

ILUSTRACIJA ~ ***Iluminirani dvolist Kur'ana - džuz XII / sūra Hūd do sure Jusuf, početak 36 ajeta*** *(Sotheby's Lot 18).* Rekonstrukcija.

ILLUSTRATION ~ *Illuminated double page of the Qur'an - Juz XII / Sūra Hūd to Surah Yusuf, beginning of verse 36 (Sotheby's Lot 18). Reconstruction.*

Dr. Mustafa Cerić važi za jednog od najuticajnijih muslimanskih ličnosti današnjice. Završio je *Gazi Husrev-begovu medresu* u Sarajevu a diplomirao na *Univerzitetu Al-Azhar* u Kairu, Egipat. Doktorirao je na *Čikaškom univerzitetu* pred uglednim muslimanskim učenjakom Fazlur Rahmanom. Predavao je na *Međunarodnom institutu islamske misli i civilizacije* u Kuala Lumpuru u Maleziji pod vođstvom prof. Naquib Al-Attasa, te kao gostujući profesor *na Svjetskom univerzitetu za islamske nauke i obrazovanje*, Amman, Jordan. Vodio je Islamsku zajednicu u Bosni i Hercegovini kao reisu-l-ulema i vrhovni muftija (1993 – 2012) u ratu i miru; njegovo vodstvo je imalo veliki utjecaj na domaća i međunarodna pitanja koja se tiču istine, pravde, mira i pomirenja. Dr. Cerić je zagovornik međukulturalnog angažmana, kao i mirovni aktivist; dobitnik je *UNESCO-ove nagrade za mir*, nagrade *Theodor-Heuss-Stiftung*, *Sternbergove nagrade*, nagrade zaklade *Eugen Biser*, nagrade za životno djelo asocijacije *UK Muslim Social Scientist*, nagrade *Fondacije Ducci*... Napisao je *Deklaraciju evropskih muslimana*; predvodio muslimansku delegaciju inicijative *Zajednička riječ* u Vatikanu; član je *Odbora savjesti* koji se bori protiv poricanja holokausta; član je Upravnog odbora *Muslimanskog mirovnog foruma*, Abu Dabi; specijalni savjetnik šejha Abdallaha bin Bejje; počasni predsjednik *Svjetske konferencije 'Religija za mir'*; uvršten je među *50 najuticajnijih muslimana u svijetu*... Redovni je član Kraljevske akademije *Al al-Bajt* (Jordan), a jedan je od osnivača i redovni član BANU-a (Bosna).

Dr. Mustafa Cerić is considered one of the most influential 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).



Mustafa CERIĆ

HARMONIZACIJA LJUDSKOG SRCA, UMA I RUKE

HARMONIZATION OF THE HUMAN HEART, MIND AND HAND

Sažetak

Fokus ovog članka je razmišljanje o prirodi ljudskog srca (*al-qalb*), ljudskog uma (*al-ʿaql*) i ljudske ruke (*al-yad*). Srce je mjesto osjećaja – ljubavi ili mržnje; um je mjesto misli - ispravne ili neispravne; ruka je oruđe moći – pravde ili nepravde. A pitanje je: koja je to skala koja čini da srce prevagne tako da voli ili mrzi; šta utječe na um da misli dobro ili zlo; šta uzrokuje da ruka čini pravdno ili nepravdno? Kakva je uloga vjere / religije u harmonizaciji ljudskog srca, uma i ruke? Kako *Sīrah*, način života Božijeg poslanika, može naučiti ljudsko srce da voli, ljudski um da ispravno misli i ljudsku ruku da radi pravedno? Šta čovjek može naučiti iz paralelnih života i iskušenja prvih *aṣḥāba*, Poslanikovih suradnika i njihovih neposrednih *tābi'ūna*, sljedbenika? Autor predstavlja način života dvojice *aṣḥāba*: ʿAbdullaha ibn ʿAbbasa i Muʿādha ibn Džabala i jednog *tābiʾūna*: Al-Qāḍī Šuraikh ibn Al-Ḥārith Al-Kindīja, kako bi pokazao da srce nije pumpa koja pokreće krv, već je krv ljubav koja potiče srce da voli; da um nije posuda koju treba puniti svim i svačim, već svjetlo koje treba upaliti; te da ruka nije alat kojeg treba zloupotrijebiti, već sredstvo s kojim treba služiti pravdi. Cilj autora je otvoriti put za kritiku čiste vjere kod muslimana. Zapravo, muslimani moraju ozbiljno ispitati svoju vjeru kako bi pronašli pravi izlaz iz trenutne krize odnosa između svog srca, uma i ruke. Gdje je muslimanska čista vjera: samo u srcu? samo na umu? ili samo u ruci? Kako muslimani mogu povezati ovo troje u koherentnu cjelinu za dobro čovječanstva? Lijepi primjeri iz *Sīre*, načina Poslanikovog i života njegovih *aṣḥāba* mogli bi nam pružiti prave odgovore na ova pitanja pod uvjetom da muslimani otvore svoja srca, da koriste svoj um i da odgoje svoju ruku. Ovaj članak pokušava da ih usmjeri u tom pravcu.

Ključne riječi: *srce (al-qalb), um (al-ʿaql), ruka (al-yad), sīrah, taqwā, maʾrūf, aṣḥāb, tābi'ūn, ʿAbdullah ibn ʿAbbas, Muʿādh ibn Džabal, Al-Qāḍī Šuraikh ibn Al-Ḥārith Al-Kindī.*

Abstract

The focus of this article is a reflection on the nature of the human heart (*al-qalb*), human mind (*al-ʻaql*) and human hand (*al-yad*). The heart is the place of emotion - love or hate; the mind is the place of thought - right or wrong; the hand is the tool of power – justice or injustice. So, the question may be asked, what is the tipping scale for the heart from love to hate; what makes the mind to think right or wrong; and what causes the hand to do justice or injustice? Then, what is the role of faith/religion in harmonizing the human heart, mind and hand? How can the *Sīrah*, the way of the life of the messenger of God, teach the human heart to love, the human mind to thing right and the human hand to act justly? What can man learn from the parallel lives and trials of the early *aṣḥāb*, the Prophet's companions, and their immediate *tābi'ūn*, the followers? Here, the article introduces the way of life of two aṣḥāb: 'Abdullah ibn 'Abbās and Muʻādh ibn Jabal and one *tābiʻun*: Al-Qāḍī Shuraikh ibn Al-Ḥārith Al-Kindī, to show that the heart is not a pump that drives the blood, but it is the blood of love that drives the heart to love; that the mind is not a vessel to be filled, but the light to be kindled; and that the hand is not a tool to be abused, but a means to be used for justice. The author aims to open the way for a critique of the pure faith of Muslims. Indeed, the Muslims need to examine their faith in a serious way to find out the right exit from the current crisis of the relationship between their heart, mind and hand. Where is the pure faith of Muslims? Is it in their heart only? Is it in their mind only? Is it in their hand only? How can the Muslims connect these three into a coherent whole for the good of humanity? The good examples from the *Sīrah* might provide us with the right answer to these questions provided that the Muslims open their hearts, employ their minds and educate their hands. This article is trying to guide them to that direction.

Key words: *heart (al-qalb), mind (al-ʻaql), hand (al-yad), sīrah, taqwā, maʿrūf, aṣḥāb, tābiʻūn, 'Abdullah ibn 'Abbās, Muʻādh ibn Jabal, Al-Qāḍī Shuraikh ibn Al-Ḥārith Al-Kindī.*

Sīrah[1], životni put poslanika Muhammeda, a.s., više je od ličnog života jednog čovjeka. Doista, *Sīrah* predstavlja povijesnu misiju *Ummeta*[2], za kojeg se kaže da je najbolji u povijesti. A najbolji od najboljih u *Ummetu* su one ličnosti, koje su *Ummetu* omogućile da bude najbolji u konkretnom povijesnom vremenu i prostoru.[3]

Dva su kriterija za dobar ljudski karakter: *taqwā*[4] i *ma'rūf*[5]. *Taqwā* štiti ljude od moralnog pada, a *ma'rūf* u ljudima održava živi duh ispravnog morala. Prema Kur'anu, rasa i boja prirodne su osobine čovjeka. Međutim, te značajke nisu srž čovječnosti. Prava čovječnost je *taqwā*, dobar moralni karakter. Ta vrlina čovjeka čini čovjekom. U stvari, čovjekova sposobnost da se suprotstavi pošasti korupcije (*fasād*) čini čovjeka drugačijim od ostalih živih bića. Nisu ni rasa ni boja kože važni da se kaže ko je i šta je čovjek, već je važna čovjekova svijest o tome da zna odakle je došao i kamo ide. No, čovjek treba da se upozna s različitim plemenima i narodima kao bi kroz to upoznavanje shvatio smisao jedinstva ljudskog roda u različitosti, što treba da snaži njegov *taqwā*, pobožnost, njegov dobar moralni karakter.

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[1] Izraz „Sīrah" je imenica arapskog glagola: *sāra, yasīru sayrun, sīratun*, što znači „hodati, putovati otvorenih očiju". Dakle, život je hod, putovanje od jednog do drugog kraja. U slučaju životnog hoda, „Sīre", Poslanika Muhammeda, a.s., to je odraz životnog hoda, putovanja ne samo njegovo, već i povijesnog hoda muslimanskog *Ummeta*.

[2] Izraz „Ummet" je izveden iz riječi „al-Umm" što znači majka, što u prenesenom smislu znači da je „Ummet" središte ili osovina oko koje se ljudi okupljaju zbog istog porijeka, istih uvjerenja i istih pogleda na život. U nedostatku jedinstvene globalne institucije u muslimana, kao što je na primjer „Khilāfet", pojam „Ummet" se koristi da obuhvati cjelovitost globalnog svijeta islama i muslimana. Neki ovaj pojam koriste i kao paralelu globalnom pojmu „Crkva" u kršćana iako ta dva pojma ne znače istu stvar.

[3] Fascinacija Zapada arapsko-islamskom literaturom , tj., *Ummetom* kao takvim, oduvijek je bila velika. "Hiljadu i jedna noć" zaokupljao je kulturnu i popularnu maštu zapadne Europe u 1700-ima (Galland je „Hiljadu i jedna noć" prvi preveo 1704. na francuski, a zatim je prevedena na engleski). Danteova „Božanska komedija" sadrži referencu na Poslanikov *Mīrādž*, „nebesko uzdignuće". Shakespeare u „Otelu" i „Mletačkom trgovcu" opisuje mavarske teme. Victor Hugo o Perzijancima piše kao i Boccaccio i (Chaucer). Čak su i „Robinson Crusoe" i „Gulliver's Tales" adaptacije „Hiljadu i jedne noći". Arapsko-islamska kultura, mudrost, učenost i znanost hranili su zapadni svijet pet stotina godina između desetog i petnaestog stoljeća".

Vidi, M. Cherif Bassiouni, ***Introduction to Islam : An Online Text***, *Middle East Institute*, Chicago, January 24, 2012.

