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Dr. Mustafa Cerić is considered one of the most inȧuential Muslim figures of today. He completed the Gazi Husrevbeg Madrasa in Sarajevo and earned a scholarship to Al-Azhar University in Cairo, Egypt. He received his doctorate from the University of Chicago by the mentorship of the eminent Muslim scholar Fazlur Rahman. He lectured at the International Institute of Islamic Thought and Civilization in Kuala Lumpur, Malaysia, under the leadership of Prof. Naquib Al-Attas; was a Visiting Professor at the World University of Islamic Sciences and Education, Amman, Jordan. He led the Islamic Community as the Grand Mufti (Raisu-l-ulama) of Bosnia (1993-2012) in war and peace; his leadership had a major impact on domestic and international issues concerning truth, justice, peace and reconciliation. Dr. Cerić is an advocate of intercultural engagement as well as a peace activist; he won the ***UNESCO Peace Prize, the Theodor-Heuss-Stiftung Prize, the Sternberg Prize, the Eugen Biser Foundation Prize, the UK Muslim Social Scientist Association Life Achievement Prize, Ducci Foundation Prize***... He wrote ***Declaration of European Muslims***; led the Muslim delegation of the ***Common Word initiative*** to the Vatican; he is a member of the ***Committee of Conscience*** against Holocaust denial; he is a member of the Board of ***Trustees of Muslim Peace Forum***, Abu Dhabi; he is a special adviser to Sheikh Abdallah bin Bayyah; he is Honorary President of ***World Conference Religions for Peace***; he is listed among the 50 most influential Muslims in the world ... He is a ful member of the Royal Academy Al al-Bayt (Jordan), and is one of the founders and ful member of BANU (Bosnia). E-Mail: **cericmustafa@gmail.com**



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FUNDAMENTALNO RAZUMIJEVANJE VJERE I MORALA

FUNDAMENTAL UNDERSTANDING OF FAITH AND MORALS

Sažetak

Za muslimane širom svijeta postoji nekoliko osnovnih riječi ili pojmova u islamu koji služe za obnavljanje osnovnog vjerovanja i znanja kod ljudi koji bi htjeli osjetiti suštinu islama u njegovim temeljnim vrijednostima kao preduvjet za razumijevanje svrhe ovosvjetskog života i svrhe vjerovanja u *Ākhiret*, tj. budući vječni život. Budući da je riječ bila na početku, riječ će biti s čovjekom sve dok živi na ovom svijetu. Zaista, riječ će biti s čovjekom na kraju njegovog zemaljskog života kao svjedok za njega ili protiv njega kada će doći da polaže račun pred svojim Gospodarom, kojem je bio dužan za svoj život na ovom svijetu. Stoga je za čovjeka od velike važnosti da shvati temeljne riječi i pojmove riječi kao uputu, kao svoj *dīn*, tj. svoj dug za uspjeh na Ovome i svoj spas na Drugome svijetu. Ljudima je lakše živjeti privremenim životom ako vjeruju da postoji još jedan - vječni život; jer, onaj koji vjeruje da ima dva života sretniji je od onog koji vjeruje da ima samo jedan prolazni život nakon kojeg je ništavilo.

Ključne riječi: *temeljna vjera, al-fikh al-akbar, al-fikh al-al-afḍal, ʾaqā'id, dogma, fundamentalna fizika, khalīfa, "namjesnik" ili "poslanik", dīn, dug, islam, musliman.*

Abstract

For Muslims worldwide there are several fundamental words or notions in Islam that serve to renew a basic belief and knowledge in men who would like to sense the essence of Islam in its core values as a precondition for an understanding of the purpose of this worldly life as well as for a belief in *Ākhirah*, i.e., the next eternal life to come. Since the word has been at the beginning, the word will be with man as long as he lives in this world. Indeed, the word will be with man at the end of his earthly life as a witness for him or against him when he will be put on a reckoning before his Lord to whom he was in debt for his life in this world. Thus, it is of a great importance for man to comprehend the fundamental words as his guidance, as his *dīn*, i.e., his debt to his success here in this world and his salvation in the Hereafter. For Muslims, it is easier to live a temporal life if man believes that there is another eternal life; for, the one who believes that he or she has two lives is happier than the one who believes that he or she has only one ephemeral life after which is nothingness.

Key words: *fundamental faith, al-fiqh al-akbar, al-fiqh al-al-afḍal, ʿaqā'id, dogma, fundamental physics, khalīfa, "vicegerent" or "envoy", dīn, debt, Islam, Muslim, peaceful man.*

FUNDAMENTALNO RAZUMIJEVANJE VJERE I MORALA

I

Imao sam sreću što sam u četrdesetoj godini života, kada je bilo prekasno za velike snove, ali i prerano da se odustane od snova, upoznao velikog malezijskog muslimanskog učenjaka Naquiba Al-Attasa. Bilo je to nakon mog povratka iz Amerike 1986. godine, kada sam preuzeo dužnost imama u novoj Zagrebačkoj džamiji u Hrvatskoj. Tamo sam pokrenuo Međunarodni simpozij o islamu. Među prvim koji su iz svijeta bili pozvani na Simpozij bio je prof. Naquib Al-Attas. Nakon što sam proveo četiri godine s mojim mentorom Fazlurom Rahmanom na Čikaškom univerzitetu, poznanstvo s prof. Al-Attasom bio je zaista veliki blagoslov. Mogao bih uporediti ova dva velika muslimanska mislioca na mnogo načina, ali najupečatljivije poređenje bilo bi da su oba provokativna prema muslimanskoj klasičnoj misli i konzervativnoj *'ulamā'* (učenjacima) u smislu propitivanja njihovog razumijevanja i tumačenja osnovnih terminoloških pojmova o islamu. Od prof. Al-Attasa sam na ISTAC-u naučio da je ključ za obnovu islamske misli, izbjegao bih ovdje koristiti sintagmu „islamizacija znanja", redefiniranje osnovnih pojmova islamske teologije i prava kako bi se shvatila suština islamske civilizacije i kulture u cjelini.[1] Osnovne misli ovog članka vođene su ovom velikom potrebom za redefiniranjem osnovnih pojmova islamske teologije i prava za temeljno razumijevanje vjere i morala u islamu.

Nismo na početku vremena, ali jesmo na početku istraživanja značenja riječi i pojmova temeljnog razumijevanja vjere i morala. Nije li austrijski filozof Wittgenstein[2] uzviknuo: "ODBIJAM PRIMITI NAGRADU ZA ŽIVOTNO DJELO". Mi ne znamo što termini znače, moje djelo je bezvrijedno![3] Ako je to rekao jedan od najvećih filozofa dvadesetog stoljeća, šta onda možemo reći za one koji nisu svjesni važnosti razumijevanja osnovnih ili temeljnih jezičkih i misaonih pojmova u vjeri i moralu? Mislimo na one koji nisu upoznati s osnovnim vjerskim i moralnim terminima i konceptima, ali se usuđuju javno propovijedati drugima o vjeri i moralu. Nije sramota priznati da čovjek nešto ne zna,

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[1] Imao sam privilegiju da budem na samom početku (1992-1993) svjedok izgradnje grandioznog projekta Međunarodnog instituta islamske misli i civilizacije, ISTAC, Kuala Lumpur, Malezija, koji je u svim svojim aspektima inicirao i praktično ostvario prof. Syed Muhammad Naquib al-Attas, jedan od najvećih muslimanskih umova dvadesetog stoljeća.

[2] Ludwig Josef Johann Wittgenstein (1889. -1951.), austrijski mislilac koji je filozofiji pridonio nekoliko epohalnih ideja, uglavnom o temeljima logike, proučavanju matematike, jezika i uma.

[3] Vidi, HDFF. ***Dokaz krize fundamentalne fizike*** – Hrvatsko društvo. Dostupno, septembar 2014. http://pubweb.carnet.hr/hdff/wp-content/uploads/sites/156/2014/09/hdff_dokazi_krize_ffizike_hr.pdf

FUNDAMENTAL UNDERSTANDING OF FAITH AND MORALS

I

I was lucky to have met a great Malaysian Muslim scholar Naquib Al-Attas at the age of fourthy in my life when it was too late to have big dreams but too early to give up on new dreams. It was after my return from America in 1986 to assume the post of the Imam at the new Zagreb mosque in Croatia, where I initiated an International Symposium on Islam. Among first international invitees to the Symposium was Prof. Naquib Al-Attas. Having spent four years with my mentor Fazlur Rahman at the University of Chicago, the acquaintance with Prof. Al-Attas was really a great blessing. I could compare these two great Muslim thinkers in many ways, but the most striking comparison would be that they are both provocative to the Muslim classic and conservative *'ulamā'* (scholars) in the sense of challenging their understanding and interpretation of the basic terminological concepts of Islamic knowledge. Indeed, it was Prof. Al-Attas from whom I have learnt at ISTAC that the key for a revival of Islamic knowledge, I would avoid using here the syntagm of 'Islamization of Knowledge', is a redefinition of the basic concepts of Islamic theology and law in order to grasp the essence of Islamic civilization and culture as a whole.[1] The basic thoughts of this article are navigated by this great need for a redefinition of fundamental terms of Islamic theology and law for a fundamental understanding of faith and morals in Sunni Islam.

