

# BOSNIAKS AND THE CHALLENGES OF MODERNITY

A CRITICAL STUDY

BY

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## CHAPTER ONE

### **Authors' Biography and the details of the book**

*PROF.DR.FIKRET KARCIC* was born in eastern Bosnian town of Visegrad in 1955, and he received his secondary education at the Gazi Husrev Beg Medresa the famous Islamic learning center until now in Sarajevo, the Bosnian capital city. In 1978 he graduated from Faculty of Law University of Sarajevo. He obtained his MA and Ph.D. from Faculty of Law, University of Belgrade, the Serbian Capital City in 1985 and 1989 respectively.

PROF.FIKRET has taught at the Faculty of Islamic Studies in Sarajevo and at the Marmara University in Istanbul. Currently he is a professor at the Faculty of Islamic Revealed Knowledge and Human Sciences, International Islamic University in Malaysia teaching the Course: *Islam and Modernity* for the Ph.D. level students, and the Course :*Research Methodology* for the Master level students.

*Among his publications in Bosnian language include :*

- 1-The Shari'a Courts in Yugoslavia 1918-1941, published in Sarajevo 1985 .
- 2-Social and Legal Aspects of Islamic Reformism, published in Sarajevo 1990.
- 3-Studies in Islamic Law, Sarajevo, 1998.
- 4-Co-edited: Islamic Law in Contemporary Societies, Sarajevo 1998 .
- 5-A History of Islamic Law in Bosnia and Herzegovina, Istanbul 1993, published in Arabic and Turkish .
- 6-An article; The Office of Rais al- Ulama Among the Bosnians, Intellectual Discourse, 1997.
- 7- An-article; Maktab-i Nuwwab of Sarajevo; A Bosnian Contribution to Muslim Education, IRKHS Research and Information Bulletin, 1996 .
- 8- An-Article; A History of the Office of Mufti in our Lands, Takvim, Sarajevo 1987.

*The book was published first in 1999*

*By EL-KALEM –Publishing center of the riyasat of the Islamic Community in Bosnia and Hercegovina, 17, Zelenih beretki, 71000 Srajevo.*

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## The Summary

The author tried his best to elaborate the impact of modernity during the period of Tanzimat in late Ottoman and Austria-Hungary rule in Bosnia and Hercegovina, and tried to bring down and discuss Muslim Intellectuals responses to this European religious, cultural, and social modernity. The Ottomans ruled Bosnia from 1463-1878, and during the last century of their rules they began introducing modernization reforms. This was known as **Tanzimat Period** (*reorganization, reconstitution, new orders and regulations*). These reforms of modernity were introduced into the Bosnian community through the military conquest sometime and sometime through gradual changes in social life.

The Bosnian community has passed through four different regimes in its history until the current days:

1-From 1463-1878 they were under the Ottoman Islamic Rule.

2-From 1878-1918 they under the Austrian-Hungary Rule, known as Hapsburg Rule.

3-From 1918-1941 they were under the Royal Yugoslavia Rule.

4-During the four years of World War second they incorporated into the fascist “*Independent State of Croatia* “and from 1945-1991 it was governed by the Socialist (Communist )Yugoslav Federation.

5-In 1994-5 they got their Independence after a bloody and genocidal war with Serbian fascist-dirty regime.

*Firstly*, the European modernization stressed on reforms and changes on Ottoman army’s style and its attire, and they did not want to face the resistance of Muslims while changing their traditional-religious principles. So they started reforming secondary traditional issues, and later the codification on land tenure relations, judiciary and education were adopted. All these changes took place during the 1860s. Also during this decade, Bosnia also had general and cultural improvement.

*Secondly*, there was a big resistance at the beginning of the first stages of modernization, and first clashes took place in Bosnia with Ottoman elite forces in 1851, and as a result of this refutation thousands of people lost their lives.

By the coming of great Ottoman opened- mind scholar *Ahmed Djewdet Pasha*, and by his wise-policy, gradual methodology, he was able to rich to the Bosnian

scholar's mentality and their consciousness, by ensuring them the emergence of modern life within Islamic framework.

Thirdly, after their convince during the same decade, wilayat system was introduced to the Bosnian community, courts were established, new primary schools were opened, print houses started working etc.

Obviously, there were some reactions from some conservative traditionalist Bosnian Muslim intellectuals against this Ottoman modernization project. These responses we can divide into several categories by raising five important issues.

