

A Selection of Texts on Individuals Presented in the Magazine

Samir Beglerović, PhD

University of Sarajevo - Faculty of Islamic Studies in Sarajevo

1. ISMET KASUMOVIĆ

Enes Karić, *Djelo Ismeta Kasumovića (1948-1995)*,
Znakovi vremena vol. 24

During the 1970s and 1980s in BiH, a number of Islamic scholars came to prominence in areas that may be broadly defined as Eastern philosophy, Arabic studies, Turkish and Iranian studies – Oriental studies in general, along with ethnology, ethnography and history of Balkan Muslims in different periods: medieval/pre-Ottoman, Ottoman, Austro-Hungarian and Yugoslav. Quite a few intellectuals, scholars and young *ulama* (in the modern, dynamic sense of the word) became productive from 1965 onwards, particularly in the decade easily marked as a period of *renaissance*, between 1970 and 1980 – in the time corresponding to the intense opening of the then socialist Yugoslavia towards Muslim countries within the so-called Non-Aligned Movement. Dr Ismet Kasumović may easily be described as the archetype of the generation. Dr Kasumović shared the energy and the creativity of so many of his peers, graduates of Gazi Husrev-bey's *Madrasa*. Dozens of those young men went on to different universities: Sarajevo, Belgrade, Kuwait, Baghdad, Cairo, Rabat... They thus gave the Bosnian society

in general and the Islamic Community in particular numerous superb theologians, philologists, philosophers, lawyers, Oriental scholars, historians... This was a generation that marked in various ways a striking and clearly useful liberation of various Islamic disciplines from out-dated terminology and methodology. Speaking specifically about Dr Ismet Kasumović, one should recall his superb education, his talent for foreign languages and different Islamic disciplines, his noted organisational skills, his exceptional ability to synthesize and his talent for style and measure, particularly evident in his essays and books. He was born in the village of Pode, Travnik, in 1948. He completed his primary education in his hometown in 1964 and graduated from Gazi Husrev-bey's Madrasa in 1969. He was top of his class in Madrasa. He then proceeded to study in Kuwait and graduated from the Faculty of Philosophy of the University of Kuwait in 1973 (department of Arabic Language and Education). Upon returning to Bosnia, he taught rhetoric as a part-time teacher at Gazi Husrev-bey's Madrasa. He advanced his interest in philosophy by attending a post-graduate programme at the Faculty of Philosophy of the University of Sarajevo. He defended his master's thesis on "The Problem of Nihilism in Arab-Islamic Philosophy" in 1979, before a committee chaired by Professor Abdulah Šarčević, Ph.D. In the following decade, Ismet Kasumović expanded his study of Islamic philosophic tradition, with particular interest in its rich heritage in Bosnia and in the spirit of learned Bosnians. His doctoral thesis on "Ali-dede Bošnjak and His Sufi Philosophy" was defended at the Faculty of Philosophy in Sarajevo in 1987, before a committee chaired by his mentor, the late professor Hasan Sušić, P.D. Ismet Kasumović started his scientific career at the Oriental Institute in Sarajevo in 1976: he started as an assistant (1976), assistant researcher (1984), and then associate researcher (1988). He also spent three years at the Faculty of Philosophy in Prishtina, teaching Arabic (namely Arabic syntax). Also, between 1980 and 1983, Ismet Kasumović worked as a part-time Arabic teacher at the Air-force Academy in Rajlovac. He was also a lecturer at the Faculty of Islamic Theology (later re-named Faculty of Islamic Studies). He was appointed lecturer in tasawwuf, and after professor Ahmed Smajlović, Ph.D. passed away in 1988, Ismet Kasumović also started to teach Islamic philosophy. In 1992, Ismet Kasumović became a full-time faculty member of the Faculty of Islamic Studies, appointed as associate professor.

He served as the editor of *Preporod*, and from 1990 until the 1992 aggression against BiH, he was member of the editorial board of *Glasnik Rijaseta Islamske zajednice*. His knowledge of Arabic was support. He also worked as simultaneous interpreter for Arabic. In addition to language, his superb knowledge of classic Islamic philosophy led him to his interest in the cultural heritage of Bosniaks in Oriental languages. Thanks to his research in philosophical, theological and tasawwuf tradition in Bosnia during the Ottoman period, the work of Ismet Kasumović will remain an important source of guidance for future research in this area. He published his work (still current and informative) in numerous publications in BiH, such as: *Prilozi za orijentalnu filologiju*, *Dijalog*, *Islamska misao*, *Život*, *Pregled*, *Odjek*, *Glasnik VIS-a i Rijaseta IZ*, *Glasnik UNESCO*, *Preporod...* His *Filozofsko-sufijsko učenje Ali-Dede Bošnjaka* (Sufi Philosophy by Ali-dede Bošnjak) was published during his lifetime (1994), and *Školstvo i obrazovanje u Bosanskom ejaletu za vrijeme osmanske uprave* (Education in the Bosnian Eyelet during the Ottoman Rule) was published after he passed away (1999). He was also a noted member of a team of translators who prepared a summary translation of Ibn Kesir's commentary on the Qur'an into Bosnian. In terms of form, Kasumović was a prolific writer: he wrote studies, essays, discussions, book reviews... However, in all his writing, he displayed thoroughness, seriousness, measure and profound knowledge. Thanks to his comprehensive education in Islamic philosophy, he built the reputation of a man competent to give evaluations of Islamic philosophical production in our region. His name and his work will be remembered in the development of our social studies, particularly during the noted progress in 1970s and 1980s. Dr Ismet Kasumović passed away on the 11th night of Ramadan 1995.

2. FEJZULAH HADŽIBAJRIĆ

Samir Beglerović, *Crtice iz života hadži šejha Fejzulaha efendije Hadžibajrića*, *Znakovi vremena* vol. 25

Fejzulah-effendi Hadžibajrić was born in Sarajevo on 12 January 1913. He spent his childhood at Hrid and then moved to the Toplik street, at the foot of Alifakovac. His father was Ismail Hadžibajrić, and his mother was Šemsa, nee Užičanin. Ismail-bey died young, leaving

Šemsa, a young widow of 28, with Fejzulah and five other children: Ferid, Abdulah-Avdaga, Muhammed, Ferida-Bedra and Kanita-Kana. In such difficult conditions, Hadžibajrić, as the oldest child, started working in the family-owned *aščinica* (traditional diner). He did not dislike it, but he could not link his professional life to it. In addition to *mekteb*, Fejzulah-effendi completed his primary education and went on to the Civil Engineering Vocational Secondary School. He left it in third grade and moved to Gazi Husrev-bey's *Madrasa*. To save time, during the third grade he completed all the additional examinations for a full *madrasa* education. In order to improve his knowledge in Arabic language and *qira'at*, he received additional lessons from Mustafa-effendi Varešanović. Along with Gazi Husrev-bey's *Madrasa*, Fejzulah-effendi attended private lessons by Ahmed-effendi Burek, Muhamed-effendi Tufo, Mehmed-effendi Handžić, Kasim-effendi Dobrača and Hajji Mujaga Merhemić, a well-known man of faith, benefactor and *masnavihan*. He wanted to study in Cairo, at Al Azhar – an established destination for the Balkans and thus for Bosnia and Herzegovina as well. However, financial difficulties and the love of his mother, who could not bear the thought of parting with yet another dearly beloved family member, led Hadžibajrić to change his decision. Following World War II, the Faculty of Philosophy was opened in Sarajevo and Hadžibajrić enrolled immediately. In 1955 he graduated from the Philology Department, the Oriental Studies Chair.

He worked as a religious teacher until 1943, when he joined the *Ulama majlis* in Sarajevo. During the war, Fejzulah-effendi followed his teacher, Hajji Mehmed Hanžić. At the time, Mehmed-effendi was the editor of *El Hidaja*, not only a publication by the association of Islamic scholars of the then Yugoslavia, but also a movement, a religious idea that defined itself as a voice of peace and a source of assistance for the vulnerable as its key tasks. During World War II, *El Hidaja* published a number of declarations and public statements, protesting oppression against the weak and appealing for peace. Hajji Mehmed Handžić always signed such ideas, and Fejzulah-effendi was the signed treasurer-secretary. Hajji Fejzulah-effendi also worked as a high school teacher, first of the *Madrasa* for boys and later of the *Madrasa* for girls as well, from 1942 until 1947, teaching education studies and religious instruction.

In 1939, three years after receiving *wird* (spiritual commission) from Sheikh Hajji Selim Sami from Kosovo, Fejzulah-effendi had a dream and saw himself, Hajji Salih-effendi Bulgurdžić, the Nakshibendi sheikh, and Hajji Mujaga Merhemić. He told Sheikh Selim about it, and he saw this *ru'ya* (true dream) as a sign that he should be introduced to *tariqat* (a dervish order). He introduced him on the same day. Hajji Sheikh Selim Sami Jašar passed away in 1951.

Some 15 years later, as he travelled through Istanbul, in Ayni Ali-baba's tekke at Kasumpasha, Hadžibajrić met Muhjiddin Ensari, a Khaderi-rufai sheikh, who received him very warmly and – to his surprise – declared him a sheikh and gave him a diploma to that effect. This was on 9 August 1965. Fejzulah-effendi went to complete his hajj. On the ninth day of *zul hijja*, he had a new dream, seeing Abdul-qadir Jaelani. Upon returning to Baghdad, Fejzulah-effendi spent some time with the then head of the Qaderi order, Sheikh Yusuf Jaelani. Sheikh Yusuf also gave him a sheikh diploma prior to his departure.