This is not a start from a beginning of time, but it is a restart from an origin of the meaning of terms and concepts of a fundamental understanding of faith and morals. Did not the Austrian philosopher Wittgenstein[2] exclaim: „I refuse to receive a lifetime achievement award! We don't know the meaning of terms. My work is worthless![3] If this was said by one of the greatest philosophers of the twentieth century, then what can we say for those unaware of the importance of un understanding of basic or fundamental linguistic terms and thought concepts in faith and morality? We mean those who are not familiar with basic religious and moral terms and concept, but dare to preach publicly about faith and morality to others? It is not a shame for one to admit that he or she doesn't know something, but it is a shame, nay a sin, to persist in one's ignorance. This is called a double ignorance (*al-jahl al-murakkab*).

In Islam, it is considered that our understanding, and thus our human application, of the fundamental principles

[1] I spent a great time as a lecturer at the outset (1992-1993) of a grandiose project of the International Institute of Islamic Thought and Civilization, ISTAC, Kuala Lumpur, Malaysia that was initated and mastered in all aspects by Professor Syed Muhammad Naquib al-Attas, one of the greatest Muslim minds of twentieth century.

[2] Ludwig Josef Johann Wittgenstein (1889 -1951), an Austrian thinker who contributed several epochal ideas to philosophy, mainly in the foundations of logic, the study of mathematics, language and of the mind.

[3] See, HDFF. Avalable on September 2014. *Dokaz krize fundamentalne fizike* – Hrvatsko društvo. http://pubweb.carnet.hr/hdff/wp-content/uploads/sites/156/2014/09/hdff_dokazi_krize_ffizike_hr.pdf

ali je sramota, grijeh je da čovjek ustrajava u svom neznanju. To se naziva duplo neznanje (*al-džahl al-murakkab*).

Rana muslimanska *'ulamā'* (učenjaci) bili su svjesni važnosti odabira jezičkih pojmova i koncepata mišljenja za temeljno razumijevanje vjere i morala. Stoga su jezički pojmovi i misaoni koncepti ranih muslimanskih *'ulamā'* vrlo jasni i precizni. Stoga se potrebno vratiti tim terminima i pojmovima, odnosno ponovno otkriti taj klasični diskurs i vratiti ga u današnju upotrebu.

U islamu se smatra da naše razumijevanje, a time i ljudska primjena temeljnih načela vjere i morala u svakodnevnom životu, ovisi o ispravnom i preciznom izboru jezičkih termina i misaonih pojmova u vjeri i moralu. Vremenom je, nažalost, muslimanska *'ulamā'* izgubila osjećaj za važnost ispravne i precizne upotrebe jezičkih izraza i misaonih pojmova za temeljno razumijevanje vjere i morala, što je rezultiralo stanjem opće zbrke i gubitka žive vjere i duhovne uvjerljivosti. Veliki imam al-Gazali (umro 1111) je u svoje vrijeme primijetio ovaj nedostatak u muslimana pa je napisao svoje poznato enciklopedijsko djelo pod naslovom: „Oživljavanje originalnosti nauke o vjeri".[4]



ILUSTRACIJA ~ Rasprava učenjaka oko primjene temeljnih načela vjere i morala u svakodnevnom životu.
ILLUSTRATION ~ A scholar's discussion of the application of the fundamental principles of faith and morals in daily life.

Muslimanska *'ulamā'* ima zadatak da ponovo otkrije izgubljeno terminološko i pojmovno blago

[4] Abū Ḥāmid Al-Ghazālī, ***Oživljavanje originalnosti nauke o vjeri*** (*Iḥyā' 'ulūm al-dīn*), naširoko se smatra najvećim djelom muslimanske duhovnosti i možda je, nakon Kur'ana, najčitanije djelo u muslimanskom svijetu. Vidi prijevod knjige na engleski: ***Principles of the Creed***, preveo Khalid Williams, Louisville, KY: Fons Vitae, 2016.

of faith and morality in everyday life, depends on the right and precise choice of linguistic terms and thought concepts in faith and morality. Over time, unfortunately, the Muslim *ʿulamāʾ* have lost that sense of the importance of the correct and precise use of linguistic terms and thoughtful concepts for a fundamental understanding of faith and morality, resulting in a state of general confusion and loss of vital and living religious and moral spirit. The great Imam al-Ghazali (d. 1111) noticed this shortage in Muslimas so he wrote his famous encyclopaedical book under the title: "Reviving of the Origin of the Science of Faith"[4].



ILLUSTRATION ~ The relationship of shame, knowledge and ignorance.
ILUSTRACIJA ~ Odnos sramote, znanja i neznanja.

[4] Abū Ḥāmid Al-Ghazālī, *The Revival of the Religious Sciences* (*Iḥyāʾ ʿulūm al-dīn*) is widely regarded as the greatest work of Muslim spirituality, and is perhaps the most read work in the Muslim world, after the Qurʾān. See English translation of the book: *The Principles of the Creed*, Translated by Khalid Williams, Louisville, KY: Fons Vitae, 2016.

radi temeljnog razumijevanja vjere i morala, shvaćanja koje bi nas dovelo do transcendentalnog ili noumenološkog zakona[5] u ljudskom duhu i umu, koji bi čovjeka doveo do uspjeh (*al-nadžāḥ*) na Ovome i do spasa (*al-nadžāt*) na Drugome svijetu. Čovjekovo razumijevanje fundamentalne fizike dovelo ga je do imanentnog, fenomenološkog zakona gravitacije u prirodi. Dakle, kao što postoji fundamentalna fizika, a to je nauka koja prethodi primijenjenoj fizici, tako postoji i temeljna nauka o vjeri i moralu, koja prethodi primijenjenoj vjeri i moralu. Osim toga, baš kao što fizičar[6] mora imati na umu i u srcu izvjesno uvjerenje i znanje temeljnog zakona u prirodi, zakona koji je permanentan i primjenljiv na svakom mjestu i u svako doba, prije nego što pristupi provjeri svog uvjerenja i znanja u laboratoriji, tako isto vjernik mora imati u svom duhu i svom umu vjeru i znanje o temeljnom zakonu u vjeri i moralu, zakonu koji je permanentan i primjenljiv na svakom mjestu i u svako doba, prije nego što se testira u laboratoriji ovosvjetskog života (*al-dunyā*), koji je blizak njegovim tjelesnim osjetilima. Ovim tjelesnim osjetilima Drugi svijet (*al-ākhirah*) je daleko, ali je blizak čovjekovom spoznajnom duhu, koji mu je Svemogući Allah udahnuo, pod uvjetom da taj Božiji duh (*rūḥullah*) u sebi čuva kroz primjenu „temeljnog razumijevanja“, a to je *al-fiqh al-akbar*, u vjeri i moralu.

Prije nego što je nazvan *ʾaqāʾid* (pl. *ʾaqīdah* = „dogma“ ili „doktrina“), temeljna nauka vjere zvala se *al-fiqh al-akbar*, najviše ili najuzvišenije razumijevanje vjere i morala. Ovu nauku je tako nazvao Imām-i Aẓam Abū Ḥanīfah Al-Nuʾmān Ibn Thābit, rođen 80/699. u Kufi, umro 150/767. u Bagdadu. Abū Ḥanīfah je, dakle, bio utemeljitelj ideje o fundamentalnom razumijevanju vjere prije nego što je osnovao pravnu školu za „najbolju primjenu“ vjere i morala u praksi, a to je *al-fiqh al-al-afḍal*[7], najmoralniju primjenu vjere zasnovanu na najvišem razumijevanju vjere. *Fiqh*, islamsko pravo, je izraz arapskog porijekla, što znači „razumijevanje“[8] jezika, tj. razumijevanje govornikovih riječi, rečenica i misli, kao i razumijevanje piščevog teksta, podteksta i konteksta. U ovom slučaju, *fiqh* znači razumijevanje Božijeg teksta ili Kur'ana (*zāhir* ili *al-āyāt al-muḥkamāt*), kur'anskog podteksta (*bāṭin* ili *al-āyāt al-mutašābihāt*) i kur'anskog kauzalnog, jezičkog smisla te historijskog konteksta (*sabab al-nuzūl*, *al-siyāq al-lughawī wa al-siyāq al-tārīkhī*).

