

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-Stiftug*, *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). E-Mail: **cericmustafa@gmail.com**

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**



datum prijema / date of receipt: 31.12.2023.
datum recenzije / review date: 07.01. / 19.01. 2024.
datum prihvaćanja / date of acceptance: 25.01.2024.

DOI: https://doi.org/10.52510/sia.v4i2.65
UDK: 28:008
008:28
Pregledni stručni rad - Other uncategorized works

Mustafa CERIĆ

(HIERO) HISTORIJA I ISLAMSKA CIVILIZACIJA

(HIERO) HISTORY AND ISLAMIC CIVILIZATION

Sažetak

Ovaj rad pokušava proniknuti u zasluge islamske civilizaciju u promociji napretka čovječanstva i uzroke pada i povlačenja islamske civilizacije s globalne kulturne i političke scene. Osnovna misao jeste u tome da svijetom nikad nisu vladale ni slabe ni agresivne civilizacije, već su svijetom uvijek vladale kooperativne civilizacije, među kojima islamska civilizacija može poslužiti kao dokazani povijesni primjer civilizacijske kooperativnosti. Stoga autor tvrdi da oporavak islamske civilizacije nije ni u izolaciji ni u asimilaciji, već u afirmaciji civilizacijskih vrijednosti koje su zajedničke cijelom čovječanstvu.

Ključne riječi: *islamska civilizacija, afirmativna historija, kontinuitet i promjena, inkluzivna historija, vjerski pluralizam, kulturna interakcija, izolacija, asimilacija, afirmacija*

Abstract

This paper tries to penetrate into the merits of Islamic civilization in promoting the progress of humanity and the causes of the decline and withdrawal of Islamic civilization from the global cultural and political scene. The basic thought is that neither the meek nor aggressive civilization has ever ruled the world, but the world has always been ruled by cooperative civilizations, of which the Islamic civilization can serve as a proven historical example of civilizational cooperation. Therefore, the author claims that the recovery of Islamic civilization is neither in isolation nor in assimilation, but in the affirmation of civilizational values, which are common to all mankind.

Key words: *Islamic civilization, affirmative history, continuity and change, inclusive history, religious pluralism, cultural interaction, isolation, assimilation, affirmation*

(HIERO) HISTORIJA I ISLAMSKA CIVILIZACIJA

Islamska civilizacija kao točak

fenomen islamske civilizacije može se posmatrati kao točak koji se okreće oko ose neprekidne Božanske poruke od prvog čovjeka Adama do posljednjeg vjerovjesnika, Muhammeda, a.s. Ova Božanska osovina islamske civilizacije ostala je ista jer ima isto značenje živog duha, jer ima istu logiku transcendentalne istine. Kod osovine je takav da pomiče točak islamske civilizacije u različitim smjerovima, ali uvijek ostaje u blizini ose. Dinamika kretanja točka brža je na ivici nego u centru. Osovina islamske civilizacije dar je Božanski, koji se odvija u kontinuitetu života i historije. Točak islamske civilizacije također je dar Božanski, ali je njegovo kretanje posljedica ljudskog smjera i brzine.

Otuda se postavlja pitanje: Kuda ide točak islamske civilizacije? I kojom se brzinom kreće?

Sloboda duha i snaga uma

ali prije nego što se pozabavimo ovim dvama pitanjima, želimo kazati da je civilizacija više od situacije urbanog komfora. Civilizacija je, vjerujemo, nastojanje ljudskog duha da uravnoteži sjećanje na prošlost s očekivanjem od budućnosti te da izrazi smisao života i predstavi prirodu ljudskog duha u stanju nade i straha. Doista, civilizacija je stanje duha koji je Ibn Khaldūn[1] nazvao

[1] Ibn Khaldūn (1332–1406) bio je arapski sociolog, filozof i historičar, široko priznat kao jedan od najvećih društvenih naučnika srednjeg vijeka, a mnogi ga smatraju ocem historiografije, sociologije, ekonomije i demografskih studija. "On je osmislio i formulirao filozofiju historije, koja je nesumnjivo najveće djelo te vrste koje je ikada stvorio bilo koji um u bilo kojem vremenu ili mjestu." A. Toynbee, A. ***A Study of History***. Vol. 3. Oxford; 1934. 322. str. Vidi: Lacoste, Yves. ***Ibn Khaldun: The Birth of History and the Past of the Third World***. Librairie François Maspero; 1966. 1. str.

(HIERO) HISTORY AND ISLAMIC CIVILIZATION

Islamic Civilization as a Wheel

The phenomenon of the Islamic civilization may be seen as a wheel that is turning on the axis of a continuous divine message from the first Man Adam to the last Messenger Muhammad, (*a.s.*). This divine axis of the Islamic civilization has remained the same because it has the same meaning of the living spirit and because it is the same logic of the transcendental truth. The code of the axis is such that it moves the wheel of the Islamic civilization in different directions, but it remains in the vicinity of the axis. The dynamics of the movement of the wheel is faster at its edge than at its center. The axis of the Islamic civilization is the divine gift, which unfolds itself in the continuity of life and history. The wheel of Islamic civilization is the divine gift as well, but its movement is due to the human direction and speed.

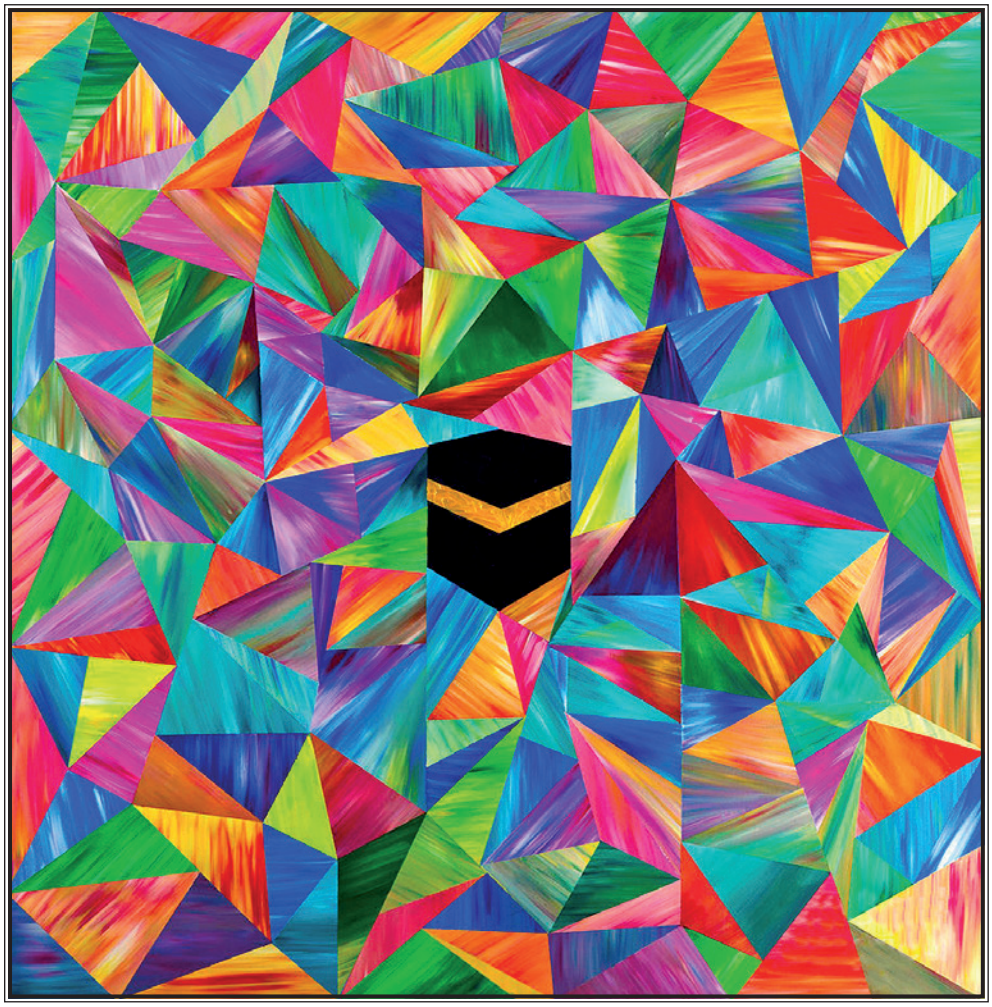
Hence, the question is: Whither the wheel of the Islamic civilization is going? And with what speed it is moving?