Upon returning to Bosnia, he became active in promoting the return of dervish orders, banned by a decision of the Islamic Community in 1952. He also organised the religious life in Sarajevo, lectured on the *hadith* in mosques in the city, and lectured on the *Masnavi* by Jallaluddin Rumi, as an authorised *masnavihan*. Advocated by people working with Hadžibajrić, the work of dervish orders was permitted again by the Islamic Community in 1989. On the 27th night of Ramadan 1990, Fejzulah-effendi moved on to a better world.

3. HASAN SUŠIĆ

Muhamed Filipović, *Hasan Sušić - Sjećanje na jednog učenika i prijatelja*, *Znakovi vremena* vol. 26/27

I met Hasan when I had an opportunity to provide employment and income to a small number of young intellectuals – students of the University of Sarajevo at the time. The group included the late Halim Mulaibrahimović, Omer Ibrahimović, Rasim Muminović, Sulejman Festić, Ranko Bajić, Čazim Sadiković, Kasim Prohić, soon joined by Hasan Sušić. As the head of the Staff Training Centre of the Workers University in Sarajevo, where I worked for a while, I used the oppor-

tunity to engage them as trainers for workers seminars, and delivered a short seminar on adult learning. They received modest fees, thus supplementing their student income. Later on, I had an opportunity to follow the careers of some of them and help them in a way; what I can say is that all of them had successful careers and justified my confidence in them. Around that time I was finally appointed assistant professor at the Faculty of Philosophy, and the late Hasan Sušić appeared as a student. He was brought by the late Halim Mulaibrahimović, since the two had attended the Teacher Training College in Tuzla together. Halim was originally from Gračanica and he had lost his father during the war. His mother only had him and his younger brother Husein. Hasan was from Vlasenica, where his father had served as a *hoja*, and his mother was from Rudo – nee Čohordarević, with an exceptional talent for storytelling. She was a lovely, energetic woman, which was rather special for the time and for the position of a wife of a distinguished *hoja* in a small town in Bosnia. When I met her, I discovered the origin of the great talent evident in the works by Derviš Sušić, but also in the attempts by his younger brother and Hasan's twin, Husein.

Hasan was one year late for university since he had to work as a teacher in a village near Kalesija or the Drina valley, to return his scholarship. Halim was a man I trusted Immensely. He was conscientious in everything he did; he was quiet, of very even and non-aggressive temper. He was intellectually gifted, particularly for mathematics. Unfortunately, after losing his father and after his mother fell ill, which struck him immensely, he lived a difficult life, experiencing some very challenging personal situations. Halim told me that Hasan was the brother of Derviš Sušić, whom I knew as a journalist for *Oslobođenje* daily and a writer. Derviš left *Oslobođenje* and, as I found out, was in a kind of exile in a backwater town (around Srebrenica), working as a teacher. Knowing Halim and knowing who Derviš was, I embraced the young man named Hasan Sušić, who graduated from the Teacher Training College and who wanted to study philosophy. At the time, I did not know that Hasan had an identical twin, Husein, and this caused bizarre and funny confusion. At the time I lived at Bjelave, right next to the students' halls of residence. One day I saw my student Hasan Sušić and he walked right past me, as if I weren't there at all. I was astounded, particularly since I had observed in him a feature rarely found in young men then and now – good upbringing. In addition to language, I made

sure with my remaining connections in scientific institutions to provide Hasan with a scholarship to perfect his Arabic at the University of Al Azhar in Cairo. Hasan went there and studied not just language, but also numerous other disciplines that interested him, returning with a practical knowledge of Arabic, not only the formal one, demonstrated by almost all the people who studied the Qur'an and knew the classical, literary language it was written in. In agreement with me, Hasan started working on his doctoral thesis, on the most prominent Arabic thinker and one of the early founders of the philosophy of history and sociology, Ibn Kaldun. Namely, in former Yugoslavia of the time, it was not possible to receive a doctorate in Arabic philosophy, nor was there any possibility to employ a teaching assistant for the subject. It was only possible to employ a teaching assistant or an assistant professor for the subject of history of social doctrines within the area of sociology, so that was our plan. This killed two birds with one stone: we would have a teaching assistant and an assistant professor – at the time, a doctorate did not mean an automatic appointment, it had to be deserved by the publication of a serious study, either an expanded doctorate or a different study, for the subject of history of social studies, and at the same time a man who could later be the founder of the study of Arabic-Islamic philosophy at our Faculty. We executed the plan entirely. He proceeded with his thesis under my supervision, since I was in charge of the area of history of theories of philosophy and social studies, which were relevant for his work. Completing his doctorate successfully and becoming an assistant professor at the Faculty of Political Science in Sarajevo, where he had been appointed teaching assistant, Hasan Sušić continued to work at the Department of Philosophy and Sociology at the Faculty of Philosophy, teaching Islamic philosophy and establishing the area as part of the curriculum. This fitted perfectly with the policy of the Department, i.e. to stimulate the research of our own philosophical and spiritual heritage: numerous master's and doctoral thesis related to the Arabic-Islamic thought in our region were thus produced, linking it to the spread of classic Islamic spiritual creation. Hasan was part of all this, and he is to be credited with the creation of more favourable conditions for the study of this branch of philosophy in our region, and particularly for the translation of the *History of Islamic Philosophy*, a seminal two-volume book on the subject by M. M. Scharif. His untimely death interrupted his work. All we can do is regret the disappearance of a hard-working

man who did so much for the development of our self-awareness as Muslims and as cultural subjects, a man who could have done so much more for the future, especially now, when – after all the catastrophes we endured, not only because of the hatred of others toward us but also because our own mistakes – our people need wisdom more than ever.

4. NEDIM FILIPOVIĆ

*"Iz biografije Akademika Nedima Filipovića",
Znakovi vremena vol. 28*

Nedim Filipović, member of the Academy of Arts and Science, was born in Glamoč on 7 February 1915. He graduated in 1939 from the Faculty of Philosophy in Belgrade, Chair for Oriental Studies and National History, Language and Culture. From 1940 until 1950 he worked as a high school teacher in Sarajevo, and as curator at the National Museum, as well as associate researcher of the Institute for Social Studies in Belgrade.

The Department of Oriental Studies of the Faculty of Philosophy in Sarajevo was founded in 1950 and he was appointed assistant professor of Turkish language and literature, and in 1964 he was promoted to associate professor, as well as scientific advisor of the Oriental Institute in Sarajevo. From 1969 until his death in 1984 he was full professor at the Faculty of Philosophy, teaching Turkish language, literature and civilisation, as well as oriental-Islamic Civilisation and occasionally lecturing in Ottoman language and Ottoman diplomatics and pelegography. In the period 1964-1969 he was the director of the Oriental Institute in Sarajevo. In 1969 he was elected associate member of the Academy of Arts and Science and in 1973 he became a full member.

Professor Filipović was one of the founders of the Department of Oriental Studies at the Faculty of Philosophy in Sarajevo and the Oriental Institute in Sarajevo, thus one of the cofounders of modern Oriental studies in Bosnia and Herzegovina.

His enormous contribution to different disciplines of Oriental studies, particularly in Ottoman and Turkish studies, spread the status of his scientific research far beyond that of his own country and his generation. His best-known and most important work is *Princ Musa i Šejh Bedreddin* (Prince Moussa and Sheikh Bedreddin, Svjetlost, Sarajevo,

1971). Periodicals such as *Prilozi za orijentalnu filologiju*, *Prilozi Instituta za istoriju*, *Radio Sarajevo – Treći program*, *Istorijski časopis* (Belgrade), *Godišnjak Istorijskog društva*, *Pregled*, *Radovi Filozofskog fakulteta u Sarajevu*, Iktisat Fakültesi Mecmuası (Istanbul) published many of his studies, mainly dealing with the spread of Islam, the *timar* system, the agrarian system and the Ottoman feudalism in general, social and ideological trends, natural economy and urban development – issues of great importance for the history of the people of Bosnia and Herzegovina under Ottoman rule. One of the authors of *Historija naroda Jugoslavije* (History of the Peoples of Yugoslavia, vol. II, Zagreb, 1959), and editor, together with B. Đurđev, H. Hadžibegić, M. Mujić, and H. Šabanović, of the *Kanuni i kanunname za Bosanski, Hercegovački, Zvornički, Kliški, Crnogorski i Skaradski sandžak* (Canons and Canon Texts for the Sanjaks of Bosnia, Herzegovina, Zvornik, Klis, Montenegro, and Skodra, Orijentalni institut u Sarajevu, Sarajevo, 1957). His skill and gift as a literary translator was evident in his translations of *Kuća pod najam* (A House for Rent) by Yakub Khadri Karaosmanoglu (Sarajevo, 1958), and *Pobunjenik sa Torosa* (The Rebel from Toros) by Yashar Kamal (Svjetlost, Sarajevo, 1966). He translated from French the *Origin of the Ottoman Empire* by Mehmed Fuad Köprülü (Veselin Masleša, Sarajevo, 1955). He served as the editor of *Contributions to Oriental Philology* and edited several volumes of the *Monumenta Turcica* series.