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[5] U filozofiji noumenon, množina noumena je postavljeni objekt ili događaj koji postoji neovisno o ljudskom osjećaju i/ili percepciji. Izraz noumenon općenito se koristi za razliku od ili u odnosu na pojam fenomen koji se odnosi na bilo koji objekt osjetila. Immanuel Kant (1724-1804) prvi je razvio pojam noumenona kao dio svog transcendentalnog idealizma, sugerirajući da iako znamo da noumenalni svijet postoji jer je ljudski senzibilitet samoreceptivan, on sam po sebi nije osjetljiv i stoga je nama nespoznatljiv. U kantovskoj filozofiji nespoznati noumenon se često poistovjećuje sa nespoznatljivom "stvari u sebi" ili se povezuje s njom (na Kantovom njemačkom, *Ding an sich*). Međutim, priroda odnosa između njih dvoje nije eksplicitna u Kantovom djelu i kao rezultat toga ostaje predmet rasprave među Kantovim učnicima.

[6] Fizičar proučava ponašanje i interakcije materije i energije u prostoru i vremenu.

[7] Koliko znam, do sada niko nije povukao takvu paralelu između fundamentalnog razumijevanja vjere, *al-fikh al-akbar*, i „najbolje primjene“ vjere i morala u praksi, *al-fikh al-afḍal*. Možda je ova sintagma (*al-fikh al-afḍal*) naš doprinos ideji praktične primjene vjere i morala u smislu usvajanja i primjene moralnih vrlina (*faḍīlah pl. faḍā'il*), vrlina koje proizlaze iz fundamentalnog razumijevanja vjere *al-fikh al-akbar*.

[8] *Fikh* (“razumijevanje“) znači razumijevanje nečeg unutrašnjeg na osnovu vanjskog izgleda. To materijalizira svoje duhovno na osnovu naknadnog ličnog iskustva. Proces razumijevanja teksta kreće se u hermeneutičkom krugu u kojem se pojedinačno mora tumačiti iz cjeline, a cjelina iz pojedinog. Hermeneutički krug je "teorema" hermeneutičke teorije tumačenja, postavljena od njemačkog teologa F. Schleiermachera (1768–1834) u suprotnosti s prethodnom tehnikom komentiranja tekstova. Prema njegovim riječima, izolirani dijelovi teksta mogu se pravilno razumjeti samo iz njegove cjeline, a ta se cjelina opet može dokučiti samo intuitivnim povezivanjem njegovih dijelova, takozvanim gatanjem ili nagađanjem.

The Muslim *ʿulamā'* have the task of rediscovering the lost terminological and conceptual treasure for a fundamental understanding of faith and morals, an understanding that would lead us to a transcendental or noumenological law[5] in the human spirit and mind, which would lead man to a success (*al-najāḥ*) Here and a salvation (*al-najāt*) in the Hereafter. Man's understanding of fundamental physics led him to the immanent, phenomenological law of gravity in nature. So, just as there is a fundamental physics, and that is the science that precedes applied physics, so there is also a fundamental science in faith and morality, that precedes applied faith and morality. In addition, just as a physicist[6] must have in his mind and heart a certain belief and knowledge of the fundamental law in nature, a law that is constant and respectable in every place and at all times, before approaching testing his belief knowledge in the laboratory, so must the believer have in his spirit and mind the belief and knowledge of the fundamental law in faith and morals, a law that is evident and confirmed in every place and at all times, before being tested in the laboratory of this world (*al-dunyā*), which is close (near) to his bodily senses. With these bodily senses the Otherworld (*al-ākhirah*) is far away, but it is close to man's cognitive spirit, which the Almighty Allah breathed into him, provided that he keeps that God's spirit (*rūḥullah*) pure in himself through the application of fundamental understanding, i.e., *al-fiqh al-akbar*, in faith and morals.

Before it was called *ʿaqā'id* (pl. of *ʿaqīdah* = "dogma" or "doctrine"), the fundamental science of faith was called *al-fiqh al-akbar*, the highest or most sublime understanding of faith and morals. This science was named so by Imām-i Aẓam Abū Ḥanīfah Al-Nuʿmān Ibn Thābit, born 80/699 in Kufa, died 150/767 in Baghdad. Abū Ḥanīfah, therefore, was the founder of the idea of a fundamental understanding of faith before he founded the law school for the best application in practice of faith and morals *al-fiqh al-al-afḍal*[7], the most moral application of faith based on the highest understanding of faith. *Fiqh*, islamic practical law, is a word of Arabic origin, meaning "understanding"[8] of a language, i.e., understanding the speaker's words, sentences, and thoughts, as well as understanding the writer's text, subtext, and context. In this case, *fiqh* means understanding the text of God or the Qur'an (zāhir or al-āyāt al-muḥkamāt), the Qur'anic subtext (*bāṭin or al-āyāt al-mutašābihāt*) and the Qur'anic causal, linguistic and historical context (*sabab al-nuzūl, al-siyāq al-lughawī wa al-siyāq al-tārīkhī*).

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[5] In philosophy, a noumenon, plural noumena is a posited object or event that exists independently of human sense and/or perception. The term noumenon is generally used in contrast with, or in relation to, the term phenomenon, which refers to any object of the senses. Immanuel Kant (1724-1804) first developed the notion of the noumenon as part of his transcendental idealism, suggesting that while we know the noumenal world to exist because human sensibility is merely receptive, it is not itself sensible and must therefore remain otherwise unknowable to us. In Kantian philosophy, the unknowable noumenon is often identified with or associated with the unknowable "thing-in-itself" (in Kant's German, *Ding an sich*). However, the nature of the relationship between the two is not made explicit in Kant's work, and remains a subject of debate among Kant scholars as a result.

[6] The physicist studies the behavior and interactions of matter and energy in space and time.

[7] As far as I know no one has so far drawn such a parallel between a fundamental understanding of faith, *al-fiqh al-akbar*, and the best application in the practice of faith and morals, *al-fiqh al-afḍal*. Perhaps this phrase (*al-fiqh al-afḍal*) is our contribution to the notion of a practical application of faith and morals in terms of adopting and practicing moral virtues (*faḍīlah pl. faḍā'il*), virtues arising from a fundamental understanding of faith and belief, i.e., *al-fiqh al-akbar*.

[8] Understanding is the comprehension of something internal on the basis of its external appearance, it materializes itself spiritually on the basis of subsequent personal experience. The process of understanding moves in a hermeneutic circle in which the individual must be interpreted from the whole, and the whole from the individual. The hermeneutic circle, the "theorem" of the hermeneutic theory of interpretation, posed by the German theologian F. Schleiermacher (1768–1834) in a controversy with the previous technique of commenting on texts. According to him, the isolated parts of the text can be properly understood only from its whole, and this whole can again be grasped only by intuitively connecting its parts, the so-called divination.

Dakle, izraz *al-akbar* u frazi *al-fiqh al-akbar*[9] odnosi se na potrebu razumijevanja fundamentalnog govora ili teksta koji nam dolazi odozgo, kao Božije otkrivanje, kojemu ne prethodi ni naše ljudsko znanje ni naše ljudsko iskustvo. Ovo je Svevišnji Allah tražio od posljednjeg poslanika Muhammeda, a. s., preko Džibril-i Amina u pećini Ḥirā': *Čitajte i učite u ime vašeg Gospodara, koji vas je stvorio. Stvorio je čovjeka od ugruška. Čitajte i učite! Vaš Gospodar je plemenit. On je taj koji je naučio čovjeka pisanju. On je taj koji je naučio čovjeka onome što nije znao.*[10] Ovo je najviše znanje koje nam dolazi odozgo kao milost Svemogućeg Boga. Ovo znanje je sadržano u Božanskom Duhu, koji se nadahnjuje čovjeku kako bi mu bio nadohvat ruke. Budući da njegov um treba biti prosvijetljen kako bi mogao prepoznati i održati primordijalni zavjet *qālū balā* (*al-īmān* i *al-amānah*) u Svemogućeg Boga. Učeni ili savjesni ljudi (*ʾulamāʾ*) imaju najveću svijest o Bogu.[11] Ovo je stanje kada „znanje" postaje „vjerovanje", jer je znanje (*al-ʾilm*) jednako vjeri (*al-īmān*), dok je (*al-džahl*) neznanje jednako nevjerovanju (*al-kufr*).[12]



ILUSTRACIJA ~ Pobožno primanje i usvajanje značenja Božanskih riječi, čovjeka čini slobodnim da koristi svoje osjetilne kognitivne sposobnosti.

