

# **The Issue of Sem'ıyyat, The Mutazılı and Reason and Transference - Islamic and Scientific Topics in the Example of Husein Đozo**

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## **Abstract**

Husein Đozo lived in a multicultural, multi-religious, socially, politically, and culturally complex era. By combining old and new ideas, he offered a multifaceted and valuable perspective for Muslims living in Yugoslavia. In these perspectives, he aimed to address the needs of contemporary humanity and provide practical solutions for Muslims living under difficult circumstances. He has two fundamental principles: first, returning to the Quran and the Sunnah—that is, striving to correctly understand their original messages—and second, using these two sources to meet the needs of contemporary life. Husein Đozo aimed to question, not remain confined to traditional boundaries, and always emphasized that the door to ijtiħad remains open.

The Quran is a book of complete civilization. It is the sole guide to salvation sent by God (swt) to humanity. It is an undeniable fact that the Holy Quran, the word of God (swt), has always been the source, purpose, inspiration, and guide, the cause and effect of Islamic education. According to Husein Cozo, the secret of life lies in balance; finding and maintaining it.

This paper deals with the opinion and religious commentary of Husein Đozo on issues of the, world and afterlife signs of the apocalypse, the antichrist, Isa (as) and the Mahdi, dabbetul-ard, his view of the Mutazila, reason and transformation islam and science which is Đozo's views is very important, commanding good and forbidding evil which he considered an element of the dynamics of society.

**Key Words:** Islam, world, afterlife-ahiret, science, Mu'tazila, antichrist, Isaa, Mahdi

## Introduction

### A. WORLD AND AFTERLIFE

Religious thought in humans has existed alongside humanity. Religious thought is inherent in human nature (Đozo 2006 :665; Çapku 2009).<sup>1</sup> The afterlife, like belief in God, is a reality revealed by religious thought. Their reality cannot and has not been questioned from the perspective of religious thought, because they belong to a realm unseen to humanity. On the other hand, science has always questioned this, thus unauthorizedly exceeding its own authority and possibilities. Husein Đozo finds scientific ideas on the afterlife comical and naive. According to him, rejecting the a priori undiscovered, the unknown, and the unknown is absurd (Đozo 2006: 665).

Science deals with phenomena in this world and presents them as a priori truths. However, phenomena are misleading in one respect. The perceptions of our senses are limited. If we were to see the world solely through the perceptions of our senses, our perception would certainly be inadequate. We do not perceive entities such as atoms, viruses, or microbes with our senses. Science examines and investigates the phenomenal world. Science is strictly limited to the phenomenal world, the visible, and empirical matters. Even if science lacks the power to reach the essence of a thing, it need not reject it. The Quran speaks of two worlds: the visible-phenomenal world and the unseen world. In Husein Đozo's view, humans belong to this world in part, that is, physically. For him, the reason Adam and Eve were expelled from Paradise was they did not belong there physically. They first had to pass a test in this world. However, Husein Đozo, taking into account the meanings of (*hebata-ihbitâ minhu - to be thrown out - to be expelled - to descend*) in the *Qur'an*, says: "*In this way, man was not thrown into the world and left aimlessly, on the*

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<sup>1</sup> See A'raf, 7/172.

*contrary, man was thrown out of Paradise but he was not abandoned, he was not left to wander in limbo, aimless and purposeless" (Đozo 2006: 665-667; Nasr 1981).*

The Quran does not deny that this world is difficult and complex for humans. Humanity is truly at a loss.<sup>2</sup> These difficulties are logical. They have a deep meaning and justification. Nothing valuable can be achieved without effort and hardship. Humanity has a goal in this world. The Quran defines a lofty place for humans. He is the vicegerent of the earth.<sup>3</sup> Everything on earth has been placed at their service as a blessing.<sup>4</sup> Of course, it is truly difficult for humans to carry the trust they have received.<sup>5</sup> However, God Almighty has given them intellect. Through this intellect, they discover, understand, and utilize their surroundings. Furthermore, God Almighty has helped humans through revelation (Đozo 2006: 667-668).

Humans, through reason, science, and other senses, strive to discover, understand, and utilize what exists on earth. They strive to understand and utilize the blessings of the earth. In this respect, the Quran grants science unlimited authority. Science is encouraged in the Quran. Travel is recommended for the purpose of investigating the history of humanity and societies (Đozo 2006: 667-668).<sup>6</sup> Such a Quranic request is quite logical. The earth is a manifestation of God's attributes. God reveals Himself to us in the visible world. In Husein Đozo's view, the laws and regulations in nature —creation, will, death, and so on—are nothing but manifestations of God's attributes. Through science, we explore this world, and through science, we gain a better understanding of the laws and regulations prevailing in this world, and thus, we gain a better understanding of the One Who created everything. As observed by Husein Đozo, there is no way we can understand the world outside of science (Đozo 2006: 669).

For Husein Đozo, human existence has two dimensions: the lower, temporary, and the upper, sublime. Its existence is dualistic. One is spiritual, the other is material.<sup>7</sup> On the one hand, it is connected to the lower world (physically), and on the other, it is connected to the upper world

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<sup>2</sup> Asr, 103/1.

<sup>3</sup> Al-Baqarah, 2/30-38.

<sup>4</sup> Luqman, 31/20; Nahl, 16/12; Hajj, 22/65; Gâsiye, 45/12-13.

<sup>5</sup> Ahzab, 33/7.

<sup>6</sup> See Ankebut, 29/20; Hajj, 22/46; Ar-Rum, 30/9; An-Naml, 27/69; An'am, 6/11; An-Nahl, 16/36; Muhammad, 47/10; Ali Imran, 3/137; Fatir, 35/44.

<sup>7</sup> Sad, 38/72; Hijr, 15/28-29.