There was a big dilemma whether to emigrate or to stay under non-Muslim rule. Another dilemma was whether the service in non-Muslim army is allowed for Muslim or not. Yet another dilemma was an establishment of Muslim communal organization and institutional ties with the site of *Khilafa*, and relations between Islam and European culture.

In the case of *hijra* and the service in non-Muslim army, the Bosnian Muslim Intellectuals used to refer to the old classical legal opinions ( *al-fatawa* ) and ( *resail* ) and then they did some kind of comparisons and analogies, ( *al-kiyas* ) and after that they applied them to the Bosnian context.

The role of those ulama was very effective and influential in terms of preventing people from the mass emigration into other countries. Therefore, they suggested and opted to stay in Bosnia and to serve in non-Muslim country, which was a very difficult task for them at the beginning. Until resent days they fought against the Austro-Hungary rule, and now to serve them, how come?!!

Fourthly, in terms of Muslim communal organization, later on the Shari'a administration under the Hapsburg government was established, and the new religious leader Mufti of Sarajevo gave a permission for establishment of religious administration separated from office of the supreme religious Ottoman leader ( *Shaikhul- Islam* ) in Istanbul which still was in power in its last decline stages.

Many other important changes were introduced into Bosnian life in terms of industrial and transportation sector. Many Bosnian cities were developed, and in education there were new types of schools. The language and alphabet was changed. Distribution of newspapers also emerged at that time as a reaction of reading societies, and later in *1990s* as a conclusion of the process of transformation appeared first political parties in Bosnian multi-religious and multi-ethnic society( *Serbian-Orthodox, Croat-Chatholic, and Bosnian – Muslim* ) people .

Fifthly, there seemed to be still some formal -if I'm not mistaken - links and ties with office of *Shaikhul-Islam (Khilafa )* in Istanbul and with the appointed new religious leader ( *Ra'isul-ulama*)in Bosnia, in which he gave him some kind of authority. The Pan –Islamic movement which emerged in Bosnia during the second decade of twentieth century, supported this case.

The Pan-Islamic movement members showed a big activity in translating of Pan-Islamic writings and articles, and the Bosnians opted for translations and popularization of the most important works and articles of Pan-Islamic authors.

Finally, the Author of this book showed and proved that the Bosnians had a selective adoption of the European culture in terms of social life, and acceptance of modernization, while keeping their religion and loosing nothing of it.

## CHAPTER THREE

### ADVANTAGES OF THE BOOK:

The book : *THE BOSNIAKS AND THE CHALLENGES OF MODERNITY*, of the respected Professor DR: FIKRET KARCIĆ, has changed a lot of my personal views, ideas and opinions, regarding the Bosnian community, and regarding the Powerful Ottoman Islamic State ( الخلافة ). Without any exaggeration I'm going to write down my impressions and some my own opinions about this great and wonderful written book, and to be honest as much as I can.

\* *Changing views and opinions* : تصحيح للأفكار المسبقة

1 - Firstly, regarding some of my personal previous opinions about the Bosnian community as a whole, and its traditional way of life, cultural and moral aspect in particular which I had.

As a young kid and pupil in primary school, knowing nothing about Islam except that I'm a simple Muslim, under the Yugoslav Serbian-Communist regime, I used to hear from a lot of people and some friends of mine that the Bosnians are very close to the Serbs. *They share the same language. There are many cases in which Bosnian ladies got married with the Serbian guys, many of them drinking an alcoholic drinks, drug addicts, offending and using bad and dirty words like Serbs even though especially those who served in Yugoslavia army they know that very well. Even more than that some of them while serving in the army they do not bother to eat pork like Serbians..*

These bad images took place in my mind since I was kid 10-14 years, I repeat that, and please do not misunderstand me. I'm trying to be honest with my self, and I want to correct my self what I have read it.

*However, finally I concluded that was some kind of misinterpretation of Bosnian Muslim community by the communist people and some communist teachers, and also with some fanatic and non- - religious people.*

It is very common to find few of such people in every society and in every community, but this does not mean absolutely, even logically that it is correct and acceptable. In the time of holy prophet Muhammad ( *Peace and Blessings of Allah Be Upon Him* ) there were people among his companion who did big sins, like prostitution, stealing etc. This absolutely does not refer to the behavior of

his entire companion. Same context could be applied to every society. This is my point of view.

\* *New understanding:* فهم جديد للقارئ

2 - The book, in which I spent couple of days until I finished it, gave to me a new understanding of Bosnian Muslim society. It cleared and corrected my mind and opinions from those bad images. In addition, this was my first book of Ottomans history, which I have read it carefully, with no other purpose, but to find out the truth of the Bosnian Muslim society.