ILLUSTRATION ~ The pious reception and adoption of the meaning of the Divine words, makes man free to use his sensory cognitive abilities.

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[9] *Al-akbar*, superlativ arapskog pridjeva *al-kabīr*, veliki.

[10] ***Kur'an***, 96:1-5.

[11] ***Kur'an***, 35:28.

[12] Vrijedi napomenuti da ni u bosanskom ni u grčkom jeziku ne postoji korijen riječi za "nevjeru", već se negativni prefiks "ne" ili „a" mora dodati imenici "vjera", "(ne) vjera", "teizam", "(a) teizam", da bi se izrazio negativan stav prema Bogu ili vjeri općenito. To je zato što je vjera korijen, prirodno stanje svakog čovjeka, dok je (ne) vjera, (a) teizam vještačko stanje, koje se kod čovjeka stvara iz različitih razloga. Međutim, prirodno stanje "vjere" ostaje nepromijenjeno, odnosno vjera je stalna pojava u ljudskom srcu, baš kao što su sunce i mjesec stalna pojava u prirodi.



ILLUSTRATION ~ Remember: knowledge which comes to us from above as a mercy of God Almighty is contained in the Divine Spirit, which is being breathed into man to be within a reach of his mind.

ILUSTRACIJA ~ Upamtite: znanje koje nam dolazi odozgo kao milost Svemogućeg Boga je sadržano u Božanskom Duhu, koji se udiše u čovjeka kako bi mu bio nadohvat ruke.

Thus, the term *al-akbar* in the phrase *al-fiqh al-akbar*[9] refers to the need to understand the fundamental speech or text that comes to us from above, as a revelation of God, preceded by neither our human knowledge nor our human experience. This is what Allah Almighty asked the last Messenger Muhammad, peace be upon him, through *Jibril-i Amīn* in the cave of *Ḥirā'*: *Read and learn in the name of your Lord, who created you. He created man from a clot. Read and learn! Your Lord is Noble. He is the One who taught man how to write. He is the One who taught man what he did not know*[10]. This is the highest knowledge which comes to us from above as a mercy of God Almighty. This knowledge is contained in the Divine Spirit, which is being breathed into man to be within a reach of his mind. Because his mind needs to be enlightened to be able to recognize and maintain the *qālū balā* primordial trust (*al-īmān & al-amānah*) in God Almighty. *Knowledgeable or mindful people (ʿulamā') have the highest awareness of God*[11]. This is the state when "knowledge" becomes "belief", because knowledge (*al-ʿilm*) is equal to faith (*al-īmān*), while (*al-jahl*) ignorance is equal to disbelief (*al-kufr*)[12].

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[9] *Al-akbar*, a supertative of the Arabic adjective *al-kabīr*, big.

[10] *Qur'an*, 96:1-5.

[11] *Qur'an*, 35:28.

[12] It is worth noticing that neither in Bosnian nor in Greek language there is a root word for "infidelity", but a negative prefix "no" or "un" must be added to the noun "faith", "(un) faith", i.e., "theism", "(a) theism", to express a negative attitude towards God, or faith in general. This is so because faith is the root, natural state of every human being, while (un) faith, (a) theism is an artificial state, which is formed in man for various reasons. However, the natural state of "faith" remains unchanged, that is, faith is a constant phenomenon in the human heart, just as the sun and the moon are a constant phenomenon in nature.



ILUSTRACIJA ~ Scena sa predavanja jednog teologa koji posjeduje čist duh i zdrav razum, te ima i plemenito srce temeljeno na vjeri i moralu.

ILLUSTRATION ~ A scene from a lecture by a theologian who possesses a pure spirit and common sense, and has a noble heart based on faith and morals.

Dok pobožno prima i usvaja značenje Božanskih riječi koje mu dolazi odozgo, čovjek je slobodan koristiti svoje osjetilne kognitivne sposobnosti - vid, sluh, dodir, okus i miris. Ove sposobnosti znanja nude mu se odozdo. Dakle, razumljivo je da je izraz *al-fiqh al-akbar* zamijenjen frazom *uṣūl al-dīn*. Na ovaj način skrenuta je pažnja na činjenicu da je čovjekovo iskustvo u vjeri i moralu, koje dolazi odozdo, jednako važno kao i Božanska mudrost, koja se spušta odozgo. *Al-aṣl* (pl. *al-uṣūl*) je arapski izraz koji se odnosi na korijen koji izbija iz zemlje, tj. odozdo, dok se izraz *al-akbar* odnosi na ono što je visoko ili uzvišeno, iznad. Pravi izazov za čovjeka je pronaći pravu vezu između Božanske mudrosti koja mu dolazi odozgo i njegovog iskustva, koje mu je nametnuto odozdo. Naravno, čovjekov veliki neuspjeh bio bi ako bi zanemario Božansku mudrost, koja mu se nudi odozgo u korist njegovog prirodnog iskustva, koje mu se nameće odozdo. Međutim, ne bi trebao zanemariti ni vlastito iskustvo jer mu pomaže da pravilno shvati Božansku mudrost, koja mu dolazi odozgo.

Fizičari danas govore o „krizi fundamentalne fizike“[13] jer imaju problem s terminologijom zbog nedostatka znanja o granicama Univerzuma, kao i zbog nepoznavanja porijekla života. Dakle, ako fizičari osjećaju da su bankrotirali razumom jer im je suština Univerzuma još uvijek nepoznata, onda što možemo reći o teolozima, koji su već dugo suočeni s „krizom temeljne vjere“, jer suština (*al-dhāt*) i svojstva Svemogućeg Boga (*al-ṣifāt*) ni njima nisu poznati. Dakle, kako postoje kvazi-naučnici u fizici, tako postoje kvazi-teolozi u vjeri koji nemaju ni trunke čistog duha ni trunke zdravog uma. Nemaju plemenito srce temeljne vjere i morala. Oni se lažno pozivaju na temelje vjere upravo zato što oni koji su trebali govoriti nisu istinski govorili o temeljnim vrijednostima vjere i morala.

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[13] https://pubweb.carnet.hr/hdff/2014/09/29/dokaz-krize-fundamentalne-fizike/. Dostupno na 15.02.2020.

While piously receiving and adopting the meaning of divine words that come to him from above, man is free to use his sensory cognitive abilities - sight, hearing, touch, taste and smell. These capabilities of knowing are offered to him from below. So, it is understandable that the phrase of *al-fiqh al-akbar* has been replaced by the phrase of *uṣūl al-dīn*. In this way an attention was drawn to the fact that man's experience in faith and morality, which comes from below is as important as is divine wisdom, which descends from above. *al-Aṣl* (pl. *al-uṣūl*) is an Arabic term, referring to the root, which sprouts from the ground, i.e., from below, while the term *al-akbar* refers to that which is high or sublime above. The real challenge for man is to find the right connection between the Divine wisdom that comes to him from above and his experience, which is imposed on him from below. Of course, man's great failure would be if he neglects the divine wisdom, which is offered to him from above in favor of his natural experience, which is imposed on him from below. However, he should not neglect his own experience because it helps him to comprehend properly the Divine wisdom proper.

Physicists today talk about the "crisis of fundamental physics"[13] because they have a problem with terminology due to the lack of their knowledge about the limits of the Universe as well as their lack of knowledge of the origin of life. So, if the physicists feel that they have a bankruptcy of reason because the essence of the Universe is still unknown to them, then what can one say about the theologians, who have long been facing a "crisis of fundamental faith" because the essence (*al-dhāt*) and attributes (*al-ṣifāt*) of God Almighty are unknown to them either. Thus, as there are quasi-scientists in physics, there are quasi-theologians in faith who have neither a speck of pure spirit nor a speck of sound mind. They have no noble heart of fundamental faith and morals. They falsely invoke the foundations of faith precisely because the fundamental values of faith and morality were not truly spoken by those who should have spoken.



ILLUSTRATION ~ In the *religion* of Islam, the concept of *religion* covers the idea of obligation or duty, or debt or indebtedness, then covers the recognition of debt and the requirement that the debt be fulfilled.

ILUSTRACIJA ~ U *religiji* islama koncept *religije* pokriva ideju obaveze ili dužnosti, ili duga ili zaduženja, zatim pokriva priznavanje duga i zahtjev da se dug ispuni.

[13] https://pubweb.carnet.hr/hdff/2014/09/29/dokaz-krize-fundamentalne-fizike/. Seen: 15.02.2020.