[4] Izraz „taqwā" je izveden iz korijena arapskog glagola: *waqā, yaqī, wiqāyatun*, što znači „zaštititi se" od opasnosti, tj., od grijeha, pa onaj koji se štiti od grijeha je „muttaqija", „pobožni", a njegovo stanje svijesti je „taqwā", „pobožnost" kao zaštita od grijeha prema Bogu, prema samome sebi i prema ljudima, što je u moralnom smislu najviši stupanj čednosti i čestitosti.

[5] Izraz „ma'rūf" je oblik pridjeva trpnog od arapskog glagola: *'arafa, ya'rifu, 'arafun*, što znači „spoznati" nešto, pa, stoga, u moralnom smislu „ma'rūf" znači biti upoznat s onim što je svima poznato da je nešto moralno te da se tog moralnog pravila treba svako bezuvjetno pridržavati.

The *Sīrah*[1], the life-journey of the Prophet Muḥammad, a.s., is more than a personal life of a man. Indeed, the *Sīrah* represents a historic mission of the *Ummah*[2] that was intend to be the best of nations in history. The best of the best of the *Ummatic* nation are those human characters that made it possible for the *Ummah* to be the best in concrete space and time of history.[3]

There are two criteria for good character: *taqwā*[4] and *ma'rūf*[5]. The taqwā designates the protection of man from falling dawn, while the ma *'rūf* designates the keeping in man the spirit of right morality alive. According to the Qur'an, race and colour are natural features of men. These features are not the core of humanity. The real code of humanity is *taqwā*, good moral character. It is this insight of man that makes him human; it is this man's ability to stand up against the storms of corruption (*fasād*) that makes him different from the rest. It is not man's race or his colour that matter who he is. It is man's awareness of where he did come from and whence he is going to that matter. Man's acquaintance with different tribes and nations is meant to strengthen his *taqwā*, his good moral character.

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[1] The term „Sīrah" is a noun of the Arabic verb: *sāra*, *yasīru sayrun*, *sīratun*, which means „to walk, to travel with an open eye". Thus, the life is walking, traveling from one to another end. In the case of the life walking, „Sīrah", of the Prophet Muḥammad, a.s., it is a reflection of the life walking as the history of the Muslim *Ummah* as well.

[2] The term „Ummah" is derived from the word „al-Umm„ which means mother, which figuratively means that the „Ummah" is the center or axis around which people gather because of the same origin, the same beliefs and the same worldview. In the absence of a single global institution of Muslims, such as the „Caliphate", the term „Ummah" is used to encompass the integrity of the global world of Islam and Muslims. Some use this term as a parallel to the global term „Church" in Christians, although the two terms do not match.

[3] The fascination of the West with Arabo-Islamic literature. i.e., with the *Ummah* as such, has been always great. „The Thousand and One Nights" captured Western Europe's cultural and popular fancy in the 1700's (first translated into French by Galland in 1704, then into English). Dante's „Divine Comedy" contains reference to the Prophet's ascension to Heaven. Shakespeare in „Othello" and the „Merchant of Venice" describes Moorish subjects. Victor Hugo writes of Persians as do Boccaccio and (Chaucer). Even „Robinson Crusoe" and „Gulliver's Tales" are adaptations of „The Thousand and One Nights." Arabo-Islamic culture, knowledge, scholarship, and science fed the Western world's development for five hundred years between the tenth and fifteenth centuries".

See, M. Cherif Bassiouni, ***Introduction to Islam : An Online Text***, Middle East Institute, Chicago, January 24, 2012.

[4] The term „taqwā" is derived from the root of the Arabic verb: waqā, yaqī, wiqāyatun, which means „to protect oneself" from danger, i.e., from sin. Thus, the one who protects himself from sin is „muttaqī", „pious", and the state of his consciousness is „taqwā", „piety" as a protection from sin against God, against himself and against people, which is in the moral sense the highest degree of chastity and good character.

[5] The term „maʿrūf" is a form of adjective from the Arabic verb: ʿarafa, yaʿrifu, ʿarafun, which means „to know" something, so in the moral sense „maʿrūf" means to be acquainted with what everyone knows that is something moral and that this moral rule should be unconditionally adhered to by everyone.

O ljudi, Bog vas je stvorio od muškaraca i žene a zatim vas učinio različitim narodima i plemenima da biste se međusobno upoznavali i prepoznavali. No, najplemenitiji od vas je onaj koji ima najviši stupanja taqwā, tj. najbolji moralni karakter. Upamtite, Allah sve zna i o svemu je obavješten.[6]

Pojam *taqwā* u Kur'anu je neparan, dok je pojam *maʿrūf* paran s pojmom *munkar*.[7] Dakle, kada se u Kur'anu Časnom kaže da je *Ummet* bio najbolji u historiji, to podrazumijeva ispunjavanje Božanske zapovjedi afirmacije *maʿrūfa*, opće poznatog i priznatog moralnog koda, tj., opće poznatog i priznatog dobra i negaciju *munkara*, opće odbačenog nemoralnog ponašanja, tj. opće neprihvatljivog zla.

Vi ste bili najbolji Ummet, nacija, u povijesti zato što ste promovirali poznati ispravni cilj za čovjeka i odrekli se odbačenog krivog cilja[8] *šejtanovog / đavolskog.*[9]

Stavljanje ispravnog cilja (*maʿrūf*) ispred pogrešnog ponašanja (*munkar*) pokazuje da je poznati ispravni cilj princip ljudskog života, a odbačeno pogrešno ponašanje da je slučajnost, koja mora biti pod nadzorom onih koji znaju (*ʿarafa, maʿrūf*) razliku između poželjnog ispravnog cilja i nepoželjnog pogrešnog ponašanja u historiji.

Svrha vjerovjesničke misije Muḥammada, a.s., a time i njegove *Sīre*, životnog puta, nije bila da vlada cijelim svijetom, već da poboljša moralni karakter cijelog čovječanstva, tako da čovječanstvo vlada svijetom srcem punog ljubavi, umom punog svjetla i rukom pune pravde. Riječi Poslanika Muhammeda, a.s,: „Bog me je poslao da poboljšam moral kod ljudi" srž je čiste vjere. Ali, o kakvom se moralu ovdje radi? Naravno, radi se o moralu ljubavi, moralu prava i moralu pravde. Sve ove ideje sadržane su u ideji *salāma*, mira, tj. mira u srcu, mira u duši i mira u ruci, iz čega proizlazi ideja same vjere „islama", što znači miroljubiva i dragovoljna predanost Svevišnjem Bogu.

Odabrali smo tri osobe iz sjene Poslanikove *Sīre* kako bi predstavili duh ljubavi, prava i pravde dok pokušavamo osjetiti aromu čiste vjere tih osoba. To su *aṣḥābi* ʻAbdullah ibn ʻAbbas i Muʿādh ibn Džabal i jedan *tābiʾun*: Al-Qāḍī Šuraikh ibn Al-Ḥārith Al-Kindī.

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[6] ***Kur'an***, 49:13.

[7] Izraz „munkar" je, također, pridjev trpni od arapskog glagola četvrte vrste: *ankara, yankiru, inkārun*, što znači „negirati" ili „ne odobravati" nešto, pa, stoga, u moralnom smislu „munkar" je ono što je od svih odbačeno kao nemoralno, tj. što nije ni od koga priznato *maʿrūf*, kao moralno.

[8] Naravno, zlo nema javni cilj. Niti šejtan/đavo ima svrhovit smisao, već ima ciljanu zavjeru da omete svaki plemeniti cilj čovjeka. No, samo ispravan cilj ima plemenit smisao i koristan kraj. Stoga, *munkar*, kao poricanje i izbjegavanje šejtanove/vražje zle zavjere, koja je i protiv Boga i protiv čovjeka, ukazuje na šejtanovu/vražju „zlu namjeru", koja je skrivena, besciljna i beskrajna. Dakle, Božanska zapovijed, koja je upućena najboljem mogućem *Ummetu*, ima za cilj da pouči ljude kako da izbjegnu šejtanovu / vražju zavjeru i tako spase čovječanstvo od šejtanovog / vražjeg zla, *munkara*, kako bi zadržala *Ummet* u zoni *maʿrūfa*, gdje se uzdiže na tron najboljih nacija.

[9] ***Kur'an***, 3:110.

> *O men, God has created you from male and female, and God made you different nations and tribes so that you may know each other. But you should know that the most noble among you is the man of taqwā, good moral character. God knows best and He is well informed.*[6]

While the idea of *taqwā* in the Qur'an stands alone, the idea of *ma'rūf* stands as a pair with *munkar.*[7] Thus, when the Qur'an declares that the Ummah of the Qur'an was the best in history, it does so by an emphasis on the divine commandment to man to promote the right human cause and avoid, as well as prevent, the evil cause of devil.

> *You were the best nation in history because you were promoting the right cause of man and preventing the evil cause*[8] *of devil.*[9]

Putting the right cause (*ma'rūf*) before the wrong conduct (*munkar*) shows that the right is a principle of human life and that the wrong conduct is an accident of human behaviour which must be under surveillance of those who know (*'arafa, ma'rūf*) the difference between the right and wrong in history.

The purpose of the prophetic mission of Muḥammad, a.s, and thus his *Sīrah* as such, was not to rule the whole world in either an abstract or territorial sense, but to improve the whole moral character in humanity so that the mankind may rule the world with a loving heart, a considerate mind and a righteous hand. The Prophet Muḥammad's, a.s, statement: „I was sent by God only to improve man's morality" is the core of pure faith. But what kind of morality we are talking here? Indeed, we are talking about the morality of love, the morality of right and the morality of justice. All of these ideas are contained in the idea of *salām*, peace, i.e. the peace of heart, the peace of mind, and the peace of hand, from which comes the idea of the faith of Islam, meaning a peaceful recognition of and submission to God.

We have selected three men from the shadow of the Prophet's *Sīrah* to represent the spirit of love, right and justice as we try to sense the aroma of pure faith of such men. They are 'Abdullah ibn 'Abbās, Mu'ādh ibn Jabal and Al-Qāḍi Shuraikh ibn Al-Ḥārith Al-Kindī.