\* *Methodology and Objectivity:* المنهجية و الموضوعية

3 - In terms of objectivity, the questions which were given by the author at the beginning of his book;

*A-Like what was the project of modernization of Austro-Hungaria,*

*B-The political context of modernization,*

*C-Modernization and its policy,*

*D-Its promoters,*

*E-Impact of modernization on economy, society,*

*F-Responses of the Bosnian religious scholars to the challenges brought by modernization like migration, service in non-Muslim army, Muslim communal organization etc. All that questions were answered by the respected author.*

*Each answer was according to the nature of question in length or short.*

\* *Strong society:* مجتمع قوي متين

4 - The book, (*respectively the author*) elaborated the Bosnian Muslim society in its historical stages as a strong Muslim nation, and full of energy in its structure, spirit and faith foundations. This strength enabled them to determine for their future in a very proper ways.

\* *High level of education:* مستوى عال من التربية و الثقافة

5 - Also the history of this Muslim strong society showed the high level of their Islamic education, and a wide horizon of its intellectuals, in terms of understanding shari'a rules and implementing them. The concrete example we may refer to the issues brought down and discussed it, like the case of

emigration قضية الهجرة إلى الدول الإسلامية, the service in the non-Muslim army الخدمة لصالح الدولة الكافرة etc. All these milestones could be seen when we analyze their concern and rejection of the modernization at the beginning of its stages, which was introduced into the Bosnian society during the period of Tanzimat under Hapsburg rule.

\* *An excellent example:* قدوة حسنة

6 - The Bosnian Muslim society has given an excellent example for all Muslims in the world, in terms of keeping identity and religious bases strongly, when facing or challenging different types of civilizations.

\* *Selective adoption of European culture :* منهج انتقائي سليم للثقافة الغربية

7 - They did not opt for the total rejection of the western culture and its modernity. By adopting the selective method of European culture, as the Imam Abul-hasan An-nadawi said in its book: الصراع بين الفكرة الإسلامية و الفكرة الغربية: p: 15. they were able to keep their own traditional religion and to choose what is good and beneficent for their developing country, In terms of technology, industry, agriculture and education.

\* *Written by a prominent scholar:* مكتوب من قبل عالم مثقف راسخ

8 - The book was written by a prominent and distinguish scholar and writer, which spent most of his life in studying and writing about Bosnian History during the four different regimes mentioned earlier at the beginning of this critical study. Thus made me more able to understand much better what underwent in Bosnian history. Further more he also is a native writer. His background about the Ottoman history and the history of Balkans is quiet wide and deep, which did not left place for too many critics. In addition he has under his command and control few important languages: ARABIC, ENGLISH, TURKISH, BOSNIAN, SERBIAN, and I think( if I am not mistaken ) he has also basics of JERMAN as well as PERSIAN languages.

\* *Important reference and introduction:* مرجع مهم ومصدر أساسي

9 - I suggest for every intellectual who wants to understand the past of the Bosnian Muslim society, to refer firstly to this book as a strong guidance and important introduction to that nation.

\* *Strong and Powerful Islamic State:* دولة إسلامية قوية

10 -I never imagined that the Ottoman Islamic State-Empire, was such a strong powerful state, which enabled them to have under their control such large areas and places. The Islamic rule was applied from the office of the Shaikhul-Islam in Istanbul to the Bosnian Islamic province. When I saw the picture of that covered women : المرأة المتحجبة in the book, I could not believe that, and was very impressive to my feelings. I said to my self look at her, she reminds my mother words when she said one day long time ago to me that she was covered totally: متحجبة when she got married with my father, ( like that women in the picture), and also reminded to me that Islamic wearing which today still exists in المدينة المنورة and in مكة المكرمة.

\* *No Fanaticism in discussing the views :* لا تعصب في مناقشة الآراء

11- The author was quiet objective and showed no fanaticism to anybody. His discussion was based upon true historical documents and sources. As an example I can refer to his correct spelling of the word : KOSOVA,p:45-46. With an article (A ) at the end, instead of (O ). The Serbs and others used to say:KOSOVO, but this wrong and misuse .

\* *Strong Connection between the title and other parts:* ترابط شديد و متماسك بين

العنوان و أجزاء البحث

12- There was a good and strong connection between the title of the book and the parts or ideas of this historical elaborated research.

