionik/Almanar*, we can say that after *homo islamicus* found his home in the soul, heart and pen of Akšamija about his *qadar/šinā'at*, it will no longer be possible to speak of peripheral "Islamic art" in the *Occident*. I can say nothing more or better than what prof. Ugo Vlaisavljević said after his first reading of this Akšamija's text as a recommendation for our readers to enjoy reading:

What you sent me is great work, monumental! No flattery! No one in this part of the world has written something like this. Powerful, really powerful! What amazed me was that I went through a difficult-to-pass text with many references, enviable erudition and thoughts and sentences that are complex, multi-layered constantly and easily, with a constantly awakened interest, with fascination. Everything is written with love, love for Islamic culture, art, civilization, heavy and demanding embroidery that still slides through my hands like silk... It aroused my imagination of long journeys and hidden dulafs (Bosnian niches re.tr.) full of books, built-in closets as I hid as a child in an old house of Muzaferija. And like a glittering bow, above all, aestheticization goes through illustrations. No one can be indifferent to the Prayers of J.-L. Geroma, and now I would immediately go to Isfahan or somewhere in the ancient East to join L. Deutsche's Scholars.

⁵³ John M. Hobson, *The Eastern Origins of Western Civilization*, p. xi; see also: Jack Goody, *The Theft of History*, Cambridge University Press, 2016.

V

This third issue of our journal is special in its treatment of one of the most sensitive religious topics, namely the meaning of "belief" and "non-belief"⁵⁴ or "theism" and "atheism" and the relationship between the two terms, which is manifested through the relationship of "believers" and "non-believers", i.e. "theists" and "atheists" in a plural society. The Arabic language has the root word for "belief" *al-īmān*, and "non-belief" *al-kufr*, so "believer" is *al-mu'min*, and "non-believer" is *al-kāfir*.

After impressing us with his book "Muhammad the Prophet of Peace in the Midst of the Conflict of Empires",⁵⁵ Juan Cole surprised us with the insight of his observations about the meaning of the root *k-f-r* in the Qur'an, questioning the practice of translating the noun *kāfir* as "non-believer" or "atheist" or "infidel". In a broad and profound elaboration of the polysemy⁵⁶ of the Arabic verb "*kafara*" in the Qur'an, Cole returns us to the source or root of that verb to draw our attention to the famous *ḥadīth* of the Messenger of Allah.: *Inna hādha al-Qur'ān unzila 'alā sab'ah aḥruf, fa-qra'ū mā tayassara minhu* ("This Qur'an is revealed in seven *aḥruf*, letters, so read, study, what is available to you.") The Muslim '*ulamā'*' have led, and still lead, an intensive discussion on the meaning not only of the word "*ḥarf*", the letter, but also of the word "*sab'ah*", seven. Their interpretations are different. However, everyone agrees that this *ḥadīth* of the Messenger of Allah on the polysemantic nature of the Qur'anic text is authentic. Cole chose the verb "*kafara*" to examine the polysemantic possibilities in the Qur'an, a verb that hides or reveals thin line, that connects or separates people, that distances or brings them closer, that defines to the people the meaning of their relationship not only to God, but also towards their fellows in their near and far environment. In fact, the first and most controversial theological question raised by the Kharijites⁵⁷ after the death of the Prophet Muhammad, a.s., was the question of "who is a *kāfir* and who is a *mu'min*", i.e. "who is a legitimate member of the Muslim community and who is not because of the declared or an alleged *kufr*? Kharijites, or *Khawārij*, appear as a renegade group, who "came out" (*kharajū*) from the camp of 'Alī ibn Ṭālib after the conflict at Ṣiffin (657 AD), when 'Alī accepted arbitration (*al-taḥkīm*) with Mu'āwiya (661–680). As Puritans of the faith, the Kharijites declared all who were not with them to be "apostates".

⁵⁴ The footnote that is in place in the Bosnian language is left out here because it is not relevant to the English reader.

⁵⁵ Juan Cole, *Muhammad Prophet of Peace amid the Clash of Empires*, (Bold Type Books, 2018). The book was translated into Bosnian by Mirnes Kovač and reviewed for our magazine. See: vol. 2, p. 275–281. Sheikh Hamza Yusuf's conversation with Juan Cole about this book is interesting. Find the conversation link here: <https://renovatio.zaytuna.edu/article/a-new-history-of-the-prophet-of-islam>

⁵⁶ The term "polysemy" (fr. *polysémie*, according to the late Latin polysemus) means ambiguity from poly- + Greek σῆμα: sign), in semantics it is a feature according to which certain words or linguistic forms have multiple meanings, not just one.