(spiritually). As argued by Husein Đozo, humans are the only beings that can defy God's will. They are not directly subject to God's will. They are endowed with free will. God Almighty has given humans two choices.<sup>8</sup> Furthermore, humans are creatures with both good and evil tendencies, capable of doing both what is beneficial and what is harmful (Đozo 2006: 669-670).<sup>9</sup>

As stated by Husein Đozo, the afterlife is more advantageous for humans than this world. This world is temporary, while the afterlife is eternal. This world is a means to an end for humans, while the afterlife is the goal. Husein Đozo argues that it is quite logical that something eternal and purposeful would be more advantageous than something temporary and intermediary. The Quran emphasizes bipolarity in many places. Everything exists in pairs, and only in pairs can there be wholeness. One side does not reflect reality. The world would lose its meaning without the afterlife. Husein Đozo, following in the footsteps of classical theologians, conceives of this world and the afterlife as a unified whole, not as two distinct realms of existence, separated by a sharp line (Đozo, 2006: 349-352, 671-672).

The second part is the realm of the unseen. As expressed by Husein Đozo, this realm is not the domain of science, but of revelation. Our knowledge of the unseen is only what revelation has revealed. Husein Đozo states that by knowledge of the unseen, we mean being aware of its existence, not discovering its essence. We know the existence of God Almighty, but we know nothing about His essence other than what revelation reveals. We can reach a conclusion about the former using our intellect, while the latter is beyond our knowledge. In this world, there are thousands of proofs of the existence of the afterlife. We can ponder and reflect on them, but we cannot speak about the essence of the afterlife. As argued by him, in this world, we discover and know God Almighty's attributes through science. Our knowledge of the afterlife comes through revelation. Science answers the question "how." Revelation, on the other hand, answers the question "why" both in this world and the next, thus guiding science. As Husein Đozo points out, the most important question concerning this issue is: "Why are things happening in the world—that is, processes and events in society and nature—the way they are?" As Husein Đozo notes, science has sought an answer to this question for centuries, but no answer has satisfied humanity or even aligned with reality. The reason is that the question "why" remains unanswered. God

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<sup>8</sup> Beled, 90/8-10.

<sup>9</sup> See Shams, 91/7-9; Ali Imran, 3/185; Hadid, 57/20; En'am, 6/32; Nahl, 16/30.

Almighty, who created the world and established its laws and regulations, discovers these laws and regulations, albeit not completely, but science cannot go beyond this discovery and reach a level of understanding. This is its limit; it cannot go any further (Đozo 2006: 244-248, 349-352, 674-677).

## **B. SIGNS OF THE APOCALYPSE**

### **1. THE ANTICHRIST, ISA (AS) AND THE MAHDI**

*Antichrist*, meaning "to cover, gild, paint something". It is an adjective derived from the root "dajjal" and is defined as "a person believed to appear in the end times and lead some people astray through miraculous events." The word "dajjal" does not appear in the Quran. The hadiths narrated on this subject, however, not only vary considerably in length but also contain some contradictions (Topaloğlu – Çelebi 2010: 67-68; el-Harputi 2000: 289-290).

*Mahdi means* "to find the right path; to show the way, to guide". It is an adjective derived from the root "hedy" (hidâyet) and means "one who has been guided, shown the right path." As a term, it means "the savior believed to emerge towards the end of the world and establish true faith and justice on earth." Although the root "hidâyet" appears many times in the Quran in various forms, it is not used in the form of mahdi. While no Mahdi narratives are found in hadith sources such as *Bukhari*, *Muslim*, and *al-Muwatta*, works such as Ahmad ibn Hanbal's *al-Musnad and the Sunan* of Abu Dawud and Tirmidhi do contain Mahdi narratives (Topaloğlu – Çelebi 2010: 208-209; Sarıkçioğlu – Yavuz 2003: 369-374; Öz 2003: 384-386).

Husein Đozo argues that the Mahdi belief has no basis. As Husein Đozo points out, while the Mahdi belief is found in the Old Testament, the first person to speak of the Mahdi was Deuteronomy 10-11 (Đozo 2006: 59; Omerdić 1998: 135-136). For him, the Mahdi belief is a fundamental principle of Shia. Its adherents have also explained its theoretical foundations and evidence. As observed by Husein Đozo to, most of the evidence and proof they present is based on fabricated and weak hadiths and is completely unfounded. The reason Bukhari and Muslim do not cite any narrations on this subject stems from the dubious nature of these narrations (Đozo 2006: 136; Omerdić 1998: 135-136).

Husein Đozo offers the following explanations regarding whether Isa (as) will return to Earth, when he will return, whether he will come as the Mahdi or whether the Mahdi is someone else, and whether belief in the Mahdi is necessary: The explanations regarding Isa (as) in the fifty-fifth verse of the Al-i Imran chapter of the Quran contain some ambiguities (ambiguities). The word "*mutawaffika*" in the verse, in particular, has given rise to various interpretations and disagreements due to its context. In the words of Husein Đozo, many scholars of tafsir (interpretation of the Quran) maintain that Isa (as) did not die, that he rose not only spiritually but also physically, and that he will descend to Earth on the Day of Judgment. However, Husein Đozo argues that because there are numerous narrations regarding Isa (as) return, a belief has been established that Isa (as) will return to Earth and will rule on Earth according to Islamic law (Đozo 2006: 175-177; Omerdić 1998: 135-136; Ataur-Rahim 1984: 35-38). Quoting Sheikh Sheltut, he argues that such an idea is inconsistent. After Isa (as), Prophet Muhammad (peace be upon him) came with a new law, thus abolishing the rule of Isa (as)' law. It is now impossible for Isa (as) to come among those who live according to Muhammad's law. For the law that will now come is the law of Muhammad (Omerdić 1981: 13-15).