Freedom of Spirit and Strength of Mind

But before dealing with these two questions, let us say that a civilization is more than a situation of urban comfort. A civilization, we believe, is an effort of human spirit to balance the memory of the past by the memory of the future time, to express the meaning of life, and to present the nature of human spirit both in its hope and in its fear. Indeed, the civilization is the state of mind which Ibn Khaldun[1]

[1] Ibn Khaldun (1332 – 1406) was an Arab sociologist, philosopher, and historian widely acknowledged to be one of the greatest social scientists of the Middle Ages, and considered by many to be the father of historiography, sociology, economics, and demography studies. "He has conceived and formulated a philosophy of history which is undoubtedly the greatest work of its kind that has ever yet been produced by any mind in any time or place." A. Toynbee, A. ***A Study of History***, Oxford, 1934, vol. 3, p. 322. See, Lacoste, Yves. ***Ibn Khaldun: The Birth of History and the Past of the Third World***, Librairie François Maspero, 1966, p. 1.

al-ʾaṣabiyyah,[▼2] strast[▼3] "grupnog osjećaja" za određeni ljudski život dok prelazi iz jedne faze u drugu sa svrhom samoaktualizacije u historiji. Veoma važne sile strasti (*al-ʾaṣabiyya*) u ljudskom životu jesu sloboda ljudskog duha i snaga ljudskog uma.



ILUSTRACIJA ~ Sloboda duha i snaga uma unutar civilizacije je nastojanje ljudskog duha da uravnoteži sjećanje na prošlost sa sjećanjem na budućnost. (© slika Siddiqe Jume, 2015.)

ILLUSTRATION ~ Freedom of spirit and strength of mind within civilization is the effort of the human spirit to balance the memory of the past with the memory of the future. (© painting by Siddiqa Juma, 2015.)

[▼2] „Čim se formira neka vrsta društvene organizacije, nastaje 'civilizacija' (*ʾumrān*) (...). Ibn Khaldun odgovara da moraju postojati neki faktori, neki podstrek, da bi želja za saradnjom postojala u većem obimu među nekim ljudskim bićima nego između ostalih. Samo tako mogu nastati velike i moćne države. Ovaj faktor on naziva (*ʾaṣabiyyah*) 'solidarnost', 'grupni osjećaj', 'grupna svijest' (...)." Vidi: Ibn Khaldun. ***The Muqaddimah – An Introduction to History***. Prev. Franc Rosenthal. Princeton: Princeton University Press; 1981. x-xi str.

[▼3] *Strast* – snažna sklonost ili želja ili odanost prema nekoj aktivnosti, predmetu ili konceptu.

called the *al-ʿaṣabiyyah*,[▾2] the passion of "group feeling"[▾3] for a particular human life as it progresses from one stage to another with a purpose of self-actualization in history. Very important forces of the passion (*al-ʿaṣabiyya*) in human life are the freedom of human spirit and the strength of human mind.

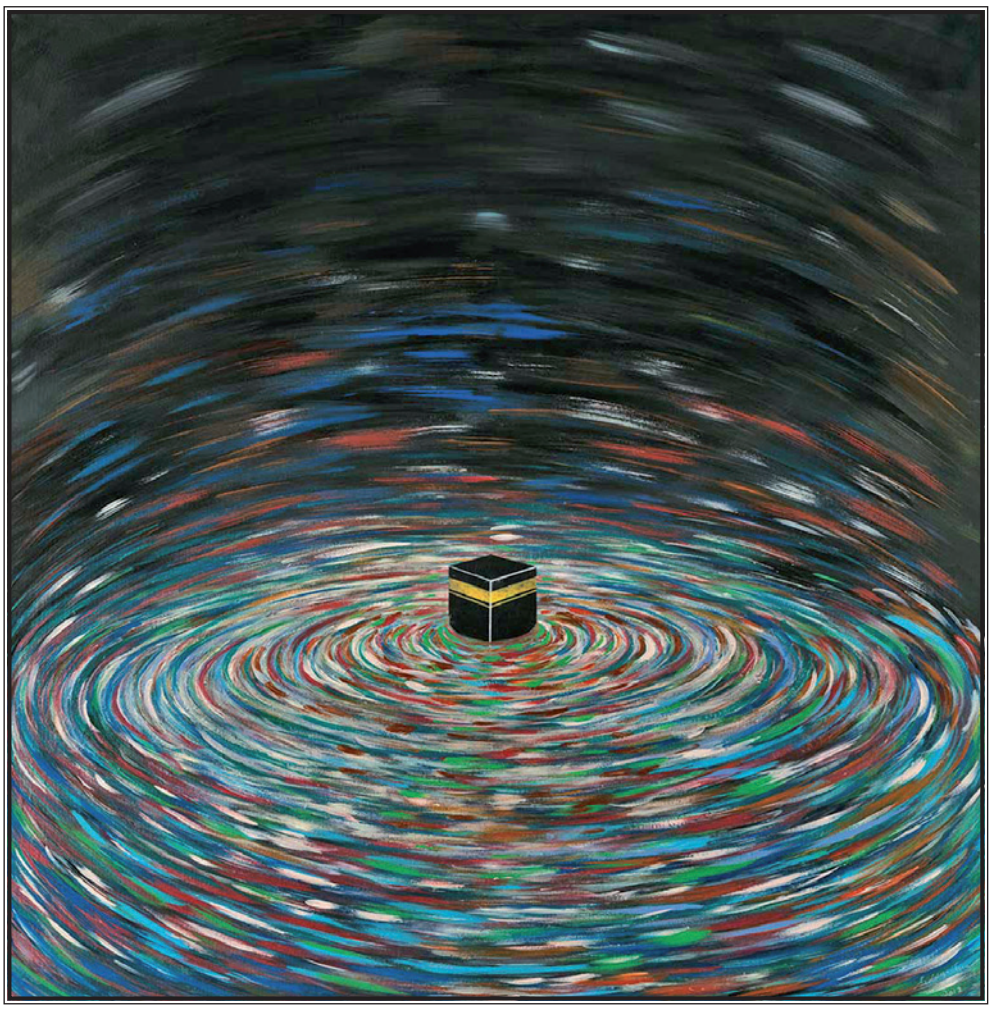


ILLUSTRATION ~ Freedom of spirit as the passion of "group feeling" for a particular human life as it progresses from one stage to another with a purpose of self-actualization in history. (© painting by Siddiqa Juma, 2015.)

ILUSTRACIJA ~ Sloboda duha kao strast "grupnog osjećaja" za određeni ljudski život dok prelazi iz jedne faze u drugu sa svrhom samo-aktualizacije u historiji. (© slika Siddiqe Jume, 2015.)

▾2 "As soon as some kind of social organization is formed, 'civilization'(*ʿumrān*) results... Ibn Khaldun replies that there must be some factors, some incitement, for the desire for co-operation to exist on a larger scale among some human beings than among others. Only thus can large and powerful states have originated. This factor he calls (*ʿaṣabiyyah*) 'solidarity', 'group feeling', 'group consciousness'..." See, Ibn Khaldun, ***The Muqaddimah – An Introduction to History***, tras. Franc Rosenthal, Princeton University Press, Princeton, 1981, pp. x-xi.

▾3 *Passion* – a strong liking or desire for or devotion to some activity, object, or concept.

Kontinuitet i promjene u životu i historiji

Atribut "islamski" za civilizaciju trebao bi nas dovesti do ideje o suživotu kontinuiteta i promjene u historiji i životu.[4] To je, vjerujemo, ključna tačka kojom je određen tok islamske civilizacije u prošlosti – njena sposobnost da shvati suštinski kontinuitet tradicije s mogućim promjenama u historiji. Dakle, u ovom uvijek zahtjevnom izazovu – uvažavanju kontinuiteta tradicije i prihvaćanju promjena u historiji – vidimo pravi test za budućnost islamske civilizacije u smislu njene duhovne smjelosti i intelektualne kreativnosti. Zapravo, ideja koegzistencije kontinuiteta i promjene glavna je ideja, koja je islamskoj civilizaciji osigurala neviđeni uspjeh u svjetskoj historiji. Snaga islamske civilizacije leži u pojmu afirmativne (*hiero*)historije[5] (*al-taṣdīq*) te pojmu porijekla čovjeka bez grijeha (*al-barā'at*).



ILUSTRACIJA ~ Islamska civilizacija je ideja o suživotu kontinuiteta i promjene u historiji i životu. (Arhiv Akšamija)
ILLUSTRATION ~ Islamic civilization is the idea of the coexistence of continuity and change in history and life. (Arhiv Akšamija)

[4] "(...) historija i život sastoje se od koegzistencije kontinuiteta i promjena. Ništa u potpunosti ne nestaje (...)." Lukacs, John. ***At the End of an Age***. New Haven & London: Yale University Press; 2002., 31. str.

[5] Riječ *hijerohistorija* (*hiero* – sveto) ukazuje na ono što je u islamskoj literaturi poznato kao *qiṣaṣ al-anbiyā'*.

Continuity and Change in Life and History

The attribute "Islamic" to civilization should lead us to the notion of the coexistence of continuity and change in history and life.[4] That, we believe, is the crucial point whereby the course of the Islamic civilization has been determined in the past – its ability to comprehend the essential continuity of tradition with possible changes in history. It is, then, in this ever-demanding challenge – the appreciation of the continuity of tradition and the acceptance of changes in history – that I see the real test for the future of the Islamic civilization both in terms of its spiritual boldness and its intellectual creativity. In fact, the idea of the co-existence of continuity and change is the major idea and the one, which had provided the Islamic civilization with an unprecedented success in world history. The strength of it lies in the notion of affirmative (*hiero*) history[5] (*al-taṣdīq*) and the notion of guilt-free origin of man (*al-barā'at*).



