

HUSEIN ĐOZO'S THEOLOGICAL VIEWS

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ABSTRACT

Although Bosnia and Herzegovina is not a traditional center of Islamic scholarship and thought, it holds a privileged position in its geography, both historically and today, due to its Islamic past. Indeed, Muslim scholars from Bosnia and Herzegovina have undertaken significant roles in the theoretical and practical interpretations and activities of Islam conducted in the Balkans and Europe over the last two centuries. The Balkans constitute a central hub for the definition and interpretation of Islam in every sense. Here, too, some scholars generate ideas in the field of Islam, engaging with classical Islamic sciences on one hand, while simultaneously offering new interpretations in the face of evolving and changing conditions without compromising the religion's fundamental aims. Husein Đozo is one such scholar.

This article examines Husein Đozo's reformist Islamic thought through his works. Living in a multi-religious and multi-cultural society, within the Federal People's Republic of Yugoslavia (SFRY) in the heart of Europe and, in 1963, within the Socialist Federal Republic of Yugoslavia, Husein Đozo's unique ability to subject Islamic thought to a reformist interpretation within this environment was undeniably one of the most important figures, indeed the foremost, to embrace the reformist movement in the former Yugoslavia in the second half of the 20th century. His reformist thought acquired a "local" dimension in Yugoslavia, becoming a legacy for future generations.

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Husein Dozo's theological views were examined under topic main headings of theology, including the existence and unity of Allah, faith, attributes of Allah, fate and destiny.

Keywords: Husein Dozo, Divine, Tawhid, Existence, Unity, Action, Faith, Attribute, Destiny.

I. THEOLOGY A. THE EXISTENCE OF GOD

Universe is the name of all that exists other than Allah, because the word "alm", which means "sign" from the root "alm", is a sign that shows the existence of its Creator.

The universe is divided into two: *a'yan* and *a'raz*. *A'yan* are things that exist independently and without a supporting subject (mahal). *Accidents*, on the other hand, exist only through dependence on another and cannot be separated from the subject (mahal) that would make their existence felt.

The elements are of two types: a) *Basic*. This is also called substance; it consists of the smallest indivisible part (*cüz'-i lâ yetecezzâ*).¹ b) *Compound*. This is also called the body.

When discussing the existence of God, Husein Dozo, rather than simply relaying the views of various schools of thought familiar to us in theology, examines the ideas of contemporary Islamic and non-Islamic movements and refutes aspects that contradict the views of Islamic schools of thought. When discussing the creation of the universe, Husein Dozo uses the Quran as a starting point. He always cites verses as evidence and bases his thought around them.

God does not shy away from using a gnat as an example, or anything beyond it. Those who believe know that it is the truth from their Lord. But those who disbelieve say, "What did

¹ On the atom, see Çağfer Karadaş, "Atom", **Philosophy Encyclopedia** (ed. Ahmet Cevizci), I, 2003, pp. 699710 [6]; Ibid., **The Universe and Human in Philosophy**, Emin Publications, Bursa, 2011, pp. 163-192; H. Austryn Wolfson, **Philosophy of Philosophy** (trans. Kasım Turhan), Kitabevi Publications, Istanbul, 2001

[11], pp. 357-397. Mâturîdî considers the fact that the visible beings are subject to opposites such as beauty and ugliness, greatness and smallness, goodness and evil, and light and darkness as evidence of their origin. He also attempts to prove the origin of the visible beings by their remaining within the limits of the senses' perception and their need for others. According to Mâturîdî, if the signs were eternal, they should

not be encompassed and should not need anyone else. See Abu Mansur al-Māturīdī, **Kitāb al-Tawhid** (ed. Bekir Topaloğlu - Muhammed Aruçi), ISAM Publications, Istanbul, 2003, pp. 25-33. [1].