Husein Đozo offers the following explanation to the question of whether the empty tomb of Isa (as) is next to the tomb of Prophet Muhammad or, if not, where is it: There is definitely no empty tomb of Isa (as) next to the tomb of our Prophet. Such a narration is completely false and mythical. For to him, the reason for such a narration is the belief that Isa (as) is still alive, that he will rule on earth according to Islamic law, and that Isa (as) will defeat the antichrist and die on earth. Those who accept this belief say that if there is to be a tomb of Isa (as), it should be next to the tomb of Prophet Muhammad (as), and that it is logical. Thus, the legend also settled the matter of Isa (as) death and the location of his tomb. According to Islam, Isa (as) ascended to heaven (Đozo 2006: 89; Omerdić 1998: 135-136). On the other hand, Husein Đozo finds this thesis completely wrong. In fact, he stated in a fatwa that Hz. He criticizes the belief that Isa (as) is still alive and will one day return to Earth as a belief based on insufficient evidence. He adds that most contemporary Islamic scholars also find this idea flawed ((Đozo 2006: 401; Omerdić 1998: 135-136). In Husein Đozo's view, belief in Isa (as) and the Mahdi renders society passive towards life, while the dead become a beacon of hope for society. This is because people come to believe that the dead will be resurrected and save Muslims. Husein Đozo finds such views unfounded. He believes that Muslims still lack a sufficient sense of personal responsibility for their own destiny and beliefs. We

constantly blame others for our fate and expect grace and salvation from others. There is a lack of faith and trust in ourselves and our own strengths. This climate leads to numerous mistakes and further complicates an already difficult and complex situation. As a result, Muslims abandon their worldly life, place all their hopes in the afterlife, and turn to the dead for help. They perceive fate fatalistically and become passive in the face of suffering with a false sense of reliance on God (Đozo 2006: 401-402; Omerdić 1998: 135-136).

Husein Đozo finds the hadiths about the Antichrist and the coming of Isa (as) weak (Omerdić 1981: 14). As expressed by Husein Đozo, belief in the Mahdi and the return of Isa (as) reflects people's hope for the ultimate triumph of good. Here, Isa (as) is the personification of goodness, while the Antichrist is the personification of evil (Yücedođru 2006. 91-115; Yücedođru 2005: 49-71; Yücedođru 2006: 177-186; Omerdić, 1998: 135-136; Ataur-Rahim 1984: 35-38; Đozo, 2006: 59-60; Đozo, 2006: 635-636).

## 2. DABBETUL-ARD

*Debb*, which means "to walk slowly and quietly; to penetrate and spread". The adjective *dabbe*, derived from the root (*debib*), means "every living creature that walks on the earth, "and especially "animals that ride". In the Quran, it is used to mean any creature found on earth or in the sky, such as a woodworm<sup>10</sup> (Topalođlu – Ćelebi 2010: 65; Omerdić 1981: 13-14; Ćelebi, 2025: 393-395).

The word "dabbat al-ard," mentioned in verse 82 of the Quranic chapter of Surah An-Naml, refers to a being that will emerge when the Day of Judgment approaches. However, many different stories have been told about this creature's nature. Various explanations have been offered, particularly with the contributions of the Israelites. Husein Đozo rejects the classical interpretations of the dabbat al-ard, describing it as "an animal with two wings, the head of an ox, the eyes of a pig, the ears of an elephant, the mane of a lion, and the color of a tiger, with its head in the clouds and its horns eight parasangs apart," and finds these unfounded. He believes that the verses and hadiths regarding the signs of the Day of Judgment contain metaphorical expressions. The dabbat al-ard is of this type. The dabbat al-ard represents a profound moral collapse that will bring about the end of society. In fact, the dabbetü'l-ard may not only concern social issues. It

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<sup>10</sup> (Saba', 34/14)

could also involve natural disturbances that could lead our planet to disaster. For example, disruptions to the balance of nature that threaten human existence could also be a *dabbetü'l-ard* (Đozo 2006: 61; Omerđić 1998: 36).

### **HIS VIEW OF THE MUTAZILA**

It's no wonder that in the past, hostility towards a scholar or a school of thought was usually originated in a misunderstanding. Indeed, many people who served Islam and thought in the past were tortured, and some were even killed, due to these misunderstandings. Although history is a science, in a certain context of interpretation, Đozo considers history to be a subjective phenomenon, because those who write history claimed that their history was infallible and considered aspects of their own historical understanding to be true. Based on this infallibility, they imposed their own truths on others, consequently imposing the attitudes mentioned above as if they were true. However, Husein Đozo criticized such a historical understanding and its consequences, arguing that history could not bear such a principle of infallibility. Husein Đozo argues that such a flawed historical understanding was also put forward regarding the Mu'tazilah. While the Mu'tazilah made significant contributions to Islamic thought and the Islamic religion, later scholars leveled harsh accusations against the Mu'tazilah. They directed the very issues that the Mu'tazila struggled against and criticized the Mu'tazila themselves. Indeed, As Husein Đozo points out (Campanini 1987: 19), no school or ideology in history has ever been subjected to false accusations like those leveled against the Mu'tazila. While they were the greatest defenders of Islam and had saved it from many false beliefs, they were accused of heresy and infidelity. So much so that the word "Mu'tazila" has become synonymous with heresy. However, in recent centuries, this misrepresentation of the Mu'tazila has begun to be corrected. As Husein Đozo notes (Đozo 1942: 276; Đozo 2006: 85-86; Omerđić 1998: 137; Çelebi 2020: 391-401; Çelebi, 2002: 188.201), the greatest disaster for Islamic thought is the disappearance of the Mu'tazila. Muslims brought about their own disaster. We can say that Husein Đozo defended the Mu'tazila in some of his views and ideas in the former Yugoslavia and Bosnia-Herzegovina. For to him, the Mu'tazila possessed profound sincerity and conviction in their own words and demands. They have rendered the greatest service to Islamic thought (Đozo 2006: 276; Đozo 2006 (I): 85-92; Omerđić 1998: 137).

