

Thoughts of Bosnian Reformer Scholar Husein Đozo on The Subject of Prophethood

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Abstract

Husein Đozo's views on prophethood are particularly examined in the context of the Prophet's role as a messenger and his miracles. Indeed, belief in the Prophets is one of the six articles of faith. Denying the Prophets is considered an act of disbelief, as rejecting a Prophet means refusing to acknowledge what he has conveyed from Almighty God. According to Ahl al-Sunnah, believing in all Prophets without distinction is obligatory.

Keywords: Husein Đozo, Bosnia and Herzegovina, Prophethood, Miracles, Belief.

INTRODUCTION

Although Bosnia and Herzegovina has not traditionally been one of Islam's intellectual and scholarly centers, its Islamic heritage has granted it a privileged position in its geographic region, historically and in the present day. Indeed, in the Balkans and Europe over the past two centuries, Bosnian Muslim scholars have played significant roles in the theoretical and practical interpretation and activities of Islam. The Balkan region has always been a central hub for defining and interpreting Islam. Within this framework, there have been scholars engaged in Islamic thought who, while studying classical Islamic sciences, have also put forward new interpretations without compromising the fundamental objectives of religion in response to evolving and changing circumstances. One such scholar is Husein Đozo.

This article aims to examine Husein Đozo's reformist Islamic thought based on his written works. As someone who lived in a multi-religious and multi-cultural society within the Federal People's Republic of Yugoslavia and later, in 1963, within the Socialist Federal Republic of Yugoslavia, Husein Đozo distinguished himself by subjecting Islamic thought to a reformist interpretation in such an environment. He is undoubtedly one of the most significant and leading figures of the reformist movement in the former

Yugoslavia in the second half of the 20th century. His reformist thought took on a "local" dimension within the Yugoslavian geographical context and became a guiding influence for future generations. As a crucial geographical region for the spread of Islam, Bosnia saw the "Bosniak Islam" perspective, represented by Bosniak Muslims, turning towards internal self-examination at the turn of the 20th century. Particularly in recent times, the continuous decline of the Islamic world in the face of the West has been perceived as a weakness of Islam. The inability of Muslims to keep pace with the modern era and their struggles in adapting to new intellectual frameworks have brought about significant ideological challenges. Emerging as one of the most prominent figures in the Balkans after World War II, Husein Dozo was a great scholar, thinker, and reformist representative of the *al-Manar* movement. While striving to address the needs of contemporary people, he also sought to identify the causes of the decline of Muslims and endeavored to find a path leading from regression to progress.

Husein Dozo's views on prophethood are particularly examined in the context of the Prophet's role as a messenger and his miracles. Indeed, belief in the Prophets is one of the six articles of faith. Denying the Prophets is considered an act of disbelief, as rejecting a Prophet means refusing to acknowledge what he has conveyed from Almighty God. According to Ahl al-Sunnah, believing in all Prophets without distinction is obligatory.

1. PROPHET MUHAMMAD, PEACE BE UPON HIM (PBUH)

The term *Resul* means "*the Messenger*" or "*the Envoy*." Risalet refers to carrying a message or statement. A Resul is a person who carries a message. The word Risalet implies representation or ambassadorship. The term "Er-Resul" is in an emphatic form. A Resul is someone who continuously waits for the message from the one who sent him [1]. Concepts such as Risalet and Tebliğ (conveyance) stem from the word Resul. The core elements of Resul are representation and proclamation. In terminology, a Resul is defined as a person chosen by Allah among His servants honored with revelation, and tasked with delivering Allah's commands and prohibitions to humanity [2].

The term *Nebi* originates from *En-Nebe* (news), or from *en-Nebvetü* or *en-Nebâvetü*, which refer to elevation. The word Nebi also conveys the idea of a path. In this sense, it signifies an intermediary between Allah and humanity. The term Nebi encompasses the meanings of both news and elevation or rank [3]. In terminology, a Nebi is defined as someone who informs people of what Allah has revealed to them. Unlike a Resul, a Nebi does not have an independent divine law (shariah); instead, they follow and explain the divine law brought by a previous Result [4].

Belief in prophets is one of the six articles of faith. Denying prophets is considered an act of disbelief [5], because not believing in a prophet means rejecting what they have conveyed from Allah. According to the Sunni tradition (Ahl al-Sunnah), believing in all prophets without distinction is obligatory. Believing in all except one does not fulfill the requirement of faith in prophets, as the reasons that necessitate belief in one prophet apply equally to all [6]. Moreover, every prophet commanded belief in the other prophets. The person who is to become a prophet is under Allah's supervision throughout their life, and prophethood is a rank that cannot be attained through worship, obedience, or effort. Prophethood is a gift from Allah, a grace.