II

Kur'an definira islam na sljedeći način: - *Zaista, Allahova vjera* (*al-dīn*) *je islam*.[14] Na temelju ovog kur'anskog ajeta, teološka misao u islamu vrti se oko pojma *dīn*, što je opći izraz za „religiju" na arapskom. Međutim, ovaj izraz znači mnogo više od zapadnjačke ideje o „crkvi" ili institucionalnoj religiji. Korijen arapske riječi *dīn* ima četiri primarna značenja: (1) međusobna ugovorna ili zavjetna obaveza; (2) priznanje ili posvećenost; (3) vladavina prava; (4) prirodna sklonost ili težnja. Na primjer, glagol *dāna*, koji se odnosi na *dīn*, znači „biti dužnik". Ovaj izraz ima zbir značenja koja se odnose na dug. Slično, pridjev *dā'in* označava i dužnika i vjerovnika. Biti dužnik znači biti dosljedan, odnosno poštovati sva pravila, naredbe i običaje koji pokrivaju zaduženje. Imati dug pretpostavlja i obavezu, koja je na arapskom izražena izrazom dayn. Zaduživanje može uključivati i formalni sud (*daynūna*) ili presudu (*idāna*) ako se uvjeti koji se odnose na obavezu pokrivanja duga ili ispunjenja ugovora ne ispunjavaju. Poslovni život, koji se uglavnom temelji na odgovornosti ispunjavanja ugovornih obaveza i dugova, nalazi se u gradu koji se na arapskom jeziku naziva *madīna*. I grad ima sudiju, gradonačelnika ili guvernera, gdje se svaki od njih može nazvati *dayyan* (baš kao na hebrejskom). U islamu je pripadnost zajednici, bilo kao porodica, pleme ili urbana grupa, temeljna ljudska okolnost. Koncept civilizacije u islamu oduvijek je bio povezan s idejom grada. Stoga nije neuobičajeno da arapski izrazi za civilizaciju potječu iz ovog korijena: *tamaddana* znači „izgraditi ili uspostaviti gradove", „oplemeniti" ili „civilizirati". Izraz *tamaddun* uobičajen je arapski izraz za „civilizaciju".[15]

Islamska teologija dokazuje da je posjedovanje religije - u smislu *al-dīna* - prirodna ljudska okolnost. U religiji islama koncept religije pokriva ideju obaveze ili dužnosti, ili duga ili zaduženja, zatim pokriva priznavanje duga i zahtjev da se dug ispuni. Ovo uključuje dva dodatna koncepta, a to su odgovornost i reciprocitet. Ljudsko biće je dužno Allahu, Jednom Bogu, za stvaranje, opskrbu i održavanje svog postojanja.[16] Prema kur'anskom učenju, svaki čovjek mora znati i priznati svoju dužnost prema Bogu u samoj biti svog bića. Ovaj dug je izražen u Kur'anu[17] kao primarni ugovor ili savez (*'ahd* ili *mīthāq*), koji je uspostavljen između čovječanstva i Stvoritelja prije nego što se čovječanstvo naselilo na Zemlji: - *I kada je vaš Gospodar izveo njihovo sjeme sa bokova djece Adama i zamolio ih da posvjedoče o*

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[14] ***Kur'an***, 3:19.

[15] Ove sam ideje posudio iz odlomka Vincenta J. Cornella, ***Mysticism and Identity: The Case of Islam*** („Misticizam i identitet: Slučaj islama"), kao uvodni članak na osmom sastanku „Vijeća vjerskih vođa" u organizaciji „Elijah Interfaith Institute", održanom u Španiji krajem 2018. Zaista sam impresioniran Cornellovim uvidom u polisemiju arapskog izraza *al-dīn* kao temeljno razumijevanje i *al-īmāna* kao vjere i *al-islāma* kao vjerskog svjetonazora i načina života.

[16] ***Ibid***.

[17] ***Kur'an***, 2: 245.

II

The Qur'an defines Islam as follows: - *Indeed, the religion (al-dīn) of Allah is Islam*[14]. Based on this Qur'anic *āyat*, theological thought in Islam revolves around the term *dīn*, which is the general term for "religion" in Arabic. However, this term means much more than the Western idea of a "church" or institutional religion. The root of the Arabic word *dīn* has four primary meanings: (1) a mutual contractual or covenant obligation; (2) recognition or commitment; (3) the rule of law or the rule of law; (4) a natural inclination or aspiration. For example, the verb *dāna*, which refers to *dīn*, means "to be a debtor". This term has a sum of meanings related to debt. Similarly, the adjective radni *dā'in* denotes both the debtor and the creditor. To be a debtor means to be obliged to follow, i.e. respect, all the rules, orders and customs that cover indebtedness. To have a debt presupposes, also, an obligation, which in Arabic is expressed by the term *dayn*. Indebtedness can also include a formal court (*daynūna*) or judgment (*idāna*), which are terms that refer to the obligation to cover a debt or fulfill a contract. Business life, which is mainly based on the responsibility of fulfilling contractual obligations and debts, is located in a city, which in Arabic is called *madīna*. And the city has a judge, a mayor, or a governor, where each of them can be called a *dayyān* (just like in Hebrew). In Islam, belonging to a community, whether as a family, tribe, or urban group, is a fundamental human circumstance. The concept of civilization in Islam has always been associated with the idea of the city. It is therefore not uncommon for Arabic terms for civilization to be derived from this root: *tamaddana* means "to build or establish cities", "ennoble" or "civilize", while *tamaddun* is a common Arabic term for "civilization"[15].

Islamic theology proves that having a religion - in the sense of *al-dīn* - is a natural human circumstance. In the religion of Islam, the concept of religion covers the idea of obligation or duty, or debt or indebtedness, then covers the recognition of debt and the requirement that the debt be fulfilled. This includes two additional concepts, namely responsibility and reciprocity. The human being is indebted to Allah, the One God, for the creation, for the provision and for the maintenance of his existence[16]. According to the Qur'anic teaching, every man must know and acknowledge his duty to God in the very essence of his being. This debt is expressed in the Qur'an[17] as a primordial contract or covenant (*'ahd or mīthāq*), which was established between mankind and the Creator before mankind settled on earth: - *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*

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[14] *Qur'an*, 3:19.

[15] I have borrowed these ideas from the passage of Vincent J. Cornell, *Mysticism and Identity: The Case of Islam* as an introductory article at the eighth meeting of the "Council of Religious Leaders" organized by the "Elijah Interfaith Institute, held in Spain at the end of 2018. I am, really, impressed by Cornell's insight into a polysemy of Arabic term *al-dīn* as a fundamental understanding of both *al-īmān* as faith and *al-islām* as a religious worldview and a way of life.

[16] *Ibid*.

[17] *Qur'an*, 2: 245.

sebi: „Nisam li ja vaš Gospodar?“ Oni su odgovorili: „Da, mi svjedočimo.“ To je zato da na Sudnjem danu ne kažete: - Nismo znali ništa o ovome, ili da ne kažemo: - Naši su preci bili u širku, politeizmu. Mi smo njihovi potomci nakon njih. Hoćete li nas kazniti za ono što su krivotvoritelji učinili?[18]

Budući da ljudsko biće ima dug prema Svemogućem Bogu kojeg nikada ne može platiti, Kur'an predstavlja pojedinačnog vjernika kao „Božijeg roba“ (*ʾAbd Allāh*). Ova sintagma, u muškom (*ʾAbd Allāh*) ili u ženskom (*Amat Allāh*), tradicionalno se smatra najčasnijim imenom koje musliman i muslimanka mogu nositi kao izraz najjasnijeg islamskog identiteta. Budući da pojedinac, muškarac i žena, duguje Svemogućem Bogu za svoje postojanje, on/ona zna da je sâma bît njegovog/njezinog postojanja dug prema Bogu Stvoritelju. Stoga je jedini način na koji se on/ona (pojedinac) može odužiti Svemogućem Bogu taj da se dadne ili da se preda službi svom Stvoritelju i pokloni Božijim zapovijedima. Čin dragovoljne, slobodne i mirne predanosti Svemogućem Bogu je ono što se podrazumijeva pod pojmom i konceptom islama. Osoba koja se dobrovoljno, slobodno i mirno preda Svemogućem Bogu naziva se musliman i muslimanka, što doslovno znači „miroljubivi čovjek“ i „miroljubiva žena“.[19]



ILUSTRACIJA ~ Osobe koje su se dobrovoljno, slobodno i mirno predale Svemogućem Bogu nazivaju se ***musliman*** i *muslimanka*, što doslovno znači „miroljubivi čovjek“ i „miroljubiva žena“. Rukopis *Maqamat Al-Hariri*, javna biblioteka u Bagdadu. 13. stoljeće.