*God intend by this example?" He leads some astray by it and guides many others. He only leads astray by it the transgressors.*¹

The most reliable method for making unclear matters understandable is through the use of examples. The Holy Quran employs the method of explanation through examples many times. Sometimes, it uses examples such as flies, spiders, and mosquitoes, which seem very simple to most people. The enemies (polytheists) and Jews (hypocrites), intending to mock the Prophet's mission, said of such examples: "It is most unbecoming to refer to God with such small things to demonstrate His existence."²

According to Husein Dozo, God Almighty teaches humanity that the importance and value of "things" lies not in their material size or external form. In this way, He explains a truth that science has only recently grasped. Because the essence of material things is constituted by the moon, there is no difference between them, whether they are mosquitoes or anything else. Because their building blocks are the same, a mosquito is no different from the largest object in the universe.³ The essence of everything other than God, regardless of its material size or extent, is the same. The atom, the smallest particle of essence (*cüz'i lâ yetecezzâ*), cannot be chemically divided into smaller parts, cannot be seen with the naked eye, and holds within itself the secret of the entire Solar System.⁴ Husein Dozo says we can only laugh at those who fail to see this truth or remain stubborn in their ignorance. In the coming years, science will advance even further and reveal this truth with even more compelling evidence.⁵

Husein Dozo, like all theologians, uses the creation of man to prove the existence of God.

كَيْفَ تَكْفُرُونَ بِهِ لِلِّ وَكُنْ تَمُ أَمْوَاتًا فَآحْيَاكُمْ مَ تَ هُمْ يُمِيتُكُمْ تَ هُمْ يَحْيِيكُمْ تَ هُمْ إِلَيْهِ تَرْجَعُونَ

"How can you deny Allah, when you were lifeless and He gave you life? Then He will cause you to die, then He will bring you back to life, and then to Him you will be returned."

(AlBaqarah, 2/28)

هو الهذي خَلَقَ لَكُمْ هُما فِي الْأَرْضِ جَمِيعاً تَ هُمْ اسْتَوَى إِلَى الِ هَسْمَاءَ فَسَّ هَواهُ هُنَّ سَبْعَ سَمَواتٍ وَهُوَ بِكَ لِ شَيْءٍ عَلَيَّ م

¹ Al-Baqarah, 2/26.

² H. Dozo, **Izabrana djela II**, p. 28.

³ Ibid., p. 28.

⁴ Ibid., p. 29.

⁵ Ibid., p. 29.

"He created for you everything that is on earth. Then He turned to the sky and created it as seven heavens. He has full knowledge of all things." (Al-Baqarah, 2/29).

Husein Dozo states that the Quran most often uses the creation of humans, the earth, and the sky as examples to prove God's existence. It must be admitted that these three categories of existence, as the act of God, are the most obvious indicators of God's existence.⁶ History indicates that all humans, starting with the first human being, have believed in a Single Creator. Belief in a Single God is as old as humanity itself. While contemporary macrocosmic and microcosmic discoveries represent only the beginning of the reality of the world's existence, the existence of such a world order and the fact that the rules within it are not spontaneous or coincidental⁷ are quite compelling evidence demonstrating the existence of a Single Creator. Wherever we look, we see a world around us that is perfectly functioning, organized according to unfailing rules. We previously touched upon the fascinating subject of the atom, which constitutes the internal structure of objects. No less fascinating is the smallest cell of a tree or plant leaf, which represents the factory that converts the most inorganic matter into organic matter.⁹

At the same time, humanity cannot help but ask itself, "Who created and arranged everything that exists?" Today, some claim that the world's order stems from itself.¹⁰ If we look at it this way, we see that everything exists and continues to exist within a formula. The Quran does not deny the process of life and natural events; on the contrary, it constantly speaks of them. However, laws, events, and processes occur according to a specific plan and formula. Every human being is born from the egg (sperm) of another human being. This is a law. However, if we go back in time, we can see how the first human was created according to the formula. Since succession and era are involved, theologians have refuted both with convincing evidence. Therefore, era and era are impossible. If we view creation through a materialist lens, we cannot fully understand laws and events. The purpose of science is to decipher creation, laws, events, and processes - in short, the formula for creation and its continuation. It is not to answer the question of who devised this formula. Whether socio-cultural or natural, all events

⁶ Cf. Nihat Keklik, **God, Universe and Man in the Philosophy of Sadreddin Konevi**, Istanbul University [8] Faculty of Letters Publications, Istanbul, 1967, pp. 83-93, 106-108.