It cannot be inherited, acquired through personal effort, or obtained by scholarly interpretation [7]. Prophethood is bestowed by divine will. Allah grants the duty of prophethood to the person He chooses. A prophet is only human because only a human being is sent to other humans [8].

According to the Qur'an, Prophet Muhammad (PBUH) is a human being. In Husein Đozo's view, although he is a messenger, he is no different from other people. He firmly rejects the idea that there could be any mythical or mystical elements in the personality of Prophet Muhammad (PBUH). The Qur'an denies that Prophet Muhammad (PBUH) possesses any extraordinary powers [9].

“Muhammad is but a messenger. Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (to your former religion)? Whoever turns back on his heels can never harm Allah in the least. Allah will reward those who are grateful.” (Āl-i ‘Imrān, 3:144)

According to Husein Đozo, just as the processes and events on earth, that is, the immutable laws and formulas, demonstrate the will of Allah the Almighty, the Qur'an al-Karim likewise reveals the will of Allah Almighty by guiding humanity to return to the Divine, fulfill their mission on earth, and thereby achieve happiness in both this world and the Hereafter. In this regard, Prophet Muhammad (PBUH) was tasked not only with bringing revelation but also with exemplifying the Qur'an al-Karim in his life. According to Husein Đozo, Prophet Muhammad (PBUH) showed people how to implement Allah's Almighty laws and processes on earth and the Divine Word, the Qur'an al-Karim, into their lives. Husein Đozo asserts that Prophet Muhammad (PBUH) had to remain within the conditions applicable to humans and could not transcend human circumstances. This is because his mission was confined to the conditions relevant to humans and could only be carried out within the framework of those conditions. He could fulfill his duty within the Divine order established by Allah the Almighty on earth and could not operate outside of this order. According to Husein Đozo, the mission of Prophet Muhammad (PBUH) was to transform Allah the Almighty's Word, that is, the theory, into practice [10].

According to Husein Đozo, while Prophet Muhammad (PBUH) performed such a synthesis, he did not utilize metaphysical power, that is, miracles [11].

Say, “I have no power to bring benefit or harm to myself except as Allah wills. If I had knowledge of the unseen, I would have acquired much good, and no harm would have touched me. I am only a warner and a bearer of good news for a people who believe.” (Al-A‘rāf, 7:188)

Husein Đozo, in the context of prophethood, also discusses sources of knowledge and asserts that revelation, and consequently the institution of prophethood, constitutes a source of knowledge. According to him, it is incorrect to approach this matter scientifically. Husein Đozo believes this is a purely religious issue and must be approached from a religious perspective, as only a religious approach can lead to its understanding. He criticizes the view of modern science that revelation is not a source of knowledge [12]. In his view, human sources of knowledge depend on the earth's possibilities and conditions. Knowledge is either given to us or formed in accordance with our behaviors and needs within the material world. All human scientific and cognitive (mental) activities are primarily tied to the investigation of earthly

processes and events and the material world. Husein Dozo argues that while humans cannot fully comprehend all events and processes within the realm of objects (shahadah), it is utterly impossible for them to contemplate the ideal world (ghayb) [13]. For this reason, science cannot solve all human problems. It provides partial solutions to issues. However, humans are not merely physical, material beings. To consider humans solely as physical entities is to reduce them to the level of animals. What distinguishes humans from animals and makes them truly human is their spiritual dimension, their existence as spiritual beings.

“When your Lord said to the angels, “I will create a human being from dry clay, formed from dark mud. When I have fashioned him and breathed into him of My spirit, fall down to him in prostration.” (Al-Hijr, 15:28–29)

According to Husein Dozo, religion, and science complement each other, and it is impossible for one can't replace the other. Science addresses physical needs, while religion addresses the spiritual needs of humans. We discover scientific truths and physical necessities related to the material aspects of human existence through reason. Moral and spiritual values, on the other hand, are explained through revelation [14].

Among all creatures in the universe, humans are uniquely endowed with the gift of reason; therefore, it is natural for them to bear responsibilities. The reason is a sufficient basis for accountability. However, reason alone cannot establish infallible criteria. Allah has sent prophets to those endowed with reason, making them accountable. The question of whether reason alone is sufficient for accountability or whether accountability exists without revelation has been a subject of theological debate among Islamic schools of thought. Nevertheless, while reason alone is insufficient to impose accountability, the arrival of revelation has eliminated any grounds for excuse in this regard. For the continuation of life, fulfilling human needs, and attaining the righteous path, divine assistance is indispensable for humanity. Worship depends on humans using their free will following the boundaries set by Allah. Allah has granted humans free will so they may utilize the knowledge they acquire in life. The sending of prophets and the revelation of sacred scriptures are directly related to guiding these abilities toward good purposes. With their bestowed intellect and innate disposition to discern between good and evil, humans bring forth their capacities through their free will. However, without the guidance of divine will, the emergence of goodness and virtue is either impossible or left to chance [15].