\* *Conclusions based upon strong introductions:* النتائج مبنية على المقدمات

13- The results, which reflected on the authors' mind in his conclusion, were based upon strong ideas and foundations, which made him victorious in this crucial and historical battle.

\* *Acceptance of modernity and modern author:* كاتب معاصر و قبول للمعاصرة

ضمن الضوابط

14 –There was no rejection of modernity by the author. Upon this base we may conclude that he belongs to the modern scholars by selective adoption of European culture and its civilization.

\**Good Balance:*تناسب في حجم الأبواب و الفصول

15- There was a good balance among the chapters of the book.

\* *Topical Unity:*وحدة موضوعية

16- The book dealt with one and clear idea, from the beginning up to the end. That idea or topic was: MODERNITY AND ITS CHALLENGES.

- *No stealing of ideas, full of trust:* لا انتحال في الأفكار، و أمانة علمية متناهية

17- There was no stealing of ideas or opinions. Everything was quoted in footnotes and there were references and sources for all quoted ideas.

\* *Precise quotation:* الدقة في النقل

18- There was a precise quotation regarding the details given in the footnotes and one standard way was followed.

\* *High style of language:* الدقة في اختيار الألفاظ و أسلوب لغوي عال

19- There was a good and high style of used language by the writer, and there was no changing of writing style

## CHAPTER FOUR:

### SOME DISADVANTAGES OF THE BOOK

Obviously, because of the nature of human being, and because of that we are not perfect, there appeared to be, from my point of view and my simple understanding some critics in terms of both technical and context aspect. Once again I refer to my own English capability in judging and arguing the respected professor. I would like to apologize from the beginning of this critical study. It might be for me to be wrong in my understanding. But any way I must say something.

#### A-Misprinting or spelling errors

1 –Page: 30, line: 15. An error: (.financial order and military strenght.)  
The correct spelling supposed to be: ( Strength ).

2 –Page: 45, the last line. An error: ( to strenghten his forces).  
The correct spelling supposed to be: ( to strengthen).

3- Page: 117, last line at bottom of the page. An error: ( a scholar who( grewup) on the frontier..).  
The correct writing way is that the word should not be written together, it must be written separately: (grew up), according to Oxford Advanced Learners Dictionary, fifth edition.

#### B-Grammar errors:

1- Page: 76, 2<sup>nd</sup> paragraph, last line. An error: (..was ( of ) strategic interest to Serbia and Montenegro) .  
The correct way supposed to be an article (a) instead the preposition (of).

2- Page: 85, 3<sup>rd</sup> paragraph, fifth line. An error: (..was shared by decisions-makers in Vienna.).  
The correct way supposed to be: ( by decision-makers, with no – (s) in the end compared by ( American Congress- law- makers )).

3- Page: 100, 1<sup>st</sup> paragraph, line 4. An error: (Bureaucrats needed for civil services were not available among native (peoples..)).  
The correct way is that, there supposed to be an article ( the ) (Among the native people.

4-Your statement in the page: 52, (*..If the Otomans in their legitimate attempts*)..until, (*Turkish corps*..). The question is: Whose words are those between the brackets ..? there is no reference mentioned in footnotes for that statement..

### C- Some general critics:

1- There was no enough biography for many important personalities. لم تكن هناك

#### ترجمة كافية للأعلام

This work, respectively the book, first of all his book of history, so there is no excuse for missing the most important personalities without dedicating 2-3 lines short biography for them. Among those personalities were the famous writers like *Shakib Arslan, Rashid Rida, Al Imam Al Sarahsij*..and many others. There have been only three cases in which the author gave biodata for them. For instance when you gave some biodata for the Mufti of Sarajevo at that time, *Mehmet Teufik Azapagic* was a very nice job done by the author. In contrary there was no biodata for the Mufti of Mostar : *Mustafa Sidki Karabeg..Imam Besyuni*..etc. So why the same way he did not follow for all high and important figures?! Yet an other case where he missed to give even a short definition about the most deviated sects Islam: Druzes, الدروز, who are those ? where are they located ? what their believes to tell shortly in margins was a very good idea if that was done. But unfortunately there was no such comments given by the author. In this case was also a very good idea to give some explanation about some philosophical terms used by the author, what does he means exactly..like :Rationalism, naturalism, scientific positivism etc.p: 13-27. Because each of these words has a different meaning in philosophy, science, history etc.