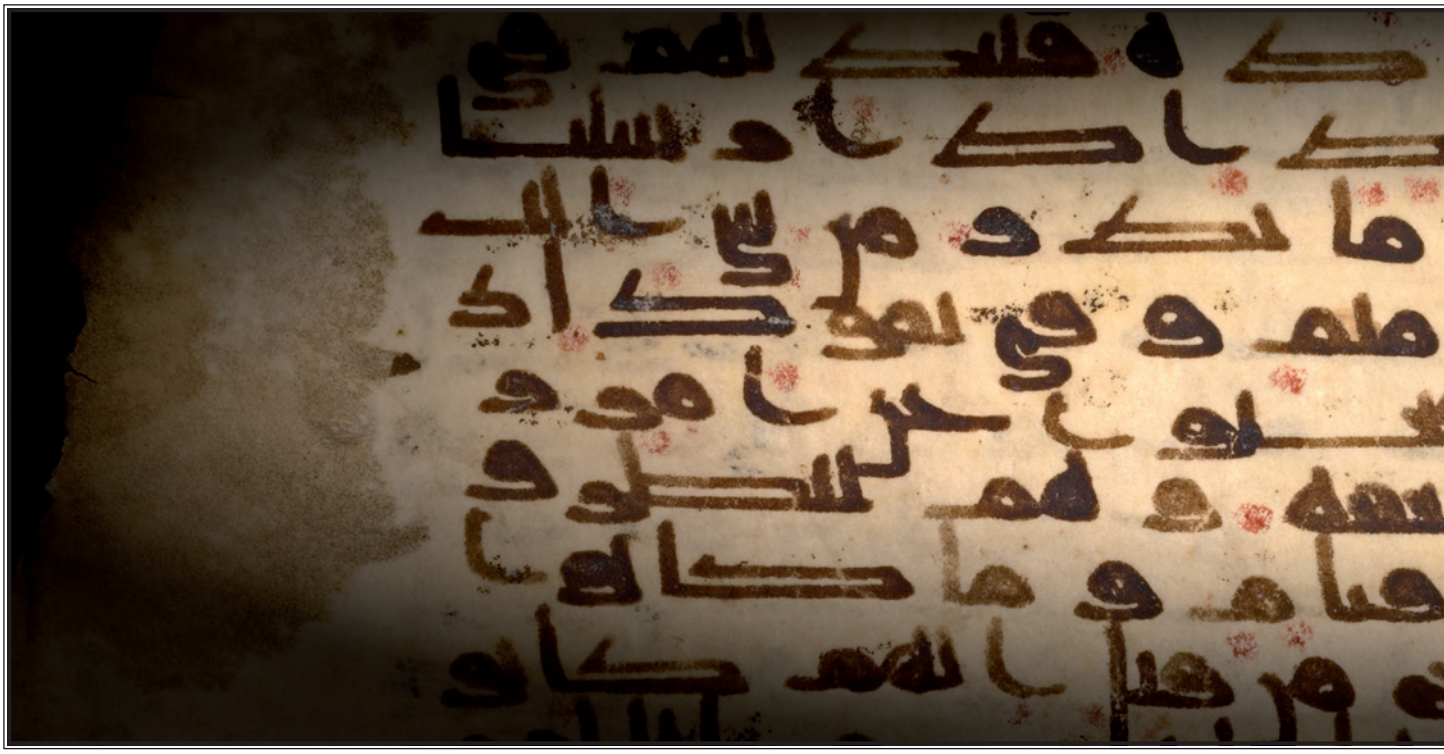
ILLUSTRATION ~ The idea of the coexistence of continuity and change is a test for the future of Islamic civilization in terms of its spiritual boldness and intellectual creativity. (Arhiv Akšamija)

ILUSTRACIJA ~ Ideja koegzistencije kontinuiteta i promjene je test za budućnost islamske civilizacije u smislu njezine duhovne smjelosti i intelektualne kreativnosti. (Arhiv Akšamija)

---

[4] "... History and life consist of the coexistence of continuity and change. Nothing vanishes entirely". Lukacs, John. ***At the End of an Age***, Yale University Press, New Haven & London, 2002, p. 31.

[5] The word *hierohistory* (*hiero* – sacred) indicates to what is known as *qiṣaṣ al-anbiyā'*.



ILUSTRACIJA ~ Kur'ān, fragment, Sura al-Dhāriyāt. Irak ili Arabija? 801. - 900. (približno). (Arhiv Akšamija)

Afirmativna historija

afirmativna (*hiero*)historija dolazi kao najuvjerljiviji dokaz da je Kur'an kulminacija sveobuhvatne Božanske poruke te da je poslanik Muhammed, a.s., univerzalni Božiji poslanik. Drugim riječima, objava Kur'ana ne iznenađuje, ne krši pravila komunikacije između Boga i Čovjeka i ne počinje niotkuda:

> A prije ove bila je Musaova knjiga kao vodič i milost – što ova knjiga na arapskom jeziku potvrđuje – kako bi opomenula nepravedne i kako bi navijestila radosnu vijest onima koji čine dobra djela.[6]

> Allah! Nema boga osim Njega, – Živog, Samobitnog, Vječnog. On je taj koji ti je uistinu spustio Knjigu, potvrđujući ono što joj je prethodilo. On je poslao *Tawrat* (Musaov, a. s., zakon) i *Indžīl* (Evanđelje od Isaa, a. s.) kao vodič za čovječanstvo te je ustanovio Mjeru prema kojoj se odvaja ono što je ispravno od onoga što je pogrešno.[7]

---

[6] ***Kur'an***, 46:12.

[7] ***Kur'an***, 3:1-3.

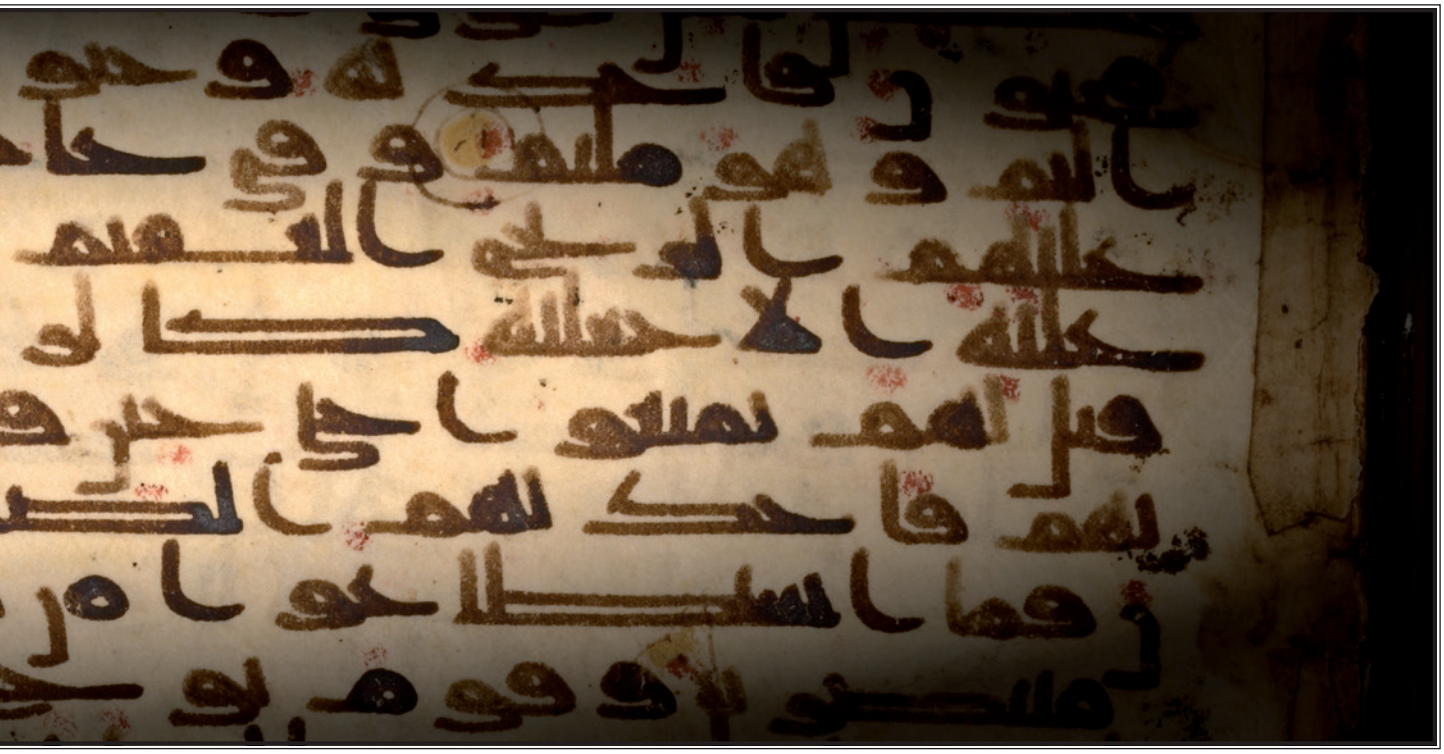


ILLUSTRATION ~ Qur'ān, fragment, Sārat al-Dhāriyāt. Iraq or Arabia? 801 - 900 (Approximate). (Arhiv Akšamija)