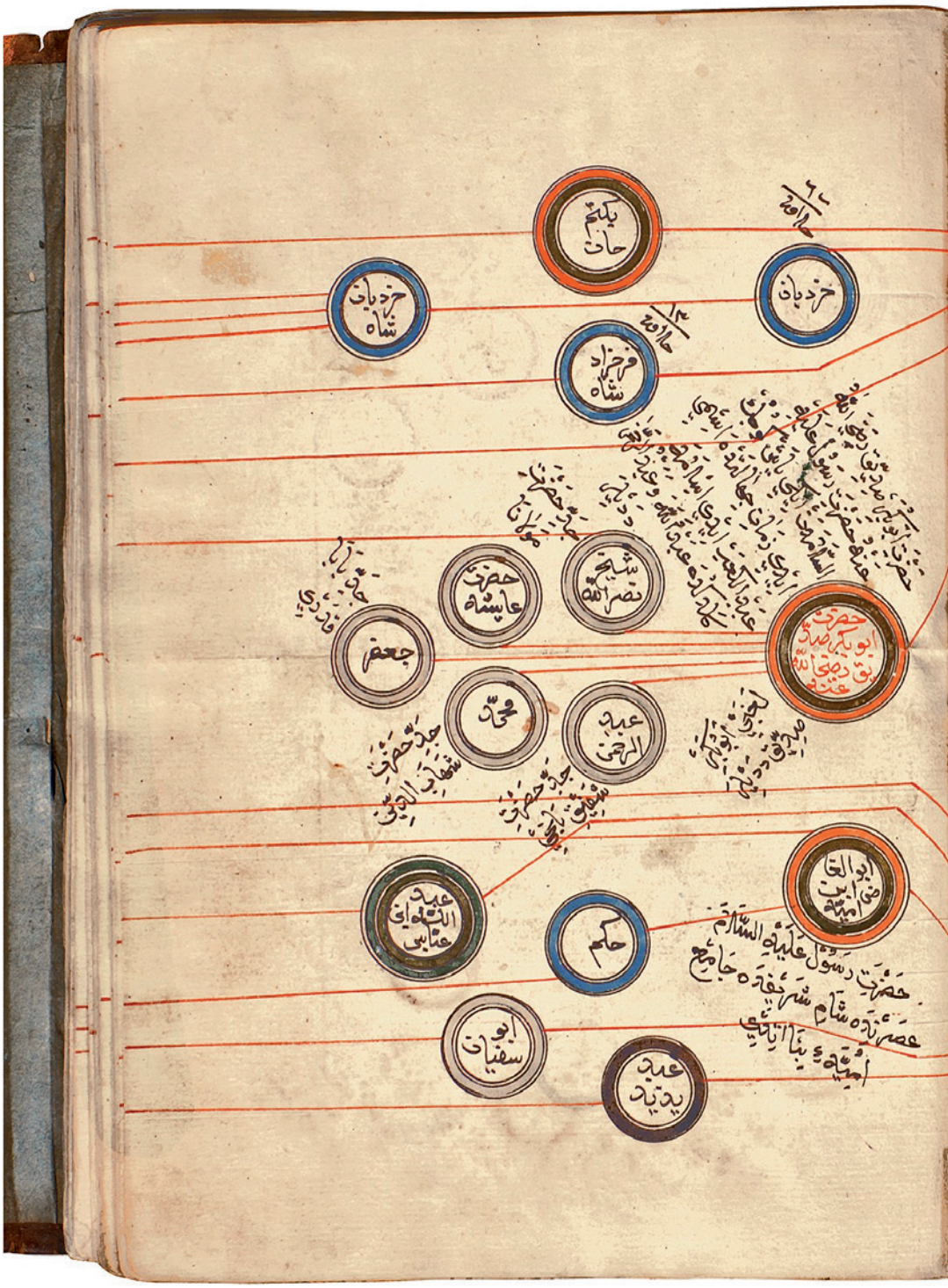
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[6] *Qur'an*, 49:13.

[7] The term „munkar" is also an adjective from the Arabic verb of the fourth class: *ankara*, *yankiru*, *inkārun*, which means „to deny" or „to disapprove" of something. Thus, in the moral sense „munkar" is what is rejected by all people as immoral, i.e., which is not recognized by anyone as moral, „ma'rūf".

[8] Of course, the evil does not have an official cause. It does not have a purposeful cause either, but is rather the privation of the noble end because only the right cause has the noble as well as useful end. However, the *munkar*, which means the denial and avoidance of the devil's evil plot against both God and man, indicates to the devil's „evil cause", which is hidden, purposeless and endless. So, the divine command to the possible best *Ummah* to avoid this devil's plot and to save humanity from it is the right cause, *ma'rūf*, that elevates it to the throne of the best of all.

[9] *Qur'an*, 3:110.



ILUSTRACIJA ~ ***Majma 'al-Ansab***, *Rodoslovlje Poslanika*, Osmanska Turska, oko 1715. godine - kopija (Christie's, London, 28.4.1998., lot 68).



ILLUSTRATION ~ ***Majma 'al-Ansab***: *A Genealogy of the Prophet*, Ottoman Turkey, circa 1715 - copy (Christie's, London, 28 April 1998, lot 68).

I

Ljudi „taqwā“, tj. ljudi visoke moralne savjesti,
su oni koji su sposobni da se zaštite od pada u omču širka, tj. vjere u lažne bogove.

‘Abdullah ibn ‘Abbas

Zašto smo odabrali ovu dvojicu *aṣḥāba*, Poslanikovih drugova i jednog *tābi’una*, neposrednog sljedbenika *aṣḥāba*? Nije li zato što su poznati i stoga je lahko prikupiti informacije o njihovoj životnoj priči? Ili nije li zato što je jedan od njih bio istaknuti rođak Poslanika, a drugi mu je bio omiljeni pratilac, dok je treći bio omiljeni sljedbenik svečetvorice pravednih halifa? Ne, to nije razlog zašto smo za ovaj rad odabrali ‘Abdullah ibn ‘Abbasa, Mu‘ādha ibn Džabala, Al-Qāḍī Šuraikha ibn Al-Ḥāritha Al-Kindīja. Razlog za naš odabir ove tri izuzetne muslimanske ličnosti čiji su moralni likovi oblikovani u sjeni *Sīre* Poslanika Muhammeda, a.s., leži u činjenici da ‘Abdullah ibn ‘Abbas nije bio izuzetan samo zato što je bio Poslanikov rođak. Bilo je mnogo drugih osoba koje su imale taj status. Međutim, Ibn ‘Abbas je bio jedinstven po tome što je bio u stanju da u svom srcu sačuva svoj *taqwā* kao znak čiste vjere, znak koji ga je štitio od pada u velika iskušenja njegovog i života novonastalog *Ummeta* u Medini, Basri, Kufi i Damasku. Ispunjenje Poslanikove *dove* / molitve da ‘Abdullah postane najupućeniji čovjek u značenja Kur’ana Časnog bila je predodređena okupacija ‘Abdullahovog srca, srca koje se rodilo tri godine prije Poslanikove *Hidžre*, migracije, u Medinu. Kaže se da je dobio Poslanikov dodir usta kada mu je predstavljen nakon rođenja. ‘Abdullah ibn ‘Abbas je migrirao u Medinu sa svojim ocem Al-‘Abbasom ibn ‘Abd al-Muṭṭalibom prije nego što je Meka bila oslobođena. Prenosi se da je ‘Abdullahova majka Umm Al-Faḍl bila druga žena nakon Khadīdže[10], koja je prihvatila islam. Njegova tetka Maymūna, sestra njegove majke Ummu Al-Faḍl, bila je Poslanikova supruga. Dakle, ‘Abdullah je imao pristup Poslanikovom ličnom životu kao i pristup njegovoj vjerovjesničkoj misiji. Dok je bio u Medini s Poslanikom, mladi ‘Abdullah nije propuštao priliku da zabilježi sve što je vidio i čuo od Poslanika. Znao je da će svaka riječ i postupak Poslanika jednog dana biti važna prednost *Ummeta*. Možda nije bio potpuno racionalno svjestan važnosti svoje uloge, ali ga je Božansko nadahnuće vodilo da bude Poslaniku na usluzi. Jer ni Božiji vjerovjesnici ne mogu sami izvršiti svoj vjerovjesnički zadatak. Potrebna im je pomoć onih koji imaju srce ljubavi, snažnu pamet i pravednu ruku. ‘Abdullah ibn ‘Abbas je imao sve to, ali i više od toga – imao je ozareno srce. Imao je *taqwā*, što ga je činilo drugačijim od ostalih Poslanikovih rođaka, kao i od Poslanikovih bliskih drugova i prijatelja.

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[10] Khadījah (umrla 619) je bila prva supruga poslanika Muhammeda, a.s. i prva žena muslimanka. Muslimani Hatidžu često nazivaju „Majkom vjernika“.

I

The people of „taqwā“, i.e. the people of high moral conscience,
are those who are capable of protecting themselves from falling into the noose of shirk, i.e. the belief in false gods.

‘Abdullah ibn ‘Abbās

Why did we select these two *aṣḥāb*, the companions of the Prophet and one *tābi‘un*, the immediate follower of the *aṣḥāb*? Is it not because they are famous and thus it’s easy to gather information about their life story? Or is it not because one of them was a prominent cousin of the Prophet and the other was his favourite companion, while the third was a favourite follower of all the four right guided caliphs? Not at all. This isn't the reason why we selected ‘Abdullah ibn ‘Abbās, Mu‘ādh ibn Jabal and Al-Qāḍi Shuraikh ibn Al-Ḥārith Al-Kindī for our examination in this paper. The reason behind our selection of these three remarkable Muslim personalities, whose moral characters were shaped in the shadow of the *Sīrah* of Prophet Muḥammad, a.s, is multi-layered / multi-faceted. ‘Abdullah ibn ‘Abbās was not a great man of history just because he was the Prophet's cousin. In fact, there were many other persons who had such a status. However, ibn ‘Abbās was unique in the sense that he was able to hold up his *taqwā* as a sign of his pure faith, a sign which protected him from falling down in the times of the big trials of his and the life of the nascent *Ummah* in Medina, Basra, Kufa and Damascus. The fulfilment of the Prophet's prayer for ‘Abdullah to become the most knowledgeable man of the meaning of the Qur'an was a predestined environment of ‘Abdullah's heart, the heart that was born three years before the Prophet's *Hijrah*, migration, to Medina. It is said that he received the Prophet's saliva in his mouth when he was presented to him after birth. ‘Abdullah ibn ‘Abbās migrated to Medina with his father Al-‘Abbās ibn ‘Abd al-Muṭṭalib before Mecca was free. It is reported that ‘Abdullah's mother Umm Al-Faḍl was the second woman after Khadījah[10] to embrace Islam. His aunt Maymūna, the sister of his mother Ummu Al-Faḍl, was a wife of the Prophet. So, ‘Abdullah had the access to the Prophet’s personal life as well as his access to his prophetic mission. While in Medina with the Prophet, the young ‘Abdullah did not miss the opportunity to record everything that he saw and heard from the Prophet. He instinctively knew that each and every word and action of the Prophet one day would be an important asset to the *Ummah*. Perhaps, it was not so much of his being rationally aware of the importance of his position and his task, as it was the divine guidance that accompanied the needs of the Prophet. Even the Prophets cannot carry their sacred task alone. They need the assistance of those with loving hearts, strong minds and just hands. ‘Abdullah ibn ‘Abbās had all of that, but more than anything else he had the heart switched on. He possessed the taqwā that made him different from the rest of the intimate allies, cousins and friends of the Prophet.

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[10] Khadījah (d. 619) was the first wife of the Prophet Muhammad, a.s. and the first female Muslim. Khadijah is often referred to by Muslims as „Mother of the Believers“.



ILUSTRACIJA ~ Nepoznati autor, ***Anikonični prikaz Poslanika Muhammeda i drugih poslanika***; u: *Qurʾān (fragment)*, Osmansko carstvo, zaključeno da se radi o 1874. godini. New York Public Library, 1946501 (rekonstrukcija).

ILLUSTRATION ~ Unknown author, ***Aniconic Representation of the Prophet Muḥammad and Other Prophets***; in: ***Qur'ān*** (fragment). Ottoman Empire, concluded to be the year 1874. New York Public Library, 1946501 (reconstruction).