2- The authors' role was in most cases, just like as a historian, who is trying to explain and to tell the others what happened in the past times , according to the historical events, based on its dates. نقل للأحداث التاريخية دون نقد لها إيجاباً أو سلباً، ولو المقام اقتضى ذلك و قد حجه هذا التصرف عن الرد أو التعليق حتى على افتراءات الكفار واتهاماتهم للمسلمين .

His critical eye was a bit closed. For Instance we may refer to his quotation, in which we can note, that there was no single reaction or criticism when he recorded the words of the *General Josip Filipovic*, when he said in his

statement: “ Muslim population, contrary to my previous views, is indeed a wild, beastly crowd which could be brought to human consciousness only by total disarmament and gradual approachment based on rigorous laws” Page: 83.

The above mentioned statement is very dangerous, non-sensitive, and an offensive statement for the Muslims.

We as a Muslims as well as an Islamic educated people, should take in our consideration these historical past events seriously. From the Islamic point of view, we are required to make some an Islamic comments and analyses, not just recording and writing down what the people said or did in past. The term wild is very offensive, and our religion did not come to make us wild or jungle people.

As a mater of fact we may conclude that because of the non-Muslims jealousy against Muslims, led them to call us as a wild people. We should tell the truth, and we do not have to care are they satisfied or not. But unfortunately the author kept quiet while mentioning this.

3- Yet an other case, in which we can se that the author made no comment about the statement of the chief Hugo Kutscher, which used to be for 22 years as a chief of civil administration, when he used to keep in his office the Holy Qur’an and to read it, and to organize the Mawlid celebrations in his residency..Page : 85.

He should mention that this action was done by him hypocritically **نفاقاً و تظاهراً** and with no good intention, not because he was admiring and respecting Islam and its followers, but because of some kind of conspiracy and deceivment:  
**الخداع المكر**

The foreigners always followed this sort of propaganda, when they wanted to colonize or invade the Muslim countries, they used to gain and win Muslims by this ways. We may refer to the case of Napoleon Bonopart first when he came to Egypt at the beginning of his mission, according to some my lecturers as they narrated to me this historical story. The French leader said to the Muslims of Egypt at that time that, The Almighty God has sent me to rule you by his will and destination, so that you have no choice for objection, and you have to show a full submission to your Lord??! **أنا مبعوث إليكم بقضاء الله و قدره، فبالتالي**

**يجب عليكم الاستسلام لقضاء الله و قدره ؟؟ !**

So we as Muslim intellectuals should be aware of such lies, and we should response to these important events even shortly in the margins.

4- There was some kind of disconnection or separation in one chapter of the book. This is the only place where the author has made some kind of disconnection between some parts of the book. The author has mentioned the definition of the Hapsburg Monarchy very late. He mentioned that in the page 98, at his speech about; *Public administration and Politics*.

I think that he supposed to mention that definition at the beginning of the chapter: *Modernization of Bosnia under Hapsburg Rule* in page: 75..

This is because the reader must not get confused during his reading. He was talking about the Hapsburg Rule more then 20 pages without making clear what was the Hapsburg Rule all about..

5- Important issues such as *al-hijra, service in a non –Muslim army, Khilafa, Pan Islamism* etc. were discussed in terms of local people as- case study and special issue and very shortly, especialy the issue of *الخلافة* , and what were the main causes of its decline, and is there any possibility to regain it again.. حالة خاصة لمسلمي البوسنة و التحدي الذي تعرضوا له، فلا نستطيع أن نعمم هذه الواقعة و الفتاوى التي صدرت في شأنها على بقية بلدان المسلمين إلا إذا تعرضوا إلى نفس الظروف و التحديات حينئذ نستطيع أن نفتي بنفس الفتاوى، و نستطيع أن نجري مقارنة بين الحالات و العلل..

These fetawa, even some of it were issued by the eminent scholars and writers like *Al Shaikh Muhammed Rashid Rida* from abroad ( *Egypt* ) relating to the Issues of the Muslims of Bosnia, that can not be generalized to the others, except to the similar cases, then that fatwa can be approved, otherwise it can be acceptable.

However, this fetawa showed the different level of the opinions and views of the Bosnian Islamic scholars and their understanding of current political, economical and religious issues. So that is why I said earlier that the fetwa to be issued is not an easy task, and everybody has no authority to do that. The position of Mufti is a very high position in Islam. There are differences among ( *the Mufti, The Kadi, the Kaid and the Mufakkir* ) : هناك فروق كثيرة في الشريعة الإسلامية بين المفتي، و القاضي، و القائد، و المفكر.. فالمفتي لا تكون فتاواه لازمة

للتنفيذ، والقاضي تكون أحكامه الصادرة منه لازمة وواجبة للتنفيذ، والقائد في مجال الحرب تكون أوامره لازمة و منفذة، و أما المفكر فإنه مجرد رأي إرتآه أنه صحيح و صواب ولا يتعلق بآرائه وجوب التنفيذ، لأنه من قبيل الاجتهاد في المسألة، و قد يصيب و يخطئ.