5. NERKEZ SMAILAGIĆ

Adnan Silajdžić, *Nerkeзов doprinos razvoju islamskih studija kod nas*, *Znakovi vremena* vol. 29/30

Different interpretations of Islam as faith and its most notable contributions to civilisation and culture appeared in Bosnia and Herzegovina during the 20th century. This spiritual and intellectual diversity, i.e. the diversity of methods and theories presented by individuals, conditioned social, political and cultural changes that Muslims have gone through in their historical development. Thus, at the time of establishment of the Austro-Hungarian rule in BiH, as the result of the strong influence of conservative Arabic and Turkish *ulama* on one side, and the rowing influence of western concepts of education and scholarly work on the

other, the debate between the conservative and the modernised *ulama* was on the status of women, their headscarves, models of education, religious, cultural and intellectual institutions of Bosnian Muslims, etc. During the socialist period, due to the vulgar atheist rejection of the phenomenon of religious belief, Islamic discussion will encompass the predominantly apologetic themes such as whether God exists, whether and how is it possible to prove His existence rationally, along with numerous debates on cultural and societal relevance etc. In the 1970s and 1980s, social, political and cultural aspects of Islam come to the fore, along with issues on the transcendental origin of religion, examined by the new perennialist school of thought in Europe, with its most prominent representatives including Schuon, Guenon, Lings, Burchardt, etc. In this colourful spectrum of ideas and interpretation avenues in Bosnia and Herzegovina, Nerkez Smailagić certainly holds a prominent place. He will be remembered for his scientific, cultural and religious considerations of Islam. As a connoisseur of religious phenomena in Christian Europe, where religion was for a very long time deprived of its important social and cultural role on one hand, and responding to the conscious or a prejudicially simplified presentation of Islam, particularly evident since the colonial conquest of Muslim lands on the other, Nerkez Smailagić proceeded to present fruitfully, dynamically and systemically the overall spiritual, intellectual and civilizational experience achieved by the Muslim spiritual and thinking genius. One should note in particular his methodical approach to the historical essence of the Muslim world, which should be admired by our most distinguished theologians and *alims*, who have been dealing professionally with the versatile phenomena of Islam. He started his studies from the phenomenon of the Revelation in Islam, its origin, content, function, different aspects of its penetration into human history, followed by the role of the prophets, particularly the prophet Muhammad, p.b.u.h., and then how it was conveyed to humans and what role it played in the development of civilisation in general. He then presented what we may denote as the faith of the Muslim *um-mah* – the *shart* of *iman* and Islam, which includes a human response to the divine call that happens in the Revelation, which is confirmed in the institutional forms of religion, as reflected in the fundamental elements of Islam (the Islamic *shart*). These themes permeate all his works. As an exceptional anthropologist and cultural scholar, he knew

well that only culture translates the abstract and “hidden” religious belief into life, that different cultural forms give dynamism, liveliness and durability to each individual religious belief, which is why he eventually analysed the fragmented Islamic intellectual experience, presented – as a specialisation, I dare say – in the different sections of *kelam*, theoretical or doctrinarian Sufism and Islamic philosophy. These three mayor avenues of classic Islam can be said to subsume an entire spectrum of ideas, appearing in the formative period of development of the Islamic community as the actual analysis of the above-mentioned fundamental realities of Islam, such as the revelation, faith and religiosity. Of course, he ended his elaboration by presenting the abundant cultural and civilizational experience of Muslim peoples in the fields of science, art, literature, etc., particularly emphasizing the fact that Muslim civilization was never a simple conveyor of the Hellenic cultural heritage, as often believed even today, but that it was, at the same time, imprinting valuable cultural achievements into the cultural identity of European peoples. In addition to his superb methodological approach, one must note the language he used to articulate the fundamental ideas and content of Islam. Following dry and uninspiring dogmatic debates by his predecessors in mod-20th century, aware of the fact that this was the necessary precondition for approaching the phenomenon of religion, Nerkez Smailagić introduced his very subtle and in many ways specific academic language into our religious thought. This was the time when our surroundings, whose scientific and cultural output we did not follow closely enough, started to create the outline of a future religiology, whose appearance in the European culture of the late 20th century had its own justification. Notwithstanding the submission to the challenges of scientific reduction of Islam and frequent arrival to a kind of religious naturalism or mysticism, with his easily identifiable discourse, Nerkez Smailagić opened a new page of Islamic studies in our region. We should add to this his comparative discourse. Along with the late Salih Hadžialić, Smailagić was the only intellectual who articulated his Islamic studies comparatively, using his vast knowledge of history of philosophy in general, and history of Christianity and Judaism in particular. He occasionally considered the key elements of Islam as compared to other major religious and cultural traditions. He thus added to his Islamic studies a particular dimension, of great importance in Europe after the Second Vatican Council and the opening

of the previously closed and homogenous Christian world towards the outside. Works written or edited by Nerkez Smailagić led to a number of comparative studies in theology, Oriental studies and civilisation in former Yugoslavia, thus opening a new phase in our comparative religious studies, and thus a new phase in studying the history of Christian-Muslim links.

6. HUSEIN ĐOZO

Enes Karić, *Husein Đozo i islamski modernizam, Znakovi vremena* vol. 33

Husein-ef. Đozo was born in 1912. In his diploma transcript from the Sharia Judicial School we see that he was born on 1 July 1912 in Bare (Foča), Zeta County, and that he graduated from the School in 1933 with a B average, that his conduct was “excellent”. The diploma was signed by Dragoslav Jovanović (envoy of the Minister of Justice), Dr Šaćir Sikirić (acting Principal) and Semiz Muhamed (President of the *Ulama majlis*). He was taught by Besim-ef. Korkut, Muhamed A. Tufo, Bašić Salih Safet and others. The diploma also indicates that Husein Đozo “showed himself capable of performing any Islamic scholarly service, particularly in Sharia courts”. This was the basic information provided in his high school diploma. Which madrasa did he go to? In *tafsir* lessons at the Faculty of Islamic Theology (opened in 1977 in Sarajevo) he mentioned that he had attended the “Atmeydan madrasa in Sarajevo” and complained that philological, logical and philosophical terminology had not been well explained there. “We studied in Arabic, you study about *mubteda... haber... mantiq...* but you have no idea what it’s about. I understood it only when I got to Cairo”. One can assume that Đozo also attended Gazi Husrev-bey’s madrasa or another lower-level madrasa in Sarajevo or elsewhere. He himself mentioned that he had briefly attended a madrasa in Foča. He published his first post-prison text in 1958 in the Gazette of the Islamic Community. After that, in volumes 1-3, in 1959 Đozo published a text about Mahmud Sheltut, informing he readers about the new Rector of the Al Azhar University. From then on, until his death in 1982, Đozo was one of the key contributors to the Gazette.

He used to receive letters from Muslims, accusing him of being an infidel. “For God’s sake, look at this!” – he used to show them to me. He kept them in his bag and took them home. His other problem was the then Communist secret police. “You know, the worst thing is when they tell me on Friday that I have to report on Monday. I can neither rest nor plant a line of onion in my cottage,” he used to say. As for Đozo’s work, the present time is very important for several reasons, including: a) that ideas, thoughts and methods of modernist and revivalist approaches to the interpretation of the Qur’an echoed strongly in Đozo’s work and received a Yugoslav and a Bosnian dimension in the prism of his own thought and spirit, and that they underwent here too, as well as in their numerous versions across the Muslim world, numerous checks and tests of different nature; b) that the disappearance of the bipolar capitalist-communist world and the weakening of the system where the so-called non-aligned movement (of mainly Muslim countries) used the rhetoric of “fighting for one’s place under the sun”, the place that Muslim wisdom had to interpret as modernist, revivalist etc., marked the contemporary world; this interpretation was not only an interpretation of the world as it was, but also the interpretation of Islam as it was and of Muslims as they were, and was the time of the most intense awakening of the Muslim world that had not come from within, but rather from the pressure of the modern and powerful West; c) that Bosnia and Herzegovina and Bosnian Muslims, Bosniaks, survived the greatest genocide in its history, the greatest exodus and the greatest narrowing of the space they had marked in many ways over the centuries. There is no need to emphasize that Islam of this part of the world shares the fate of Bosniaks! There are no major phases or changes in the work of Husein Đozo. He worked during the time of socialism, when religious thought was given limited space, almost the very edge of existence. Đozo chose Islamic modernism to be his homeland; that is where he started and completed his writing. That is why, in hindsight, we see clearly that Đozo was the most dedicated, the most educated and – in light of the continuity of revivalist thought – the most consistent supporter of Islamic modernism in the country. Only rarely is there a thought we come across in his texts that may be interpreted as dissonant with modernism.

Đozo is convincing when, speaking about his favourite theme of the need for a contemporary interpretation and exegesis of Qur’anic

thought, he says: “I believe it to be my good fortune that I had been the student of sheikh Mustafa Meragija, sheikh Mahmud Šeltut and sheikh Rešid Rida, themselves devoted students of Jamaludding Afghani and sheikh Muhammad Abduhu”. The status of tradition and the criticism of tradition thought patterns in Abduhu’s modernism were to be particularly influential in the work of Husein-ef. Đozo. There are two areas where we see them quite clearly: first in the departure from *taqlid* as the blind following of old, traditional and classic authorities of Islam, and the second in his particular attitude towards *hadith* and the *sunna* of Muhammad, p.b.u.h.