⁵⁷ See: Abu al-Faḥḥ Muhammad Šahrastānī, *Al-Milal wa al-niḥal*, reprint Cairo: Maktabat wa Matba'at Mustafa al-Babī al- Ḥalabī, 1976.

However, their doctrine that human judgment is not authoritative, but only God's, invoking the Qur'an: *ini-l-ḥukmu illā lillāh* („There is no judgment but the judgment of God “),⁵⁸ echoes to this day. This has been particularly noticeable recently through the *takfīr* movement, the denial of faith (*al-īmān*) of their opponents, a denial that is much more political than theological in nature. However, since in their extreme perception⁵⁹ there is nothing beyond the "Divine Absolute Judgment" (*al-ḥākimiyya al-ilāhiyyah*), which is true from the point of fundamental Islamic theology, but it is not true that this "Divine Absolute Judgment" is entrusted to them to manipulate it according to their own whim. Therefore, it is clear that the notion of *kufr* and *īmān* is very relevant again. Not only does Cole's choice of topic have too much importance at this time, but also his way of dealing with this sensitive topic is also of great significance. He managed to make it easier not only for us Muslims, but also for others, to understand the historical, multilingual (cross-lingual) and, of course, theological context of the meaning of the root word *k-f-r* in the Qur'an through a very dense and a text that remains challenging to read or decipher. Through careful and precise quotation of comparative *āyahs* from the Qur'an, as well as through comparative morphological and semantic insight into the meaning of the Arabic word *kufr*, Cole demonstrated in the most interesting way this common code or path of Ibrahimic/Abrahamic bearers of heavenly "covenant" and earthly "*amānet*". He showed that *kāfir* in the Qur'an generally does not mean "ungodly" or "non-believer." He concludes that most of the examples he has given are not a lack of faith. Instead, *kāfir* is a polysemous term that has a wide range of meanings. It includes the meaning of "peasant," "pagan," "robber," "rebel," and "blasphemer." Indeed, one of the examples of Cole's insight into the polysemantic secret of the word *kufr* is the confirmation that the Qur'an, and thus Islamic civilization as such, cannot be reduced to "Muslims" alone, but yes, as Fred Donner pointed out,⁶⁰ the Qur'an belong to all believers „*al-mu'minūn*“ of the Ibrahimic/Abrahamic tradition whether they are aware of it or not. Some of his insights are, at least to me, revealed for the first time.

In this spirit of return to the source of the heavenly "covenant" as well as in the spirit of taking "*amānet*", responsibility, for peace and reconciliation in the world through interreligious dialogue in a global perspective based on ethical and legal norms, Ingeborg G. Gabriela generously contributed her article for this third issue of our journal.

As an excellent teacher and educator, Gabriela leads us through the narrow and wide alleys of interreligious and intercultural dialogue, not allowing ugly images of conflict from the ancient and recent past to distract us so that we lose the sense that interreligious dialogue makes sense. Of course, interreligious and intercultural discourse makes sense in a global perspective because, Gabriela concludes: "Growing religious pluralism and globalization and secularization pose enormous challenges for societies

⁵⁸ Qur'an, 6:57, 12:40 i 12:67.

⁵⁹ See: William McCants, *The ISIS Apocalypse: The History, Strategy, and Doomsday Vision of the Islamic State*, St. Martin's Press, New York, 2015.

⁶⁰ See the text above for the footnote 26.

around the world as well as for religions. In an interdependent world, religiously homogeneous societies are undoubtedly a thing of the past. Therefore, dialogues on ethical as well as legal norms as the basis of national life are needed more than ever, in order to overcome religious and political tensions, repression and violence and achieve peace, which is the supreme value in all religions. This requires interreligious reflections on ethics that improve the lives of all people and strengthen social trust. In that sense, we are all really sitting in the same boat."

Reviewing Gabriela's text, one cannot escape the impression that the we are on a Noah's ark of salvation, which was made for us or we have yet to make it in such a way that everyone brings their plank with a song or prayer for the salvation of humanity.

New York Imam Feisal Abdul-Rauf, my long-time acquaintance, friend and comrade for peace and reconciliation in the world, honoured us with a text about his testimony of faith, a testimony that has a strong message to all of us, especially young people, that faith is not a hereditary but self-reflective category. Every person must personally know it in his/her mind and feel it in his heart in order to live it in his life. Imam Feisal comes from a traditional Islamic family, but it took him a while to understand the full meaning of the first *lā ilāhe illallāh* and second *shahādah muḥammadun rasulūllāh*. Imam Feisal had a need to share this experience with us as a lesson to others. If each of us did that, we would all be richer for one great knowledge of how to deal with dilemmas to the true truth in life.