According to Husein Dozo, it is neither possible nor appropriate for science to debate or deny the possibility of revelation. The possibility of revelation is a metaphysical matter and should only be addressed within a metaphysical framework. Husein Dozo considers scientific claims on this subject to be doubtful and unreliable [16]. He emphasizes a fundamental truth, stating: *“Everything on earth—every event, phenomenon, and process—inevitably originates from a source that is not of this world. Thus, everything comes from a Single and Unique source.”* [17].

Husein Đozo approaches the issue of the possibility of revelation from a very different perspective. He argues that we deceive ourselves through our stance toward phenomena and things. We tend to accept what we understand and reject what we do not understand. However, according to Đozo, this is not the case. He believes that this process is not about understanding but about habituation. Accepting phenomena that we do not comprehend as extraordinary is incorrect. All phenomena represent extraordinary (miraculous) events. The difference lies in our habituation of events that are repeated throughout life. However, we do not fully understand those events. The same applies to all other events and processes. We have grown accustomed to them. Even though we do not grasp their essence or nature, we perceive something that occurs repeatedly as natural [18].

For Husein Đozo, understanding the nature of revelation or contemplating it is not what matters. What is important is knowing whether revelation has occurred. Revelation concluded with the Qur'an. He believes that the phenomenon of revelation should not be approached from the perspective of understanding its nature. The phenomenon of revelation ended with the Qur'an, and thus, Prophet Muhammad (PBUH) is the final prophet. However, according to Husein Đozo, forms of inspiration or a series of spiritual insights granted to humans by Allah always exist. He cites artistic creativity as an example of such inspiration. In this regard, Đozo considers human genius a form of inspiration [19].

According to Husein Đozo, *"Essentially, all revelations are the same."* They have developed within a continuous process. While the fundamental beliefs have always remained constant, each subsequent revelation complements the previous one. Đozo explains the differences between the personalities of Isa, Buddha, and Prophet Muhammad (PBUH). In his view, the personalities of Isa and Buddha are characterized solely by religious or, more precisely, mystical traits. They are two individuals who were indifferent to worldly matters. Buddha and Isa were not concerned with political influence or leadership in the world. In contrast, Prophet Muhammad (PBUH) simultaneously managed both religious and political (state) affairs. He did not limit himself to religious activities alone; he engaged in various forms of struggle against polytheists and disbelievers and used the religion of Tawhid (monotheism) to achieve political unity among the Arabs. Indeed, the Arab tribes, which later became a great empire, underwent a process of political unification alongside the teachings of the religion of Tawhid [20].

According to Đozo, the most significant aspect of Prophet Muhammad's personality, life, and behavior is his realistic perspective on life and the world. Above all, he was a human being. Apart from receiving revelation, he remained within the boundaries of humanity and did not strive to transcend them. The Qur'an explicitly rejects the notion that Prophet Muhammad possessed superhuman or extraordinary powers. Đozo asserts that Prophet Muhammad never used miracles. Instead, he achieved perfect harmony between material and spiritual, physical and spiritual values. He aligned his life with the principles (sunnatullah) governing the events and processes Allah placed in nature, thereby exemplifying the application of Allah's law in the most exemplary manner [21].

Dozo emphasizes that the Prophet was entirely open and oriented toward Allah's law and absolute truth, yet equally open and oriented toward the world. This is because the world is a reflection and sign of the truth. In these reflections and signs, Allah's word and nature revealed themselves to him as a unified whole. The journey of Mi'raj illustrates this unity. During this event, Prophet Muhammad comprehended the world not merely with reason but with his entire being in a holistic manner. His human essence and all harmonious forces of nature achieved unity and harmony. While all the forces within him aligned and united, his very being also attained harmony with nature [22].

According to Husein Dozo, alongside the Qur'an, the Sunnah of the Prophet holds great importance for us. Prophet Muhammad (PBUH) was the first to practice and demonstrate Islamic teachings in his own life. According to Husein Dozo, for us, the form of implementation in the Sunnah is more significant than considering it as a ready-made solution. The first generations and great mujtahids understood the Sunnah in this way. They continued to examine, develop, and implement the concept of Islam by referring to the Sunnah of the Prophet. They perceived the Sunnah not as a ready-made solution but rather as a law that must be continuously applied and developed [23].