There has been no one else in our region that spoke so convincingly against *taqlid* like Husein-ef. Đozo. In his texts, *taqlid* had become the cursed fate of Muslim historical thinking; it was *taqlid* that produced foes, decadence and the despicable position of the Muslim world. Seen in this context, Đozo’s philosophy of the history of Islam is the philosophy of deliverance, of liberation of history from *taqlid*, but the principal mistake had been made at the beginning, since “the first application of Islamic thought was understood not as a method but rather as a ready-made solution. This stopped further dynamic development of Islamic thought”.

Đozo instigated heated debate in the religious public and the *ulama* when he spoke about the status of *hadith* in his reformist and modernist ideas. That seems to be the peak of Đozo’s liberal – and according to many, very risky – interpretation of *hadith*. There is no need to mention that here too Đozo took into account numerous fragments of the *Menar* commentary to the Qur’an as a pretext to his own interpretation.

Unusually for our traditional *ulama*, in one of his texts Đozo said “no one can accept the idea that the elaboration of Islamic thought is the right of the Messenger only. Islamic thought expressed in the Qur’an and articulated as general concepts and principles can be valid and contemporary for all times and all circumstances only through elaboration and application in each and every historical moment”. And here he offered the following scheme: on one side there is the Qur’an. “General concepts and principles” are the form of presentation of the Qur’an. “All times and all circumstances” are stand in relation to these “general concepts and principles”! This equation must result in “elaboration and application in each and every historical moment”. As for Muhammad, p.b.u.h., Đozo was engaged in two key areas – as a

modernist and a reformer. One is the area of the Prophet's *ijtihad*, i.e. the idea that the Prophet himself was a *mujteheed*. This, then, means that whether one wants it or not, both the *sunna* and the *hadith* receive the rank of *ijtihad*. The other idea is related to the issue of credibility of the *hadith*. Husein Đozo says: "We don't seem to be wrong to give the *hadith* the status of *ijtihad*. At that, one must bear in mind the method of delivery. This fact is very important when determining the status of the *hadith*. It must be borne in mind as an important element in the issue". Supporting the idea that the *hadith* does have the rank of *ijtihad*, Đozo cites the fact that there are numerous *hadith* of little credibility. This is what he says: "We have seen that out of several hundred thousand *hadith* only a few thousand were selected. In the study of the *hadith* it has been confirmed that only *mutawatir* guarantees the full credibility of the *hadith*. However, such *hadith* are almost non-existent." Still, aware that this call to criticism of the *hadith* may stir numerous traditional institutions and works ultimately based on the *hadith*, Đozo says that a critical "approach to the practice of Muhammad, p.b.u.h., should not be understood as diminishing the value and the importance of the *hadith*. On the contrary, this approach gives it a much greater and more lasting value". This typically enlightening stance can be found in *Menar* and in essays by Husein Đozo. A consequence of such a stance is in a way radical and brings the so-called Islamic Protestantism into Islam.

7. AHMED SMAJLOVIĆ

Jusuf Ramić, *Život i djelo prof. dr. Ahmeda Smajlovića (1938–1988.)*,
Znakovi vremena vol. 35/36

Professor Ahmed Smajlović Ph.D. was born in Tokoljaci near Srebrenica on 17 June 1938. He completed his primary education in his hometown and graduated from Gazi Husrev-bey's Madrasa in Sarajevo in 1958.

Upon completing his military service in 1962, as part of the first post-war generation of students of the Islamic Community, he went to Egypt to study at Al Azhar and after a course in Arabic he enrolled the Faculty of Arabic Language and Literature. He graduated in 1968 and proceeded to obtain a master's degree in 1970 (*Život i djelo Muhammeda*

Abduhua) and a doctoral degree in 1974 (*Filozofija orijentalizma i njen uticaj u modernoj arapskoj književnosti*).

In January 1975 he joined the Islamic Community, first as the *Chef de cabinet* of Rais-ul-ulama, and then as the President of the Islamic Community HQ of BiH, Croatia and Slovenia in Sarajevo.

The Faculty of Islamic Theology opened in Sarajevo in 1977 and the Appointments Committee (Hamdija Čemerlić, Mehmed Begović and Hamid Hadžibegić) appointed him associate professor of *aqaid* and Islamic philosophy, which he taught in parallel to his duties at the Islamic Community.

A campaign agonists Ahmed Smajlović was launched in 1983, as the trial against Muslim intellectuals started – which included three officials of the Islamic Community. A statement by the then Reis-ul-ulama, in a meeting with the president of the Committee for Relations with Religious Communities, that he had not come to defend the accused, and the dignified composure of Ahmed Smajlović, who defended the autonomy of the Islamic Community and rejected all insinuations that Islamic press contained inappropriate texts, indicated clearly who the next target was going to be.^[1]

A procedure to remove Ahmed Smajlović from the position of the president of the Islamic Community HQ was launched two years later (1985). It was clearly a staged process. The committee established by the Council of the Islamic Community (presided by Abdurahman Hukić) raised a number of issue, including that of a guarantee of the Islamic Community HQ for the Zagreb Board of the Islamic Community for a loan to build a mosque in Zagreb, creating a different image of the work of the HQ and its president. The key issue was that the guarantee was fictitious, as it was never confirmed by the commercial bank where the HQ held its funds. This was confirmed by a letter by the Zagreb Board of the Islamic Community to the Islamic Community HQ in Sarajevo, dated 14 March 1985.

Along the same lines, the Committee raised other issues that had no relevance to the accusations, such as the printing of doctoral theses by Jusuf Ramić and Ahmed Smajlović in Cairo. The funds did go via the HQ but the HQ gave no money of its own. The Rabita of Mekka covered the cost of printing.

Some of the issues raised by the Committee confirm that the proceedings were staged, such as, for example, a statement that the

bookkeeping was irregular and with no accounting insight, or the lack of cured meat in the Madrasa food storage, and the inability of the Committee to obtain information about foreign currency accounts of the HQ.

Following his removal from the HQ, Ahmed Smajlović transferred to the Faculty of Islamic Theology and was soon appointed full professor. He remained there until his death on 11 August 1988. He was buried in Sarajevo.

The Congress of the Islamic Community of Yugoslavia quashed all the sanctions introduced by the Islamic Community HQ against Ahmed Smajlović in 1985, guided entirely by pressures of single-minded politics.

Rejecting all the sanctions applied – regrettably – by the Islamic Community in a game of social transmission, today we can say that Dr Ahmed Smajlović was a distinguished member of the Islamic Community, whose relatively short life left behind a great contribution for its progress as well as the progress of the society he lived in. He tried to make the Islamic Community a modern organisation, linked to the Islamic world and with modern knowledge, with undivided sympathies from its members as well as those who appreciated Dr Smajlović's contribution and efforts. Although he did receive recognition early in his career, that same community removed him from office, with no apparent reasons. Unfortunately, the HQ of the Islamic Community served as the executor.

His name is closely linked to the establishment and early development of the Faculty of Islamic Theology in Sarajevo. He was one of its founders and its first dean. He was the most active professor. Faculty records show that as on 1 July 1988 a total of 55 students had graduated from it, almost half of them with Ahmed Smajlović as their academic supervisor. He was member of the examination committee 19 times, which means that a total of 40 students graduated before him – a grand total exceeding 72 %. He taught *aqaid* and Islamic philosophy.

As member of numerous institutions in Europe and Islamic countries he attended numerous conferences and symposia, and presented notable papers and discussions.

He launched *Islamska misao*, a magazine for Islamic studies and practice. As editor in chief of *Preporod* and *Islamska misao*, he influenced the quality of the two publications, often writing of them and contributing to the wealth of Islamic thought in the region.

Ahmed Smajlović wrote in his mother tongue as well as in Arabic, and translated to and from both. He signed his works with his full name. He wrote for *Preporod*, *Islamska misao*, *Takvim* and *Glasnik VIS-a*.

In his short life, Ahmed Smajlović published more than 250 papers, original and translated, dealing with different Islamic themes, as well as several translations of short writings and books in Bosnian and Arabic.

Ahmed Smajlović's scholarly output is reflected in Islamic and Arabic studies, Arabic literature and lexicography, as well as translation. In translation, his most notable works include the translation of the novel *Death and the Dervish* by Meša Selimović into Arabic, first published in Cairo and then in Libya, and the famous ballad *Hasanaginica*, published in the Collection of Works about *Hasanaginica*, edited by Alija Isaković; a collection of texts by Jusuf Ramić *Bosniaks at Al Azhar* (Sarajevo, 2002). Another important translation from Arabic was the *Influence of Arabs and Islam on European Renaissance*, published in Sarajevo in 1987 and 1999. It is a new contribution to scholarly research by scholars from across the world in the field of Arab-Islamic culture and its achievements, its relationship with contemporary world culture and its influences on it, particularly in the field of literature.