Affirmative History

The affirmative (*hiero*)history comes as the most convincing proof that the Qur'an is the culmination of an inclusive divine Message and that the Prophet Muḥammad, (*a.s.*), is the universal divine Messenger. In other words, the revelation of the Qur'an does not come as a surprise, it does not break the rules of the God-Man communication, and it does not begin from nowhere:

> And before this, was the Book of Moses as a guide and mercy. This book (Qur'an) affirms it in the Arabic tongue; to admonish the unjust, and as Glad Tidings to those who do right.[▾6]

> God! There is no god but He, - the Living, the Self-Subsisting, Eternal. It is He Who sent down to thee in truth, the Book, affirming what went before it. He sent down the *Tawrāt* (the Law of Moses) and *Injīl* (the Gospel of Jesus) before as a guide to mankind, and he sent down the Criterion of judgment between right and wrong.[▾7]

[▾6] ***Qur'an***, 46:12.

[▾7] ***Qur'an***, 3:1-3.

Poslanik Muhammed (a. s.) kao *muṣaddiq*

Shodno tome, poslanik Muhammed, a. s., nije prvi, već posljednji Božiji poslanik. Historija ne počinje, niti se završava s Muhammedom, a. s. On nije buntovni revolucionar koji negira sve što je bilo prije njega.[8] Poslanik Muhammed, a. s., Božiji je poslanik koji je došao da potvrdi sve dobre stvari koje su mu prethodile (*muṣaddiqan limā bayna aydīhim)*, ali je također tu da nauči ljude kako da izbjegnu loše stvari u životu i historiji iz iskustva dalekih ljudi i nacija.

> I tako smo te poslali narodu prije kojeg su bili i nestali drugi narodi, da im kazuješ ono što ti objavljujemo, jer oni u Milostivog ne vjeruju. Reci: – On je Gospodar moj, nema boga osim Njega, u Njega se uzdam i Njemu se obraćam![9]

Inkluzivna historija

Pojam afirmativne historije (ili hijerohistorije) obogatio je muslimane idejom inkluzivnog pristupa historiji[10] kao cjelini i, zauzvrat, oslobodio islamsku historiju od njenog isključivog posjedovanja. Naravno, muslimani su vrlo ozbiljno shvatili svoju krajnju ulogu nasljednika (*hiero*)historije, ali nikada nisu poricali ulogu ostalih, posebno ulogu *ahl al-kitāba*, tj. jevreja i kršćana, koji se pak spore oko triju teoloških pitanja:

- oko kršćanske doktrine o Trojstvu – Ocu, Sinu i Svetom Duhu, doktrine koju judaistička teologija ne prihvata zbog implikacije o utjelovljenju božanstva;
- oko drugog dolaskaa Mesijae jer, prema judaističkoj teologiji, Mesija dolazi samo jednom, a nikako drugi put, nakon što je navodno ubijen ili razapet i
- oko pitanja zavjeta s Bogom, gdje kršćanska teologija negira pravo jevrejima na tevratski zavjet nakon novozavjetnog evanđelja.[11]

---

[8] Uporedite to s nekim nedavnim revolucionarnim pokretima u svijetu, posebno onim marksističko-lenjinističkog tipa i vidite koliko su oni bili destruktivni u ime promjene i lažnog napretka. Čak i u nekim muslimanskim revolucionarnim pokretima možemo primijetiti destruktivnu silu, koja je u potpunosti u suprotnosti s duhom islama. Ideja o nasilnom tadždīdu, obnovi, čudna je, ne odgovara kontinuitetu sjećanja kao srži islamskog identiteta i ne odražava stvarnu svrhu napretka u kontinuitetu islamske civilizacije.

[9] ***Kur'an***, 13:30.

[10] „Historija nije društvena nauka, već nezaobilazan oblik mišljenja. Da 'živimo naprijed, ali možemo misliti samo unatrag' vrijedi ne samo za sadašnjost (koja je uvijek prolazna iluzija) već i za cjelokupni naš pogled na budućnost: jer čak i kada razmišljamo o budućnosti, to radimo tako što je se prisjećamo." Lukacs, John. ***At the End of an Age***. New Hanev & London: Yale University Press; 2002., 53. str.

[11] Važno je znati da se jevreji, kršćani i muslimani slažu da je Isa, a. S., Mesija, ali se razilaze oko njegove mesijanske

Prophet Muḥammad (a.s.) as a *Muṣaddiq*

Consequently, the Prophet Muḥammad, (*a.s.*), is not the first, but the last Messenger of God. The history does not begin, nor does it end with Muhammad, a.s.. He is not a rebellious revolutionary who negates everything that came before him.[8] The Prophet Muḥammad, (*a.s.*), is the Messenger of God who has come to affirm all the good things which preceded him (*muṣaddiqan limā bayna aydīhim*), but also he is here to teach people how to avoid bad things in life and history from the experience of far-gone people and nations.

> Thus, have We sent you to a community before which [other] communities have passed on so you might recite to them that which We revealed to you, while they disbelieve in the Most Merciful. Say, "He is my Lord; there is no deity except Him. Upon Him I rely, and to Him is my return."[9]

Inclusive History

The notion of the affirmative history (or hiero-history) has enriched the Muslims with the idea of an inclusive approach to history[10] as a whole and, in turn, freed the Islamic history from an exclusive possession of it. Of course, Muslims took very seriously their ultimate role as inheritors of (*hiero*)history, but they never denied the role of others, especially the role of *ahl al-kitāb*, i.e., Jews and Christians, who, in turn, argue about three theological issues:

- about the Christian doctrine of the Trinity - Father, Son and Holy Spirit, a doctrine that is not accepted by Judaic theology because of the implication of the corporatization of the divine;
- about the second coming of the Messiah because, according to Judaic theology, the Messiah comes only once and not a second time after he had been supposedly killed or crucified;

---

[8] Compare that with some recent revolutionary movements in the world, especially that of the Marxist-Leninist type and see how destructive they had been in the name of change and fake progress. Even in some Muslim revolutionary movements we can notice the destructive force, which is entirely in contradiction to the spirit of Islam. The idea of *tajdīd*, renewal, is a strange idea and it does not correspond to the continuity of memory as the core of Islamic identity and it does not reflect the real purpose of the progress in the continuity of Islamic civilization.

[9] ***Qur'an***, 13:30.

[10] "History is not a social science but an unavoidable form of thought. That "we live forward but we can only think backward" is true not only of the present (which is always a fleeting illusion) but of our entire view of the future: for even when we think of the future, we do this by *remembering* it." Lukacs, John. ***At the End of an Age***, Yale University Press, New Hanev & London, 2002, p. 53.

Časni Kur'an i kritika

Čitajući i učeći Časni Kur'an, musliman ne može ne osjetiti prisustvo *ahl al-kitābija*, nositelja Knjige, na gotovo svakoj stranici. Isto tako jevreji i kršćani ne mogu čitati nijednu relevantnu knjigu svjetske historije bez priznanja muslimanskog prisustva na svim poljima ljudskog života.

Naravno, Kur'an kritizira neke jevreje i kršćane, ali isto čini i nekim muslimanima. Pretpostavljam da su muslimani moralno odgovorni da ne iskoriste kritiku drugih u Časnom Kur'anu kako bi pokrili nedostatke. Ako ni zbog čega drugog, zbog činjenice da je Kur'an, kao Božija riječ, gotovo jedinstven u cijenjenju dobrote ljudi drugih religija, posebno *yahūda* i *al-naṣārā*, muslimani su dužni poštovati duh tolerancije usred vjerskog pluralizma. Evo jednog od mnogih ajeta Časnog Kur'ana, koji jasno ukazuje na to:

> One koji su vjerovali, kao i one koji su bili jevreji, kršćani i Sabejci[▾12] – one koji su u Allaha i u onaj svijet vjerovali i dobra djela činili – doista čeka nagrada od Gospodara njihova; ničega se oni ne treba da plaše niti da i za čim tuguju![▾13]

Religijski pluralizam

Naravno, bilo bi naivno zaključiti da ne postoje razlike između islama i drugih religija, odnosno judaizma i kršćanstva. Ovdje se ne radi o nejasnom poimanju lošeg laskanja ili jeftine vjerske propagande, već o iskrenom uvjerenju zasnovanom na najvažnijem islamskom izvoru koji podučava muslimane kako da se sami nose s vjerskim pluralizmom i kako da cijene činjenicu da ovaj svijet nije

---

uloge i funkcije. U judaizmu Mesija je imenovani kralj koji će vladati svijetom u danima nakon što Bog bude sudio cijelom čovječanstvu; u kršćanstvu Mesija je sam Bog u tijelu koji bi trebao umrijeti za grijehe čovječanstva i otkupiti ih; u islamu Mesija je onaj koji bi trebao ponovo doći na kraju svijeta da izvede svijet iz mraka te porazi Dedžala (Antikrista) i uvjeri sve ljude da vjeruju u Jednog Boga na način kako to islam propovijeda.