As stated by Husein Đozo, the Mu'tazilah's most important teaching concerns the question of human freedom. This freedom encompasses freedom of will, freedom of thought, and the paramount importance it places on reason. Husein Đozo then explains the Sunni and Mu'tazilah in a comparative perspective. As argued by Husein Đozo, the Mu'tazilah school considered doubt the starting point of knowledge or perception, because they subjected even the inviolable tenets of Islam to reason (Đozo 2006: 280; Đozo 2006 (I): 86-87; Omerdić 1998: 138).

Husein Đozo, writing about the Mu'tazila, discusses the debates and disagreements between the hadith scholars and the Mu'tazili scholars. In this respect, Husein Đozo attempts to emphasize the following point: the hadith scholars have always distrusted those who sought to reconcile the truths of religion with those of reason. Indeed, Husein Đozo states that hadith authorities such as Bukhari and Muslim never narrated anything from Abu Hanifa and accused him of gradually destroying the religion piece by piece (Đozo 2006: 279; Đozo 2006 (I): 87-89).

As stated by Husein Đozo, the Mu'tazila school of thought's interpretation of the Quranic verses is quite consistent within its own logic. The Quran was revealed to help people achieve happiness in this world and the next. As Husein Đozo notes, behind every command of the Quran lies the benefit of society. God Almighty gave humans reason to understand these benefits. As Husein Đozo points out, simply listening and being obedient is not enough; we must grasp and discover the essence and spirit of the commands; otherwise, our obedience to God Almighty will be superficial and disguised as a lie. Our obedience to God Almighty should not be based on fear, but rather on love and recognition of God Almighty's mercy and blessings upon humanity (Đozo 2006: 280; Đozo 2006 (I): 88).

Husein Đozo objectively conveyed the views of each school. While he didn't express his own opinions on the matter, he made no secret of his admiration for the Mu'tazila's teachings and the importance they placed on human reason and freedom (Đozo 2006: 278-280; Đozo 2006 (I): 90-92; Omerdić 1998: 139; Campanini 1987: 19-23).

## **II. REASON AND TRANSFORMATION ISLAM AND SCIENCE**

As expressed by Husein Đozo, people misunderstand both religion and science. Due to this years long-standing fallacy, people have acquired misinformation about religion and blindly believed in

various non-religious customs and principles. Husein Đozo uses Sheikh Shelut's views as a starting point in his discussion. In Husein Đozo's view, for centuries, people considered the wisdom and teachings of religion as distinct from the perspectives and actions of science. Therefore, we can see that the scientific view on a given issue is opposed to the religious view. As Husein Đozo points out, among the reasons for the decline of Muslims are the spread of superstitions and false beliefs among Muslims, and the attribution of miracles and miraculous events to saints. These are the result of ignorant Sufis and dervishes. Indeed, Sufi books are replete with such information. In this context, he cites Ibn Arabi's (d. 638/1240) *Fusûsul-hikemi* as an example. He even recommends Ibn Taymiyyah's (d. 1328 / 728) *Majmu'atu'l-fatawa* for a better understanding of the subject (Đozo 1980: 56-58; Đozo 1997: 219-222).

As stated by Husein Đozo, there is no distinction between faith and science. For to him, Islam established an unbreakable bond between religious education and knowledge, between the heart and the mind, the soul and the body, the spirit and matter, and the world and the afterlife, and therefore between faith and science. Islam ended an era of miraculous and mythical events and started an era of reason and science. The impact of the cosmological arguments cited in the Quran is certainly more impressive than myths or miracles. Husein Đozo argues that reason and faith must be reconciled. There is absolutely no incompatibility between faith and reason, religion and science (Đozo 2006 (I): 722-723; Đozo 1997: 223-224; Đozo 1941: 116; Omerdić 1998: 126; Đozo 2006 (III) :189-190).

As argued by Husein Đozo, even discussing the compatibility between Islam and science is absurd. Indeed, science is a fundamental principle of Islam. Science and reason are dominant within their respective domains. The word of science reigns supreme in the world. Science has been granted unlimited authority to understand, investigate, discover, and utilize the world's blessings (Đozo 2006 (I): 536; Đozo 1974: 113; Çelebi 2002: 34-41).<sup>11</sup>

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<sup>11</sup> In Islam, the condition of obligation is reason. People enter religion using their reason, affirm the prophets, and believe in the texts, which also contain information about the unseen. The transcendent (metaphysical) aspect of religion is largely based on revelation and shaped through it. In this respect, there is no "absolute rationality" in divine religions. Therefore, the term Islamic rationality presupposes relative rationality, not absolute. "Religious rationalism," which accepts the necessity of reason in the religious sphere, presents two different applications of this. The first is the application of absolute rationalism to the religious sphere. According to this application, reason is the necessary and sufficient factor of religious knowledge. Therefore, any statement or text that is not entirely determined by data derived from reason and that surpasses the capacity of reason to comprehend must be rejected. Those who embrace this approach argue that theology must be based on intellectual foundations, not

As Husein Đozo notes, Muslims' negative views of science played a role in their decline. He believes this Muslim attitude toward science needs to be questioned. As expressed by Husein Đozo, authorities such as Jamal al-Din al-Afghani, Muhammad Abduh, Rashid al-Rıza, Shakib Arslan, Maraghi, and Sheltut placed great importance on this question (Đozo 2006 (I): 536; Đozo 1974: 113).