If we understand this important and crucial Islamic definition: القاعدة الشرعية: we may conclude that the statement which was issued by the young Bosnian researcher: *Sulejman Muhamed Tubulijak*, was unclear and in particular not correct, especially the verse No: 60, from the chapter Al-Enfal, does not deals directly with the issue of Muslim service in non- Muslim army. In contrary there is an order from the Glorious Allah to fight His enemies, and the enemies of Muslims. There is a clear call for what we call it- *Al –Jihad fi sebijli lah ( A holy fight for the Cause of Allah )*.

يقول الله تبارك و تعالى في القرآن الكريم :

( و أعدوا لهم ما استطعتم من قوة و من رباط الخيل ترهبون به عدو الله و عدوكم و آخرين ممن دونهم لا تعلمونهم الله يعلمهم و ما تنفقوا من شئ في سبيل الله يوف إليكم و أنتم لا تظلمون ) الأنفال : 60 .

Which means: "And make ready against them all you can of power, including the steeds of war (*tanks, planes, missiles, artillery* )to threaten the enemy of Allah and your enemy, and besides whom you may not know but whom Allah does know. And whatever you shall spend in the Cause of Allah shall be repaid unto you, and you shall not be treated unjustly " **Al-Enfal : 60**

It might be to be there some kind of mistake, or wrong referring to the verses of Holy Qur'an related this issue. The next verse after the mentioned verse , No:61, has to do something with the service of non-Muslim army indirectly, because the verse is talking about finding out some ways of peace if the non-Muslims wish that.

يقول الله تبارك و تعالى :

( و إن جنحوا للسلم فاجنح لها و توكل الله إنه هو السميع العليم ) الأنفال : 61 .

Which means: " But if they incline to peace, you also incline to it, and (put your) trust in Allah. Verily, He is the All-Hearer, the All-Knower "Al-Enfal:61.

By understanding this reality we may conclude that the statement of Sulejman Topoliak quoted in your book: “..*the service in a non-Muslim army, under existing conditions and with a good intentions, is not only permissible ( dja'iz )but obligatory ( wadjib )*“<sup>1</sup>.

His statement under ( *existing conditions* ) is unclear: ( مبهم أو مجمل يحتاج إلى )  
البيان والتوضيح، و في كلامه إطلاق..)

There is no clarifying what does he meant exactly. What conditions are those conditions?

Is the government fighting Islam and Muslims in all its rights ( *for instance: like Serbian government publicly did to the Albanians in the past two decades* ) of this century..?

Or is the government a secular government, in which the religion is separated totally from the politics..? etc.

And also his statement ( *with good intentions* ) is same like the first idea. It should be clarified, and there must be more details about these good intentions..

Are those people who are servicing in the non-Muslim government sick and elderly people..?

Do they have no choice of objection, or to migrate to the saver and better conditioned country or place ?

So finally they decided to stay and to serve in that non-Muslim army forcibly, out of their will and their control, with the good intentions and purified hearts, and submitting their fate to the Allah's destiny..?

If they were so and under these conditions I can agree with him in particular. More then this, and even they were so as I mentioned earlier, for them also will be a great punishment in the Hereafter. Let's listen to this statement what does Allah the Almighty says in His Holy book regarding this issue.

يقول الله تبارك و تعالى في كتابه العزيز:

( إن الذين توفاهم الملائكة ظالمي أنفسهم قالوا فيم كنتم قالوا كنا مستضعفين في الأرض قالوا ألم تكن أرض الله واسعة فتهاجروا فيها فأولئك مأواهم جهنم و ساءت مصيراً \* إلا المستضعفين

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<sup>1</sup> *Fikret Karcic, The Bosniaks and the Challenges of Modernity ..p:123*

من الرجال و النساء و الولدان لا يستطيعون حيلة و لا يهتدون سبيلاً\* فأولئك عسى الله أن يعفو عنهم و كان الله عفواً غفوراً ( النساء :97-99 .