However, according to Husein Dozo, such a way of thinking changed very early. The first application of Islamic thought was understood not as a law open to development and examination but as pre-determined solutions and decisions. In this way, the dynamic pace of Islamic thought came to a halt. Thus, Islamic thought became petrified in the formulas of its initial application and remained where it had started. Husein Dozo states: "It is as if the first mujtahids and thinkers delivered the final and definitive word in the system of Islamic thought." [24].

According to Husein Dozo, in the modern era of awakening, returning to Islam, and restructuring, what is more essential for us is "how" the Prophet acted rather than "what" he did. For us, the Prophet's methodology, principles, and strategy are of great importance. How he approached issues, dealt with specific problems, and viewed matters through the lens of the Qur'an, his methodology, principles, and strategy are essential for us. It may not always be possible to find a solution for some of our problems in the Prophet's solutions and practices because he addressed the issues of his time in a practical manner. Sometimes, he resolves the same issue in different ways under different circumstances and conditions [25]. According to Husein Dozo, providing a definitive and final word or solution for any matter is impossible. The practical thought of Islam has always been determined by how social problems are understood, the general state of social development, and technical capabilities. In Islamic thought, the forms and structures of implementation should not possess a definitive, final, and unchangeable character. Instead of adopting the external organizational forms of the first generation of Islam or their practical solutions, we should take inspiration from their fundamental orientations and their approach to Islamic thought. According to Husein Dozo, one of the reasons for the decline of Islamic thought is its confinement to a mystical framework and the uncritical adoption and application of pre-existing practical solutions [26].

According to Husein Đozo, Prophet Muhammad (PBUH) demonstrated his character's most perfect and sublime moral values. In his view, the core meaning of revelation is to elucidate and emphasize spiritual and moral values. Revelation's spiritual and moral values address our hearts, souls, and consciences. On the other hand, the material world's values and the laws and principles governing it are left to human intellect. This domain, therefore, belongs to the realm of science [27].

Spiritual and moral principles form the foundation of human life and happiness. These principles represent the highest and eternal values. According to Husein Đozo, the Prophet Muhammad's (PBUH) most significant concern was to build the Islamic society on sound moral principles and solid spiritual values. This is because the welfare and development of any society are built upon these values. Husein Đozo believes that material possessions should be regarded merely as technical tools to attain and elevate spiritual values to a higher level. In Islam, everything is human-centered. In his view, the Prophet Muhammad (PBUH), like Isa (PBUH) and Buddha, was neither a historian nor a theorist. He saw spiritual and moral values not as abstract, lofty principles but as values that must be applied to life to achieve happiness. He stated that applying moral and spiritual principles in life facilitates fulfilling humanity's mission as Allah's vicegerent on earth, thus leading to success. According to Husein Đozo, principles that remain merely theoretical or values that cannot be implemented in practice hold no value for humanity. He believes that everything in life must have meaning. For this reason, it should not be surprising that the Prophet Muhammad (PBUH) was a politician, statesman, and leader. This aligns perfectly with fundamental concepts. Husein Đozo states: *"Islam lies not in words but in actions, not in theory but in practice."* Therefore, when we recite the second part of the testimony of faith, declaring that the Prophet Muhammad (PBUH) is Allah's servant and messenger, we are affirming that he is the best example for humanity and that every Muslim should emulate him and reflect his behavior in their daily lives. Husein Đozo argues that merely reciting the testimony of faith, especially its second part, without action, is utterly meaningless and useless. He says: *"Offering alcoholic beverages at various Mawlid and circumcision ceremonies is the greatest irony and insult to the Prophet Muhammad (PBUH). The Prophet never allowed people to kiss his hand, disliked receiving special treatment, and preferred to be like everyone else, not distinguished from others. Indeed, when the Companions sought permission to kiss his hand, the Prophet warned and emphasized that he was not like the kings of Byzantium or Persia."* [28].

2. MIRACLE

The term miracle (mucize) derives from the root acz, meaning "to be incapable," and takes its form from mûciz (one who renders incapable). As a term, it is defined as "a supernatural event performed by someone claiming prophethood, which leaves everyone incapable of producing its like." For an event to be considered a miracle, it must possess the following characteristics: it must occur in a manner that affirms the truthfulness of the claimant, be a direct or indirect act of the divine, manifest extraordinarily, carry the quality of challenge (tahaddî) inherent in the claim of prophethood, and leave no room for doubt that could undermine the prophet's credibility [29].