In the aftermath of the Prophet's death, ‘Abdullah ibn ‘Abbās continued to live up to the prophetic mission. He did not miss the occasion to gather the relevant information from the reliable companions of the Prophet, but also to give the truthful information of his knowledge about the life of the Prophet, peace be upon him. Not surprisingly, ‘Abdullah ibn ‘Abbās became the most trustworthy source not only of the Prophetic *Sīrah*, as the way of life of the entire Muslim *Ummah*, but also as the seat of knowledge of the divine message. Of course, there were knowledgeable people in Medina besides ‘Abdullah ibn ‘Abbās, perhaps more than he himself, but what made him unique from the other folk was his character of *taqwā*, his strength of spirit, his open mindedness, his ability to communicate with all individuals and groups for the sake of the peace and security of the *Ummah*. Simply, ‘Abdullah ibn ‘Abbās had a heart of love for God and man. He was and still is a reliable model of this love for us today if we want to have the right to claim that we belong to the Universal *Ummah* of Muḥammad, peace be upon him.

It was the Caliph ‘Umar ibn al-Khaṭṭāb who rightly recognized the wisdom and courage of ‘Abdullah bin ‘Abbās. When bin ‘Abbās was yet in his teens, the Caliph ’Umar provided him a seat in the assembly of the elders of Medina, which was composed of the heroes of Badr.[11] ‘Umar called the youth the *Tarjumān Al-Qur’an*, „the translator of the Qur’an“. The Caliph ‘Uthman also used ‘Abdullah's service not only in matters of faith, but also in subjects of social and political concern. Indeed, it is the public role of ‘Abdullah ibn ‘Abbās that attracted our attention more than anything else. As a notary of the town, he had the chance to meet all sorts of people and to learn from them the state of nation so to speak. He gave counsel to the people, but also, he was taking advise from them as they were presenting their grievances. His social and political role increasingly became important as the Muslim Community became dangerously divided in the aftermath of the assassination of the Caliph ‘Uthmān and the dispute between the Caliph ‘Alī bin Ṭālib and Mu‘āwiya ibn Sufyān in the wake of it. Indeed, ‘Abdullah ibn ‘Abbās is one of those noble men who did not hold the side for or against the other individuals or groups. He remained neutral and impartial. Sad and grieved because of the bloodshed among the *aṣḥāb*, the brothers of the same blood and faith, ‘Abdullah ibn ‘Abbās was able to speak to all, even to the dissident Kharijites.[12] He was sent by the Caliph Alī to speak to the Kharijites before the battle in order to convince them to give up their dissidence and dissonance, and to return to the mainstream Muslim Community (*Al-Swād Al-Aʿẓam*). After a debate whether to allow him to speak or not, the group that was in favor of him speaking to the big crowd of the Kharijites prevailed and he spoke to them. The result of his communication with the staunch Kharijites was that thousands of them left the dissident camp and pledged the loyalty to the Caliph ‘Alī bin Ṭāliba.

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[11] The „Heroes of Badr“ are participants in the battle of Badr on March 17, 624 (the 17th of Ramadan in the 2nd year of the Hijra). It was the first outstanding victory of the Muslims against the Meccan polytheists. The surviving Badr fighters had an honorary status in Medina.

[12] The word „Kharijite“ is derived from the Arabic verb: *kharaja*, *yakhruju*, *khurūjun*, which means „to go out“. Thus, the Kharijites are those who „went out“, indeed, who „defected“ from the mainstream Muslim Community (*Al-Sawād Al-Aʿẓam*), referring to the Muslim groups that rebelled against the third and fourth caliphs, ‘Uthmān and ‘Alī, and the rulers of the Umayyad and Abbasid caliphates, beginning in 644. On the question of dividing the legacy of the Prophet's charism into „routinization“ („Sunnism“), „perpetuation“ („Shi‘ism“) and „dissemination of charisma“ („Kharijism“).
See: Hamid Dabashi, ***Authority in Islam : From the Rise of Muhammad to the Establishment of the Umayyad***, Transaction Publishers, London, 1989, pp. 17-45.

Nakon Poslanikove smrti, ʻAbdullah ibn ʻAbbas nastavio je ispunjavati Poslanikovu misiju. Nije propuštao priliku da prikupi relevantne informacije od pouzdanih Poslanikovih drugova, ali i da pruži istinite informacije o svom znanju o životu Poslanika, a.s. Nije iznenađujuće što je ʻAbdullah ibn ʻAbbas postao najpovjerljiviji izvor ne samo Poslanikove *Sīre*, kao načina života čitavog muslimanskog *Ummeta*, već i kao sjedište znanja o Božanskoj poruci. Naravno, u Medini je bilo ljudi sa znanjem pored ʻAbdullaha ibn ʻAbbasa možda i više od njega samog, ali ono što ga je činilo drugačijim od ostalih bio je njegov *taqwā* karakter, tj., snaga duha, otvorenost uma te sposobnost komunikacije sa svim pojedincima i grupama radi mira i sigurnosti *Ummeta*. Jednostavno, ʻAbdullah ibn ʻAbbas je imao srce ljubavi prema Bogu i prema čovjeku. On je i danas uzor te ljubavi ako želimo imati pravo tvrditi da pripadamo univerzalnom *Ummetu* Muhammeda, a.s.

Upravo je pravedni halifa ʻUmar ibn al-Khaṭṭāb prepoznao mudrost i hrabrost ʻAbdullah ibn ʻAbbasa. Još u tinejdžerskim godinama halifa ʻUmar mu je osigurao mjesto u skupštini starješina Medine, koju su sačinjavali junaci Bedra.[11] On je nazvao ʻAbdullaha ibn ʻAbbasa *Tardžumān al-Kur'ān*, „Prevoditelj Kur'ana". Pravedni halifa ʻUthmān je također koristio ʻAbdullahove usluge ne samo u pitanjima vjere, već i u pitanjima društvenih i političkih zbivanja. Zaista, javna uloga ʻAbdullaha ibn ʻAbbasa je bila ta koja je privukla našu pažnju više od bilo čega drugog. Kao javni bilježnik imao je priliku upoznati sve vrste ljudi i od njih učiti o stanju nacije, da tako kažemo. Davao je savjete ljudima, ali je i od njih uzimao pouke dok su mu iznosili svoje pritužbe. Njegova društvena i politička uloga postajala je sve važnija kako se muslimanska zajednica opasno podijelila nakon atentata na pravednog halifu ʻUthmāna, te spora između pravednog halife ʻAlī bin Ṭāliba i Muʻāwiye ibn Sufyāna nakon toga. Zaista, ʻAbdullah ibn ʻAbbas je jedan od onih plemenitih ljudi koji nisu bili ni za ni protiv bilo kojeg pojedinca ili grupe. Bio je samostalan. Tužan i ožalošćen zbog krvoprolića među *aṣḥābima*, braćom iste krvi i vjere, ʻAbdullah ibn ʻAbbas je mogao razgovarati sa svima, čak i sa disidentnim haridžijama[12]. Njega je halifa ʻAlī delegirao da razgovara s njima prije bitke kako bi ih uvjerio da odustanu od svog nezadovoljstva i da se pridruže Muslimanskoj pravednoj zajednici (*Al-Swād Al-Aʿẓam*). Nakon rasprave da li mu dopustiti da govori ili ne, prevladala je grupa koja je bila za to da mu se dopusti da se obrati velikom skupu haridžija. Rezultat njegove komunikacije sa fanatičnim haridžijama bio je da su hiljade njih napustili disidentski kamp i obećali lojalnost pravednom halifi ʻAlī bin Ṭālibu.

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[11] „Junaci Bedra" su učesnici bitke na Bedru 17. marta 624. godine (17. ramazana 2. godine po Hidžri). To je bila prva odlučujuća pobjeda muslimana protiv mekkanskih mušrika. Preživjeli borci Bedra imali su počasni status u Medini.

[12] Riječ „haridžije" izvedena je od arapskog glagola *kharadža, yakhrudžu, khurūdžun*, što znači „izaći". Otuda, haridžije su oni koji su „izašli", uistinu, koji su „prebjegli" iz glavne muslimanske zajednice (*Al-Sawād Al-Aʿẓam*). Riječ je o muslimanskim grupama, koje su se pobunile protiv trećeg i četvrtog halife ʻUthmana i ʻAlije te protiv umjevićkog i abbasadskog halifata, počevši od 644. godine. O pitanju podjele naslijeđa Poslanikove karizme na „rutinizaciju" („sunnizam"), na „ovjekovječenje" („ši'izam") i na „raspodjelu karizme" („haridžizam").
Vidi: Hamid Dabashi, ***Authority in Islam : From the Rise of Muhammad to the Establishment of the Umayyad***, Transaction Publishers, London, 1989, str. 17-45.



ILLUSTRATION ~ Lami'i Chelebi, ***Prophet Muḥammad Preaching***; in: *Maqtal-i Al-i Rasul*. Ottoman Turkey, 16th century (Metropolitan Museum of Art 55.121.40 - rekonstrukcija).

ILUSTRACIJA ~ Lami'i Chelebi, ***Propovijedanje Poslanika Muhammeda***; u: *Maqtal-i Al-i Rasula*, Osmanska Turska, 16. stoljeće (Metropolitan Museum of Art 55.121.40 - reconstruction).



ILUSTRACIJA ~ Nepoznati autor, ***Genealogija Poslanika Muhammeda***, Maroko, oko 1715. rano 18. stoljeće (Christie's, Lot 133).
ILLUSTRATION ~ Unknown author, ***Genealogy of the Prophet Muḥammad***, Morocco, circa 1715, early 18th century (Christie's, Lot 133).



ILLUSTRATION ~ ***The name of the Prophet Muḥammad written in the calligraphic variant of thuluth; 'Abdullah ibn' Abbas; Mu'ādh ibn Jabal; Detail on a fragment of a papyrus - an early testimony of a Sīra or biography of the Prophet Muḥammad***, dated to the 9th century (Österreichische Nationalbibliothek, Vienna, A. P. 05476 Pap).

ILUSTRACIJA ~ ***Ime Poslanika Muhammeda napisano u kaligrafskoj varijanti thuluth; 'Abdullah ibn 'Abbasa; Mu'ādh ibn Jabal; Detalj na fragmentu papirusa - rano svjedočenje Sīre ili biografije Poslanika Muḥammeda***, datirano u 9. stoljeće (Österreichische Nationalbibliothek, Beč, A. P. 05476 Pap)

‘Abdullah ibn ‘Abbas nije pohađao formalnu učiteljsku školu, ali je postao učitelj. Postao je sâm škola. Od njega su ljudi mogli učiti nauku *tafsīra*, kur’ansku egzegezu; *fikh*, islamsko pravo; *maghāzī*, Poslanikovu biografiju s naglaskom na širenju islama. Zbog svog izuzetnog poznavanja smisla kur’anskih *’āyata*, stavaka, ‘Abdullah ibn ‘Abbas je imenovan kao jedan od četvorice časnih *aṣḥāba* zvanih *‘ibādullah*, „Sluge Božije“. Ostala trojica su ‘Abdullah ibn ‘Umar zbog poznavanja *Ḥadītha*, tradicije; ‘Abdullah ibn ‘Amr zbog pobožnosti; i ‘Abdullah ibn Zubayr zbog hrabrosti.