8. MUHAMED HADŽIJAHIĆ

Enes Pelidija, *Dr. Muhamed Hadžijahić – dostojan nastavljčač porodične tradicije*, Znakovi vremena vol. 38

Dr Muhamed Hadžijahić and his work figure prominently among distinguished scholars of Bosnia and Herzegovina of the 20th century. He was from a distinguished *ulama* family, which had provided notable individuals in arts and science ever since the early 18th century. His ancestors, from hajji Mustafa Muhlsiija to his father hajji hafiz Džemaludin, were appreciated for their vast knowledge and dedication to their homeland, Bosnia. Continuing the family tradition, Dr Muhamed Hadžijahić (1918-1986) wrote more than 400 essays and several books during the career that spanned five decades. Very early, he noted numerous shortcomings in various presentations of history events and indicated so in several essays. In his essays and books, he tried to answer many of those questions. His broad and versatile knowledge transpired all his work.

Throughout his career, he was mainly preoccupied with the history of Bosnia and Herzegovina and of Bosniaks. He left an indelible mark on the history and the cultural heritage of the country and the people he belonged to. He focused primarily on the Medieval and the Ottoman periods, but he also wrote about the more recent history of Bosnia and Herzegovina. His writing was concise and realistic, always substantiated in detail. He was often challenged, mainly by the authors who did not like Hadžijahić's work in terms of making their own publications unfounded. Over time, many of them accepted the shortcomings indicated by Hadžijahić. Posthumous publications of his work as well as reprints of his earlier writing is the best illustration of his standing, both scientifically and personally. That is why the name and the oeuvre of Dr Muhamed Hadžijahić are a landmark in Bosnian history.

During his fruitful career of five decades, Dr Muhamed Hadžijahić wrote a large number of studies, papers, essays and reviews. From his first essay published in 1932 until the last book published posthumously in 2004, his biography contains more than 400 titles. Nenad Filipović was the author of the most precise presentation of Hadžijahić's rich oeuvre. He wrote: "Hadžijahić was a prolific writer and his scholarly interests were versatile. However, if one wanted to produce a list of what could survive the sharpest criticism and be considered significant, even superb achievements of Bosnian and Yugoslav historiography, then those would be papers in several areas: a) status of cities in the Ottoman empire; b) history of Bosnia 1700-1878; c) contributions to Islamic studies; d) some papers on the Bosnian Church and the Hamzevi; e) works on the "dark" period in the Medieval Bosnia".

Somewhat later, Jasminko Mulaomerović gave a similar opinion about Hadžijahić's work. He wrote, inter alia: "Even if one removes individual thematic papers from this list, there are several areas where Dr Muhamed Hadžijahić contributed significantly, often reaching superb results in Bosnian historiography. Those include:

Alhamijado literature, which was among his interest almost throughout his career, from his first paper on the topic in 1934, until the very last in 1978;

18th and 19th centuries in Bosnia and Herzegovina, particularly the uprisings;

Legal position of cities in the Ottoman empire – also the theme of his doctoral thesis;

The Church of Bosnia and the problem of the spread of Islam in Bosnia;

The Hamzevis and the Hamzevi movement;

Early Middle Ages in Bosnia (9th and 10th centuries) – he completed a paper on this topic just before he passed away (manuscript, yet to be published);

Bibliography;

The topic of “Bosnian Islam” (syncretism, cults, cult sites, women mystics, institutions), not covered by anyone in our Oriental studies or ethnology”.

9. BEĆIR DŽAKA

Đenita Haverić, *Znanstveni i stručni rad prof. dr. Bećira Džake*,
Znakovi vremena, vol. 39/40

Professor Dr Bećir Džaka was born in Bukovica near Pljevlja, Montenegro, in 1937. He graduated from the Gazi Husrev-bey's Madrasa in Sarajevo and in 1961 he graduated from the Faculty of Philosophy in Sarajevo, from the then Department for Oriental Languages – Turkish and Arabic Chair.

In 1961 he briefly worked for *Oslobođenje* daily and the then “Đuro Đaković” Workers’ University. In 1963 he was appointed teaching assistant for Persian language and literature at the Department for Oriental Languages of the Faculty of Philosophy in Sarajevo. As part of the UN Observer Mission, he went to North Yemen for six months, working as an interpreter for Arabic.

Upon proposal by the Department, in 1965 professor Džaka went to Iran to attend a specialisation and he stayed there until 1968. In late 1968, at the Faculty of Literature and Humanities of the University of Tehran, he defended his doctoral thesis entitled “Yugoslav Popular Epics and Ferdowsi's Shahname”. The dissertation was recognised in Sarajevo in 1971, after the professor had translated it into Bosnian and in 1976 it was published as *Our Popular Epics and Ferdowsi's Shahname*.

After nine years as teaching assistant, in 1972 professor Džaka was appointed assistant professor of Persian language and literature. Five years later, in 1977, he was appointed associate professor, and in 1983 he was appointed full professor of Persian language and literature at

the Department of Oriental Studies of the Faculty of Philosophy in Sarajevo. He continued to work there until his career was interrupted by health problems.

Professor Džaka was particularly active in promoting Persian language and literature to the level of a minor programme of study. Namely, from the establishment of the Department of Oriental Philology in 1950 until 1971, Persian could only be studied as a two-year course, below the level of a minor. The Department originally had two chairs, one for Arabic language and literature and one for Turkish language and literature. The Persian language and literature chair was established much later – only thanks to the enthusiasm of professor Džaka.

With his scholarly papers, books and translations from Persian, professor Džaka gave an enormous contribution to Iranian studies in BiH. His scholarly work can be divided into three groups:

- monographs;
- research papers;
- translations.

Lovers of classical poetry have before them a complete translation of *Diwan* by Hafez. Professor Džaka spent the last three years of his work translating 496 *gazels* and three *masnawis* that make up the entire manuscript of the *Diwan* by Hafiz, printed in Tehran in 1989, to commemorate the anniversary of the death of Hafez Shirazi. During his entire academic career, professor Džaka worked on Hafez and his poetry and once he was at the peak of his creative and scholarly work he ventured into this massive translation – a true peak of his own creative work.

The work of professor Džaka is of great significance not only for students of Persian literature but also for all who love Persian language. He managed to bring Persian literature, tradition and culture closer to the BiH public, thus motivating many other researchers to continue working in this area. He left behind several generations of Persian scholars, whose scholarly and teaching work ensured further development of Persian studies in our country.

10. HAFIZ MAHMUD TRALJIĆ

Enes Karić, *Mahmud Traljić tradicionalni bosanski alim u dobu modernizma*, *Znakovi vremena* vol. 45/46

On 30 December 2002 Sarajevo and BiH parted with hafiz Mahmud ef. Traljić (1918–2002.), one of the most prominent figures in the traditional Muslim *ulama* in BiH in the second half of the 20th century. Mahmud ef. Traljić, a hafiz, a professor at Gazi Husrev-bey's Madrasa and the Faculty of Islamic Studies, a historian of culture, a bibliographer, a librarian, a chronicler, author of several books and dozens of essays... was a man whose career brought together profound traditional knowledge in Islamic disciplines and their fruitful roots in Bosnia.

Hafiz Mahmud ef. Traljić was initially educated in Sarajevo, first completing primary school, then Gazi Husrev-bey's Madrasa (1940). He also graduated from the Sharia Law Academy in 1944. This was a university-level school of superb standing, a predecessor of the Faculty of Islamic Studies (1935–1945). This authentic Bosnian school of Islamic studies is to be credited for the fact that hafiz Mahmud ef. Traljić was part of a generation of Bosniak Muslim intellectuals who watched carefully over the encounter of Islamic universality and Bosnian particularity.

Having memorised the Qur'an at an early age, hafiz Mahmud ef. Traljić immersed his own intellectual development into a profound interest in the cultural history of Islam in Bosnia. This is evident in the books he wrote. Together with Muhamed Hadžijahić and Nijaz Šukrić he published *Islam i muslimani u Bosni i Hercegovini* (Islam and Muslims in BiH), and alone he published the following titles: *Iz kulturne historije Bošnjaka* (On Cultural History of Bosniaks), *Istaknuti Bošnjaci* (Prominent Bosniaks) and *Mali podsjetnik značajnijih datuma islamske prošlosti Bošnjaka* (A Brief Reminder of Key Dates in the Islamic Past of Bosniaks).

As a young professor of Islamic studies he worked at Gazi Husrev-bey's Madrasa for Girls (1944–1947). In 1947, the Communist authorities arrested him and numerous others distinguished. He spent ten years in jail, with no charge. In the period 1957–1984, hafiz Mahmud ef. Traljić worked as a librarian at the National and University Library in Sarajevo. He later taught a postgraduate course on *qiraat* at the Faculty of Islamic Studies.

He was an authentic connoisseur of Bosnian Muslim and Islamic cultural history. An articulate man of kind demeanour, always with a beret on his head and in an elegant suit, this hafiz knew thousands upon thousands of accurate pieces of information about Islamic customs and institutions in Bosnia and Herzegovina, about people and their ways, about magazines and manuscripts, books and ideas, circles and lectures.

He spoke in a characteristic language of old *ulama* of Sarajevo, and he wrote like an educated European structuralist. He graduated from the Sharia Law Academy in late April 1933. Shortly after that, he started to work as librarian at Gazi Husrev-bey's Library. In the period 1944–1947 he worked there as the so-called *hafizi kutub*. He was also a part-time teacher at Gazi Husrev-bey's Madrasa and a part-time imam at Sinan Duke Hatun Mosque at Vratnik.