▾12 „Čini se da su Sabejci bili monoteistička religiozna grupa između judaizma i kršćanstva." Vidi: ***The Message of the Qur'an***. Prijevod i objašnjenje Muhammad Asad. Gibraltar: Dār al-Andalus; 1984., 14. str., 49. n.

▾13 ***Kur'an***, 2:62.

• around the issue of the covenant with God, where Christian theology denies the right of Jews to the Old Testament of the Tora Torah after the New Testament of the Gospel.[11]

Holy Qur'an and Critique

While reading the Holy Qur'an, a Muslim cannot but feel the presence of the *ahl al-kitāb*, the People of the Book, in almost every page of it. By the same token that the Jews and Christians cannot read any relevant book of world history without recognition of the Muslim presence in all fields of human life.

Surely, the Qur'an criticizes some Jews and Christians, but it does the same with some Muslims as well. I guess, it is the Muslim moral responsibility not to take advantage of the critique of others in the Holy Qur'an in order to cover the Muslims' own shortcomings. If nothing else, but for the fact that the Qur'an, as the word of God, is almost unique in appreciating the goodness of people of other religions, especially of the *yahūd* and *al-naṣārā*, the Muslims have a duty to carry out the spirit of tolerance in the midst of religious pluralism. Here is one of many verses of the Holy Qur'an that clearly indicates to that effect:

> Verily, those who have attained to faith (in this divine writ), as well as those who follow the Jewish faith, and the Christians, and Sabians[12] – all who believe in God and the Last Day and do righteous deeds – shall have their reward with their Sustainer; and no fear need they have, and neither shall they grieve.[13]

Religious Pluralism

Of course, it would be naïve to conclude that there are no differences between Islam and other religions, namely, Judaism and Christianity. The point here is not a vague notion of poor flattering or cheap religious propaganda, but a sincere conviction based on the most important Islamic source that teaches Muslims how to cope with religious pluralism on their own and how to appreciate the fact that this world

---

[11] It is important to know that Jews, Christians and Muslims agree that Jesus, may God bless him and grant him peace, is the Messiah, but differ on his messianic role and function. In Judaism, the Messiah is the appointed king who will rule the world in the days after God judges all mankind; in Christianity, the Messiah is God himself in the flesh who should die for the sins of mankind and redeem them; in Islam, the Messiah is the one who should come again at the end of the world to bring it out of darkness and defeat the Dajjal (Anti-Christ) and convince all people to believe in One God as Islam preaches.

[12] "The Sabians seem to have been a monotheistic religious group intermediate between Judaism and Christianity." See, ***The Message of the Qur'an***, Translated and Explained by Muhammad Asad, Dār al-Andalus, Gibraltar, 1984, p. 14, n. 49.

[13] ***Qur'an***, 2:62.

sastavljen od jedne religije ili jednog naroda, jer da je Bog htio da svijet bude takav, On je to mogao učiniti, ali je želio da ljudi ovoga svijeta budu raznovrsni po svojim religijama i nacijama kako bi se mogli takmičiti jedni s drugima u dobrim djelima.



ILUSTRACIJA ~ Religijski pluralizam - svijet nije sastavljen od jedne religije ili jednog naroda. (Arhiv Akšamija)

is not made up of one religion or one nation, because if God wanted the world to be so, He could do it, but He wanted the people of this world to be multiple in their religions and nations so that they may compete with each other in good deeds.



ILLUSTRATION ~ Religious pluralism - the world is not made up of one religion or one people. (Arhiv Akšamija)

Takmičenje u dobrim djelima

Ideja nadmetanja u dobrim djelima posebno se odnosi na tri svjetske religije Knjige: judaizam, kršćanstvo i islam, ne samo zbog njihovog prava na slično naslijeđe Knjige već i zbog njihovog naslijeđa jedinstvene historijske interakcije, koja se nije mogla izbjeći u prošlosti i njihove historijske odgovornosti, koja se ne može zanemariti u budućnosti. Upravo u toj historijskoj neizbježnosti judaizma, kršćanstva i islama vidimo nadu, ali i, moramo reći, osjećamo neku vrstu straha. Naša se nada zasniva na dobrom srcu većine, iako vrlo često tihom u svojoj dobroti, iskrenih jevreja, kršćana i muslimana koji svoj mir traže u suživotu ovih religija, a ne u sukobu.

Sličnost i razlika

Nažalost, postoji vrlo glasna manjina u sve trima religijama koja, zapravo, u sličnosti judaizma, kršćanstva i islama vidi sam razlog za sukob, a ne za mir. Ovakav stav dovodi nas gotovo do zaključka da sličnost, a ne razlika, izaziva sukob, a razlika unosi poštovanje. Poznata nam je historija žestoke debate među sličnim, a ne različitim religijskim grupama, debata koja se često pretvarala u veoma nasilan sukob. Mislim na neke historijske sukobe između sunnija i šiija u muslimanskoj religiji i sukob između katolika i protestanata u kršćanstvu. Siguran sam da takvi primjeri postoje i u judaizmu.

Logika ove vrste sukoba među onima koji su slični, šta god da je to, leži u lažnoj ideji da neko – da bi zadržao čistoću svoje vjere – mora vidjeti duboku razliku u drugom koji je sličan njemu ili njoj. To je ta razlika u zajedničkoj sličnosti koja se ne tolerira. Ovo je pravo pitanje odnosa između judaizma, kršćanstva i islama danas: njihova sličnost, a ne razlika u njihovim duhovnim korijenima, njihova nada, a ne strah jednih od drugih, njihova ljubav, a ne mržnja jednih prema drugima, i pravda jednih prema drugima, a ne međusobno ugnjetavanje.[▼14]

[▼14] Ceric, Mustafa. "**Judaism, Christianity, Islam: Hope or Fear of our Time**". U: ***Beyond Violence: Religious Sources for Social Transformation***. The Conference at the University of Southern California on the 5-7th of May. 2003.

Competition in Good Deeds

This idea of the competition in good deeds applies, especially, to these three world religions of the Book: Judaism, Christianity and Islam, not only because of their claim to the similar heritage of the Book, but also because of their heritage of a unique historical interaction that could not be avoided in the past and their historical responsibility that cannot be ignored in the future. It is precisely in this historical unavoidability of Judaism, Christianity and Islam that I see hope, but also, I must say, I sense a kind of fear. My hope is based on the good heart of the majority, though very often silent in its goodness, of sincere Jews, Christians and Muslims who seek their own peace in the coexistence of these religions rather than conflict.

Similarity and Difference

Unfortunately, there is a very loud minority in all three religions who, in fact, see in the similarity of Judaism, Christianity and Islam the very reason for conflict rather than peace. This kind of attitude leads us almost to the conclusion that the similarity, and not the difference, provokes the conflict while the difference brings the respect. We are familiar with the history of a severe debate among the similar, not different, religious groups, the debate that has often turned into a very violent conflict. I have in mind some historical conflicts between the Sunnites and the Shiites in the Muslim religion and the conflict between the Catholics and Protestants in the case of Christianity. I am sure that such examples exist in Judaism as well.

The logic of this kind of conflict among those who are similar, whatever it may be, lies in the false notion that in order for me to keep the purity of my religion, the deep difference must be seen of the other who is similar to me. It is this difference of his in a common similarity which is not tolerated. This is the real issue of the relationship between Judaism, Christianity and Islam today: their similarity, not the difference in their spiritual roots, their hope, not fear from each other, their love, not hate of each other, and their justice toward each other, and not oppression of each other.[14]

---

[14] Ceric, Mustafa. "**Judaism, Christianity, Islam: Hope or Fear of our Time**", in Beyond Violence: ***Religious Sources for Social Transformation***. The Conference at the University of Southern California on the 5-7th of May, 2003.