In Husein Đozo's view, science primarily helps humans understand, explore, and utilize this world. Humans are God's vicegerents and trustees on Earth. To fulfill this duty, God Almighty bestowed upon them certain abilities.<sup>12</sup> Humans were given the role of vicegerent on Earth because they are intelligent and conscious beings. Indeed, the angels, who initially opposed making humans vicegerents, later prostrated themselves to them when they saw that humans possessed intellectual abilities. Therefore, in the Quran, knowledge constitutes the most important characteristic of humanity. The universe is a manifestation of God's attributes, and through science, we learn and discover the universe, and thus, we come to know God Almighty better. Accordingly, we look at the universe, feel, and see the existence of God Almighty (Đozo 2006 (I): 538-540; Đozo 1941: 116-118; Đozo 2006 (III): 185-186). Therefore, it is not surprising that the first revelation was, "*Read in the name of your Lord, the Creator!*" (Al-Alaq, 96:1). Science is integral to the Islamic faith. Therefore, this verse served as a clue and a warning in the rise of knowledge and science in Islamic thought. It declared that humans cannot fulfill their duties in this world without knowledge and science. Humans must first explore and understand nature, and then utilize it. Accordingly, science and knowledge should be for the benefit of humanity. As Husein Đozo points out, although the first revealed verse means "*Read in the name of your Lord, the Creator,*" *its other meaning is "Engage in knowledge for the benefit of general human values."* Because God Almighty is the source and protector of these values. According to Islamic understanding, science and knowledge should be for the benefit of humanity (Đozo 2006 (I): 541-544; Đozo 1974: 117-121; Đozo 1941: 116; Đozo 2006 (III): 185-187; Omerdić 1998: 127).

Scientific and technological advancements should never be used against human values. In the words of Husein Đozo, the misuse of science can be categorized into two categories: first, not in

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revelation. The second form of religious rationality is "relative rationalism," which sees reason as necessary for determining, establishing, and systematizing religious truths. Here, the necessity of reason is defended, but its mere sufficiency is not claimed.

<sup>12</sup> Al-Baqarah, 2/30-34.

the name of God, the Creator, and second, not using natural resources in the name of God. Husein Đozo argues that people are using atomic energy to create atomic bombs. He harshly criticizes their actions and emphasizes that there is no such thing in the Islamic understanding. God Almighty gave atomic energy to people for a happy and comfortable life in this world, and to be their caliph on earth. He bestowed it upon us to better fulfill our duty. Husein Đozo believes that happiness in this world is impossible without knowledge and science, and that happiness in the afterlife is largely linked to reason and science. Misuse of science not only has negative consequences in this world but also constitutes a grave sin in the afterlife. Accordingly, the use of science requires responsibility in two areas. Humans are responsible for all their abilities. They must be used correctly and for the purposes for which they were created (Đozo 2006 (I): 541-544; Đozo 1974: 117-121; Đozo 1941: 116).

*"If we had listened or used our minds, we would not have been among those in the blazing fire."*  
(Mulk, 67/10)

*"Do not pursue what you have no definite knowledge about. Because the ear, the eye and the heart are all responsible for it."* (Isra, 17/36)

*"They are those who dispute the verses of Allah without any proof having come to them. This is an act that brings great anger and wrath upon Allah and upon those who believe."* (Mu'min, 40/35)

*"Most of them follow nothing but conjecture. But conjecture cannot replace the truth."* (Yunus, 10/36)

Husein Đozo does not accept that knowledge and science are everything. Science and science cannot speak about everything. Science belongs to the material world and operates only in this world. However, humans are something different from matter. They are also spiritual beings. God Almighty created humans from clay and breathed into them a soul.<sup>13</sup> The heart is one, the soul is the other. Reason meets all these requirements. Simply being educated and having the ability to produce is not enough. Possessing these characteristics is not enough to be human. One must possess the ability to utilize the results of reason, namely, the development of technology. One must not abuse it. As expressed by Husein Đozo, it is important to take these characteristics

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<sup>13</sup> See Sad, 38/71-72.

seriously. Morality, or the cultivation of humanity, is fundamental to education. He sees education and morality as inseparable. Husein Đozo believes that there must be harmony between the mind and the heart. As Husein Đozo points out, what the Sufis call "*discovery*," or the science of "Ultimate Knowledge," is This is what the mind perceives and discovers. The value of what the mind perceives and discovers emerges only when our heart, soul, will, and consciousness accept and integrate with it. As observed by Husein Đozo, this is the highest degree of perception. It is the transition of what we perceive from the apparent to the real, the transformation from perception to consciousness. Accordingly, discovery is definitely not the rejection of the apparent. It means the continuation of that perception and its transition to a new quality. As argued by Husein Đozo, discovery tells us the following: Simply perceiving the truth is not enough; one must live it deeply. It means seeing it with the eye of the heart (insight) while passing to that truth. Husein Đozo holds the same view regarding asceticism. As expressed by Husein Đozo, asceticism does not mean rejecting the material possessions and goods of this world. Asceticism means rejecting the superiority (dominance) of matter and not enslaving oneself to materialism. Husein Đozo says: "Asceticism does not *mean not owning anything. As long as one is not enslaved by possessions, asceticism is certainly not opposed to the growth and enrichment of one's wealth*" (Đozo 2006 (I), 545-546; Đozo 1974: 120-121).

Reason and science are bound to the conditions of the phenomenal world. However, here too, reason is not dominant. It only discovers superficial laws. It fails to grasp the essence of the laws that prevail in nature. We understand the external aspects of processes, but we are incapable of understanding the inner ones. Reason is limited to the phenomenal world. It cannot penetrate the ideal (unseen) World (Đozo 2006 (I): 546; Đozo 1974: 121).