ILLUSTRATION ~ People who have voluntarily, freely and peacefully surrendered to Almighty God are called *Muslim men* and *women*, which literally means "peaceful man" and "peaceful woman." *Manuscript of Maqamat Al-Hariri,* Public Library of Baghdad. 13th century.

[18] ***Kurʾan***, 7:172.

[19] Vincent J. Cornell, ***Mysticism and Identity: The Case of Islam***.

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 counterfeiters did?[18]

Because the human being has a debt to God Almighty that he can never pay, the Qur'an represents the individual believer as a "slave of God" (*ʿAbd Allāh*). This term, in the masculine (*ʿAbd Allāh*) or in the feminine (*Amat Allāh*), is traditionally considered to be the most honorable name, which a Muslim man and a Muslim woman, can bear as an expression of the clearest Islamic identity. Since the individual, man and woman, owes to God Almighty for his/her very existence, he/she knows that he/she himself/herself is the substance of his/her own duty. Therefore, the only way that he/she (the individual) can repay God Almighty is to give or surrender to the service of his/her Creator and surrender to the commandments of God. The act of arbitrary, peaceful devotion to God Almighty is what is meant by the term and concept of Islam. A person who voluntarily and peacefully surrenders to God Almighty is called a Muslim and a Muslimah, which literally means a "peaceful man" and a "peaceful woman"[19].



ILLUSTRATION ~ The Qur'an defines Islam as follows: - Indeed, the religion (*al-dīn*) of Allah is Islam.
ILUSTRACIJA ~ Kur'an definira islam na sljedeći način: - Zaista, Allahova vjera (*al -dīn*) je islam.

[18] *Qur'an*, 7:172.

[19] Vincent J. Cornell, *Mysticism and Identity: The Case of Islam*.

III

Dakle, vjera (*al-īmān*) je živa riječ o Bogu, a dogma je usvojena i naslijeđena misao o vjeri. Vjera je lično iskustvo, a dogma je naučeno vjerovanje. Vjera je prirodno stanje duše, a dogma je vještačko stanje uma. Vjera obasjava dušu, a dogma zamagljuje um. Vjera je duboki osjećaj duše, a dogma je plitko znanje uma. Vjera prosvjetljuje dušu, a dogma zamračuje um. Vjera je prirodni moral, a dogma umjetna dogma. Vjera je skrivena u srcu, a dogma je zatvorena u umu. Vjera je istina koja se sama dokazuje, a dogma je nedokazivo vjerovanje. Vjera je ljubav u Boga, a dogma je strast u egu. Vjera je otvoren put, a dogma slijepa ulica. Vjera je sloboda duše, a dogma je ropstvo uma. Vjera je vezivanje duše, a dogma je vezivanje uma. Vjera je jasna, dogma je zbunjujuća. Vjera je spasenje, a dogma ...?

Muslimanska *'ulamā'* jasno je rekla: *taqlīd*, nasljedna ili tradicionalna pravna misao (*fikh*) je dozvoljena, dok je *taqlīd* u vjerovanju nedopustiv. U *fikhu*, islamskom pravu, ne može svako biti *mudžtahid*, „nezavisni mislilac". *Mudžtahid* može biti samo onaj koji je svojim znanjem i praksom dokazao da je vrijedan da ga se slijedi u pravnom mišljenju i pravnoj praksi. Dakle, svi oni koji nisu stekli status *mudžtahida*, vjerodostojno nezavisnog pravnog mislioca, automatski su *muqallidi*, sljedbenici pravnog mišljenja i pravne prakse jednog od *mudžtahida*. Drugačije je u vjerovanju. Svako je dužan biti „mudžtahid" u smislu ličnog poznavanja vjere i vjerskog učenja. Niko ne smije biti *muqallid*, „slijepi sljedbenik", u vjeri i uvjerenju, jer svako mora doživjeti i živjeti vjeru kroz vlastito iskustvo. Iskustvo vjere u Boga je neprenosivo, nenasljedivo, neponovljivo i neotuđivo. Niko ne može doživjeti tuđe iskustvo vjere/vjerovanja. Niko nema pravo zahtijevati tuđe iskustvo vjere/uvjerenja, osim ako sâm ne doživi tu vjeru/uvjerenje.

Muslimanski teolozi, *al-mutakallimūn*, teoretski su odbacili *taqlīd*, nekritičko ili slijepo oponašanje u vjerovanju, ali u praksi nisu uvijek bili dosljedni. Oni su, u stvari, najveći krivci za muslimansku vjeru opterećenu dogmatsko-*taqlīdskom* mišlju. Ovdje treba naglasiti da islam nikada nije dovodio u pitanje slobodu ličnog iskustva religije. Naprotiv, lično iskustvo religije osnovni je uslov originalnosti i ispravnosti vjerovanja u islam. Intelektualni i duhovni napor da osoba lično osjeti slast vjerskog znanja nije samo poželjan, već je i obavezan. Svako se mora potruditi da upozna svog Stvoritelja i Održavatelja. Niko ne može nikoga zamijeniti u ovome, niti iko može kopirati tuđe iskustvo vjere. To je jasno. Ali problem u *'ilm-l-kalāmu*, islamskoj teološkoj misli, nastaje kada se razlika između „vjerovanja" i „pripadanja" pogrešno shvati. Naime, vjerovati znači da čovjek osjeća na sebi svojstven način Božanski duh koji mu je Bog udahnuo i tako ga učinio ljudskim bićem, *al-insān* za razliku od meleka i džina; vjerovati znači poznavati na svoj način vlastitu dušu koja se hrani i brani iskonskim

III

hence, faith (*al-īmān*) is a living word about God, and dogma is an adopted and inherited thought about faith. Faith is a personal experience, and dogma is a learned belief. Faith is the natural state of the soul, and dogma is the artificial state of mind. Faith illuminates the soul, and dogma obscures the mind. Faith is a deep feeling of the soul, and dogma is a shallow knowledge of the mind. Faith is enlightening the soul, and dogma is darkening the mind. Faith is natural morality, and dogma is artificial dogma. Faith is hidden in the heart, and dogma is closed in the mind. Faith is a self-proving truth, and dogma is an unprovable belief. Faith is love in God, and dogma is passion in the ego. Faith is an open path, and dogma is a dead end. Faith is the freedom of the soul, and dogma is the bondage of the mind. Faith is the binding of the soul, and dogma is the binding of the mind. Faith is clear, dogma is confusing. Faith is salvation, and dogma ...?

The Muslim *'ulamā'* have clearly stated: *taqlīd*, hereditary or traditional thought in law (*fiqh*), is permissible, while *taqlīd* in fiath/belief is inadmissible. In *fiqh*, Islamic law, not everyone can be a *mujtahid*, an "independent thinker." A *mujtahid* can only be one who has proved by his knowledge and practice that he is worthy to be followed in legal opinion and legal practice. Therefore, all those who have not attained the status of a *mujtahid*, a credibly independent legal thinker, are automatically *muqallids*, followers of the legal opinion and legal practice of one of the *mujtahids*. It is different in faith/ belief. Everyone is obliged to be a "mujtahid" in terms of personal knowledge of the faith and religious teaching. No one should be a *muqallid*, a "blind follower," in faith/belief because everyone must experience and live the faith through their own experience. The experience of belief in God is non-transferable, non-inheritable, it is unrepeatable and inalienable. No one can live someone else's experience of faith/belief. No one has the right to claim another's experience of faith/belief unless he himself experiences that faith/belief.

Muslim theologians, *al-mutakallimūn*, theoretically rejected *taqlīd*, an uncritical or blind imitation in belief, but in practice they were not always consistent. They are, in fact, the biggest culprits for the Muslim faith being burdened with dogmatic-*taqlīd* thought. It should be emphasized here that Islam has never challenged the freedom of personal experience of religion. On the contrary, personal experience of religion is a basic condition of the originality and correctness of belief in Islam. The intellectual and spiritual effort to make a person personally feel the sweetness of religious knowledge is not only desirable, but also obligatory. Each one must make an effort to get to know his Creator and Sustainer. No one can replace anyone in this, nor can anyone copy someone else's experience of faith. That is clear. But the problem in *'ilm-l-kalam*, Islamic theological thought, arises when the difference between "belief" and "belonging" is misunderstood. Namely, to believe means to feel in in one's own way the Divine Spirit that God has given him/her and thus made him/her to be human being, *al-insān* unlike angels and jinn; to believe means to know in one's own way his/her own soul, which feeds and defends itself by the primordial vow to God (*qālu balā*); to believe means to experience in one's own way the sweetness of faith, which cannot be described, but can be lived happily and joyfully.

zavjetom Bogu (*qālu balā*); vjerovati znači doživjeti na svoj način slatkoću vjere koja se ne može opisati, ali se može živjeti sretno i zadovoljno.