Which means : “ *Verily! As for those whom the angels take ( in death )while they are wronging themselves ( as they stayed among the disbelievers even though emigration was obligatory for them ) , they ( angels ) say ( to them ) : In what condition were you ? they reply :we were weak and oppressed on the earth. They ( angels )say :Was not the earth of Allah spacious enough for you to emigrate therein ? Such men will find their abode in Hell—What an evil destination !*

*Except the weak ones among men, woman and children who can not devise a plan, nor are they able to direct their way. These are they whom Allah is likely to forgive them, and Allah is Ever Oft-Pardoning, Oft-Forgiving . ( An –Nisa :97-99.*

And yet another important issue is that, we can classify the young Bosnian researcher and some other writers who spoke about this issue, ***as an Islamic thinkers, not more or less***. This was their understanding of this event, so if they have spoken in the correct way and rightly, they will get double reward, otherwise only one reward <sup>2</sup>.

This was my very short comment about this important issue. Otherwise there is a big and large dispute among the traditional an contemporary scholars regarding these current issues.. But because of the limited time and limited discussing page I prefer to stop here.

6-The Indian Scholar Abdur Rahman Doi.. (p:122)I have founded the most strange and deviated opinion –with full respect to this scholar –from the Islamic path..How he could gave such an opinion. I do not now, was he realy in god state and condition when he said that words, that the members of a Muslim minority should serve the army of their country and: ” *would have <sup>3</sup> to show their loyalty to their own countries even if it is a non -Muslim country and fighting against a Muslim state “ ??!!!*

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<sup>2</sup> I could not get the point and could not find the reason why the respected professor has never mentioned some of his ideas or writings or Fatawas of the famous Bosnian scholar Prof: Husein Djozo, in which he use to issue a lot of fatwas ( legal opinions ) during the communist regime in former Yugoslllavia about diferrent issues. I had no extra time to refer to the master thesis which was written by br.Velid, to check out the contents of thesis, because did I think critical study of his Fatawa, and the respected professor was as a second reader..

<sup>3</sup>The Bosniaks and the Challenges of Modernity,P :122

This is to my understanding a very deviated opinion, and can not be accepted easily and I think that really was a pro-British opinion. There are many verses related to the emigration, when the tension raises up to this point, that the service in a non-Muslim army becomes as an obligatory and loyalty to the government, and to fight Muslims. At that time is not permissible to stay in the same government. For them is obligatory to leave.

If we accept this, how we are going to comment and to explain the emigration of the holy prophet Muhammed Peace and Blessings of Allah be Upon Him. What were the reasons behind the Hidjra ? Why he did not resist to the oppression of the people of Makkah ?

The author of the book, respectively the respected Prof. DR. Fikret Karcic sholud not keep quiet when he brought down this statement. I believe extremely that everybody who does any kind of work or study, he should do even a little comment in margines and footnotes, either criticizing or thanking for that what he did record in his/hers book, not just collecting the materials and ideas without analyses. I hope that the honorable professor later in his new editions will review some of his ideas, and will ad a new comments and benefits to the readers when he updates it or enlarges it.

7- Regarding the Fatawa issued by the authorized personnel ( Muftis ) of Bosnia, like the Mufti of Sarajevo at that time: *Mustafa Hilmi Hadziomerovic, Mehmed Tewfik Azapagic* Mufti of Tuzlla, and later the head of the Muslim religious administration in Bosnia, either to migrate or to stay, or to serve in the Hapsburgs army , were more objective and closer to the acceptance.

But the statement or the conclusion or the understanding of the mufti Azapagic, that the todays Hidjra can not be compared be the Hidjra which took place in the time of holy prophet Muhammad (Peace and blessings of Allah be upon Him) , because they turned after as a victorious to Makkah ..i have to disagree with him in this point of his view.

Islamic high and famous Usulil-Fikh scholars said, that whenever the cause of something exists, the results of that cause will return again. What I mean by this definition that the main cause of the Hidjra that happened earlier in the Mekan era was that, the Muslims were under heavy oppression, long persecution, big agression by the Mushrikun of Makkah, no freedom of expressing the da'wah freely etc, these were some logicable and heavy reasons ( العلل و الأسباب )

للهمجرة which made the Muslims to leave the Makkah.

The lesson what we may learn from this Islamic history is that, even though we had no honor to accompany Allah's messenger in his migration and to gain or

earn some special reward because of his presence and our accompany of him, but we have to repeat this Hidjrah whenever the reasons or causes of it turns back again. This is an Islamic definition regarding this crucial issue.