Možemo nabrojati još mnogo ličnih i javnih vrlina ‘Abdullaha ibn ‘Abbasa, ali glavna svrha susreta s ovim velikim *aṣḥābom* jeste da se shvati njegov lični karakter *(taqwā)* kroz njegove misli o različitim pitanjima ljudske prirode. Zanimljiva je njegova definicija prirode grijeha. Naime, Ibn ‘Abbas smatra da u grijehu postoji nešto što je gore od samog grijeha. To je nedostatak srama grešnika. To više truje srce i dušu čovjeka nego sâm grijeh. Kao što znamo, Kain se posramio svog grijeha nakon što je shvatio da je gavran došao da ga nauči kako da sahrani svoga brata Habela, ali Anders Breivik koji je ubio osam ljudi aktivirajući mini bombu u Oslu, a zatim ubio 69 dječaka i djevojčica na ostrvo Utøya u Norveškoj nije se nimalo pokajao zbog tog svog ubilačkog grijeha. Slično tome, oni koji ubiju stotine nevinih ljudi na ulicama, u džamijama, crkvama i sinagogama ne osjećaju ni stid ni sram. Naprotiv, oni su ponosni na svoj grijeh masakra.

Ovakav način razmišljanja ljudi, koji su ubili nevina čovjeka je strašniji od samog ubojstva. Zato zapažanje velikog učitelja ‘Abdullaha ibn ‘Abbasa o ozbiljnosti stanja besramnosti grešnika nakon njegovog teškog grijeha danas je alarm za nas da budemo svjesni bolesti srca, uma i ruke kod čovjeka. Lijek za ovu bolest leži u povratku osnovama čovječnosti, humanosti koju nalazimo u uputama ovog plemenitog čovjeka, koji nas još jednom podsjeća na paradoks o tome da je čovjek u strahu od vjetra koji bi mogao razotkriti zavjesu dok čini grijeh, ali njegovo srce ne drhti od straha pred Bogom koji ga uvijek gleda. Ta bestidna i besramna svijest kod čovjeka je opasnija od samog grijeha, kojeg čovjek čini bez straha pred Bogom.

Slijedom ove linije razmišljanja, ‘Abdullah ibn ‘Abbas objašnjava da zlo djelo uzrokuje tamu u čovjekovom srcu, tupost u čovjekovom umu, slabost u čovjekovoj ruci i mržnju u čovjekovoj duši prema Božijem stvaranju, dok dobro djelo unosi svjetlost u čovjekovo srce, sjaj u čovjekov um, snagu u čovjekovu ruku i ljubav u čovjekovu dušu prema čovječanstvu. Uz to, ‘Abdullah ibn ‘Abbas primjećuje da kajanje zbog zla tjera osobu da se suzdrži od njega; razmišljanje o dobru budi kod osobe želju da čini dobro. Stoga, osoba koja ima ova četiri svojstva je pobjednik: iskrenost, skromnost, dobar karakter i zahvalnost.

Na kraju, poslušajmo ove pronicljive upute ‘Abdullaha ibn ‘Abbasa kad je rekao da postoji pet stvari koje su jednake, čak bolje od akcije *džihada*: prvo, čovjek treba da govori kako je pravo u pravo vrijeme, a to znači da ne treba da govori o stvarima koje ga se ne tiču, jer je to beskorisno, a može biti i grijeh; drugo, čovjek ne treba da se raspravlja ni s ludom ni s tvrdoglavom osobom zato što ga tvrdoglava osoba

‘Abdullah ibn ‘Abbās did not attend a formal school for teacher training, but he became a teacher. Indeed, he became a school in his own right, where people could learn from him the science of *tafsīr*, the Qur’anic exegesis; *fiqh*, the Islamic law; and *maghāzi*, the prophetic biography with an emphasis on the spread of Islam. It is because of his exceptional knowledge of the insights of the Qur’an that ‘Abdullah ibn ‘Abbās was designated as one of the four honorable *aṣḥāb* called *’ibādullah*, the „Servants of God“, the other three being ‘Abdullah ibn ‘Umar for his knowledge of *Ḥadīth*, the tradition; ‘Abdullah ibn ‘Amr for his piety; and ‘Abdullah ibn Zubayr for his courage.

We can count many more of ‘Abdullah ibn ‘Abbās’ personal and public virtues, but the main purpose of this encounter with this great *sahābī* is to grasp his character of *taqwā* represented in his guiding thoughts about different issues of human nature. It is interesting how he defines the nature of sin. He thought that there is something about the sin that is more vicious than the sin itself. It is the lack of shame of a sinner. This is more poisoning to the heart and soul of man than the sin itself. As we know, Cain felt ashamed of his sin after he realized that a raven came to teach him how to bury his brother Abel, but Anders Breivik who killed eight people by detonating a van bomb in Oslo, then shot dead 69 boys and girls on the island of Utøya, Norway, did not have a slight remorse for his murderous sin. Similarly, those who kill hundreds of innocent people on streets, in mosques, churches and synagogues have no regret or shame. On the contrary, they are proud of their massacre.

This mindset, pathology and psychology, is possibly scarier than anything else. Indeed, the observation of our great teacher ‘Abdullah ibn ‘Abbās’ about the graveness of the state of shamelessness of the sinner in the aftermath of his grave sin is an alarm to us today to be aware of the sickness of the heart, mind and hand of man. The cure of this sickness lies in returning back to the basics of humanity, the humanity that we find in the guidance of this noble man. He is telling us once again about the paradox of the man’s fear of the wind which might unveil the curtain of the door while he is committing the sin rather than the fear of God who is watching him all the time behind the veil. This state of man’s mind is worse than the sin he is about to commit.

Following this line of thought, ‘Abdullah ibn ‘Abbās’ explains that an evil deed causes darkness in man’s heart; dullness in man’s mind; weakness in man’s hand; and hatred in man’s soul towards God’s creation, whereas a good deed brings light into man’s heart; effulgence in man’s mind; strength in man’s hand; and love in man’s soul towards humanity. In addition to that, ‘Abdullah ibn ‘Abbās’ remarks that remorse over an evil propels a person to abstain from it; pondering over good urges a person to do it. Therefore, he teaches us, that a person who has the following four qualities is a winner: honesty, modesty, good character and gratefulness.

Finally, let us listen to the insightful guidance of ‘Abdullah ibn ‘Abbās when he said that there are five things that are equal or even more preferable for man to do than to engage in an action of militant *jihād*: first, man should speak right in right time, meaning that he should not speak about matters that do not concern him because this amounts to futility, and it may well be a sin; second, man should not dispute with a foolish or forbearing person, the forbearing person may cause him to become angry and the foolish person may offend

može povrijediti, a budala ga može razbjesniti; treće, čovjek treba da priča o svom bratu u odsutnosti, kao što bi želio da brat o njemu priča u njegovoj odsutnosti; četvrto, čovjek treba da se odnosi prema svom bratu onako kako bi želio da se brat odnosi prema njemu; i, peto, čovjek treba raditi tako da je svjestan da će biti pohvaljen za svoja dobra a ukoren zbog svojih loših djela.

II

Znanje je utješni prijatelj u vremenima usamljenosti!
Znanje je pronicljivi dokaz šta je ispravno, a šta pogrešno!
Znanje je vaš najmoćniji mač protiv neprijatelja!
Znanje je vaša najdostojnija odjeća u društvu bliskih prijatelja!

Mu'ādh ibn Džabal

Ako je časni *aṣḥāb* 'Abdullah ibn 'Abbas dobar primjer, (*'uswah ḥasanah*), za trezvenost ljudskog srca (*taqwā*), časni *aṣḥāb* Mu'adh ibn Jabal je dobar primjer za jasnoću ljudskog uma (*ma'rūf*). U Ibn 'Abbasovoj *taqwā* nalazimo najviši stupanj ljudske svijesti, koja štiti čovjeka od stigme „Adamovog pada",[13] dok u Ibn Džabalovom *ma'rufu* nalazimo najviši stupanj ljudske spoznaje, koja omogućava čovjeku da donese ispravnu odluku. Ibn 'Abbas je imao bistro oko srca; Ibn Džabal je imao kognitivni smisao za um. Ibn 'Abbas je bio najbliži Poslanikov rođak posebne brige; Ibn Džabal je bio Poslanikov najbliži prijatelj posebne ljubavi. Ibn 'Abbas je rođen u Meki; Ibn Džabal je rođen u Medini. Ibn 'Abbasov život predstavlja borbu za spas duše Meke; život Ibn Džabala predstavlja borbu za jačanje uma Medine. Ibn 'Abbasa je podigla Poslanikova pravedna ruka; Ibn Džabal je slijedio Poslanikovu pravednu riječ. Ibn 'Abbas je ostao u Medini sa pogledom na Meku, svoj rodni grad; Ibn Džabal je poslan u Jemen s pogledom na Medinu, svoj rodni zavičaj.

Obojica, Ibn 'Abbas i Ibn Džabal bili su na čelu radne grupe Muḥammedove, a.s., vjerovjesničke misije u Meki, Medini i šire. Za Ibn 'Abbasa nije bilo potrebno da svoju misiju vrši izvan Medine. Vibracija njegovog znanja i mudrosti širila se sama po sebi. S druge strane, Poslanik Muhammed, a.s., poslao je Ibn Džabala u Meku, nakon njenog oslobađanja, kako bi tamo pomogao njegovom izaslaniku Atta ibn Usayu u poučavanju mekkanskog stanovništva osnovama *dīna*, vjere. Međutim, priča o misiji Ibn Džabala u Jemenu je jedna od najsvjetlijih priča. Ta misija je značila prelom za izgradnju cijele islamske pravne prakse. Ibn Džabalovi odgovori na Poslanikova pitanja o tome

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[13] „Ademov pad" (ar. *hubūṭ*) je paradigma Ademovog i njegove žene Have progona iz džennetskog, rajskog vrta na Zemlju. Neki egzegeti Kur'ana tumače „pad" ne u fizičkom i prostornom smislu kao „pad" s Neba na Zemlju, već „pad" u duhovnom smislu, to jest, Svevišnji Bog je degradirao duhovni položaj Adama i Have, kao znak njihovog „pada" u nepoštivanju Božanskih moralnih zakona. Neki, pak, „Ademov pad" tumače i kao želju čovjeka da se spusti na zemlju kako bi osjetio sreću u predanosti Svevišnjem Bogu u središtu teških zemaljskih iskušenja.

him; third, man should speak about his brother in his absence as he would like him to speak about him; man should pardon his brother for the things which he would want him to pardon him; fourth, man should treat his brother as he would like him to treat him; and, fifth, man should do deeds like a person who is fully aware that he will be praised for his good work and be rebuked for his evil doing.

II

Knowledge is a comforting friend in times of loneliness!
Knowledge is the discerning proof of what is right and what is wrong!
Knowledge is your most powerful sword against an enemy!
Knowledge is your most dignifying clothing in the company of close friends!