ILUSTRACIJA ~ Muslimani su u prošlosti znali cijeniti različita mišljenja i bili su vođeni uvjerenjem u suživot umjesto sukoba.
(© Freerange)



ILLUSTRATION ~ In the past, Muslims valued different opinions and were guided by the belief in coexistence instead of conflict. (© Freerange)

Kulturna interakcija

Treba li podsjetiti da je slavno vrijeme islamske civilizacije bilo vrijeme njene interakcije s drugim civilizacijama. Ideja izolacije strana je islamskoj civilizaciji jer je poslanik Muhammed, a. s., poslan cijelom čovječanstvu i stoga je svjedok svijetu u smislu da mu donosi milost, a ne prokletstvo: Mi smo te poslali kao milost svjetovima! (*Wa mā arsalnāka illā raḥmatan li al-ʾālamīn!*)[15]

Jasno je, dakle, da su muslimani u prošlosti znali kako komunicirati s drugima koji su im bili i slični i različiti od njihove vjere i njihovih očekivanja od života i historije. Bili su vođeni snažnim vjerovanjem u afirmaciju (*al-taṣdīq*), umjesto (*al-takfīr*) u ekskomunikaciju, bili su vođeni uvjerenjem u suživot (*al-taʾāyuš*), umjesto sukoba (*al-ṣirāʾ*). Osim toga, znali su cijeniti različita mišljenja među sobom, imajući na umu isti smjer prema slavi islamske civilizacije kao zajedničkom dostignuću cijelog *ummeta*.

Balansiranje sjećanja

Pošto nismo djeca trenutka, moramo biti u stanju da uravnotežimo sjećanje na prošlost sa sjećanjem na budućnost. Upravo u ovoj tački, tj. balansiranju sjećanja na prošlost sa sjećanjem na budućnost, vidimo poteškoću u muslimanskoj sadašnjosti. Drugim riječima, muslimani se, s jedne strane, teško oslobađaju krivnje za neke prethodne historijske događaje kako bi svježim spiritualizmom i kreativnim intelektualizmom preuzeli rizik budućnosti, s druge strane.

Rođeni smo slobodni

Treba li da podsjetimo da je ideja o porijeklu čovjeka bez grijeha (*al-barāʾh*) jedna od najvažnijih ideja tzv. modernosti, koja je svijet dovela do duhovnog i intelektualnog napretka, tj. humanizma i renesanse? Slogan: Svi smo rođeni slobodni i svi ljudi su jednaki pred Bogom – reakcija je na ideju da su svi ljudi rođeni s Ademovim grijehom i da su neki ljudi rođeni kao gospodari, a drugi kao robovi. Evropi su bila potrebna stoljeća i mnogi krvavi ratovi da prevaziđe ove dvije opće ideje: ideju unaprijed određenog – naslijeđenog grijeha i ideju unaprijed određenog ropstva.

---

[15] *Kurʾan*,21:107.

Cultural Interaction

Should I remind you that the glorious time of the Islamic civilization had been the time of its interaction with other civilizations. The idea of isolation is strange to the Islamic civilization because the Prophet Muhammad, a.s., was sent to all mankind and thus he is the witness over the world in the sense of bringing upon it the mercy and not the curse: *We have sent you as a mercy to the worlds!* (*wa mā arsalnāka illā raḥmatan li al-ʿālamīn*).[15]

It is clear, then, that the Muslims in the past knew how to interact with others who had been both similar to and different from their faith and their expectations of life and history. They had been guided by the strong belief of the conformation (*al-taṣdīq*) rather than (*al-takfīr*) denunciation, the belief of life sharing (*al-taʿāyush*) rather than conflict (*al- ṣirāʿ*). Furthermore, they knew how to appreciate the different opinions amongst themselves while keeping in mind the same direction towards the glory of the Islamic civilization as a common achievement of the whole *Ummah*.

Balancing Memories

Since we are not children of the moment, we must be able to balance the memory of the past by the memory of the future time. It is in this point, i.e., the balancing of the memory of the past by the memory of the future time that I see the difficulty in the Muslim present. In other words, the Muslims have difficulty, on the one hand, to free themselves from the guilt of some previous historical events and to take the risk of the future by fresh spiritualism and creative intellectualism, on the other hand.

We are Born Free

Should we remind you that the idea of sin-free origin of man (*al-barā'h*) (is one of the most important ideas of the so-called modernity, which has led the world to a spiritual and intellectual advancement, i.e., humanism and renaissance? The slogan: "We are all born free and all men are equal before God", is the reaction to the notion that all men are born with the sin of Adam and that some men are born as masters and the others are born as slaves. It took Europe centuries and many bloody wars to overcome these two general ideas: the idea of predetermined - inherited sin and the idea of preordained slavery.

---

[15] ***Qur'an***, 21:107.

Vjerujemo da jedan od razloga zašto je muslimanski svijet bio ispred ostatka svijeta leži u činjenici da je islam oslobodio čovječanstvo nasljednog grijeha i postavio pozornicu jednakih šansi za sve da pokažu svoje historijske vrijednosti.

Kulturna nesigurnost

Aktuelna kriza islamske civilizacije ogleda se u nedostatku samopouzdanja, koji je nastao kao posljedica kulturološke nesigurnosti, koja se javila kada se izgubilo povjerenje u slobodu od krivice te povjerenje u jednake šanse za uspjeh u životu i historiji. Posljedično, generacije muslimana izgubile su duhovnu smjelost i intelektualnu kreativnost. Umjesto toga, vidjeli smo neku vrstu duhovne stidljivosti, koja je islamsku civilizaciju odvela u izolaciju, kao i intelektualno zaduživanje, koje je islamsku civilizaciju vodilo u asimilaciju.

Evo mogućeg odgovora na pitanje: Kuda ide točak islamske civilizacije? Ili: Kuda bi trebalo da ide od sada? U izolaciju ili u asimilaciju? Ili treba da ide putem interakcije i kooperacije?



ILUSTRACIJA ~ Svi ljudi su rođeni slobodni i svi su jednaki pred Bogom. (© Freerange)
ILLUSTRATION ~ All people are born free and all are equal before God. (© Freerange)

We believe that one of the reasons why the Muslim world was in advance to the rest of the world lies in the fact that Islam had freed humanity of an inherited sin and had set the stage of equal chance for all to show their historical merit.

We are Born Free

The current crisis of the Islamic civilization may be seen in the lack of self-confidence, which came as a result of a cultural insecurity, which was introduced with the time of losing the belief in freedom of guilt and the belief in the equal chance for a success in life and history. Consequently, generations of Muslims have lost the spiritual boldness and intellectual creativity. Instead, we have seen a kind of spiritual shyness that has led the Islamic civilization into isolation, as well as an intellectual borrowing that was going to lead the Islamic civilization into assimilation.

Here is a possible answer to the question as to: "Whither will the wheel of the Islamic civilization go"? Or whither it ought to go from here? To isolation or to assimilation? Or whether it will make its way towards an interaction and co-operation?



ILLUSTRATION ~ All people should be freed from the idea of predestined slavery. (© Freerange)
ILUSTRACIJA ~ Svi ljudi treba da su oslobođeni ideje unaprijed određenog ropstva. (© Freerange)

Ni izolacija, ni asimilacija, već civilizacijska afirmacija

Islamska civilizacija nije nastala ni za izolaciju ni za asimilaciju. Nastala je za interakciju i kooperaciju. Međutim, da bi išla u tom pravcu, islamska civilizacija mora odbaciti ideju historijske krivice. To se danas nameće muslimanima u smislu da sadašnja generacija mladih mora ispraviti sve greške prethodnih generacija prije nego što pomisli da unaprijedi neposrednu i dugoročnu budućnost *ummeta* – univerzalne muslimanske zajednice.

Drugim riječima, savremena generacija treba da se čvrsto drži uvjerenja[16] da je slobodna od grešaka iz prošlosti i tako preuzme odgovornost za budućnost svijeta ne na način izolacije, niti na način asimilacije, već na način ravnopravne kulturne interakcije i civilizacijske kooperacije. Sredina između historijske interakcije i racionalne kooperacije pravi je izlaz iz neugodnosti izolacije i rizika od asimilacije islamske civilizacije.

Vrijeme je za treću interakciju

Sada je vrijeme za treću historijsku interakciju islamske civilizacije s ostatkom svijeta, posebno sa zapadnim svijetom, nakon što je doživio interakciju u vrijeme podviga islama, a zatim u vrijeme velikog islamskog utjecaja na duhovne i intelektualne promjene na Zapadu. Ovoga puta, međutim, situacija je nešto drugačija od prethodnih dviju jer Zapad ne osjeća potrebu da išta uči od Istoka, kao što je to bio slučaj.

Naprotiv, Zapad smatra da Istok treba da oponaša Zapad u svemu, čak i u čudnom moralnom ponašanju koje je protivno ljudskoj pristojnosti kao i ljudskoj reprodukciji. Ova situacija ipak ne bi trebala udaljiti muslimane od interakcije sa Zapadom zbog trajne međuovisnosti dvaju svjetova – Istoka i Zapada – koja nije počela jučer i neće završiti do sutra.

Dozvolite mi sada da odgovorim na drugo pitanje: Kojom će se brzinom kretati točak islamske civilizacije? Brzinom njegovog centra? Ili brzinom njegove ivice?