⁷ H. Dozo, **ibid.**, p. 30. ⁹

See **Ibid.**, p. 30.

¹⁰ **Ibid.**, p. 30.

follow a specific formula. Creating and establishing this formula belongs solely to God. This very point is proof of the existence of the One Creator.⁸

As stated by to Husein Đozo, the creation of humans, the earth, and the sky should not be viewed merely as a formula. The crucial point here is that this creation is a formula, and that this formula belongs solely to God. Perhaps the following might also come to mind: God created Adam (peace be upon him) according to this formula, and after him, humans evolved according to a specific law. Such an idea is inherently flawed. Creation is not just a moment. Creation is an ongoing process. God Almighty creates every moment. He continuously creates humans, the earth, and the sky. This creation occurs according to a specific law and formula. However, God Almighty can change this law and formula if He so wishes. Indeed, He is the Creator, the One who establishes laws and formulas.⁹ In view Ibn Arabi, each manifestation of God brings about a new creation. Each new creation is a removal/elimination for other creatures. According to him, everything that exists in the universe is the same in terms of existence and is subject to the same law, and these come into being as a result of a continuous manifestation.¹⁰

Therefore, there is a Creator, a truth, a reality, and a right path. This one right path is necessarily based on a reality and a truth. The one truth, in both forms, continues to exist according to a necessary and specific law, as in socio-cultural and natural events. In both (socio-cultural and natural events), every detail is determined according to its own internal law. Nothing operates differently from the law. Events in socio-cultural and natural processes cannot exist outside of their own law and formulas. Humans are a part of this nature. Therefore, man's right path and his purpose constitute a suitable combination of these two categories (socio-cultural and natural phenomena). This path is God's path. He has revealed this path to us in two ways: first, through revelation, and second, through His own actions. God Almighty demonstrates His existence in natural phenomena as a force. However, God Almighty not only demonstrates His existence as a force, but also through revelation. The point to be emphasized in this regard is that God Almighty acts as a force in natural phenomena and processes, and as a regulator of human activities in the realm of thought, as evidence of His existence.¹¹

Islamic understanding, God, as the absolute spirit and absolute thought, permeates all our activities. He gives them content and guides them toward a specific goal. Similarly, He

⁸ H. Đozo, *Ibid.*, p. 30; Cf. N. Keklik, *ibid.*, pp. 120-127.

⁹ See H. Đozo, *ibid.*, pp. 29-31.

¹⁰ C. Karadaş, *ibid.*, p. 74.

¹¹ H. Đozo, *ibid.*, pp. 193-198.

manifests Himself as a force in natural events (Allahu Nur-Samawat wa-l-Arz). The more one understands and investigates these two categories (socio-cultural and natural events), the faster one reaches the right path. In short, the goal is to find the right path and grasp the truth. Those with intellect (li kavmin ya'kilun) will certainly find the right path when contemplating God's actions.¹² In God's absence, the world would lose its meaning. Beyond meaning, it would not be able to continue its existence even for a single moment. If God Almighty were to halt His own activity, His attributes that are active in the universe, for even a single moment, the universe would certainly cease to exist at that moment. Therefore, God Almighty is always active through His eternal creation through His attributes at every moment. There is never a moment's pause in His eternal creation, for such a pause would mean the destruction of the universe.¹³

As we have seen, Husein Đozo uses all the evidences we are accustomed to regarding the necessary proof. However, Husein Đozo gives these evidences a different form and uses it in a different style. Đozo sees the Quran's reference to Abraham (peace be upon him) as a complete monotheist argument. Abraham's God is the universal God. He is the God who created the universe. The important thing here, when we look at the verses, is that Abraham offers two arguments: the first is the creation of life, and the second is the existence of laws governing nature. However, the interesting point is that Abraham (peace be upon him) does not respond to his interlocutor's response. The interlocutor states that he can give life and death to himself. Abraham (peace be upon him) immediately moves on to the second issue, giving the impression that the interlocutor has accepted the first answer. However, this is not the case. The interlocutor was a king, and according to the majority of commentators, the giving of life and death here is not literal but metaphorical. So giving life and death here means freeing the slaves.¹⁷

As Husein Đozo points out, one day, thanks to the rapid advancement of science, humans will be able to decipher the formula of life through discoveries and produce living cells. This is theoretically possible. There are no theoretical obstacles to this path. The process of life, like other processes, has its own formula. Of course, the process of life is more complex than other processes. But this complexity does not prevent us from finding the formula of life.