Science is constantly evolving. Because the fundamental principle of science is doubt. Nothing is simply accepted a priori. Husein Đozo believes that it is necessary to investigate the decline that occurred in certain centuries throughout Islamic history, even if it is not clear. As Husein Đozo points out, the current state of Islam stems from Muslims' perspectives on events during this period of decline. Science is a fundamental part of Islam. As argued by Husein Đozo, when Muslims discuss the progress of Islamic thought, it is natural for others to ask, "Where is Islamic thought?" The development of Islamic thought should first be observed in Muslim countries and within the lives of Muslims (Đozo 2006 (I): 152, 549; Đozo 1974: 123; Đozo 2006 (III): 183-184, 187-188).

However, As stated by Husein Đozo, there are those among Muslim reformists today who attempt to completely rationalize Islam and the Quran. They see the Quran as the foundation of scientific discoveries, believing that the Quran contains the indications of all scientific discoveries made and to be made. Husein Đozo states that such an idea is flawed, and that Sheikh Muhammad Abduh himself fell into this error (Đozo 2006 (II): 624).

The Quran's perspective on science differs from contemporary European thought. Contemporary European thought is characterized by its one-sidedness and its ability to perceive only one side of reality. It is limited to the perceptual domain of the senses. It only considers facts, perceives changing things, and sees what is before our eyes. As argued by Husein Đozo, revelation manifests in two ways: direct and indirect. In the first form, God bestows revelation upon all His creations. This "revelation" constitutes their fundamental characteristics, thanks to which they maintain their physical existence. As Husein Đozo points out, this principle applies to all living and non-living beings. Everything lives and develops according to its fundamental characteristics, preferences, and the nature of its essence, in accordance with the "revelation" within it. Each being is endowed with revelation, has its own formula, and develops its existence thanks to this source of inspiration. In the human body, for example, delicate mechanisms such as the heart, blood circulation, and nervous system are entirely regulated by revelation. The bodily mechanisms operate without our will. They are not dependent on our will, unlike emotions such as hunger, thirst, and sleep. The material interests upon which a person's physical existence depends are based on innate "revelation" and are sufficient incentives to acquire material goods. As observed by Husein Đozo,<sup>14</sup> the statements in the Quran and some hadiths that the sustenance of every living being in the universe is bestowed by the Creator should be considered within this framework. God Almighty has inspired all humans and living beings with the instinct for self-preservation and survival. In the words of Husein Đozo (Ayđın, 1976: 37-39)<sup>15</sup> direct inspiration is most clearly seen in the plant and animal worlds. The best example of this is the life of the bee and the ant, which the Quran emphasizes (Đozo 2006 (II): 625-626).

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<sup>14</sup> Nahl, 16/18, Hud, 11/6, Hadid, 57/7.

<sup>15</sup> The verse, "*And We taught David the art of making armor for you, that it might protect you in your wars* " (Anbiya, 21/80), indicates that iron clothing, that is, armor, was first taught to humankind through the Prophet David. Therefore, it is a tacit command given to humankind, human communities, and governments to think about and invent weapons of war.

However, As stated by Husein Đozo, reason, or science, not only helps discover the laws of nature and attain material values, but also helps explain the existence of a higher, more perfect, and eternal world. In the Quran's perspective on worldly life, science is a tool for accepting the existence and oneness of God, drawing closer to God, and attaining happiness in the afterlife. Material values have two dimensions: this world (lower) and the hereafter (higher). The lower dimension is characteristic of all beings, such as plants and animals, except humans. Humans are inherently dualistic, combining the material and spiritual dimensions. According to the old definition, humans are thinking animals. Accordingly, humans are those who combine both dimensions within their being: the lower (material) and the higher (spiritual) life. God Almighty reveals the higher dimension indirectly through the prophets. He has placed the lower dimension within humans as inspiration (intellect). Accordingly, both dimensions must be used only in a way that leads to God Almighty. The correct use of<sup>16</sup> both dimensions bears the character of worship (Đozo 2006 (II): 628-631; Çelebi 2002: 34-41).

However, humans possess a dualistic soul. In addition to inspiration, reason, and science, due to their spiritual existence, they also require indirect assistance, namely through the prophets. Just as direct inspiration (reason and science) guides people toward material values, indirect inspiration (revelation) guides them toward spiritual and moral values. However, Husein Đozo believes that indirect inspiration should remain within the framework of human spiritual values. As argued by Husein Đozo, the line between direct inspiration, that is, inspiration bestowed upon human nature, and indirect inspiration, that is, revelation that reveals itself as words, must be clearly defined and distinguished. The function of one should not be confused with the function of the other. In Husein Đozo's view, seeking the laws of nature and social development in indirect inspiration is out of the question. Explaining such a thing is neither its function nor its purpose. In Husein Đozo's view, moral principles are explained in theology (the Quran), while the principles of matter are explained

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<sup>16</sup> Zumar, 39/9; Fatir, 35/28; The Quran places great importance on the human intellect. Reasoning is at the forefront of human actions, it praises. Reasoning is a positive and necessary behavior for humans. However, rationalism, which holds that true knowledge can only be acquired through reason, is a negative and, where appropriate, harmful theory. Therefore, reasoning and rationality should not be confused. While Islam views reasoning absolutely positively, it does not exhibit the same positive approach to rationality; it does not view negatively a form of "relative rationalism" that envisions the use of human reason in the light of revelation. Islam, which respects human reason and places great importance on its use, does not consent to it being seen as the sole source of knowledge. Therefore, attempting to seek "absolute rationality" in it or making such a claim is a baseless assertion and a futile endeavor.

in action (the universe). While the former, because it is spiritual, is discovered and accepted through the heart, the latter, because it is related to the body, is explained and accepted through the mind. As expressed by Husein Đozo, reason belongs directly to inspiration. It is breathed directly into human nature and incorporated into its essence (Đozo 2006 (II): 627).