During the difficult years of World War II, hafiz Traljić was very active in the “Merhamet” Muslim charity, particularly trying to aid refugees from Eastern Bosnia (Foča, Goražde, Čajniče). As evident from his biography, even during his student days hafiz Traljić became close with the *ulama* around *El-Hidaje*, as well as the group that edited a magazine of the same name (hajji Mehmed ef. Handžić, Kasim Dobrača, and many others).

Hafiz Traljić was the secretary of *El-Hidaje* and following the policy of the then very influential group; on 18 October 1941 hafiz Traljić signed the so-called Sarajevo Resolution. Numerous documents indicate that hafiz Traljić started writing in 1938. Since that time, he had published nearly two hundred and fifty “short and long essays, eulogies and reviews, focusing in the Islamic past and cultural history of Bosnian Muslims. His priorities included cultural heritage, institutions and personalities from public and cultural life, who contributed to the affirmation of Islamic and Bosniak identity. He was also interested in Islamic ethics, the promotion of *adab* and *ahlaq* among Muslims, and a return to traditional values. He wrote and published books, brochures, reviews and analyses. He published in almost all the magazines and publications of the Islamic community, as well as many other Muslim and general magazines. Hafiz Traljić was a learned Bosnian *alim* of traditional orientation, who found himself amidst various projects of reform and modernisation. He witnessed the disappearance of his own stable world of Islamic studies and tradition in Sarajevo. His words, spoken or written, were an attempt to stop this disappearance, to make room

for the tried and tested tradition of Islam – and this made him a strong figure in the traditional *ulama* of Bosnia in the time of proliferation of ideologues and ideologies.

11. FEHIM BAJRAKTAREVIĆ

Lejla Gazić, *Fehim Bajraktarević – Balkanski orijentalista evropskog tipa*, Znakovi vremena vol. 48/49

Fehim Bajraktarević was born in Sarajevo on 14 November 1889. His father was Mustafa, a merchant from Gornji Vakuf, and his mother was Nefisa, nee Šolbat. From primary school he proceeded to a classical high school, and after graduation in 1911 he proceeded to study Oriental languages and Slavic philology at the Faculty of Philosophy in Vienna. World War I interrupted his studies in 1914 but he graduated in 1917 and the following year he passed his professorial exam in Vienna and then defended his doctoral thesis on the poetry of the pre-Islamic Arab poet Abu Kabir al-Hudali. He attended specialisation at the University College in London in 1919, and at the Faculté des Lettres in Algiers in the period 1922-1924. He started teaching in 1925, with an appointment as assistant professor of history of Persian literature at the World Literature Chair of the Faculty of Philosophy in Belgrade, and the year after that he founded the Oriental Philology Chair, where he was appointed associate professor in 1929 and full professor in 1939. He was the head of the Chair until his retirement in 1960, but he continued to teach part-time. Professor Bajraktarević died in Belgrade on 22 February 1970.

Part of the scholarly work of Dr Fehim Bajraktarević was dedicated to numerous issues in Arabic, Turkish and Persian language and literature, as well as general and cultural history of the peoples of the Arab-Islamic circle and their mutual influences in Arabic, and how that reflected on the subsequent development of Persian and Turkish cultural traditions. He also dealt with the issue of links between Oriental and European literatures. He was particularly interested in the cultural-historical links between Balkan peoples and peoples from the East, particularly with the Ottomans, with whom they shared a long period of history.

This versatility of themes as well as research in all three Oriental languages may be divided into several areas, in compliance with

Bajraktarević's concept of educational and scientific work: Arabic studies, Turkish studies and within them Ottoman studies, Iranian studies, Islamic studies and comparative studies. Within a linguistic division, one can try to subdivide his work into scientific research and translations, since they overlap in some of his titles. Finally, no overview of his work may disregard the clear value of his reviews, which were in themselves – in addition to well argued and substantiated criticism of the work reviewed – short studies of the given topic.

Summarising the biography of Fehim Bajraktarević and his scientific and teaching career, one sees an early dedication to “openness” in different fields of scholarly work, reflected first in his choice of Oriental languages combined with Slavic philology at the Faculty of Philosophy in Vienna, then his doctoral thesis on a pre-Islamic Arabic poet, his specialisation in London and then in Algiers, his study of Persian classics and his choice of Iranian studies, his move to Belgrade and the establishment of the Chair for Oriental Philology, focused on Arabic, Turkish and Persian language and literature.

The list of titles he published presents different topics in Oriental studies, as understood in the Balkans, and it includes studies, research papers, essays and reviews in Arabic, Turkish, Iranian, Islamic and comparative studies. Translations of classic Persian poetry are a particularly important part of his work. By providing a short overview of key works in all of these areas, we tried to present the thematic and stylistic versatility of his oeuvre, as well as the use of relevant sources in Oriental as well as European languages, thanks to his excellent knowledge of Arabic, Turkish, Persian, German, English and French. That is why his oeuvre in Oriental studies did not remain within local boundaries – it proved to be a valuable contribution to Oriental studies in Yugoslav as well as European Oriental philology.

12. HAFIZ HALID HADŽIMULIĆ

Saeid Abedpour, *Hadži hafiz Halid efendija Hadžimulić: Tradicija i društvo*, Znakovi vremena vol. 50

Hajji hafiz Hadžimulić was one of the last spiritual representatives of the teaching of Mevlana Jalaluddin Rumi who had dedicated years and years to the study of *Masnavi*. Along with *Masnavi*, he studied the works of Saadi and Hafez. He spent most of his life promoting the *Sufi* thought, the bond between *alims* and *Sufis*, and trying to reconcile *shari'a* and *tasawwuf*, in order for this reconciliation to bring the focus on both exoteric and esoteric aspects of religion. His own focus on external and internal aspects of Islam was reflected through his own attention to *Ahli bayt*, the application of religious teaching without undue attention to strict affiliation, lessons on freedom and liberty in relation to the enemies of Islam, and a tolerant approach to members of other religions. Hafiz Hadžimulić was the spiritual heart of Sarajevo and the forever alert voice of *tasawwuf* in this region. His own *masnavihan* school was of great influence on the development of other students of Mevlana in Bosnia and Herzegovina. This champion of *tariqat* is to be credited for the development of *tasawwuf* based on *shari'a*. For more than 50 years, his house was the meeting place of the *ashk* and those who sought gnosis and *tasawwuf*.

This Mevlana student was born in Sarajevo in 1916. His farther was an imam and a muezzin in a mosque in Sarajevo. Early on, his parents instilled religious upbringing and he and his brother became *huffaz* at a very young age. In 1937 he graduated from the Shari'a School, and then from the Shari'a Judicial Academy in Sarajevo. He continued his education at the Faculty of Philosophy in Zagreb, Department of Romance Languages, and graduated in 1955. During World War II, he escaped death narrowly, since he was in a group of patriots whom the notorious Max Luburić hanged at Marijin Dvor on 28 March 1945. Out of thirty young men accused of collaborating with the resistance and condemned to be hanged, only he and another young man saved themselves. After the war, from 1947 until 1960, he was a clerk at the Waqf Office and Waqf Directorate in Sarajevo. He moved to Gazi Husrevbey's Library in 1961. He processed numerous Oriental manuscripts. He was then the imam in several mosques and finally became the imam of the Emperor's Mosque. He returned from that post in 1994.

Hajji hafiz grew up with the Qur'an. He and all other members of his family were huffaz: two brothers, a sister, mother, father, grandfather, his brother's wife... In short, almost all his close relatives were huffaz. Very early on, he lost his older brother, his sister and his parents. Immediately before and after World War II, Muslims in Bosnia and Herzegovina were exposed to extreme hardship and suffering. Many imams and Muslim intellectuals were imprisoned, mektebs were banned, many mosques were destroyed. During those hard times, particularly during the 1950s and 1960s, hafiz Hadžimulić opened his home to all who loved the Qur'an and the Mesnevi, and dedicated his life to the education of new generations. He was a modest and humble man. The Islamic Community suggested numerous offices for him, but he placed his duty to teach, research and translate above all else. Hafiz Hadžimulić was generous and respectful to all.

For more than thirty years, he was the imam of different mosques in Sarajevo. During the Communist rule, he was exposed to different types of pressure by certain religious officials. No one can establish exactly when he started to lecture on Masnavi. From 1970 until 1990, hafiz Hadžibajrić lectured at Hajji Sinan's tekke in Sarajevo. Patience, reservation, generosity, pleasure from small things, piety, moderation and ascetism were the most pronounced features of his characters. He rarely ate meat and he often fasted. He never allowed an ugly word to be said in his presence about anyone. He usually sat humbly on his knees. He showed great respect to his visitors. He was equally attentive to the young and the old.

Hafiz Hadžimulić played a key role in promoting coexistence and unity among people, in cherishing religious and ethical values. He showed the beauty of the unity of freedom, gnosis and reality. He had high hopes for Islamic awakening and a return to the true meaning of gnosis and tasawwuf. That is why he thought that literary and cultural efforts to translate the works of key tasawwuf personalities were an important indicator of such an awakening. He thought that those who travelled the path of spirituality needed to be familiar with such works and need to be dedicated to the study and the quest for reality. Without returning to the works of great wisdom, can one really understand the true meaning of wisdom itself? Along these lines, hafiz Hadžimulić studied the works of Saadi, Hafez, Mevlana, Jami, and other great authors of tasawwuf literature. His great interest in Mevlana and Saadi

was a literary reflection of Mevlana's *tariqat*. Although he himself was not a Mevlevi, his view and his approach may be observed in the light of continuing the literary efforts of this *tariqat*.