---

[16] "Uostalom, sve što čovjek radi zavisi od neke vrste vjerovanja. On će govoriti ili djelovati na određeni način jer misli da je takav način govora ili glume bolji od drugog." Lukacs, John. ***Op. cit.*** 88. str.

Neither Isolation, nor Assimilation, but Civilizational Affirmation

The Islamic civilization is not made either for isolation, or assimilation. It is made for the interaction and co-operation. However, in order to go towards that direction, the Islamic civilization must reject the idea of historical guilt. It has been being imposed nowadays upon the Muslims in the sense that the current generation of youth must correct all the mistakes of the previous generations before it thinks of improving an immediate and long-term future of the *Ummah* – the Universal Muslim Community.

In other words, the contemporary generation should hold fast to the belief[16] of freedom from the past mistakes and thus take responsibility for the future of the world not in the way of isolation, nor in the way of assimilation, but in the way of equal cultural interaction and civilizational co-operation. The middle ground of historic interaction and rational co-operation is the right way out from the embarrassment of isolation and the risk of assimilation of the Islamic civilization.

Time for Third Interaction

It is now the time for the third historic interaction of the Islamic civilization with the rest of the world, especially the western world, after it had experienced the interaction in the time of the venture of Islam and then in the time of the great Islamic impact on both the spiritual and intellectual change in the West. This time, however, the situation is somewhat different from the two previous ones because the West does not feel the need to learn anything from the East as it used to be the case.

On the contrary, the West believes that the East should imitate the West in everything, even in the strange moral behavior, which is against human decency as well as human reproduction. This situation though should not discourage the Muslims from the interaction with the West because of the permanent interdependence between the two worlds – the East and the West – which did not start yesterday and will not end by tomorrow.

Let me now address the second question as to: With what speed will the wheel of the Islamic civilization move? With the speed of its center? Or with the speed of its edge?

---

[16] "After all, everything a man does depend on some kind of belief. He will speak or act in a certain way because he thinks that this kind of speaking or acting is better than another", Lukacs, John. ***At the End of an Age***, p. 88.

Centar i periferija

Ali prvo, postoji li centar islama? Da, postoji centar islama, ali ne toliko u smislu geografskog kompakta, ekonomskog proizvoda ili političkog utjecaja na globalni razvoj, koliko u smislu univerzalnog identiteta, vremensko-prostorne orijentacije (*Ka'ba – Qibla*) i solidarnosti koja se temelji na vjeri među običnim muslimanima širom svijeta. Ove prilično apstraktne karakteristike ideje centra islama ostat će jake jer je poruka Kur'ana snažna u svojoj univerzalnosti i vjerodostojnosti za ljudski spas.

Ovdje se, dakle, ne radi o očiglednim blagoslovima Neba, već o ljudskom korištenju i zloupotrebi tih blagoslova. Niko ne može poreći blaženstvo Poslanikovog vremena i „niko ne može poreći slavu hilafeta, moć Osmanlija ili transformativni utjecaj moderne Evrope (...). Halife i sultani – barem neki od njih – zaslužuju svoju slavu (...). A iznad svega, priča o Muhammedu, a. s., i ranim sljedbenicima bila je oslonac islamskog identiteta već četrnaest stoljeća."[17] Richard Buliet nastavlja:

> Ipak, pogled iz centra ostavlja previše pitanja bez odgovora. Odakle su došli svi ti muslimani? Zašto su razvili koherentnu kulturu ili civilizaciju dok je Evropa, uprkos svojoj hrišćanskoj homogenosti, bila tako razuđena i raznolika?
>
> Pogled iz centra prikazuje islamsku historiju kao izdanak iz jednog jezgra, mrlje od mastila koja se širi pod oznakom "hilafeta". Ali šta drugo osim političke etikete drži islam na okupu? I zašto je njegova politička kohezija isparila nakon nešto više od dva stoljeća, da se više nikada nije ponovila?
>
> Pogled s ruba pruža mogućnost rješavanja ovakvih pitanja. Polazi od činjenice da većina muslimana izvan Arapskog poluotoka nisu potomci Arapa (...). Većina njih naučila je o islamu nakon što su ušli u zajednicu, a ne prije; a ono što su naučili nikada nije poprimilo homogen karakter, iako je od četrnaestog stoljeća pa nadalje postojao snažan impuls ka normativnoj homogenosti.[18]

Nadalje, niko ne može poreći centralnu ulogu Arapa, Perzijanaca i Turaka u glavnoj historiji islamske civilizacije. Ali isto tako niko ne može zanemariti činjenicu da je najteži teret islamske civilizacije u posljednjim dvama stoljećima stavljen na arapska pleća. Tek nedavno počinje da se pojavljuje rub ili periferija islama i da pokazuje neke znakove okupljanja oko centra očekujući da će centar doći s inicijativom za jačanje unutrašnjeg odnosa *ummeta* na globalnom nivou.[19]

---

[17] Richard W. Bulliet. ***Islam: The View from the Edge***. New York: Columbia University Press; 1994., 7. str.

[18] ***Ibid.***, 7-8. str.

[19] Vidi: Mehmet, Ozay. ***Islamic Identity & Development: Studies of the Islamic Periphery***. Routledge, London & New York, 1990.

Center and Periphery

But, first is there a center of Islam? Yes, there is a center of Islam, but not so much in the sense of geographical compact, economical product, or political impact on the global development as in the sense of a universal identity, the time-space *Ka'ba* - *Qibla* orientation and of the faith-based solidarity among common Muslims all over the world. These rather abstract characteristics of the idea of the center of Islam will remain strong because the message of the Qur'an is strong in its universality and its credibility for the human salvation.

The issue here, then, is not about the obvious blessings of the Heaven, but about the use and misuse of those blessings by humans. No one can deny the bliss of the time of the Prophet and "no one can deny the glory of the caliphate, the might of the Ottomans or the transformative impact of modern Europe... The caliphs and sultans – at least some of them – deserve their fame... And above all, the story of Muhammad (*a.s.*) and early followers has been a linchpin of Islamic identity for fourteen centuries."[17]

> Yet, continues Richard Buliet, the view from the center leaves too many questions unanswered. Where did all those Muslims come from? Why did they develop a coherent culture or civilization while Europe, despite its Christian homogeneity, was so fractious and diverse?
>
> The view from the center portrays Islamic history as an outgrowth from a single nucleus, a spreading inkblot labeled "the caliphate". But what other than a political label held Islam together? And why did its political cohesion evaporate after little more than two centuries, never to reoccur?
>
> The view from the edge holds out the possibility of addressing questions like these. It starts from the fact that most Muslims outside the Arabian Peninsula are not the descendents of the Arabs ... Most of them learned about Islam after they entered the community, not before; and what they learned never assumed a homogeneous character, though from the fourteenth century on there was a strong impulse toward normative homogeneity.[18]

Furthermore, no one can deny the central role of the Arabs, the Persians and the Turks in the mainstream history of the Islamic civilization. But also no one can ignore the fact that the heaviest burden of the Islamic civilization for the last two centuries was put on the Arab shoulders. It is only recently that the edge or periphery of Islam is beginning to emerge and to show some signs of rallying around the center expecting that the center will come with an initiative to strengthen the internal relationship of the *Ummah* on a global level.[19]

---

[17] Bulliet, Richard W. ***Islam: The View from the Edge***, Columbia University Press, New York, 1994, p. 7.

[18] ***Ibid.***, pp. 7-8

[19] See: Mehmet, Ozay. ***Islamic Identity & Development: Studies of the Islamic Periphery***, Routledge, London & New York, 1990.

Centar se mora kretati brže

Periferija islama postaje nestrpljiva da vidi praktičnu akciju centra, ako je centar svjestan da je zaista centar islama danas, u smislu prevođenja jedinstvenog duhovnog bogatstva islama koje se može vidjeti u jedinstvu vjere, jedinstvu smisla, jedinstvu molitava i jedinstvu sudbine. Periferija islama ne može razumjeti zašto je centar spor u rješavanju tolikih suvremenih pitanja, koja ostaju na putu moralnog, političkog i ekonomskog razvoja globalnog *ummeta*. Teško je objasniti „generaciji interneta“ da muslimani ne mogu unaprijed odrediti univerzalni datum Bajrama; teško je razumnim ljudima objasniti da se globalna muslimanska politika još uvijek zasniva na pravilu da jedan član *ummeta* mora izgubiti da bi drugi mogao preživjeti i teško je pristojnim ljudima povjerovati da muslimani nemaju strategiju za globalnu ekonomiju koja bi smanjila siromaštvo i povećala pismenost među muslimanima, koji po svim standardima još uvijek boluju od ovih dviju društvenih bolesti – siromaštva i nepismenosti – više od bilo koje druge religijske grupe u svijetu.



ILUSTRACIJA ~ Imaju li muslimani strategiju za globalnu ekonomiju koja bi smanjila siromaštvo i povećala pismenost? (Arhiv Akšamija)
ILLUSTRATION ~ Do Muslims have a strategy for a global economy that would reduce poverty and increase literacy?