### **III. COMMANDING GOOD AND FORBIDING EVIL**

Islam has always left the door of ijtiħad open for the reinterpretation of its teachings according to the needs of the times, and has established the principle of "amr bi'l-ma'ruf forbidding anil-munkar" to monitor the rulings resulting from this ijtiħad. In this respect, "amr bi'l-ma'ruf forbidding anil-munkar" is an institution that monitors the correct implementation of the rulings derived from ijtiħad. In addition, another important function of the institution of enjoining good and forbidding evil is to keep Muslims' consciousness strong and alive, to awaken their feelings toward what is beneficial, to foster hatred for what is evil, to cultivate love for the common good, and to eliminate egoism and greed. As stated by Husein Đozo, when these two institutions are properly understood and implemented, the practical application of Islam can be kept alive under all circumstances. However, in Husein Đozo 's view, Muslims abandoned the use of ijtiħad long ago. As a result of this process, the influence of Islam on daily life disappeared. In the Muslim mind, Islam took on a completely different meaning. For them, while Islam retained its metaphysical elements, it lost its vital and creative elements, becoming a science that aimed to teach and prepare people not for life in this world but for the afterlife. As argued by Husein Đozo, with the closure of the institution of ijtiħad, the institution of enjoining good and forbidding evil found itself in a very vulnerable position. During the decline of Muslim societies, many errors seeped into the mainstream and became beliefs. As expressed by Husein Đozo, it is a grave mistake to evaluate Islam solely in terms of saints, sheikhs, miracles, and wonders. As a result, the reason for human existence has not been fully understood, the goals to be realized in this world have been neglected, and all hopes and goals have been directed towards the afterlife (Đozo 2006 (I): 161-162, 423; Đozo 2006 (II): 299, 305-306; Đozo 1960: 144-145; Đozo 1972: 405-412).

a) A distinction has been made between this world and the afterlife. In this case, the two worlds are clearly separated. Those who seek happiness in this world will sacrifice themselves for worldly possessions and forget about the afterlife. The same applies to those who seek happiness

in the afterlife. They will forget their happiness in this world and work solely for the afterlife (Đozo 2006 (I): 162; Đozo 1960: 145; Đozo 2006 (II): 349-352).

b) A perception emerged that there was no harmony between spiritual and material needs, that spiritual and material interests were incompatible. Those who wish to ascend spiritually must sacrifice their material (physical) side (Đozo 2006 (I): 162; Đozo 1960: 145; Đozo 2006 (II); 349-352).

The above perceptions are completely wrong and do not comply with the principles of Islam. It is clear.

*“Whoever desires the gain of the Hereafter, We will increase his gain. And whoever desires the gain of this world, We will give him what he desires, but he will have no share in the Hereafter.”* (Shura, 42/20)

*"And Allah gave them both the blessings of this world and the good reward of the Hereafter. And Allah loves those who do good."* (Al-i Imran, 3/148)

Islam came for humanity's happiness in both worlds. When these two worlds are not combined, the balance is always upset. When we strive solely for worldly happiness, justice, respect, and mercy give way to ruthlessness and oppression. Because punishments and sanctions are solely worldly, they are deterrents, and rewards, being worldly, are unsatisfying. When we strive solely for the afterlife, there is no progress in this worldly life, and societies remain untamed and savage. Yet, lives balanced for both worlds are righteous, peaceful, happy, just, and prosperous. Hearts are enlightened by religion, and minds are illuminated by knowledge. To prevent the union of these two things and to dehumanize humanity, people's ideologies side with Satan, the self, and evil, fighting Islam, humanity, goodness, and beauty. In other words, they strive to hinder humanity's happiness (Đozo 2006 (I): 162-163; Đozo 2006 (II): 300, 305, 349-352).

Husein Đozo sees preachers and imams as the culprits responsible for this. Imams delivered sermons in Arabic, a tradition that has endured for centuries, written centuries ago, and bears no resemblance to today's problems, and which most listeners simply cannot understand. The preachers' favorite topics were the afterlife, the grave, heaven, and hell. However, they weren't preaching about the paths leading there, but rather about the nature of that place. In Husein Đozo's

view, the Mawlid should be recited in Bosnian, not in Turkish, which no one understands. Indeed, the Mawlid is a beautiful way to recount the life and struggle of the Prophet Muhammad. Correcting these errors is possible by embracing the principle of enjoining good and forbidding evil. As stated by Husein Đozo, the principle of enjoining good and forbidding evil constitutes the fundamental duty of every Muslim (Đozo 2006 (I): 163-164; Đozo 1960: 146-147). As argued by Husein Đozo, just as committing evil is a sin, so too is failing to enjoin what is right (Đozo 2006 (II): 227).

*“Let there arise from among you a group of people who call to what is good, enjoin what is right, and forbid what is wrong. They are the ones who will be successful.”* (Aal-i Imran, 3/104)

For Husein Đozo, Muslims' indifference to take a stand against evil, as well as tolerating harmful actions and being passive towards them is tantamount to participating in them. In a society where good deeds are not enjoined, there will be no one left to warn against sins. As enjoining good and forbidding evil are abandoned, society will say, "Let the snake that doesn't touch me live a thousand years."

*"And fear a punishment that will not only afflict those among you who have done wrong, and know that Allah is severe in punishment."* (Al-Anfal, 8/25) was aware that

For Husein Đozo, commanding good and forbidding evil, must begin with the family, the foundation of every society, nation, and state. Children's fate is in the hands of their parents. It should never be forgotten. Furthermore, every individual must live according to Islam, enjoining good and forbidding evil by their own example, to set an example for others (Đozo 2006 (I): 165-166; Đozo 1960: 149-150). Those who enjoin good should not commit the same evil themselves; they should act with knowledge (Đozo 2006 (I): 163-166; Đozo 1960: 147-150; Đozo 2006 (II): 300-306) *“... Do you enjoin good upon others while forgetting yourselves?”* (Al-Baqarah, 2:44)

Husein Đozo was aware that modern law is based on what has been done. According to this law, there is no question of holding someone accountable for something they didn't do. According to modern law, anyone who kills a person will suffer the consequences, but in a wealthy society, no one will be held accountable for someone who dies of starvation. Yet, the wealthy could have helped them. In Islamic law, even discussing such a thing is absurd (Đozo 2006 (II): 227).