¹² See IBID., pp. 92-93.

¹³ Muhammed Atif Iraki, "Dokazi postojanja Boga u Islamskoj philosopherskoj misli" [21] (Bosnian trans. Ahmed Smajlović), *Islamska Misao*, IX/100 (1987), pp. 16-21. ¹⁷ H. Đozo, *ibid.*, pp. 205-206.

Therefore, one day, science will also decipher the formula of life. The only thing science must do is discover. In other words, the task of science is to decipher the formula, not to establish (create) it. Establishing the formula is not within the authority of humans. It is within the authority of God Almighty. We recognize, investigate, and discover natural laws, but we cannot change them. The laws and processes seen in the world are a manifestation of God's will. Our duty is to recognize and investigate it.¹⁴ As argued by Husein Đozo explains the Prophet Abraham's (peace be upon him) failure to respond to his interlocutor in this way. Husein Đozo also raises a very interesting point: in Islamic teachings, the existence of God can only be proven through reason and logic. These should only be sought in nature. Fundamentally, the Quran is not used as evidence to prove God's existence. The Quran's view as an argument and sacred authority stems from its origin. The Quran becomes evidence only after its origin is accepted as God Almighty.¹⁵ Husein Đozo, in many of his works, combated the atheist groups that were popular at the time. Therefore, he argued that it was wrong to cite only verses from the Quran as evidence for necessary proof, and that evidence should rather be provided from nature and natural events. Believing in God means believing in His Book. Once a person believes in His Book, nothing else is required (even if they do not look at nature or engage in knowledge and science).

Husein Đozo argues in numerous places throughout his own works that the "many gods" idea (*fe la tec'alu lillahi endaden*) is a thing of the past, and that such an idea is no longer popular due to advances in knowledge and science.¹⁶ However, while the idea of "many gods" may be a thing of the past, those who deny the existence of a single god are now "in vogue." Atheism has become the fashion of our time. It has been declared the only path for the simple man to achieve freedom.¹⁷ The slogan "Religion is opium" is now ubiquitous. Ultimately, however, all these atheist movements still accept, and must accept, One God, that is, Allah, simply under different names such as the One Mover, One Power, One Thought, One Mind, One Spirit.

Today, the world can only be conquered through knowledge and science. We are witnesses to this conquest. Understanding, conquering, and utilizing nature can only be achieved through one means: science. However, the fact that the Quran pointed to and warned about this fourteen hundred years ago is more astonishing than a miracle. In this way, the Quran

¹⁴ Ibid., p. 206.
¹⁵ Ibid., p. 206.
¹⁶ Ibid., p. 24.
¹⁷ H. Đozo, *Izabrana djela I*, p. 345.

encouraged the development of science. The world speaks of its Creator most beautifully. However, we cannot understand the world without science. Therefore, we cannot fully understand the Creator of the universe. In this way, we will understand the truth of divine laws.

As can be seen, Husein Dozo uses the same arguments as all theologians to prove God's existence. However, Husein Dozo does not mention these arguments under one name, but rather uses a different style.

Today, people travel to the moon with rockets they build themselves and conduct research and observation in space. By placing observation and investigation instruments into orbit as satellites, they acquire new information about this vast universe. They carry out all kinds of communication through these satellites. We can sit at home and talk on the phone with our relatives in countries and continents near and far, such as Germany, America, and Australia. Through our home television, we instantly see and learn about everything happening around the world. Conversely, we obtain a wealth of information about creatures too small to be seen with the naked eye by examining them with microscopes, instruments that magnify tiny creatures millions of times. Thanks to all this research and knowledge, and thanks to technological advancements, people can live happier and healthier lives. As our knowledge grows, we understand the vastness of this universe, which encompasses everything, better every day than we did yesterday.