Scholars of Islamic theology classify miracles into three categories based on how they are perceived: 1. Sensory miracles (*hissî*), which are perceived through the senses. 2. Prophetic miracles (*haberî*) related to the realm of the unseen. 3. Intellectual or spiritual miracles (*aklî, manevî*) that appeal to the intellect [30].

Husein Dozo's views on miracles differ from those of classical Islamic thought. He asserts that the universe operates within a cause-and-effect chain and that miracles are events occurring within this chain, the causes of which are unknown. Thus, Dozo rejects randomness and supernatural phenomena when discussing miracles. His unique and distinct approach to the concept of miracles stems from several reasons. One significant factor is his discomfort with theories proposed by some Christian writers, who claim that the existence of God in Islam and the prophethood of Muhammad (PBUH) can only be proven through miracles [31].

Husein Dozo speaks about the miracles mentioned in the Qur'an and states that Allah granted miracles to every prophet as evidence of His existence. However, according to Husein Dozo, the Qur'an does not mention any miracles Prophet Muhammad (PBUH) performed. When the polytheists demanded miracles from Prophet Muhammad, he refrained from performing them with all his might, asserting that he was merely human and rejecting their demands. He considers this an undeniable fact. While fulfilling his prophetic mission, Prophet Muhammad accomplished his thoughts and actions (his Sunnah) not through supernatural powers but through natural and ordinary laws. Husein Dozo argues that Muslims attributing miracles to Prophet Muhammad stems from the miracles of pre-Islamic prophets mentioned in the Qur'an [32]. Indeed, scholars such as Muhammad Asad and Izzet Derveze claim that the sensory miracles granted to previous prophets were not given to the Prophet Muhammad [33].

According to Husein Dozo, earlier scholars accepted that all prophets used miracles to prove Allah's existence and their prophethood. While previous prophets were sent to specific communities, Prophet Muhammad (PBUH) was sent to all humanity. Therefore, the miracle of Prophet Muhammad must appeal to reason and possess a nature that humanity can accept under any circumstances and at any time. This miracle is the Qur'an. Husein Dozo believes that the miracles of earlier prophets were not aligned with reason, logic, or scientific truths because the communities they addressed were underdeveloped. Calling such communities to reason, logic or scientific understanding would have been futile. At that time, people were inclined toward metaphysical powers and principles, explaining everything through miracles and extraordinary events. Thus, these societies needed miracles because supernatural phenomena shaped their thought processes. However, by the time Islam emerged, humanity had undergone development, and reason played the most critical role in seeking and accepting the truth. For this reason, Islam does not embrace extraordinary or miraculous events [34].

According to Husein Dozo, some stories in the Qur'an that are also found in earlier sacred texts carry only moral significance. The stories mentioned in the Qur'an, which are attributed to earlier sacred texts, are not Qur'anic explanations. The Qur'an merely conveys these stories without asserting that the events occurred as described, as its purpose is not to confirm the literal occurrence of these events. The Qur'an

narrates these stories because they were already present in the minds of people of that time. According to Husein Đozo, the efforts of some commentators to seek scientific foundations for specific stories in the Qur'an and sacred books and to substantiate them are futile. He asserts that these claims are not those of the Qur'an and are inconsistent with Islam [35].

Husein Đozo states that there are two groups of verses in the Qur'an. The first group comprises verses that form the foundation of Islamic thought and shape the Islamic worldview. These verses contain Islam's original ideas, are deeply logical, grounded in reality, and possess a scientific character. The second group consists of verses whose meanings are unclear, ambiguous, and not easily accepted by human reason and logic. The aforementioned stories and events fall under this second group of verses (*mutashabihat*). But what is the value of these scientifically unclear verses? According to Husein Đozo, the content of these verses originates from earlier religious scriptures, such as the Torah and the Bible. These verses generally address moral issues and, through various forms of advice, demonstrate how the morality of a society can be reformed. As previously stated, the meaning of these verses is timeless and universally instructive. These verses represent the literal aspect of Qur'anic understanding [36].

According to Husein Đozo, Islam is oriented toward natural miracles, that is, the miracles of science. These miracles exist both within us and everywhere around us. The miracle of the Qur'an lies in the order and perfection of the universe and the laws and regulations governing nature. The alternation of night and day, and the rising of the sun and the moon are the miracles of Prophet Muhammad (PBUH). Husein Đozo asks: *"Is creating humans, creating space, creating night and day less of a miracle than curing a skin disease like leprosy?"* [37].

In this way, Prophet Muhammad (PBUH) proved his prophethood through the Qur'an he conveyed without needing any other miracle. According to Husein Đozo, the era preceding Prophet Muhammad (PBUH) was one of metaphysics, extraordinary phenomena, and miracles. However, the era of Prophet Muhammad (PBUH) marks the age of scientific miracles [38].