المعلول يسير مع علته وجوداً و عدماً . فعلة الهجرة كانت الظلم و الضغط والقتل والتشريد  
للمسلمين الضعفاء، فترتبت على هذه العلة نتيجة ضرورية، و هي الهجرة . فكلما عادت العلة (   
أي الظلم و التنكيل و العذاب للمسلمين ) عادت معلولها ( و هو الهجرة إلى مكان آمن و  
أفضل ) والله أعلم .

8- Last, but not least the case of Fata Omanovic ( p:130 ) this young lady which was kidnapped by the Chatholic nuns, shows some terrible and well planed conspiracy against the Muslims under the Hapsburg rule.

Is very sad to record this important historical event with no comment by the author. I think that this way of studying of history should be changed. There will be no progress for further generations, if this methodology of studying of history remains the same. The idea of an Islamic famous thinker and scholar *Sayyed Qutb*, should be followed and implemented in studying the history.

His idea or his call was based on the call of Islamic study, or Islamic commentary of history. الدعوة إلى التفسير الإسلامي للتاريخ.

I know, and I do believe that this call seemed to many historians and thinkers as a very strange and an extreme idea.

I think this very usual and normal. At the beginning almost every new idea will be rejected, but later on people realize their wrong attitude.

## CHAPTER FIVE

### *An External Criticism Of the Book.*

When we compare the book and its context and contents: *THE BOSNIAKS AND THE CHALLENGES OF MODERNITY*, written by Prof. Dr. FIKRET KARCIC..

And context and contents of the book: *ISLAM AND THE MODERN MUSLIM WORLD*, written by: GOLAM W.CHOUDHURY <sup>4</sup>, we will realize that the second author was much more wide, and had more Islamic perception of the idea of modernity, and was discussed from its point of view entirely and Internationally .

Whereby, the first author, was much more interested on historical perception of discussing the matters of Modernity and ideas of Modernization in within local state( *Bosnia and Hercegovina*), as a historian and well-balanced Islamic writer.

Let's have a look to the contents of the second book just for simple comparison between the two, and we will see topics which were elaborated there, were seen from different dimensions..

|  |     |
|--|-----|
| <i>Chapter i</i> -----                             | 5   |
| Fundamentals of Islam                              |     |
| <i>Chapter ii</i> -----                            | 39  |
| Political Order in Islam                           |     |
| <i>Chapter iii</i> -----                           | 67  |
| The Beginning of the Islamic Order                 |     |
| <i>Chapter iv</i> -----                            | 95  |
| Islam in Modern Nation States                      |     |
| <i>Chapter v</i> -----                             | 127 |
| Islam in the Non –Arab World                       |     |
| <i>Chapter vi</i> -----                            | 163 |
| Towards an Ideal Non-Arab Muslim Country: Malaysia |     |
| <i>Chapter vii</i> -----                           | 171 |
| The Islamic Theory of International Relations      |     |

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<sup>4</sup> Professor G.W.Choudhury is a Muslim scholar of international reputation. He has to his credit an impressive list of books and articles published in U.S.A, Canada, the U.K and elsewhere. He was a government minister in undivided Pakistan before 1971.Today he teaches a course on Islam and Modernization at the school of International and Public Affairs, Columbia University in New York, and devotes much of energy to the remote village in Bangladesh where he and his ancestors were born.His work:The Prophet Muhamed His life and Eternal Message, has recently been published and his book Pakistan:Transition from Military to civilian Rule is currently being updated and enlarged.

*Chapter viii*-----189  
The resurgence of Islam

*Chapter ix*-----215  
Islamic Fundamentalists: Is Islam a threat to world Peace

## *CHAPTER SIX*

### ***CONCLUSION***

In conclusion let me express my heartiest thanks and feelings to the author of the book. By this sincere work and deep study of the history of Bosnian Muslim society, he was able to clarify, to analyze, to discover and to discuss scientifically and in the modern way, as a modern- Islamic well - balanced scholar and a distinguish historian, the most biggest challenges that faced

Bosnian Muslim society during the forty year of Hapsburg Rule, and really this was a big contribution.

There was no blind fanaticism in terms of discussing those sensitive issues. These general critics and comments of mine, does not devaluate this historical important reference. Those critics are as a humble contribution to this study, to become this work more effective and significant.

May the Almighty Allah (S.W.T.) shower His mercy and His help upon the author and upon us, and reward him for his great job. AMIN

و آخر دعوانا أن الحمد لله رب العالمين .

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