Pripadnost nekome ili nečemu nije nužno ružna stvar. Naprotiv, osjećaj pripadnosti grupi ili zajednici istomišljenika je zahvalan. Problem je, međutim, kada slijepa pripadnost postaje jača od razumnog uvjerenja, kada član ili subjekt slijepo slijedi svog vođu, koji mu ne dopušta da iskusi vlastito znanje, već ga vodi da bespogovorno slijedi njegovo znanje i iskustvo vjere/uvjerenja, koji može biti samo njegov i ničiji. Vođa je obično mudrac koji vodi svog slijepog člana ili subjekta da vidi samo njegov prst dok mu pokazuje na Mjesec. Čovjek u suštini nije glup. Čovjek je dovoljno mudar da može vidjeti Mjesec svojim okom. Ne treba mu mudračev prst da mu ga pokaže. Vjera nije ničiji plijen. Vjera je dar svima, koji treba uzeti na početku i zadržati do kraja. Dar prirodne vjere ne mijenja se u vještački „dar" dogme, jer dogma zatvara um, a vjera ga otvara za gledanje u istinu. - *Pogledajte šta je na nebesima i na zemlji!*[20] - *Putujte svijetom da vidite kako je Allah započeo stvaranje svijeta iz ničega!*[21] - *Pogledajte kako su završili korumpirani!*[22] - *Pogledajte kako su lažovi završili!*[23] - *Pogledajte kako su kriminalci završili!*[24]

Zadatak svih Božijih poslanika vjere bio je osloboditi čistu vjeru iz zagrljaja prljavih dogmi. Nuh, a. s., je imao najteži zadatak. Morao je sačuvati čistu vjeru u duši i tijelu cijelom čovječanstvu; Ibrahim, a. s., je morao osloboditi čistu vjeru od slijepe dogme svog oca Azara; Musa, a. s., je morao prevladati čistom vjerom nečistu faraonsku dogmu; Isa, a. s., je morao dokazati da dogma ubija, dok čista vjera vraća život na nebu i na zemlji; Muhammed, a. s., prema Božijem nadahnuću, upalio je posljednje svjetlo koje bi trebalo odagnati dogmatsku tamu. To svjetlo i dalje obasjava svijet uprkos dogmatskim tamnim oblacima, oblacima koji nisu poštedili ni vedro nebo islama. Vještina današnjih muslimanskih *ʾulamā'* ogleda se u njihovoj volji i sposobnosti da se oslobode prsta pripadnosti, prsta koji im smeta da vide čisti sjaj islama na Zemlji, kao što svojim golim okom vide čisti sjaj Mjeseca na nebu. Muslimanska *ʾulamā'* mora imati svoj prst koji će pokazivati na Mjesec onima koji su slijepi za oči, gluhi za uši i kratki za um. Nisam siguran da je muslimanska *ʾulamā'* potpuno svjesna svog zadatka, ali siguran sam da je sjeme čiste vjere islama, bez dogmatskih primjesa, sačuvano i kao takvo će sigurno biti zauvijek sačuvano.

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[20] ***Kurʾan***, 10: 102.

Kad god proučavam ovaj kur'anski ajet, sjećam se priče kada je Nikola Kopernik (1473-1543), poljski astronom, ponudio svom kolegi svećeniku da pogleda kroz njegov teleskop s dokazom njegove teorije da se Zemlja okreće oko Sunca (heliocentrizam), a ne Sunce oko Zemlje (geocentrizam). Svećeniku nije bilo dopušteno pogledati ga iz straha da ne izgubi "vjersku dogmu". U tome leži magična moć dogme - održati vjeru u nevjerovatno, čak i ako je to apsurdno. O ovom fenomenu ljudske svijesti, kršćanski apologeta Tertulijan (160-222) izgovorio je poznatu dogmu: *Credo quia absurdum est* ("Vjerujem jer je apsurdno"). Razlog ove dogme bilo je pitanje o smrti i uskrsnuću Isaa, a. s.

[21] ***Kurʾan***, 29:20.

[22] ***Kurʾan***, 7:86.

[23] ***Kurʾan***, 16:36.

[24] ***Kurʾan***, 27:69.



ILLUSTRATION ~ Islam has never challenged the freedom of personal experience of religion.
ILUSTRACIJA ~ Islam nikada nije osporavao slobodu ličnog iskustva religije.

Belonging to someone or something is not necessarily ugly. On the contrary, the feeling of belonging to a group or community of like-minded people is grateful. The problem, however, is when blind affiliation becomes stronger than reasonable belief, when a member or subject blindly follows his leader, who does not allow him to experience his own knowledge, but leads him to unquestioningly follow his knowledge and experience of faith/belief, which can only be his and no one else's. A leader is usually a sage, who leads his blind member or subject to see only his finger as he points to the moon. The man in essence is not stupid. Man is wise enough to be able to see the Moon with his own eye. He doesn't need a sage's finger to show it to him. Faith is no one's prey. Faith is a gift to everyone, which should be taken at the beginning and kept to the end. The gift of natural faith does not change to an artificial "gift" of dogma, because dogma closes the mind and faith opens the mind to look at the truth. - *Look at what is in the heavens and on earth!*[20]

[20] *Qur'an*, 10:102. Whenever I study this Qur'anic verse, I remember the story when Nicolaus Copernicus (1473-1543), a Polish astronomer, offered his fellow priest to look through his telescope with proof of his theory that the Earth revolves around the Sun (heliocentrism), not

- *Zaista, Bog je otkrio čistu vjeru i stoga čuva njezinu čistoću.*[25] Dakle, Svemogući Bog ne traži od ljudi da se brinu o čistoj vjeri koju je otkrio svom posljednjem Poslaniku, već Bog Milostivi očekuje od ljudi da se brinu o sebi i svojoj sudbini, što ovisi o njihovoj svijesti o potrebi da budu u čistoj vjeri, koja ih liječi od opake bolesti besmisla i beznađa.



ILUSTRACIJA ~ Osjećaj pripadnosti grupi ili zajednici istomišljenika je zahvalan.
Scena iftara sa Hormuzom, stranica iz rukopisa Firdawsijeve *Šahname* (*Knjige kraljeva*); Iran, Shiraz, oko 1485-1495.

ILLUSTRATION ~ The feeling of belonging to a group or community of like-minded people is grateful.
Scene of iftar with Hormuz, Page from a Manuscript of the *Shahnama* (*Book of Kings*) of Firdawsi; Iran, Shiraz, circa 1485-1495.

U konačnoj analizi, muslimani vjeruju da Božiji glasnici nisu bili ni teolozi ni dogmatičari. Oni su bili ljekari bolesne ljudske duše. Njihovi pravi lijekovi za bolesnu dušu čovječanstva vrijede kako tada tako i sada. Danas u svijetu postoji mnogo bacila koji truju ljudsku dušu. Ljudima se nude lažni lijekovi, obično u omotu lažnih dogmi, dogmi koje umjesto liječenja bolesti duše, nanose još veći duševni bol. Zaista, ljudska duša je danas jako zbunjena. Sve joj je nadohvat ruke, a ipak nema ničega u njoj što je čini ispunjenom. Pusta je bez smisla i sreće. Niti materijalno bogatstvo usrećuje ljudsku dušu, niti je siromaštvo drugih čini nesretnom. Ljudska duša je u najgorem stanju otkad poznaje sebe. Niti ju ljudska sreća uzbuđuje, niti je ljudska nesreća iznenađuje. Ljudska duša danas je ravnodušna prema svemu što se dešava oko nje. Ona nije u stanju da definira ni sebe ni ono što se dešava oko nje. To je neosjetljiva ljudska duša, koja gleda ubistvo nevinog čovjeka, koja šuti gledajući patnju djeteta,

[25] ***Kur'an***, 15:9.