"Say: 'I do not say to you that I possess the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel. I only follow what is revealed to me.' Say: 'Are the blind and the seeing equal? Will you not then reflect?'" (Al-An'am, 6:50)

"...If I had knowledge of the unseen, I should have secured abundance of good, and no evil should have touched me. I am but a warner and a bringer of glad tidings to those who believe." (Al-A'raf, 7:188)

"Say: 'I am only a man like you. It has been revealed to me that your God is One God..." (Al-Kahf, 18:110)

When we examine these verses, we see that Prophet Muhammad (PBUH) belongs not to an ideal world but to the phenomenal world. The laws and principles that govern life on earth for other people also apply to Prophet Muhammad (PBUH) [39].

1. The life processes of humans and nature operate within continuous and unchanging laws. They sustain their existence within the framework of absolute rules and regulations. The extent to which people align their actions with these laws determines their proximity to happiness, prosperity, and success. The Qur'an revealed this truth long before science did. According to Husein Dozo, this process is not a miracle but a manifestation of Allah Almighty's will. The teachings and principles of Islam are in complete harmony with the laws of nature and the natural course of life [40].

"Allah is the One who raised the heavens without any pillars that you can see, then established Himself above the Throne. He has subjected the sun and the moon, each running its course for an appointed term. He regulates all matters, explaining the signs in detail so that you may firmly believe in the meeting with your Lord. And it is He who spread out the earth and placed firm mountains and rivers upon it, and of every fruit, He made two kinds in pairs. He causes the night to cover the day. Surely these are signs for those who reflect. On the earth are neighboring tracts, gardens of grapevines, crops, palm trees—some growing from a single root, others standing alone—all watered with the same water. Yet We make some exceed others in fruit. Surely in these are signs for those who reason." (Ar-Ra'd, 13:2-4)

2. According to Husein Dozo, Allah the Almighty creates and intervenes in the universe at every moment. Every event and phenomenon in the processes of life and nature occurs as a result of Allah's creation and intervention. It is even absurd to speak of a necessary cause-and-effect chain in the occurrence of events. Al-Ghazali defends this idea in *Tahafut al-Falasifah*. According to him, water does not flow due to its inherent property; rather, Allah the Almighty ensures its flow at every moment. However, Husein Dozo finds such a perspective incorrect. Existence is not instantaneous. Existence is continuous, it is a process. This continuity or process takes place through a specific system and certain principles. The universe and humanity, in their current forms, are not the result of instantaneous creation. This is a long process, and it is still ongoing. The creation of the universe and humanity continues. Allah the Almighty brings existence into being at every moment through processes and laws. The Divine Creator acts within the processes of life and natural phenomena through social and natural laws. According to him, the command كُنْ فَيَكُونُ (Be, and it is) is not an instantaneous act or creation but rather an eternal process of creation [41].

Due to the liberal and rational views that Husein Dozo expressed regarding miracles, he faced significant criticism from other scholars and was accused of opposing the widespread understanding of Islamic thought and for scientific inconsistency. Undoubtedly, the reason for Husein Dozo's divergence from traditional thought is his being a free-spirited and innovative thinker. However, it should be noted that some of his views remain unclear even today [42].

REFERENCES

[1] See: Muhammed ibn Abdurrahman al-Humeyyis, **Osnove vjere kod Imama Ebu Hanife** (Bosnian translation by Senad Hodžić), U. G. Svjetlo, Sarajevo, 2010, pp. 525-526; B. Topaloğlu – İ. Çelebi, *ibid.*, pp. 249-250; Adem Abdullah El-Eluri, “Odrednice i dosezanja poimanja vjerovjesništva” (Bosnian translation by Ibrahim Omerdić), **Islamska misao**, 69 (1984), p. 30; Ahmet Lütü Kazancı, **Çeşitli Yönleriyle Nübüvvet Kavramı**, Marifet Yayınları, İstanbul, 1997, pp. 13-17.

[2] Salih Sabri Yavuz, **İslâm Düşüncesinde Nübüvvet**, İnsan Yayınları, İstanbul, 1998, pp. 12-17.

[3] Süleyman Toprak - Şerefettin Gölcük, **Kelâm Tarihi Ekoller ve Problemleri**, Tekin Yayınları, 5. bs., Konya, 2001, p. 307.