*"Speaking of things which you do not do is an act which brings great wrath in the sight of Allah." (Saff, 61/3)*

Theory without practice is useless. All Islamic practices—prayer, Hajj, almsgiving, and fasting—are intended to guide people toward goodness. If these practices do not encourage goodness and righteousness, then a person is acting in error, in vain, hypocritically, and arrogantly. Just as experiencing worship is obligatory, reciting it to others is also obligatory, in accordance with the commandment of enjoining what is good and forbidding what is evil. However, the truth is that experiencing it has a greater impact than speaking it. Because actual worship includes both verbally expressing it and heartfelt resentment, its impact is greater. However, what is said sometimes varies depending on the insight and understanding of the listener. Depending on factors that affect the recipient's capacity to receive it, such as whether their insight is clear or obscure, or their lack of attention, the individual's benefit and reward may be diminished or even nonexistent (Đozo 2006 (I): 424-425; Đozo 1960: 406-407; Đozo 2006 (II): 302-303).

*"Woe to those who pray, who do not take their prayers seriously. They make a show of it and withhold even the smallest help." (Ma'un, 107/4-7).*

A society that adopts the principle of enjoining good and forbidding evil creates a solid, balanced, and powerful unity and becomes a “society of virtue.”

Husein Đozo says that the principle of enjoining good and forbidding evil should be as follows:

a) The most powerful authority, the state, must first fight against evil. The government must protect people's values through laws and regulations. What cannot be done through kind words and advice, the state, as an authority, can do through laws, thus protecting the values of society and the rights of its citizens. For Husein Đozo, after stating that only the highest authority, the state, should be able to assume the authority *to command* and *prohibit*, he continues: "Although it may seem a mistake to claim that only the state assumes this principle, it must be acknowledged that it has the greatest share in this matter. History bears witness to the necessity of always defending goodness by using force" (Đozo 2006 (I): 426-427; Đozo 1960: 407-408; Đozo 2006 (II): 302-303).

b) Speaking and advising verbally are effective ways to enjoin good. As Husein Đozo points out, enjoining good and forbidding evil are matters of the heart and spirit, contrary to reason and logic. Knowing something doesn't mean wanting it. For him, the key to this is education (Đozo 2006 (I): 427-428; Đozo 1960: 407-408).

c) Heartfelt hatred of evil, hating it, distancing oneself from those who commit it, avoiding environments where evil is rampant in society, and so on, are among the methods of enjoining good and forbidding evil. As observed by Husein Đozo, if the situation reaches the point of heartfelt hatred, then evil has permeated from the highest to the lowest authority in that society. He believes this has been observed in Muslim countries at times, and traces of evil can still be seen. As Muslim countries experienced a period of decline, colonialism arose from their weakness. When Muslim countries began to be exploited, Muslims began to seek help from lodges, shrines, and the dead. Husain Đozo believes that Ghazali did the same. While Damascus was devastated by the Crusades, Ghazali secluded himself in a lodge. Interestingly, Ghazali never mentioned this in his own works. During these times, Ghazali chose to escape from real life and live in a mystical world. Even if the proof of Islam were Imam Ghazali, we should consider this a sign of weakness. On the other hand, Ibn Taymiyyah demonstrated a completely different attitude during the Mongol invasion. He called the people to struggle and actively participated in the resistance. Ibn Taymiyyah felt that Muslims would be in a worse situation than they were during the Mongol invasion if Islamic thought entered a process of mystification. Therefore, he devoted all his energy to maintain the dynamics of Islamic thought (Đozo 2006 (I): 429-430; Đozo 1960: 408-409).

d) For Husein Đozo, the period of stagnation in Islamic thought is characterized by two significant characteristics. First, the Quran began to be read more frequently, and the forms of recitation, tajweeds, makams, and recitations emerged. The proper reading of each letter of the Quran became a matter of debate. It began to be recited wherever necessary and inappropriate. Respect for the Quran's letters increased, while respect for its commandments diminished. Weeks of debate ensued over the Basmala. The Quran's wording, rather than its content, became dominant. Empty and formalistic discussions became the vogue instead of creative activities (Đozo 2006 (I): 431; Đozo 1960: 410).

e) Husein Đozo was aware that, with the beginning of the revival of Islamic thought, the principle of returning to real life and distancing oneself from shrines and dervish lodges came to the fore. The more good we do for ourselves, our families, and our society in this world, the more

we will be rewarded in the afterlife. The more we strive to prevent injustice, violence, backwardness, ignorance, inequality, and so on in this world, the more we will be rewarded in the afterlife. Happiness in the afterlife lies in happiness in this world. As argued by Husein Đozo, the fundamental principle of Islam is to create and maintain a healthy, creative, and active identity, a society comprised of those who embody this identity. Such a person and society always seek useful, beneficial, and beautiful things (Đozo 2006 (I): 431; Đozo 1960: 410; Đozo 2006 (II): 302-304).

f) For Husein Đozo, enjoining good and forbidding evil fails, if they remain solely within the state. He believes that success can only be achieved when all three forms are combined. However, during the periods of stagnation among Muslims, much emphasis was placed on advice and counsel, much was discussed, but almost nothing was done. Muslims were advised to pursue risk-free methods of earning good deeds, such as prayer, dhikr, and recitation of the Virtue, but no path requiring self-sacrifice in the fight against evil was recommended. Yet, both must be in absolute harmony (Đozo 2006 (I): 431-433; Đozo 1960: 410-412; Đozo 2006 (II): 302-304).

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