Therefore, our curiosity about the universe will continue to grow. So, who is responsible for the delicate order we see and learn in this universe? Everything around us, everything we use and utilize, did not come into being spontaneously. Everything has a creator, a Maker. When we see writing or a picture on the blackboard in your classroom, we search for the author and the person who drew it. We cannot say that this writing or picture was drawn spontaneously. Therefore, everything has a Maker, a Maker who brought it into being. The bread we eat and the book we read did not come into being by themselves. To whom does the creation and existence of everything in the universe, their flawless movement, and their uninterrupted existence belong? “*To Allah belong the secrets of the heavens and the earth.*” (Ash-Shura, 42:12)¹⁸

¹⁸ See AS Kılavuz, *ibid.*, pp. 79-104; Bekir Topaloğlu, *The Existence of Allah (İsbât-i Vâdjib)*, Presidency of Religious Affairs Publications, 9th ed., Ankara, 2001.

B. UNITY OF GOD

Say: “*He is Allah, the One and Only. Allah is the Eternal. No child has ever been born from Him, nor has He been born. There is nothing equal to Him.*” (Al-Ikhlās, 112/1-4)¹⁹

It's clear from the verses that all prophets were tasked with the same task: to call people to believe in the One and Only God. All prophets came with the same faith but different laws.

Before moving on to the Quranic verses about the unity of God, Husein Đozo first explains the Shahadah. The Shahadah has two important elements: first, rejecting the idea of polytheism (polytheism), and second, embracing monotheism (belief in One God) and reciting the Shahadah.²⁰

Husein Đozo argues that the idea of polytheism (*fe la tedj'alu lillahi endaden*) is a thing of the past and is no longer popular. The question of polytheism can no longer be seriously posed. In the modern world, the development of science and knowledge has revealed that the order existing in the world is due to the existence of a Single Regulator, a Single Power that establishes the system, and that all of this comes from a Single Source. As science and knowledge reveal, there is only one principle and one order in the world. This single order and laws come only from the One God. Every phenomenon and formation, every birth and death, exists according to its own formula and cannot deviate from this formula. Everything is formulated by its own lawfulness, and this formula determines it.²¹

When Husein Đozo discusses the unity of God, he refers to the currents of his time. In the words of Husein Đozo, Marxism and even atheism cannot deny that everything occurs according to a single law. Indeed, they also claim that everything occurs within the framework of a law. What Husein Đozo means here is that Marxism and atheism cannot reject God. As expressed by him, these movements do not actually reject God, but rather what theology says about God. Indeed, according to Husein Đozo, theology is a subjective science. It presents its own subjective judgments as absolute truth. However, these are subjective judgments and are solely personal to the individual. Theology must establish its general

¹⁹ For other verses, see Al-An'am, 6/14, 6/163-164; Al-A'raf, 7/ 58, 7/ 64, 7/ 72, 7/ 84; Ta-ha, 20/ 9-14; AlMa'ida 5/119-120.

²⁰ See H. Đozo, *ibid.*, p. 344; *Ibid.*, “Islam - Vjera u Jednog Boga” [16], *Glasnik*, XXXIV/5-6 (1971), p. 226.

²¹ H. Đozo, *op.cit.*, p. 226; *Id.*, *Izabrana djela I*, p. 344.

principles. These general principles, which, according to Đozo, the Quran also mentions, cannot contradict Marxism.²²

Husein Đozo discusses Christianity and its belief in God in his own writings.²³ According to Islam, Christianity's belief in God is completely corrupt. All prophets preached pure monotheism, and no one can deny this fact. If there are still expressions in the Old and New Testaments that evoke polytheism, this is certainly the work of humans.²⁴ Everyone who comes across a new Bible writes it, and the holy book changes according to personal ideas.