- Travel the world to see how Allah began the creation of the world from nothing![21] *- See how the corrupt ones ended!*[22] *- See how the liars ended!*[23] *- See how the criminals ended!*[24]

The task of all God's messengers of faith was to free pure faith from the embrace of dirty dogma. *Nuh, a.s.*, had the most difficult task. He had to save pure faith in soul and body to all mankind; *Ibrahim, a.s.*, had to free pure faith from the blind dogma of his father Azar; *Musa, a.s.*, had to overcome by pure faith the impure dogma of Pharaoh; *Isa, a.s.*, had to prove that dogma kills, while a pure faith restores life in heaven and on earth; *Muhammad, a.s.*, according to God's inspiration, lit the last light, which should dispel the dogmatic darkness. That light still shines on the world despite the dogmatic dark clouds, clouds that have not passed even the clear sky of Islam. The skill of today's Muslim *ʿulamā'* is reflected in their willingness and ability to free themselves from the finger of affiliation, the finger that bothers them to see the pure radiance of Islam on Earth, as they see with their naked eye the pure radiance of the Moon in the sky. The Muslim *ʿulamā'* must have their own finger, which will point to the moon to those who are blind to the eyes, deaf to the ears, and short to the mind. I am not sure that the Muslim *ʿulamā'* are aware of their task, but I am sure that the seed of the pure faith of Islam, without dogmatic admixtures, has been preserved and as such it will surely be preserved forever. – *Indeed, God has revealed pure faith and, therefore, He preserves its purity*[25]. Thus, the Almighty God does not ask people to take care of the pure faith He has revealed to His last Messenger, but God the Merciful expects people to take care of themselves and their destiny, which depends on their awareness of the need to be in pure faith, which cures them of a vicious disease of nonsense and hopelessness.

In the final analysis, Muslims believe that God's messengers were neither theologians nor dogmatists. They were doctors of the sick human soul. Their true remedies for the sick soul of mankind are valid both then and now. There are many germs in the world today that poison the human soul. People are offered false medicines, usually in a wrapper of false dogmas, dogmas that instead of healing, make the disease of the soul even worse of pain. Indeed, the human soul is very confused today. Everything is within her reach, and yet there is nothing in her that makes her fulfilled. It is desolate and empty of meaning and happiness. Neither material wealth makes the human soul happy, nor does the poverty of others make her unhappy. The human soul is in the worst condition since it knows itself. Neither human happiness excites her, nor does human unhappiness surprise her. The human soul today is indifferent to everything that happens around it. She is unable to define either herself or what is happening around her. It is the insensitive human soul, which watches the killing of an innocent man, which is silent while watching the suffering of a child, which does not hear the cries of a Syrian boy and girl. The human soul is sick, which calls a

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the Sun around the Earth (geocentrism). The priest was not allowed to look at it for fear of losing "religious dogma". Therein lies the magical power of dogma - to maintain faith in the unbelievable, even if it is absurd. On this phenomenon of human consciousness, the Christian apologist Tertullian (160-222) uttered the famous dogma: *Credo quia absurdum est* ("I believe because it is absurd"). The reason for this dogma was the question about the death and resurrection of *Isa*.

[21] *Qur'an*, 29:20.

[22] *Qur'an*, 7:86.

[23] *Qur'an*, 16:36.

[24] *Qur'an*, 27:69.

[25] *Qur'an*, 15:9.

koja ne čuje plač sirijskog dječaka i djevojčice. Ljudska duša je bolesna, što laž naziva istinom, a istinu proglašava lažnom. To je nemilosrdna ljudska duša koja nema riječi utjehe za žrtve genocida. Jadna je ljudska duša koja nema ni srca ni uma. Sretna je ta ljudska duša koja zna da se na kraju sve vraća Svemogućem Bogu, koji sve vidi i sve zna. - *Svi putevi vode do Boga, iako su neki od njih krivi!*[26]



ILUSTRACIJA ~ *Scena iz Alepa*, sirijska svakodnevnica. Samo neosjetljive ljudske duše gledaju ubistvo nevinih ljudi. (AFP)
ILLUSTRATION ~ *A scene from Aleppo*, Syrian everyday life. Only insensitive human souls watch the murder of innocent people. (AFP)

[26] ***Kur'an***, 16:9.

lie the truth, and declares the truth to be false. It is a ruthless human soul that has no words of consolation for the victims of the Genocide. Poor is the human soul, which has neither heart nor mind. Happy is that human soul, which knows that in the end everything returns to the Almighty God, who sees everything and knows everything. - All paths lead to God, although some of them are lead astray![26]



ILLUSTRATION ~ *The cries of a Syrian boy.* The human soul is sick, which calls a lie the truth, and declares the truth to be false. (AFP)
ILUSTRACIJA ~ *Plač sirijskog dječaka.* Ljudska duša je bolesna, što laž naziva istinom, a istinu proglašava lažnom. (AFP)

[26] *Qur'an*, 16:9.

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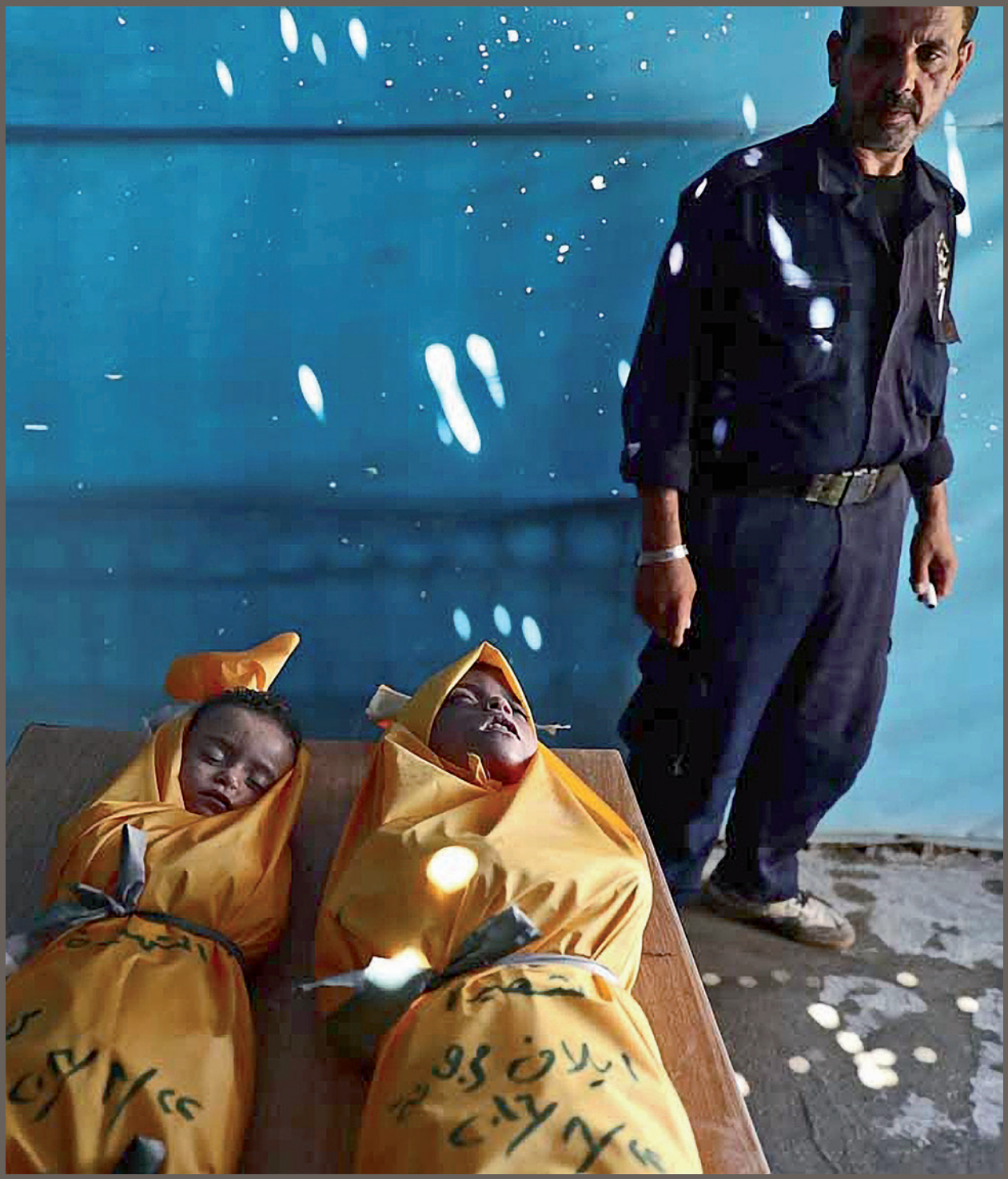


ILLUSTRATION ~ Poor is the human soul, which has neither heart nor mind. Happy is that human soul, which knows that in the end everything returns to the Almighty God, who sees everything and knows everything. (AFP)

ILUSTRACIJA ~ Jadna je ljudska duša koja nema ni srca ni uma. Srećna je ta ljudska duša, koja zna da se na kraju sve vraća Svemogućem Bogu, koji sve vidi i sve zna. (AFP)