With his third sequel, Ferid Muhić completes a series of his philosophical and political studies on Bosniaks and Bosnia, leaving an indelible mark on his erudition, eloquence and, hopefully, conscientiousness and responsibility for the ethnic and national identity of the good folk of Bosnia, who have reason for self-reflection after genocide.

For this third issue of our magazine, Ahmed Kulanić reviewed a book by John Esposito, "The Future of Islam".

The speciality of this issue is that we publish the in *memoriam* for two world-famous personalities: The Emir of Kuwait Sheikh Ahmad al-Jabir al-Sabah and Prince Philip, Duke of Edinburgh. We do it out of respect for them and their nations.

VI

We are pleased to inform our readers that we have been able to run the process of indexing our Journal. So far, the Journal has been included in the *Directory of Open Access Scholarly Resources* (ROAD) by giving it its first index. This was done in accordance with the proposed plan for the development and improvement of the work of the Journal.

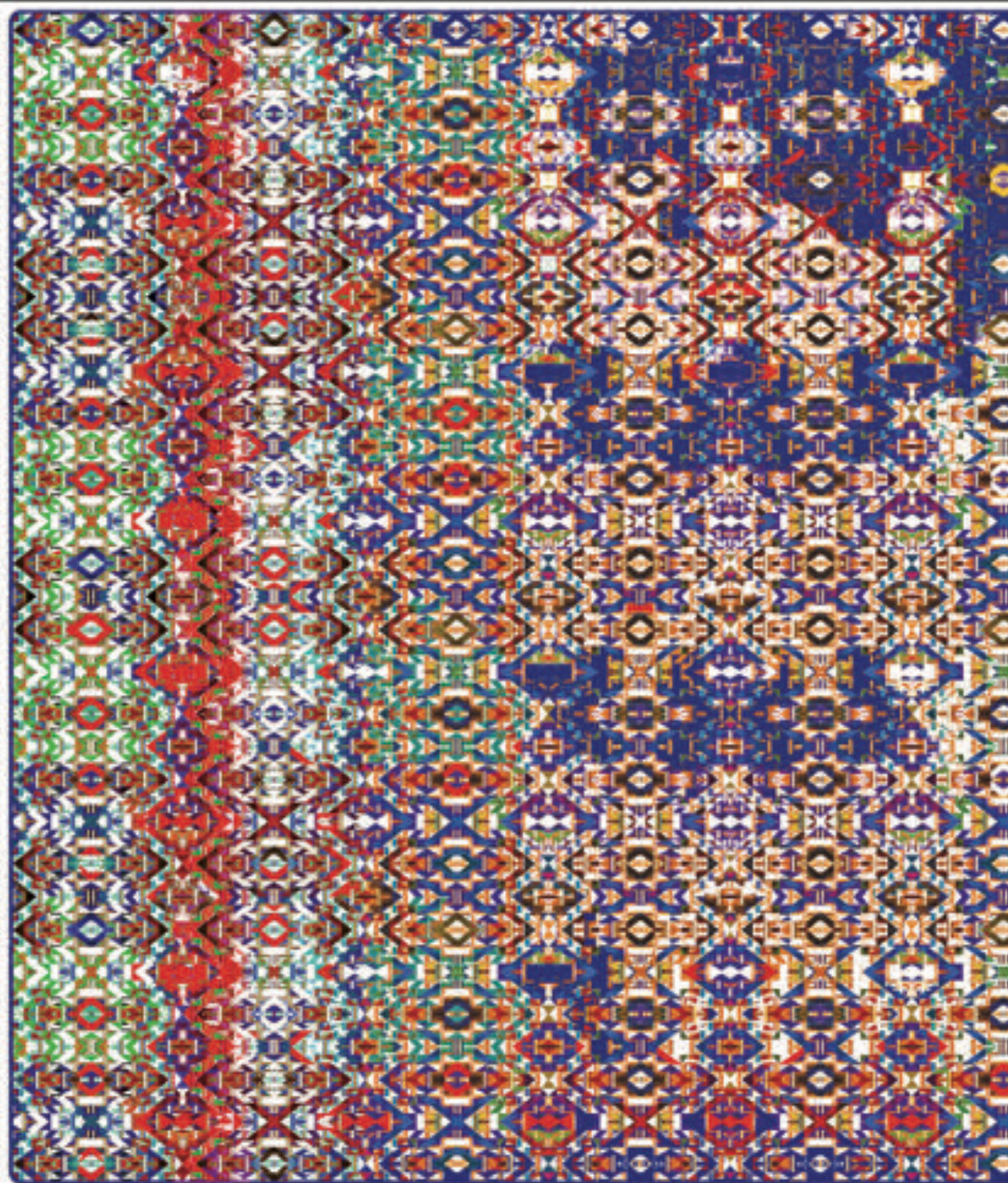
Indexing plan:

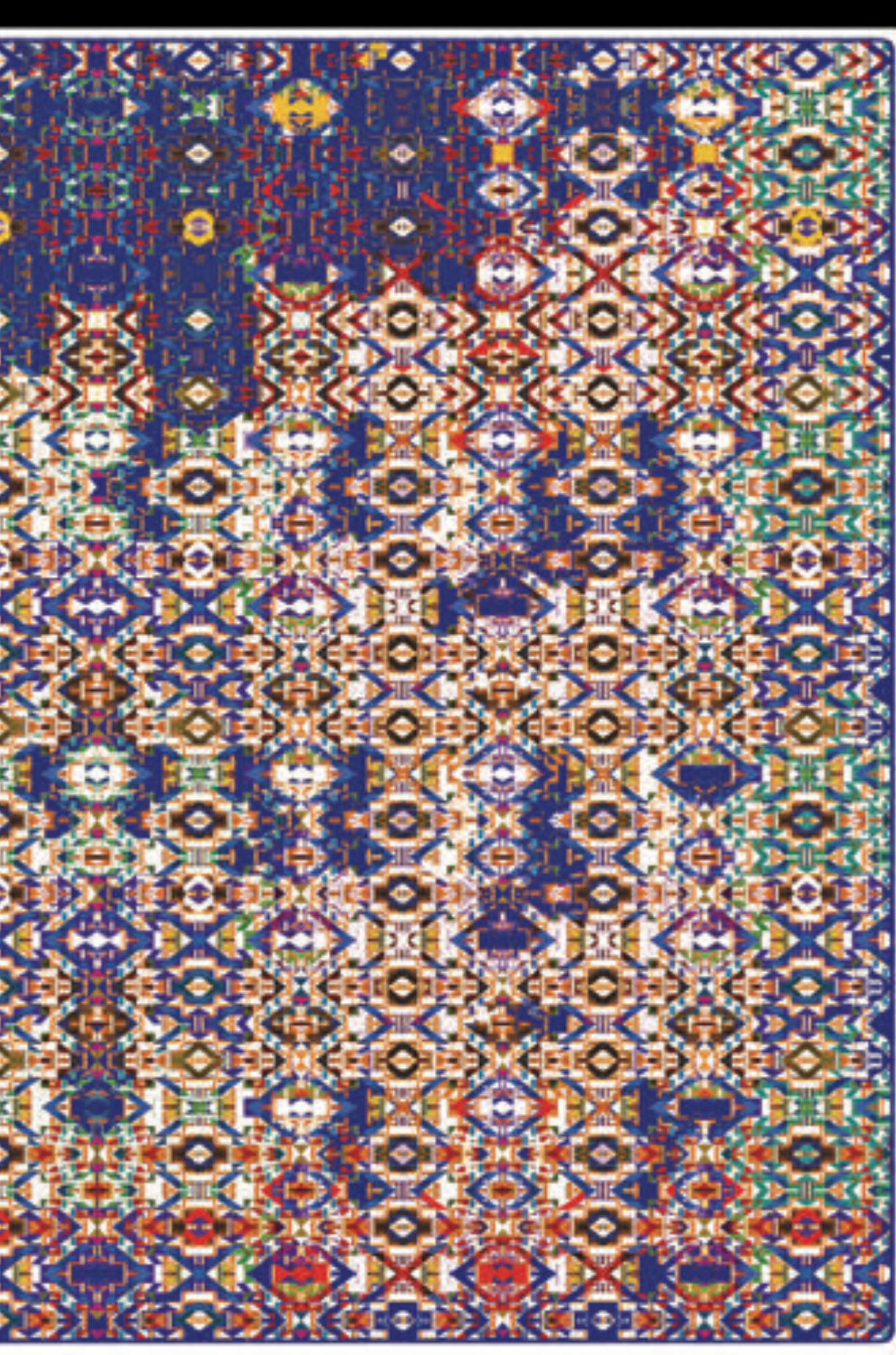
- Realistic expectations are that during 2021. The Journal will be included in the CEEOL database another index database from the list of other databases from the Register of Relevant Scientific Databases UNSA.
- During 2022, the inclusion is expected in the ERIH PLUS and DOAJ databases, and two additional ones from the list of other databases from the Register.
- In the period up to 2023-2025, indexing the Illuminatio/Svjetionik/Almanar will be part of relevant EBSCO databases.
- In 2026, applying for SCOPUS.
- In 2030, applying for a WOS database.

Dr. Mustafa Cerić, Editor-in-chief

illuminatio/svjetionik/almanar

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





MEHMED A. AKŠAMIJA,
Ornament XXVb, 2002.

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