In order to understand his work, one should focus on his role in continuing to promote Mevlana's thought and the preservation of Sufi tradition. He carried the tradition of *masnavihans* in BiH. In the recent history of BiH, it was hajji hafiz Mehmed Džemaluddin ef. Čaušević who continued the Masnavi teaching. He lectured on the Masnavi from 1905 until 1928. Čaušević had been educated in Istanbul. He had mastered Persian and the *tasawwuf adab* from the Mevlevi sheikh hajji Muhammed Esed Dede. Hajji Mujaga Merhemić Hajri continued this work. Shortly before his death on 23 March 1959, hajji Mujaga left the Mevlevi teaching to the sheikh of Hajji Sinan's tekke, hajji Fejzulah Ef. Hadžibajrić, who lectured from 1970 until his death in 1990. Hajji hafiz Hadžimulić continued after that.

Because of all this, the memory of hajji hafiz Halide f. Hadžimulić is a return to the gnostic Sufi thought. This return should mean a return to the thought and the experience permeated by true religious belief. If such a return is mere form, it is nothing other than fundamentalism and mimicking. People should draw thoughts and ethical principles from *alims* and theosophers and confirm them with their own actions. Each man writes his own destiny with his own action and possesses the freedom of choice given to him by God. The life and work of hajji hafiz Hadžimulić was based on this religious practice – as if he said: Come and experience faith, feel the joy of *azaan* and prayer; teach friendship and truth and search for reality honestly and with no hypocrisy. Reality can only be sought on the wings of reason and *ashk*.

13. MUHAMED IBN MUSA ALLAMEK

Sead Seljubac, *Allamek i njegov doprinos tefsirskoj znanosti*,
Znakovi vremena vol. 51

Originally Bosnian and known in the scholarly circles as "Allamek". He was given this nickname very early in life, due to the exceptional knowledge he possessed. According to his own statements and the information from 'Ushaki Zada, he was born in Sarajevo. Older sources as well as more recent ones, though referring to the older ones, contain

no information on his date of birth. Šabanović claimed he was born around 1003. (1695). [1]

After primary education, Allamek attended and graduated from Gazi Husrev-bey's Madrasa. At the age of 17, he went to Istanbul as member of Silahdar Mustafa Basha's entourage. He spent two years studying with Sadr al-Din Zade, Muhammad Amin al-Shirwani, *muderris* of the Sahn Madrasa. He continued his learning with Gani Zada Mahmud al-Nadiri. He then became a *muderris* in a tekke, receiving a salary of 40 silver coins, and proceed to work at the Hasanbey Zade Madrasa as of 1627; on 15 Muharrem 1037 (26 September 1627) he started writing a glossa for Al Baydawi's *tafsir* in reference to Surah *Al Kahf*. In May 1630 he moved to the Yildirim Han Madrasa and in July 1631 he was dismissed. There is no information on his employment from then until 1042 (1632-33). At the time, he completed his glossa for Al-Ğurçani's commentary to Al-Sakkaki's *Miftah al-'ulum*. In 1632 he was working as the *muderris* of the Mihrimah Sultan Madrasa in Üsküdar. Shortly after that, in March 1633 he was working as the *muderris* of the Sahn-i Seman Madrasa, one of the highest-ranking educational institutions.

On the occasion of the conquests (Revan Seferi) by Murad IV, he wrote a commentary to Surah Al-Fath and prepared it for presentation to the Sultan, hoping that he would be appointed *qadi* of Aleppo. Upon recommendation of Silahdar Mustafa Basha in 1044 (1634-35), he was appointed chief *qadi* of Aleppo. While he served there, he lectured on the commentary to Mulla Ğami's *Al-Kafiya* and elaborates the glossa for the commentary. The interest in these lectures is illustrated by the fact that many poets wrote about them in their letters, thus spreading their fame. However, he did not stay there long. His rheumatism led him away from Aleppo and the duty he had there. As he arrived to Üsküdar (Istanbul), on order by Mustafa Basha he had to reside in Rumelihisar. Mustafa Basha did not want Allamek to come to Istanbul, fearing confirmation of certain misdeeds in Aleppo, which the ruler had already been informed about. Hurt by the loss of position as *qadi*, Allamek was appointed *qadi* of Istanbul. However, he died before taking office and was buried at a cemetery in Rumelihisar.

Because of the different dates of writing and the motivation, it can be deduced that Allamek decided to write a glossa for the entire *tafsir* by Al-Baydawi only after having written the glossa for the two aforementioned surahs, first *Al-Naba'*, a and then *Al-Kahf* [7]. Prior

to that, in 1041/1631, he started writing his own Al-Hadi *tafsir*. He completed neither. We learn about the motivation for writing a glossa for Al-Baydawi's *tafsir* for surah Al-Kahf from the introduction. We note that the state he is in as he writes this glossa is different from when he was starting some of the other glossa he had written. Before praising the sultan, he openly complains about the general state of affairs in the Empire before his time, particularly regarding attitudes towards *ilm* and *alims*. This is understandable in light of the fact that after sultan Ahmad I, Mustafa I came to the throne in 1617, and was deposed a year later, succeeded by 'Ulman II. Sultan 'Ulman II was killed, or rather strangled in 1622, and Mustafa I returned to the crisis of authority, reflected on all walks of life and contributed to general chaos. This situation allowed ignorance to spread, and knowledge – according to Allamek – becomes insignificant, so that the ignorant come to the fore and the *alim* is pushed aside and despised; people hate knowledge and those who have it, and make difficult all the things that should be easy... Stability started to return only with the arrival of Murad IV in 1623.

Allamek was a scholar of exceptional analytical skills and intellectual capacity, and with an enormous passion for critical examination of whatever sources he could obtain, with rational methodology. He was a Bosnian *alim* who “criticised and fought misconceptions, errors and untruths with the same force as he explained critical issues that required clarification. This is all the more impressive since Arabic was not his mother tongue: he acquired it and perfected it by constant learning, so that it became the language of his scholarly expression”, says Husain 'Abd al-Latif.

Allamek is a scholar who deserves to be researched, both he and his work, by those scholars who want to answer the following questions: Can traditional methods lead to a high level of education in the same time as modern methodology would reach it? Is the secret of the acquisition of knowledge in the methodology or the scholarly passion?

14. NIJAZ ŠUKRIĆ

Ismet Bušatlić, *Nijaz efendija Šukrić*, *Znakovi vremena* vol. 52/53

Nijaz Šukrić, the fourth out of seven children of hajji Mehmed and Sidika-hanum, nee Zubčević, was born in Travnik on 15 May 1940. Trying to save him from the suffering of World War II, his parents took him to Prizren in 1941. After spending five years as refugees, they returned to Bosnia and settled in Sarajevo.

He completed four years of primary school (1950) and eight years of Gazi Husrev-bey's Madrasa (1959) in Sarajevo, and graduated in 1963 from the Faculty of Philology in Belgrade. He received a two-year scholarship to go to Iraq and from 1963 to 1965 he attended a programme in history at the Institute of Higher Learning of the University of Baghdad. He then had to return home to complete his military service. In September 1967 he returned to Baghdad and registered a master's thesis on the spread of Islam and the establishment of Islamic institutions in BiH in 15th and 16th centuries, at the Faculty of Philosophy in Baghdad. Upon successful completion of the thesis, he returned to Sarajevo in 1972 and was employed as a teacher of history of Islam and the Arabic language at Gazi Husrev-bey's Madrasa.

At the same time, he started writing and publishing essays in *Zemzem*, a school magazine, and the Gazette of the Islamic Community. He wrote on subjects related to the reduction of Islamic topics in a situation of full separation of religion from the state and a restriction of religious life to *masjids*, mosques and - with special permission - private premises. In the Madrasa, he was remembered as a beloved teacher, a superb pedagogue who established smooth connections between ancient history and contemporary life.

He then moved to Gazi Husrev-bey's Library, where he worked in particular on collecting manuscripts and valuable archival sources dispersed in mosques and private homes. Attempts were made to stop him by making false accusations against him (the *levha* from Prusac etc.) and summoning him for interrogations. In addition to *Zemzem* and the Gazette, he also wrote for *Takvim*, *Islamska misao*, *Preporod* and *Anali Gazi Husrev-begove biblioteke*.

Mr. Šukrić's most productive years were the years spent teaching History of Islamic Culture and Civilisation at the Faculty of Islamic

Studies, from 1980 until the end of his life. Primarily to meet the needs of his students, but also for other readers, he translated a major text and wrote a textbook. He published an essay in each volume of the Faculty magazine. He wrote about a variety of issues related to the Revelation, the Prophet, history of Islam, Islamic institutions and distinguished figures.

A mortar round fired by the aggressors on 29 August 1992 destroyed the seat of the Islamic Community in Sarajevo and took five lives, including Nijaz-effendi Šukrić and his 11-year old son Muhamed.

Nijaz-effendi Šukrić, M.A., lecturer in History of Islamic Culture and Civilisation at the Faculty of Islamic Studies, member of the Assembly of the Republic of Bosnia and Herzegovina, a tireless traveller, a dedicated researcher of Bosniak tradition, a fruitful author of scholarly papers and popular texts, a careful reader and a competent translator, left behind a text finished shortly before the brutal attack on him and his family.