[4] See: S. S. Yavuz, *ibid.*, pp. 12-23; H. Đozo, **Izabrana Djela I**, p. 351; the same author, “İslam - Muhamed, a.s., kao Božiji poslanik,” **Glasnik**, XXXIV/7-8 (1971), pp. 337-343; see also Taftazânî, *ibid.*, pp. 293-295; Bekir Topaloğlu - Yusuf Şevki Yavuz - İlyas Çelebi, **İslam'da İnanç Esasları**, Çamlıca Yayınları, 6th ed., İstanbul, 2009, pp. 162-208.

[5] At this point, we would like to draw attention to a specific matter. In Ahmet Davudoğlu's book, *Dini Tamir Davaşında Din Tahripçileri* (Bedir Yayınları, İstanbul, 1997), there is incorrect information about Husein Đozo. On pages 312-313, it is claimed that Husein Đozo rejected the second part of the Kalima Shahada, i.e., the acknowledgment of the prophethood of Prophet Muhammad (PBUH). However, such a notion is absent from Husein Đozo's life and intellectual perspective. See: H. Đozo, *ibid.*, pp. 351, 587-591; the same author, **İslam u Vremenu**, Izvršni odbor Udruženja ilmije za SR Bosnu i Hercegovinu, Sarajevo, 1976, pp. 42-52.

[6] En-Nisa, 4/150-151.

[7] Abu Muhammad Ruknuddin al-Samarkandi, **El-'Akîdetü'r-Rukniyye** (ed. Mustafa Sinanoğlu), İSAM Yayınları, İstanbul, 2008, p. 104.

[8] Nahl, 16/43.

[9] H. Đozo, **Izabrana Djela I**, p. 481; *idem*, **İslam u Vremenu**, p. 48; A. A. El-Eluri, “*ibid*”, pp. 32-33.

[10] H. Đozo, **Izabrana djela I**, p. 482; *idem*, **İslam u Vremenu**, p. 47; *idem*, **Izabrana djela III**, p. 567; see also: *idem*, “Uz Rođendan Božijeg Poslanika,” **Preporod**, VIII/156 (1977), p. 1; Revelation is a concept with two dimensions. One dimension refers to the extraordinary manner in which Allah conveys messages to His prophets, while the other dimension pertains to the content of the revelation, that is, the religion conveyed by the prophets to humanity. Accordingly, we can state that revelation is a phenomenon belonging to both the realm of the unseen (ghayb) and the observable realm (mushahahadah). For detailed information, see Muhsin Demirci, **Vahiy Gerçeği**, Marmara University Faculty of Theology Foundation Publications, İstanbul, 1996, pp. 50–61.

[11] See: H. Đozo, **Izabrana djela II**, pp. 482-483.

[12] H. Đozo, **Izabrana djela I**, p. 351.

[13] *Ibid.*, pp. 351–352; see also M. Abduh, **op. cit.**, pp. 93–108.

[14] H. Đozo, **op. cit.**, pp. 352–353; *idem*, **İslam u Vremenu**, pp. 42–43; see also İlyas Çelebi, **İslâm İnanç Sisteminde Akılcılık ve Kadı Abdulcebbar**, Rağbet Publications, İstanbul, 2002, pp. 51–65, 111–129. There is an absolute connection between revelation and reason. This is because reason cannot independently operate in religious matters without the need for revelation, nor does revelation hold

significance without reason. In summary, revelation requires reason to understand its content, and reason requires revelation to learn and implement the rulings of Sharia. However, it is certain that in terms of necessity, reason precedes revelation, and revelation is dependent on reason. The Qur'an addresses reason and the senses, as it emphasizes that thinking relies on sensory data. This demonstrates the Qur'an's empiricist and realist stance. However, the Qur'an also states that senses have no value in the absence of reason, as it is the reason that synthesizes sensory inputs to produce judgments. Knowledge, therefore, consists of these judgments formed by reason. Revelation, addressing both reason and the senses, calls on humans to comprehend the objects presented to them and to investigate their truths rather than merely focusing on their outward appearances. Human knowledge, with the assistance of reason and the senses, can only aid in understanding and interpreting absolute knowledge (revelation). In other words, it supports reason in comprehending the content of revelation. However, it can never be claimed that reason alone grasps the essence of absolute knowledge, as human knowledge is confined to the realm of experience. When perceptible things are removed, reason has no subject to engage with. For further information, see M. Demirci, *op. cit.*, pp. 56–67.

[15] S. S. Yavuz, *op. cit.*, pp. 51–52. For objections to prophethood, such as the argument that it is contrary to reason for Allah to select a group of people and assign them the duty of prophethood, elevating them above others and that it would be more in line with wisdom for humans, endowed with reason by Allah, to resolve various issues independently, see S. S. Yavuz, *op. cit.*, pp. 133–168.