'Mu'ādh ibn Jabal

If the honorable *aṣḥāb* 'Abdullah ibn 'Abbās is a good example, (*uswah ḥasana*), for the sobriety of human heart *taqwā*, while the honorable *aṣḥāb* Mu'ādh ibn Jabal is a good example for a clarity of human mind (*ma'rūf*). In Ibn 'Abbās's *taqwā* we find the highest degree of human conscience protecting man from the stigma of „Adam's fall";[13] in Ibn Jabal's *ma'rūf* we find the highest degree of human cognition that enables man to make the right decision. Ibn 'Abbās had an insightful eye of the heart; Ibn Jabal had a cognitive sense of mind. Ibn 'Abbās was the Prophet's closest cousin of a special care; Ibn Jabal was one of the Prophet closest friends of a special love. Ibn 'Abbās was born in Mecca; Ibn Jabal was born in Medina. Ibn 'Abbās's life represents the struggle for the salvation of the soul of Mecca; Ibn Jabal's life represents the struggle for the strengthening of the mind of Medina. 'Ibn 'Abbās was raised by the Prophet's right hand; Ibn Jabal was guided by the Prophet's right word. Ibn 'Abbās stayed in Medina with his eye at Mecca, his birthplace; Ibn Jabal was sent to Yemen with his eye at Medina, his birthplace.

Both Ibn 'Abbās and Ibn Jabal were at the forefront of a taskforce of Muḥammad, a.s,, namely the prophetic mission in Mecca, Medina and beyond. For Ibn 'Abbās it was not necessary to carry out his wisdom personally beyond Medina. The vibration of his knowledge and wisdom was spreading by its own right. On the other hand, the Prophet Muḥammad, a.s,, sent Ibn Jabal to Mecca, after its liberation, to help his deputy Atta ibn Usay there to teach the people about the fundamentals of *dīn*. However, the story of Ibn Jabal's mission in Yemen is the most enlightening one. His mission to Yamen marked a break ground for an edifice of the whole of Islamic jurisprudence. Ibn Jabal's answers to the Prophet's questions as to how he will judge in Yemen made

[13] The „fall of Adam" (ar. *hubūṭ*) is the paradigm of the persecution of Adam and his wife Eve from the Garden of Eden to Earth. Some Qur'anic exegetes interpret „fall" not in a physical and spatial sense from Heaven to Earth, but as a „fall" in a spiritual sense, that is, the Almighty God degraded the spiritual position of Adam and Eve, as a sign of their „fall" in disregard for Divine moral laws. Some, on the other hand, interpret „Adam's fall" as a man's desire to descend to earth in order to feel happiness in devotion to the Almighty God in the midst of severe earthly trials.

kako će suditi u Jemenu učinili su princip *idžtihada*, kreativno pravno istraživanje, legitimnim, a potreba za upotrebom zdravog razuma u pitanjima o ljudskom životu, kasnije je u potpunosti prepoznata. „Primijenit ću slovo i duh Kur'ana i Sunneta kako bih sudio", Ibn Džabal je odgovorio Poslaniku. "A ako ne nađeš ni u Kur'anu ni u Sunnetu odgovor na pitanja koja ti ljudi budu postavljali, šta ćeš tada raditi?", upitao je Poslanik. „Tada ću se poslužiti *idžtihadom* (slobodnim, kreativnim mišljenjem)", odgovorio je Ibn Džabal. Na to mu je Poslanik Muhammed, a.s, rekao: „Dakle, neka bude tako".

Bilo kako bilo, međutim postoji tužan dio priče o Mu'adhovom odlasku u Jemen. Naime, na ispraćaju u Jemen Poslanik mu je rekao: „O Mu'adhe, možda me više nećeš vidjeti nakon ove godine. Kad se vratiš, možda, ćeš zateći samo moju džamiju i moj kabur". Tako je i bilo. Kad se Mu'ādh ibn Džabal vratio iz Jemena, Poslanik Muhammed, a.s, je preselio na Ahiret, ali misija Ibn Džabala nije tu stala. Pravedni halifa 'Umar imao je novu misiju za njega. Poslao ga je ljudima iz Banu Kilāba da im dodijeli pomoć i skupi *zekat* od bogatih kako bi ga razdijelio siromašnim. Kaže se da se Mu'ādhova supruga požalila na njega jer joj nije donosio poklone kao nagradu za svoj posao. Mu'ādh je odgovorio da ne može jer mu je halifa imenovao nadzornika nad vratom. Kada je pravedni halifa 'Umar čuo za Mu'adhov odgovor supruzi, pozvao ga je da provjeri ko je bio taj nadzornik u njegovo ime, kojeg on nije imenovao. Mu'ādh se pomalo osjetio posramljenim, ali je halifi objasnio da je jedini razumni odgovor njegovoj supruzi bio taj da ga ostavi na miru u njegovom časnom zadatku. Pravedni halifa 'Umar je shvatio Mu'adhovu pronicljivost sa suprugom pa ga je zbog toga nagradio.

Samo su veliki ljudi sposobni da podnesu težak teret *Ummeta*. Čak i njihovi kratki životi ostavljaju dobre tragova na duši i na umu *Ummeta*. Mu'adh ibn Džabal je bio jedan od velikana, koji je kratko živio, ali je ostavio dugotrajan trag na ummetskoj duši i umu. Njegove vrijedne hadiske predaje važne su i po broju i po sadržaju. Ali, karakter Mu'adhova srca, snaga njegovog uma i pravda njegove ruke čine ga jednim od najvećih ljudi u historiji. Za manje od četiri decenije svog života Mu'adh ibn Džabal je postigao više od mnogih ljudi koji su živjeli dvostruko duže. Njegova rana smrt u Palestini od kuge ima posebno značenje čovjeka koji je svoj život posvetio cilju koji je veći i duži od njegovog života. Stoga je život *Tardžumān al-'Aql* („prevoditelja razuma") najbolja paralela sa životom *Tardžumān al-Kur'ana* („prevoditelja Kur'ana"). U ova dva *tardžumāna*, „prevoditelja srca i uma", nalazimo vezu između uzroka i posljedice *taqwā* i *ma'rūfa* a to je štit od „pada" kako bi čovjekov hod bio moralno uspravan i pristojan. Životi 'Abdullaha bin 'Abasa i Mu'adha ibn Džabala oblikovani u sjeni Poslanikove *Sīre* najbolji su dokaz tvrdnje da je čista vjera odličan motiv za dobro srce, zdrav duh i pravednu ruku čovjeku u svim vremenima.

the principle of *ijtihād* legitimate and the use of common sense in matters of human life, based on his insight, was fully recognized later. „I will rely on the Qur'an and the Sunnah for my judgment", he said to the Prophet. „But if you find neither in the Qur'an or in the Sunnah the answer to the questions people ask, what would you do then?" asked the Prophet. „Then, I will exercise *ijtihād* to make up my mind," Ibn Jabal promptly replied. And Prophet Muḥammad, a.s, said: „Thus, let it be so".

However, there is a sad part of the story of Mu'ādh's departure to Yemen. The Prophet said: „O Mu'ādh, perhaps you shall not meet me again after this year. Perhaps when you return you shall see only my mosque and my grave." Indeed, when Mu'ādh ibn Jabal came back from Yemen Prophet Muḥammad, a.s, had passed away, but the Ibn Jabal's mission did not stop there. The Caliph 'Umar had a new mission for him. He sent him to the people of Banu Kilāb to allocate their stipends and to distribute their alms, giving of their riches to their poor. It is said that Mu'ādh's wife complained to him because he was not bringing her gifts as a reward for his job. Mu'ādh replied that he couldn't because he had a supervisor over his neck appointed by the Caliph. When the Caliph 'Umar heard about Mu'ādh's reply to his wife, he summoned him to check who was that supervisor on his behalf while he did not appoint one. Mu'ādh was somewhat embarrassed but explained to the Caliph that it was the only reasonable answer to his wife to leave him alone in his honorable task. The Caliph 'Umar guessed the Mu'ādh's shrewdness with his wife and awarded him with special gifts.

Only great men are capable of carrying the heavy burden of the *Ummah*. Even their short lives make long marks on the soul and mind of the Ummah. Mu'ādh ibn Jabal was one of the great men of the Muslim *Ummah* who lived short, but left long-lasting mark on the soul and mind of the *Ummah*. His valuable *ḥadīth* reports are important in number and in content. But, the character of Mu'ādh's heart, the power of his mind and the justice of his hand make him one of the greatest men in history. In less than four decades of his life Mu'ādh ibn Jabal achieved more than many people who lived twice as long. His death in Palestine after a plague carries a special meaning for a man who devoted his life to a cause that was bigger and longer than his life. Thus, the life of *Tarjumān al-'Aql* is the best parallel to the life of *Tarjumān al-Qur'an*. In these two *tarjumāns*, i.e. the translators of heart and mind, we find the connection between the cause and effect of *taqwā* and *ma'urūf*, i.e. protection from falling down and keeping the pace of moving on a positive energy of the *Ummah* to live a decent life. The lives of 'Abdullah ibn 'Abbās and Mu'ādh ibn Jabal as shaped in the shadow of the Prophet's *Sīrah* are the best proof of the claim that the pure faith is a great motivation for a good heart, a sound mind and a right hand of man of all times.



ILUSTRACIJA ~ Nepoznati autor, ***Al-Shajarat al-Nabawiya*** *(Genealogija Poslanika Muḥammeda)*, c. 16. stoljeće (Asian Civilisations Museum, 2000-03520 - rekonstrukcija).

ILLUSTRATION ~ Unknown author, ***Al-Shajarat al-Nabawiya*** *(Genealogy of the Prophet Muhammad)*, c. 16th century (Asian Civilisations Museum, 2000-03520 - reconstruction).





ILLUSTRATION ~ Unknown author, ***The imprint of the foot of the Prophet Muḥammad,*** folio 70: ***A collection of sūras, prayers, and other religious writings***, Medina, Arabia, (Inferred) 1872. New York Public Library, 5059922.

ILUSTRACIJA ~ Nepoznati autor, ***Otisak stopala Poslanika Muhameda***, stranica 70: ***Zbirka sūra, molitvi i drugih vjerskih spisa***, Medina, Arabija, zaključeno da se radi o 1872. godini. New York Public Library, 5059922.

III

Jedan sat pravde je bolji od šezdeset godina „ʻibādata", pobožnosti!
Kad presudim zločincu (ẓālim), mora se sačekati kazna nad njim!
Isto tako, kad presudim u korist žrtve zla (maẓlūm), mora se sačekati izvršenje pravde!