Center Must Move Faster

The periphery of Islam is becoming impatient to see a practical action of the center, if the center is aware that it is really a center of Islam today, in terms of translating the unique spiritual richness of Islam that can be seen in the unity of faith, the unity of purpose, the unity of prayers and the unity of destiny. The periphery of Islam cannot understand why the center is slow in addressing so many contemporary issues which stay on the way for a moral, political and economic development of the global *Ummah*. It is difficult to explain to the generation of "Internet" that the Muslims cannot determine the universal date of their Eid in advance; it is difficult to explain to rational people that the global Muslim policy is still based on the rule that one member of the *Ummah* must lose so that the other may survive; and it is hard for decent people to believe that the Muslims do not have the strategy for a global economy which could decrease the poverty and increase the literacy among the Muslims who are by all standards still suffering from these two social illnesses – poverty and illiteracy – more than any other religious group in the world.

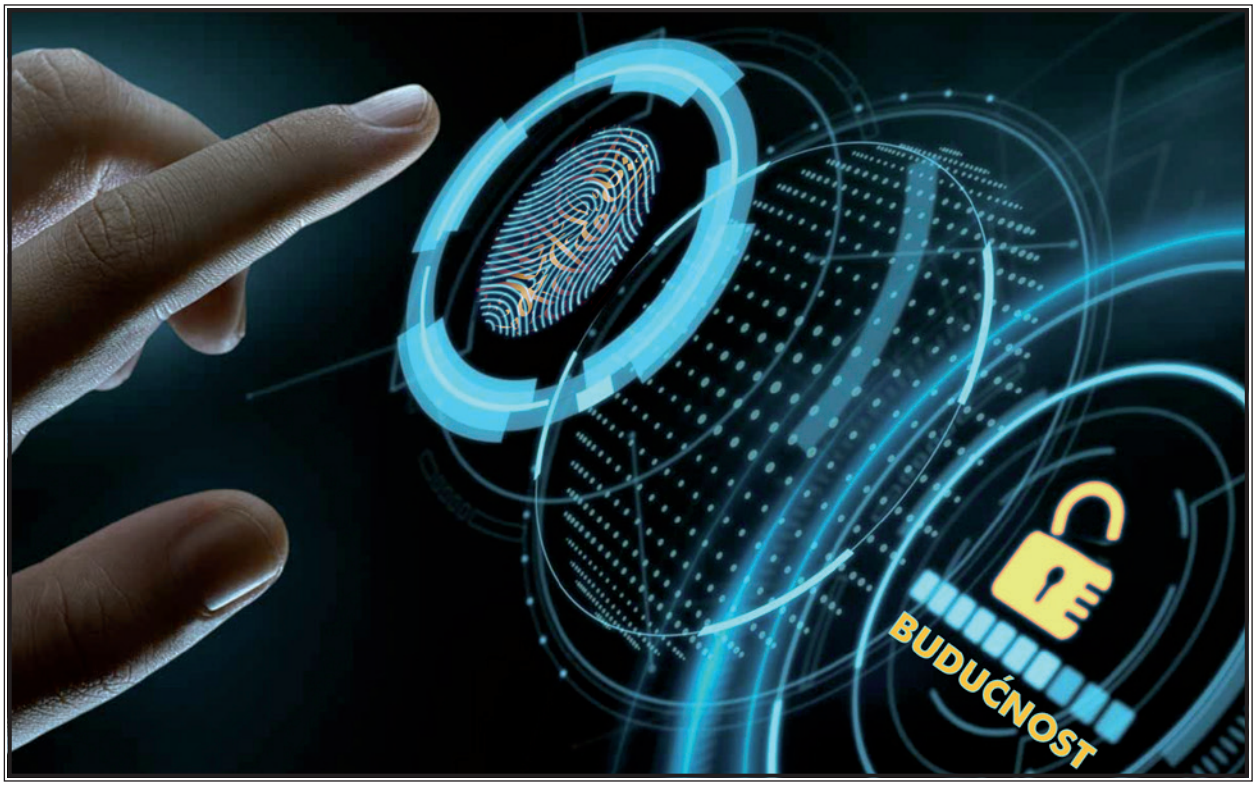


ILLUSTRATION ~ The future of Muslims lies in their ability to synthesize their past memory with future history. (Archive of Akšamija)
ILUSTRACIJA ~ Budućnost muslimana je u njihovoj sposobnosti da sintetiziraju svoje prošlo pamćenje sa budućom historijom.

Mora se naći sinteza

Muslimani danas nemaju izbora, osim da dođu do spoznaje da je njihova budućnost u njihovoj sposobnosti da sintetiziraju svoje prošlo pamćenje s budućom historijom, koja se može odvijati u unutrašnjoj suradnji svih aspekata bogatih duhovnih darova i intelektualnih plodova, kao i u vanjskoj interakciji svih mogućnosti napretka ljudskog života koje pozitivno ljudsko znanje može ponuditi pojedincu i društvu.

Samopoštovanje i međusobno povjerenje

Uz sve prethodno, muslimani danas moraju doći do tačke samopoštovanja kako bi ih i ostali poštovali i moraju znati da današnji svijet funkcionira na osnovu međusobnog povjerenja, za čiju je izgradnju potrebno mnogo više vremena nego je potrebno da se ono uništi.

Zaključak

Prema svim mjerama, islamska civilizacija danas je u krizi jer je cijelo čovječanstvo ugroženo. Postoje načini da islamska civilizacija ovu krizu pretvori u priliku. Prije svega, prioriteti *ummeta* moraju biti prepoznati kako bi svi njegovi članovi znali šta je važno i šta je zaista bitno za njegov prosperitet, mir i sigurnost. Drugo, muslimani moraju znati ko su nacije na koje se mogu osloniti kako bi jačali svoje odnose s njima. Treće, mora postojati sistem kolektivne međusobne podrške islamskog svijeta. I, dalje, mora postojati samoprocjena *ummeta* u smislu snaga i područja za poboljšanje. *Ummet* mora pokazati gdje se ističe u izvrsnosti, ne samo u kriznoj već i u situaciji kada je cijelo čovječanstvo ugroženo. Stoga je zadatak islamske civilizacije danas da čuva sjećanje na prošlost zarad budućnosti čovječanstva u smislu njegovanja civilizacijske suradnje kakva je nekada postojala u službi spasa čovječanstva kakvo mora biti kako bi preživjelo sadašnji rizik od uništenja.

There Must be a Synthese

I believe that the Muslims do not have choice today but to come to the realization that their future is in their ability to synthesize their past memory with the future history which may unfold itself in the internal co-operation of all the aspects of rich spiritual gifts and intellectual fruits as well as in the external interaction of all the possibilities of the advancement of human life that a positive human knowledge may offer to an individual and society.

Self-Respect and Mutual Trust

In addition to that, the Muslims today must come to the point of self-respect so that the others may respect them as well and they must know that today's world operates on the basis of mutual trust that requires much more time to build it than to destroy it.

Conclusion

By all measures, the Islamic civilization today is in a crisis as the whole humanity is at risk. There are ways for the Islamic civilization to turn this crisis into an opportunity. First of all, the priorities of the *Ummah* must be recognized so that all its members know what is important and what truly matters for its prosperity, peace and security. Second, the Muslims must know who are the nations that they can rely on in order to foster their relationships with them. Third, there must be a collective support system of the Islamic world across the globe. And, forth, there must be a self-assessment of the *Ummah* in the sense of strengths and areas for improvement. The *Ummah* must show where it stands out in excellence not only in a crisis but also in the situation when the whole humanity is at risk. Therefore, the task of the Islamic civilization today is to keep its memory of the past for the sake of the future of humanity in the sense of fostering a civilizational cooperation as it used to be in the service of a salvation of humanity as it must be in order to survive today's risk of annihilation.

reference / references

ASAD, MUHAMMAD. ***The Message of the Qur'an***. Translated and Explained by Muhammad Asad, Dār al-Andalus, Gibraltar, 1984.

BULLIET, RICHARD W. ***Islam: The View from the Edge.*** Columbia University Press, New York, 1994.

CERIC, MUSTAFA. „**Judaism, Christianity, Islam: Hope or Fear of our Time**", in ***Beyond Violence: Religious Sources for Social Transformation***. The Conference at the University of Southern California on the 5-7th of May, 2003.

IBN KHALDUN. ***The Muqaddimah – An Introduction to History***. Franc Rosenthal, Princeton University Press, Princeton, 1981.

LACOSTE, YVES. ***Ibn Khaldun: The Birth of History and the Past of the Third World***. Librairie François Maspero, 1966.

LUKACS, JOHN. ***At the End of an Age***. Yale University Press, New Haven & London, 2002.

OZAY MEHMET. ***Islamic Identity & Development: Studies of the Islamic Periphery.*** Routledge, London & New York, 1990.

TOYNBEE, ARNOLD J. ***A Study of History***. Oxford, 1934, vol. 3.