[16] H. Đozo, *Izabrana djela I*, pp. 352-353; See: M. Abduh, *op. cit.*, pp. 108-113.

[17] See: H. Đozo, *op. cit.*, pp. 588-589.

[18] See: *Ibid.*, pp. 352-354, 589.

[19] *Ibid.*, pp. 354-355; Bkz. S. S. Yavuz, *op. cit.*, pp. 26-28.

[20] H. Đozo, *op. cit.*, pp. 355-356; *idem. Izabrana djela II*, p. 65; *idem. Islam u Vremenu*, p. 46.

[21] H. Đozo, *Izabrana djela I*, pp. 355-356.

[22] *Ibid.*, pp. 356-357; H. Đozo, *Izabrana djela II*, p. 65.

[23] H. Đozo, *Izabrana djela I*, p. 357.

[24] *Ibid.*, p. 357-358.

[25] *Ibid.*, p. 358.

[26] *Ibid.*, p. 358.

[27] *Ibid.*, p. 358; *Id, Islam u Vremenu*, p. 44.

[28] H. Đozo, *Izabrana djela I*, p. 358-359.

[29] B. Topaloğlu – İ. Çelebi, *op. cit.*, p. 219; See: Halil İbrahim Bulut, “Mucize”, Türkiye Diyanet Vakfı İslam Ansiklopedisi, XXX, p. 350-352; S. S. Yavuz, *op. cit.*, p. 176.

[30] B. Topaloğlu – İ. Çelebi, *op. cit.*, p. 219.

[30] See: H. Đozo, *Izabrana djela III*, p. 26-37, 44-55; *Id, Izabrana djela II*, p. 41-42; *Id*, “Marija, majka Isusova, u Kur'ânu i İslamskoj predaji”, *Glasnik*, IX/6-8 (1958), p. 276-285; *Id*, “Jedno Objašnjenje” (Uz članak “Marija,

majka Isusova, u Kur'ânu i Islamskoj tradiciji”), **Glasnik**, X/4-6 (1959), p. 157-165; M. Omerdić, “Doprinos profesora Husein ef. Đoze akaidskoj nauci kod nas”, p. 130-134.

[31] H. Đozo, **Izabrana djela II**, p. 41, 208-209; Id, **Izabrana djela III**, p. 189-190; Id, “Da li je Islam neprijateljski raspoložen prema nauci i slobodnoj misli”, **Glasnik**, XXIX/9-10 (1966), p. 381-387; M. Omerdić, “op. cit.”, p. 130.

[32] See: H. Ć. Bulut, “op. cit.”, pp. 350-352.

[33] What is meant by "miracle" here is sensory miracles. For more detailed information, see: H. Đozo, “Marija, majka Isusova u Kur'ânu i Islamskoj predaji,” p. 279; M. Omerdić, “op. cit.,” p. 130; H. Đozo, **Izabrana djela II**, p. 42, 208–209; H. Đozo, **Izabrana djela III**, p. 30, 189–190; H. Đozo, “Da li je Islam neprijateljski raspoložen prema nauci i slobodnoj misli,” p. 381–387; Fatih Topaloğlu, **Felsefi ve Teolojik Açıdan Mucize**, Rağbet Yayınları, İstanbul, 2011; Aydın Işık, **Bir Felsefi Problem Olarak Vahiy ve Mucize**, Elis Yayınları, Ankara, 2006.

[34] H. Đozo, **op. cit.**, pp. 31-32, 48-49.

[35] **op. cit.**, p. 31-32, 50.

* To eliminate misunderstandings: The stories and events we are discussing pertain solely to their content. They are not related to the source of the verses. Of course, all verses originate from Allah the Exalted. This is beyond dispute. Here, the focus is on the content and meanings of the verses in question.

[36] H. Đozo, “Marija, majka Isusova, u Kur'ânu i Islamskoj predaji”, p. 279; Id, **Izabrana djela II**, p. 42, 208-209; Id, **Izabrana djela III**, p. 30; M. Omerdić, “op. cit.”, p. 130.

[37] H. Đozo, **Izabrana djela II**, p. 41-42; Id, **Izabrana djela III**, p. 30; M. Omerdić, “op. cit.”, p. 130.

[38] H. Đozo, **op. cit.**, p. 31.

[39] **op. cit.**, p. 51-52; M. Omerdić, “op. cit.”, p. 131.

[40] H. Đozo, **op. cit.**, p. 52; Id, “Jedno Objašnjenje“ (Uz članak “Marija, majka Isusova, u Kur'ânu i Islamskoj tradiciji“), p. 163; M. Omerdić, “op. cit.”, p. 131.

[41] M. Omerdić, “op. cit.”, p. 132.