Al-Qāḍī Šuraikh ibn Al-Ḥārith Al-Kindī

Možda bismo se ovdje mogli zaustaviti, ali onda naša priča iz *Sīre* ne bi bila dovoljna da prenese potpunu poruku. Stoga ovdje moramo pozvati još jednu osobu za svjedoka o časnoj misiji Poslanika Muḥammada, a.s.. Moramo istaknuti jednu od najpravednijih ruku, ako ne i najbolju od svih. Riječ je o jemenskom sudiji Al-Qāḍī Šuraikh ibn Al-Ḥārith Al-Kindīju. Njegov primjer treba da upotpuni cjelovitost ove naše pouke i poruke. Ne radi se ovdje o njegovim datumima rođenja i njegovom životnom vijeku, koji je duži od sto godina. Želimo povezati Al-Qāḍī Šuraikha sa njegovim učiteljem Muʻadhom ibn Džabalom, koji mu je dao prve lekcije o značenju čiste vjere. Al-Qāḍī Šuraikh nije vidio Poslanika niti je slušao njegov glas. Čuo je o vjerovjesničkoj misiji od Poslanikovog posrednika Muʻadha ibn Džabala. Ovdje želimo naglasiti da poruka koju posrednici dobro razumiju i uspješno se prenosi izvan granica njenog originalnog ležišta jeste prava poruka. To je, zapravo, smisao značenja *hadītha* u kojem se kaže da je Poslanik Muḥammed, a.s., rekao da će na Drugome svijetu njegova braća biti blizu njega. Naravno, jedan od *aṣḥāba* je pitao Poslanika da im kaže ko su mu ta braća? Poslanik je odgovorio da su to oni koji ga nisu vidjeli, ali su vjerovali u njega kao da su ga vidjeli. Nije teško pogoditi da su, oni koji danas očituju dva *šahādata: lāilāha illallāh, Muḥammad rasūlullah*, Poslanikova braća koja će mu biti u blizini na *Ahiretu*, Drugom svijetu. Oni su ti koji nisu vidjeli Poslanika, ali vjeruju u njega kao da su ga vidjeli. Oni primaju vjerovjesničku poruku Kur'ana i Sunneta putem posrednika koji su određeni kao nasljednici poslaničkog nasljeđa. Oni se zovu *ʻulamā' ummat*. Oni bi trebali biti *tardžumāni*, prevoditelji istine, koja se nalazi u Kur'anu i u Sunnetu. Zaista, oni su srca i umovi *Ummeta*, koji mogu, moraju, odgojiti čovjekove ruke da budu pravedne, korisne i dobre za čovječanstvo.

Časni *aṣḥāb* ʻAbdullah ibn ʻAbbas bio je učitelj ljudskog srca, časni *ṣaḥābī* Muʻādh ibn Jabal bio je učitelj ljudskog uma, časni *tābiʻūn* Al-Qāḍī Šuraikh ibn Al-Ḥārith Al-Kindī bio je učenik kako učitelja srca tako i učitelja uma, koji su ga naučili kako postati pravedna ruka, koja će u čovjeku održavati poznati i priznati moral (*maʻurūf*) i spasiti ruku od pokuđenog nemorala (*munkar*). Al-Qāḍī Šuraikh ibn Al-Ḥārith Al-Kindī je to učinio na najčasniji način, tako da imamo pred sobom čvrst dokaz da su čista vjera srca i čista vjera uma preduslovi za čistu ruku pravde.

III

One hour of justice is better than sixty years of worship (ibādat)!
Even if I ruled in favor of an offensive (ẓālim), he should await a punishment!
And even if I ruled against an offended (maẓlūm), he should await a justice!

Al-Qāḍī Shuraikh ibn Al-Ḥārith Al-Kindī

Perhaps we could stop here, but then our story from the *Sīrah* would be short of delivering the message of today. Therefore, we have to bring here a witness of the witnesses of the Prophet's mission. We have to highlight one of the best hands of justice, if not the best of all, namely the Yemeni judge Al-Qāḍī Shuraikh ibn Al-Ḥārith Al-Kindī in order to grasp the veracity of the whole message. We are not concerned with his dates of birth and his lifetime, which is more than one hundred years. We want to connect Al-Qāḍī Shuraikh with his teacher Mu'ādh ibn Jabal who gave him the first lessons about the meaning of pure faith. Al-Qāḍī Shuraikh neither saw the Prophet nor heard from him immediately. Al-Qāḍī Shuraikh heard it from the Prophet's mediator Mu'ādh ibn Jabal. Here is the whole point we want to make: the message that is well understood and successfully carried out by its mediators beyond the borders of its initiators is a genuine message. It is the sense of the meaning of a *ḥadīth* in which it is reported that the Prophet Muḥammad, a.s, said that his bothers will be close to him in the hereafter. The *aṣḥāb*, of course, asked the Prophet to tell them who are his brothers. The Prophet told them that his brothers are those who did not see him, but believe in him as if they saw him. There is no difficulty in guessing that those who profess today the two *shahādah of lāilāhe illallāh*, *muḥammad rasūlullāh* are the Prophet's brothers who might be close to him in the Hereafter. They are the ones who did not see the Prophet, but believe in him as if they saw him. They receive the Prophetic message of the Qur'an and the Sunnah through mediators who are designated to be the heirs of the Prophetic legacy. They are called the *ulamā'* of the *Ummah*. They are supposed to be the *tarjumān*, the translators of truth, which is in the Qur'an and in the Sunnah. Indeed, they are the hearts and minds of the *Ummah* who can make the right hands for the good of humanity.

The honorable *ṣaḥābī* 'Abdullah ibn 'Abbās was a teacher of human heart, the honorable *ṣaḥābī* Mu'ādh ibn Jabal was a teacher of human mind, the honorable *tābi'un* Al-Qāḍī Shuraikh ibn Al-Ḥārith Al-Kindī was a student of both the teacher of heart and the teacher of mind who taught him how to become a right hand that would keep in man right moral (*ma'urūf*) and prevent him from wrong cause (*munkar*). Al-Qāḍī Shuraikh ibn Al-Ḥārith Al-Kindī did that in the most honourable way so that we have before us a hard proof that the pure faith of heart and the pure faith of mind are preconditions for the pure hand of justice.

Uz milost Svevišnjeg Boga, Poslanik Muhammed, a.s., je ponudio čovječanstvu svoju čistu vjeru iz čistog izvora *Šerijata*, kao „Puta do izvora mudrosti od Sveznajućeg Boga“. Čistoća vjere suštinska je briga posljednjeg Božijeg zavjeta s ljudima, Kur'ana Časnog. Čuvari ove čistoće vjere su oni koji imaju čisto srce, *tawqā*, koji imaju čisti um, *maʿurūf* i koji imaju čistu ruku, otpornost na korupciju (*fasād*) čiste čovjekove vjere. *Sīra* Poslanika Muhammeda, a.s, nije ništa drugo do duboki okean, gdje su položeni biseri čiste vjere kao bi se od njih pravila ogrlica oko vrata *Ummeta*, koja je jednom proglašena ne samo najboljom već i najljepšom u historiji.

To smo uradili. Ubrali smo tri bisera iz okeana *Sīre* kako bi pokazali da je moguće povratiti povjerenje u čistu vjeru pod uvjetom da „čista vjera“ nađe svoje pravo mjesto u ljudskom srcu, umu i ruci *Ummeta*. Bez pravilne koordinacije srca, uma i ruke ne može biti povijesnog uspjeha *Ummeta*. Svjedoci smo da je razdvajanje ova tri vala komunikacije: srca, uma i ruke pogubno djeluje na *Ummet* muslimana.



ILUSTRACIJA ~ Nepoznati autor, ***Halifa 'Umar jaše kupljenog konja.*** / ILLUSTRATION ~ Unknown author, *Caliph 'Umar rides a purchased horse.*

Evo praktičnog primjera povezanosti rada srca, uma i ruke u svjetlu čiste vjere. Prenosi se da je Al-Qāḍī Shuraikh iznevjerio očekivanja halife 'Umara u vezi s konjem kojeg je kupio. Konj se ozlijedio dok je jahan. Zato je htio da konja vratiti prodavaču. No, Al-Qāḍī Shuraikh je presudio da to nije pravo zato što je halifa 'Umar konja jahao bez dozvole prethodnog vlasnika. Halifa 'Umar nije bio u potpunosti zadovoljan, ali je prihvatio presudu Al-Qāḍī Shuraikha. Moglo se očekivati da će moćna ruka halife 'Umara kazniti mladog i neiskusnog sudiju, koji je naivno postupio u duhu svog čistog srca

With the Almighty Allah's grace, the Prophet Muḥammad, a.s., offered to the whole humanity his pure faith from the pure well of *Sharī'ah*, i.e. the path to the well of wisdom from God. The purity of faith is the core concern of the last Covenant of God with men, the Qur'an. The keepers of this purity of faith are those who have the pure heart, *tawqā*, who have the pure mind, *ma'uruf*, and who have the pure hand, the resilience to the corruption (*fasād*) of the pure faith of man. The *Sīrah* of the Prophet Muḥammad, peace be upon him, is nothing else but a deep ocean, where the pearls of pure faith are laying down to be picked up for the necklets to be put once again on the neck of the *Ummah* that was once declared to be not only the best but also the most beautiful in history.

I have picked up three such pearls from the ocean of the *Sīrah* to show that it is possible to regain a confidence in the pure faith provided that it finds its space in the heart, in the mind and in the hand of the *Ummah*. Without a proper heart-mind-hand coordination there can be no historic success of the *Ummah*. We can see that a disconnection of these three waves, heart-mind-hand, of communication is disastrous for the Muslim *Ummah*.



ILLUSTRATION ~ *Caliph 'Alī bin Ṭālib with witnesses (his son and servant) before Judge Al-Qāḍī Shuraikh.* - 14th century.

ILUSTRACIJA ~ ***Halifa 'Alī bin Ṭālib sa svjedocima (njegov sin i sluga) pred sudijom Al-Qāḍī Shuraikhom*** - 14. stoljeće.

Here is a practical example of the connection of heart-mind-hand operation in the light of pure faith. It is reported that Al-Qāḍī Shuraikh ruled against an expectation of the Caliph 'Umar regarding a horse he had purchased. The horse was hurt whilst ridden and 'Umar wanted to return him to the owner. Al-Qāḍī Shuraikh gave the verdict that this was not rightful if the horse was ridden without the permission of the owner. The Caliph 'Umar was not fully pleased but accepted the ruling as just. One would expect that the mighty hand of the Caliph 'Umar would punish the young and inexperienced judge, who acted naively in the spirit of his pure

i uma. No, ruka pravednog halife ʻUmara bila je čista prije nego što je postala moćna i prljava. Umjesto kazne za neposlušnost ili pobunu protiv vlasti, pravedni halifa ʻUmar je nagradio Al-Qāḍī Shuraikha, imenovanjem za sudiju Kufe. Ovo je bio samo početak duge sudačke karijere, neki kažu najduže u muslimanskoj povijesti, od šezdeset godina za vrijeme vladavine halife ʻAlī bin Ṭāliba, Muʻāwiye ibn Sufyāna i Yazīda ibn Muʻāwiye. Vjerovatno se zbog te dužine njegove sudske prakse kaže da je „jedan sat pravde bolji od šezdeset godina *ʻibādata*, pobožnosti".