15. ĐENANA BUTUROVIĆ

Munib Maglajlić, *Jedan pogled na djelo Đenane Buturović, Znakovi vremena* vol. 54

A scholar and a theoretician of oral literature, epic in particular, who examined the Bosnian branch of Yugoslav traditions so thoroughly that her achievements are admired by experts – Đenana Buturović was equally versed in folklore as much as in cultural, anthropological and ethnological aspects of her work.

A review of her books – *Studija o Hörmannovoj zbirci muslimanskih narodnih pjesama*, *Bosanskomuslimanska usmena epika* and *Morići. Od stvarnosti do usmene predaje* (as well as a new presentation of the same content 25 five years later, *Morići. Smisao sjećanja i pamćenja*) – fortresses in Yugoslav historiography, on epic poems so carefully and lovingly studied by the author – are just a small part of her oeuvre, since numerous studies and essay were published outside such books (in periodicals and magazines, many of them far beyond the borders of our former country), and some of the themes already prepared in her scholarly workshop remained to be published at a later date. (Particularly important are her study about a traditional singer and *gusle* player Omer Zagorac, from a village on Mt. Trebević near Sarajevo, a series of texts about folk heroes

of Krajina, and a manuscript about the mythical hero of Bosniak epics, Alija Đerzelez.)

Her oeuvre was guided by the topic of her doctoral thesis, a collection of epic poems compiled by Konstantin Kosta Hörmann. It is no accident that Buturović decided to devote her doctoral work to the work of Kosta Hörmann, whose manuscripts were preserved, fortunately, at the Archives of the National Museum in Sarajevo, where this dedicated scholar spent her entire career. Previously unknown, the manuscripts left by the founder of the National Museum, its first director and the founder of the world-famous Gazette of the National Museum. Thanks to her work, the manuscripts became available to the wider public in form of a collection entitled Traditional Muslim Songs in BiH, published in 1966.

Buturović's oeuvre is best represented in her book on Bosnian Muslims' oral epic poetry, *Bosanskomuslimanska usmena epika*, published in 1992. This is a reflection of the work of a mature scholar, with a detailed analysis of Bosniak epic poetry seen through the prism of South Slavic epic tradition. The book is divided into two parts, the historical and the theoretical. The second part presents an introduction to the history of Bosnian Muslim epic tradition and methods of its study.

As an editor, Buturović presented a superb anthology of oral epic tradition, *Usmena epika Bošnjaka* (Sarajevo 1995), published as the first collection of Bosniak Literature in 100 books. With a detailed introductory study, which is a short presentation of the work of this superb connoisseur of Bosniak epics, this selection of 22 poems is – and will continue to be – probably the best presentation of not just epic poetry, but also of Bosniak oral tradition in general. She also edited two collections of texts on oral literary tradition: the first in collaboration with Vlatko Palavestra – *Narodna književnost Srba, Hrvata Muslimana i Crnogoraca. Izbor kritika*, Sarajevo 1974; the second in collaboration with Munib Maglajlić, *Usmena književnost*, as the second of a series of six books on Bosniak literature in literary criticism, *Bošnjačka književnost u književnoj kritici*, Sarajevo 1998. These are just the most important volumes edited by Đenana Buturović, where she participated as an author, either with introductions or essays.

At the end of this brief overview of the oeuvre of Đenana Buturović it should be noted that the progress her work achieved – compared with her predecessors as well as her contemporaries – is of such a value that

is not just Yugoslav or European, in the finest sense of the phrase: the achievements of this tireless scholar is on a par with the best scholarly work in the world of our times.

16. HAZIM ŠABANOVIĆ

Enes Pelidija, *O Dr. Hazimu Šabanoviću i njegovom doprinosu u poznavanju osmanskog perioda Bosne i Hercegovine, Znakovi vremena* vol. 57/58

Dr Hazim Šabanović is one of the leading Ottoman scholars in the 20th country, not only in BiH, but also far beyond. His initial research papers gave him the status of a great scholar and this opinion persists until today. This is illustrated by his translations of Ottoman archives and other primary sources, as well as numerous studies he translated or wrote. His standing was confirmed by the fact that his translations of the Ottoman *defters* were published by leading publishers and his translations of Ottoman documents and other research papers were published by leading periodicals in the field.

He was born in Poriječani near Visoko on 13 January 1916. After primary school, he continued his education at Gazi Husrev-bey's Madrasa in Sarajevo. In 1936 he entered the Shari'a Judicial Academy. Over the next four years, he received education not only in law, but also in the traditional Islamic-Arabic disciplines, in particular in Arabic, Turkish and basic Persian. He graduated in 1940. Thanks to knowledge received from professors such as Hamdija Kreševljaković, Šakir Sikirić, Hamdija Ćemerlić, Ahmed-ef. Burek, and many others, Šabanović acquired all the necessary precondition for serious scholarly work.

Records of the time indicate that after graduation he worked as a court clerk at the Ministry of Justice, which he joined in 1941. Just a few months later he moved to the National Museum in Sarajevo, as curator of the Turkish Archives. That is where he started his research. This appointment was a great honour for a young researcher, since he had an opportunity to continue the tradition of this institution and celebrated predecessors who had worked in the Archives since its establishment. This list included sheikh Sejfudin Kemura, Dr Vladimir Ćorović, Fehim-ef. Spaho and Dr Safvet-beg Bašagić. He worked as curator until 1945. It is not widely known that he was also appointed

secretary of the Board for Assistance to Refugees from Southeast Bosnia and Sanjak. He interviewed the arriving refugees and recorded his testimonies about the genocide committed by the Chetniks during 1941, 1942 and 1943. These testimonies, on pages 131–141, are in *Tri knjige o službenim dokumentima o stradanju bosanskih muslimana u ovom ratu (1941-1943)*, volumes kept at Gazi Husrev-bey's Library in Sarajevo. This was a duty of great responsibility and Dr Šabanović completed it with competence and precision.

At the end of World War II and a short period of unemployment due to his pro-Croat positions and his texts about the genocide against Muslims in the valley of the Drina River by troops led by Draža Mihailović and Pavle Đurišić, Šabanović served a prison sentence. In 1946 he became an archivist at the People's Main Board in Sarajevo. He worked on organising the archives of the City of Sarajevo. In 1948 he became a librarian at Gazi Husrev-bey's Library, working on cataloguing. He remained attached to this institution until the end of his life. From 1966 until his death in March 1971, he was member of the Library Board and his suggestions helped improve its work. A few months after this appointment, in 1948, he was invited to the Law Faculty in Sarajevo, to collect and process Ottoman documents for legal history purposes.

Immediately after the establishment of the Oriental Institute in Sarajevo, in 1950, he was engaged as an assistant, and then the head of the Language and Literature Department. Because of his work as translator and scholar and on the basis of his research output, he was appointed fellow in 1952. He soon became head of the History Department. On account of his status of a distinguished Ottoman scholar, cited by leading researchers not only in former Yugoslavia but also across the region, and his commitment to any task assigned, his colleagues selected him to be the editor and often editor in chief of Contributions to Oriental Philology. He was the editor of volumes VIII – IX (1960) thru to the posthumously published volumes XVIII – XIX/1968 – 69. Thanks to its editorial board, contributors and Dr Šabanović as its editor, this magazine soon became a leading publication in the area of Oriental and Ottoman studies not only in former Yugoslavia and Southeast Europe, but also internationally.

In the meantime, from 1953 until 1957, not leaving the Oriental Institute, he also taught Turkish Language and Turkish Diplomatics and Paleography at the Faculty of Philosophy in Belgrade. He also

prepared a doctoral thesis on the Bosnian pashalik, its establishment and organisation. He defended his doctoral thesis in 1956 at the History Department of the Faculty of Philosophy in Belgrade. Two years later the Oriental Institute gave him the title of senior fellow. His scholarly output led to his appointment as scientific advisor in 1962. At the time, this title corresponded to the title of a full university professor.

Despite being warned that his intense work was detrimental to his health, Dr Šabanović disregarded friendly warnings by doctors and colleagues. Working hard as ever, he suffered a heart attack in 1969.

After a short recovery, he continued with research and went to Istanbul to examine new sources. Until the end of his life, his energy and creative passion never diminished. His friends and colleagues were not surprised, but were worried. They knew that Dr Šabanović had dedicated his life to science. While working on different archival sources, he died in Istanbul on 22 March 1971. In compliance with his own wishes, he was buried in his native Poriječani near Visoko, his funeral attended by numerous colleagues and friends. One of the greatest and most revered Ottoman scholars in BiH passed prematurely, at the age of 55, at the height of his creative work.

As an expert in Ottoman Turkish, modern Turkish, Arabic and Persian, from the very first school essay he published in 1934, until the posthumously published study of Islamic education and culture, Dr Šabanović produced a total of 186 titles. He published a total of 173 titles in his lifetime, with 11 titles published posthumously. Of those, “9 are separate works, 57 encyclopaedic entries, and the rest are studies of different volume published in different periodicals”. Two of his books have had two editions: *Bosanski pašaluk, postanak i upravna podjela* and *Putopis, odlomci o jugoslovenskim zemljama*.

Translated into English by Amira Sadiković