Ako bi slučaj Al-Qāḍī Shuraikha s halifom ʻUmarom bio izolirani incident, onda ne bismo mogli zaključiti da se radilo o stvarnom koordinacijskom djelovanju srca, uma i ruke u svjetlu čiste vjere. No, nasreću, imamo sličan slučaj s halifom ʻAlī bin Ṭālibom, koji je došao u sukob s jednim Židovom, koji je navodno imao njegov ukradeni štit. Halifa ʻAlī je pokrenuo tužbu na sudu kod Al-Qāḍī Shuraikha, koji je od njega zatražio da dovede svjedoke. Halifa ʻAlī je za svjedoke doveo svog sina i slugu. No, ovi svjedoci nisu bili prihvatljivi za časnog Al-Qāḍī Shuraikha, koji je objasnio Halifi da sin ne može biti svjedok u korist svog oca, kao što ni sluga ne može biti svjedok u korist svoga gospodara. Dakle, Al-Qāḍī Shuraikha je odbacio tužbu halife ʻAlī bin Ṭāliba. Opet, moglo se očekivati da je time Qāḍī završio svoju pravosudnu karijeru. Naprotiv, Halifa je bio zadovoljan što je pred sobom vidio čovjeka snažnog karaktera kojeg nije bilo briga što politička moć misli kada je u pitanju pravi sud čistog srca u koordinaciji s čistim umom. To je način na koji protivnik postaje prijatelj. Zbog ovog izvanrednog iskustva pravde, spomenuti Židov je vratio ukradeni štit halifi Alī bin Ṭālibu. Po prvi put Židov je osjetio dašak čiste vjere. Kao rezultat toga, prihvatio je novu vjeru punim srcem i umom. Žrtvovao je svoj život u bici kod Ṣiffīna u znak svoje odanosti halifi Alī bin Ṭālibu.

Konačno, Al-Qāḍī Shuraikh je zatvorio vlastitog sina pod optužbom za korupciju i apstrakciju pravde. „Draži si mi, sine moj, od čitavog svijeta, ali Svevišnji Allah mi je draži od tebe", rekao je Al-Qāḍī Shuraikh, tada veliki čovjek čiste vjere u časnom Jemenu. No, kao otac, Al-Qāḍī Shuraikh nije zanemario svoju očinsku brigu. Donosio je sinu hranu u zatvor kako bi ga naučio da zna razlikovati dužnost privatne brige o porodici od odgovornosti za javno dobro nacije. Zaista, prije nego što je postavljen na ulazu pravnog fakulteta američkog univerziteta Harvard, ovaj *ʼāyat* / stavak iz Časnog Kurʼana bio je u čistom srcu i umu, kao i u čistoj ruci velikog Al-Qāḍī Shuraikh ibn-a Al-Ḥārith Al-Kindija:

> *O vjernici! Snažno se založite za pravdu kao svjedoci pred Allahom, čak i ako je pravda protiv vas samih, vaših roditelja ili bliske rodbine. Ako je neko bogat ili siromah, Allah je najprječi da ga se opskrbi. Zato ne dopustite da vas vaši lični prohtjevi navedu da odstupite od pravde. Ako iskrivite svjedočenje ili odbijete da ga date, tada znajte da je zasigurno Allah Svijestan onoga što radite.*[14]

[14] ***Kurʼan***, 4:135.

heart and mind. But, the hand of the Caliph ‘Umar was pure before it became mighty and dirty. Instead of a punishment for his impertinence against the sovereign power, the Caliph ‘Umar rewarded the Al-Qāḍī Shuraikh ibn Al-Ḥarith Al-Kindī as the *qāḍī* of Kufa. This was just a beginning of a long career, some say the longest in Muslim history, as his judicial performance spanned sixty years during the reigns of the Caliph ‘Alī bin Ṭālib, Mu‘āwiya and Yazīd ibn Mu‘āwiya. Probably, it is this length of his judicial duty that prompt him to say that one hour of justice is better than sixty years of *‘ibādah*, worship.

If the case of the Al-Qāḍī Al-Shuraikh with the Caliph ‘Umar was an isolated incident, we would not be able to conclude that it was a matter of the real coordinative action of heart-mind-hand in the light of pure faith. But we have a similar case with the Caliph ‘Alī who had a dispute with a Jew, who allegedly had his stolen shield. The Caliph instituted a claim in the court of Al-Qāḍī Al-Shuraikh, who asked him to provide witnesses. The Caliph ‘Alī pointed out to his son as his witness and his free servant. However, this kind of testimony was not acceptable to the honorable *qāḍī*. The *qāḍī* explained to the Caliph that a son cannot be a witness in favor of his father in his dispute with another, nor a servant, whether free or not, can be a witness in favor of his master. So, Al-Qāḍī Al-Shuraikh dismissed the Caliph ‘Alī’s claim. Again, one would expect that by doing so the *qāḍī* had finished his judicial career. On the contrary, the Caliph ‘Alī was cheered by the fact that he saw before himself a man of strong character who didn’t care what the political power thinks when the right judgment of the pure heart in coordination with the pure mind is concerned. This is the way how an adversary becomes your friend. Due to this extraordinary experience of justice, the said Jew returned the stolen shield to the Caliph ‘Alī. For the first time the Jew sensed the whiff of pure faith. As a result, he embraced the new faith with all his heart and mind. He sacrificed his life at the battle of Ṣiffīn as a sign of his loyalty to the Caliph ‘Alī.

Finally, Al-Qāḍī Shuraikh imprisoned his own son on the charges of corruption and abrogation of justice. „You are dearer to me, my son, than the whole world, but Allah Almighty is even dearer to me than you“, said Al-Qāḍī Al-Shuraikh, the great man of pure faith in pure Yemen at the time. As a father Shuraikh, the *qāḍī*, didn’t neglect his fatherly care. He was bringing his son food in the prison to teach him how to differentiate the duty of private care for family from the responsibility for the public good of the nation. Indeed, before it was placed at the entrance of the faculty of law of *The U.S. Harvard University*, this verse of the Holy Qur’an was in the pure heart and mind as well as in the pure hand of the great Al-Qāḍī Shuraikh ibn Al-Ḥarith Al-Kindī:

> *O you who believe, you should be persistent in standing firm for justice as God’s witnesses, even if it be against yourselves or your parents and relatives. Whether one is rich or poor, God is more worthy of both. So, follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed God is informed and aware of what you do.*[14]

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[14] *Qur’an*, 4:135.

Zaključak

Naravno, nismo umišljali da možemo naći konačno rješenje za današnju krizu muslimanskog *Ummeta*, ali pokušali smo kroz neke svjedoke *Sīre* istaknuti problem koji bi nas mogao dovesti do ozbiljnog traženja rješenja. A današnji problem je u očitom nedostatku komunikacije između snage vjere, moći uma i sile ruke. Očigledno je da ni u individualnoj ni u kolektivnoj savjesti muslimana ne možemo prepoznati stalnu koordinaciju između ove tri moći u duhovnom i fizičkom smislu. Razlika između kritike čistog razuma i kritike čiste vjere je u tome što razum ima svoja ograničenja i kritika tih ograničenja je razumljiva samom razumu. S druge strane, vjera izgleda kao da nema svojih ograničenja, pa je stoga nezamisliva kritika čiste vjere. Čini se kao da vjera nije mjerljiva ni unutarnjim ni vanjskim mjerama.

Ali, je li to zaista tako? Nije li moguće staviti vjeru, mislim muslimansku, pod precizne mjere kako iznutra tako i izvana?

Nije li moguće u našem diskursu pokrenuti kritiku čiste vjere s ciljem definiranja njezinih ograničenja u stvarnim stvarima našeg doba?

Nije li ovo vrijeme kad muslimani moraju ozbiljno razmisliti kako da svoju čistu vjeru pretvore u moć čistog razuma i moć pravedne ruke?

Da bismo postigli taj cilj imamo dobre primjere u Poslaniku *Sīre*, u srcima *aṣḥaba*, u umu *tābi'ūna*, u rukama pravednih halifa i u volji *Ummeta*, koji čeka da vidi kako njegove glave pronalaze način za efikasnu komunikaciju između ove tri moći: snage vjere, moći uma i sili ruke. Vrijeme je za harmonizaciju muslimanskog srca, uma i ruku za dobrobit *Ummeta*. Moramo početi sada i odmah. Svevišnji Allah nam je dao sve što nam je potrebno. Sada je vrijeme da mi uradimo naš posao. Allah nas gleda![15]

Časni **'Abdullah ibn 'Abbas**, **Mu'ādh ibn Jabal** i **Al-Qāḍī Shuraikh ibn Al-Ḥarith Al-Kindī** bili su toga potpuno svjesni.

Jesmo li mi danas toga svjesni?

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[15] Napomena: Uz neke izmjene i dopune, glavne ideje ovog članka predstavljene su na 17. konferenciji Kraljevskog instituta za islamsku misao Aal al-Bayt u Amanu (Jordan), oktobra 2016.

Conclusion

Of course, we do not pretend that we have found the final solution for the today's crisis of the Muslim *Ummah*, but we tried to highlight the problem that might lead us to think seriously to find a solution for it through some instances from the *Sīrah*. It is apparent that today's problems lie in the lack of communications between the power of faith and the power of mind and the power of hand. It is evident that neither in the individual nor in the collective conscience of Muslims we can recognise a constant coordination between these three powers of their spiritual and physical performance. The difference between the critique of pure reason and the critique of pure faith is that the reason has its limitations and the critique of these limitations is comprehensible by the reason itself. The faith, on the other hand, seems not to have its limitations and, thus, the critique of pure faith is inconceivable. It seems as if the faith is neither measurable by internal nor by external measures.

But, is that really so? Is it not possible to put faith, I mean the Muslim faith, under precise measures both internally and externally?

Is it not plausible to initiate in our discourse the critique of pure faith with an aim of defining its limits in the real-world affairs of our times?

Is this not the time that the Muslims think hard to see how they can translate the power of pure faith into the power of useful reason, into the power of fair hand?

To achieve that goal we have good examples in the *Sīrah* of the Prophet, in the hearts of the *aṣḥāb*, in the minds of the *tabi'ūn*, in the hands of the rightly guided caliphs and in the good will of the *Ummah*, who are waiting to see her heads find the way for an effective communication between these three powers, the power of faith, the power of the mind and the power of the hand. It is time to harmonize the Muslim heart, mind and hand for the good of the Muslim *Ummah* and the whole humanity as well. We must start now. Allah Almighty has given us everything we need. It is now time that we do our job. Allah is watching us![15]

The honourable **'Abdullah ibn 'Abbās, Mu'ādh ibn Jabal** and **Al-Qāḍī Shuraikh ibn Al-Ḥarith Al-Kindī** were fully aware of that.

Are we aware of that today?

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[15] **Note**: With some modifications and additions, the main ideas of this article were introduced at the17th Conference of the Royal Aal al-Bayt Institute for Islamic Thought in Amman, October, 2016.



ILUSTRACIJA ~ ***Stranica iz rukopisa Kur'ana*** - *arapski rukopis na papiru od slonovače*. Sultanatska Indija, 15. stoljeće (Christie's, lot 9/2016).



ILLUSTRATION ~ **A Page from Qur'an Manuscript** - Arabic manuscript on ivory paper. Sultanate India, 15th Century (Christie's, lot 9/2016).