God is the One Who gives existence to all that exists. He has established such an order that neither the sun can overtake the moon, nor can night overtake the day. Each one swims in an orbit (Yasin, 36:40).²⁵ Everything reveals to us the existence of the One and Only God. Because our power is limited, we cannot comprehend God's essence. We sense Him, experience various things, and see signs of His existence, but we cannot grasp His essence. Indeed, the knowledge about God that will guide human perception to the atmosphere of faith and wisdom and lead us to the light of guidance pertains not to His essence, but to His attributes. For God Almighty is beyond time and space. Since human perception is limited by time and space, its logic operates only through the impressions it receives from the material world. To grasp something, there must be a similarity of that thing in the visible world, and this must be perceived in the mind. God, however, is endowed with the attribute of not resembling His creations (*mukhalafatun li'l-havadis*). This signifies not resembling anything that has come into being subsequently, but being absolutely different, superior, and perfect from them. This logical truth is a consequence of grasping the perfection of the order governing the universe. The primary cause capable of creating such a world, namely, the Creator, can never - God forbid - be compared to His work. He possesses perfection, grandeur, and power above all created beings. That this should be the case is a rational and logical necessity. Therefore, it is neither possible nor correct for human beings to speculate about the essential nature of God, who is unique and unparalleled.

As observed by Husein Đozo, believing in the One and Only God means not only valuing Him as a being within this belief, but also believing that He is the greatest moral authority, the source of spiritual values, and all beauty for believers. Believing in the oneness

²² H. Đozo, op.cit., p. 229; Ibid., **Izabrana djela I**, p. 346.

²³ H. Đozo, **Izabrana djela II**, pp. 278-279.

²⁴ Ibid., p. 279.

²⁵ For some of the verses mentioning the Unity of Allah, see Yunus, 10/101; Dhariyat, 51/20-21; Fussilat, 41/53; Ankebut, 29/20; Baqarah, 2/154.

of God means accepting all His laws and living by them.²⁶ This is also the meaning of the word Islam.

The more we advance in religious and positive sciences, the more we will come to know God Almighty. Furthermore, the deeper we delve into knowledge and science, the more we will understand the world and, thus, better understand God's greatness and majesty. The strongest and most convincing proofs of God's existence and oneness are His actions: man, the earth, and the heavens.²⁷

“Your God is One God. There is no god but Him. He is the Most Gracious, the Most Merciful.” (Al-Baqarah, 2/163).

“Indeed, in the creation of the heavens and the earth, and the alternation of night and day, and the ships that sail on the seas with things that benefit people, and the rain that Allah sends down from the sky and gives life to the earth after it had died, and the scattering of all kinds of creatures on earth, and the winds and the clouds that are subservient between the heavens and the earth, are signs for people who reflect.” (Al-Baqarah, 2/164).

There is one God. There is one truth. Therefore, there is only one true path. The one true path is, by necessity, determined by its single and absolute reality. The one reality is a reflection of the existence of the one and absolute truth. The idea of ²⁸ God's multiplicity (تعدد)

الله) could not have created the heavens and the earth. Because the idea of two gods necessitates chaos, not order, in the universe. Therefore, such a notion is fundamentally flawed. Therefore, the Ahl al-Sunnah hold the following belief: God's oneness in His actions and attributes is demonstrated through His works.²⁹

Knowing God (*marifetullah*) is obligatory upon all people. Based on this truth, every person must know their Creator. This is possible through contemplating the Creator's works. This contemplation can be positive or negative.³⁴

²⁶ H. Đozo, op.cit., p. 228; Ibid., **Izabrana djela I**, p. 348.

²⁷ H. Đozo, **Izabrana djela II**, p. 23.

²⁸ Ibid., p. 93.

²⁹ See Muharem Omerdić, “Spoznaja Allahove Jednote”, **Takvim**, 2008 issue, pp. 53-60. [23] ³⁴

Muharem Omerdić, “Spoznaja Allahovih, dž.š., svojstava”, **Takvim**, 2007 issue, p. 69.

[24]

The negative (*selben*) form is when a person has all the tools and equipment to know Allah, but does not use his attention in that direction or does not feel the need to do so.³⁰

The positive (*ijaban*) form is the use of all available means, tools, and materials to better understand God. This can be in the form of logical reasoning or reasoning derived from the Quran and Sunnah.³¹

God's guidance means informing people of the laws of the universe (adatullah and sunnatullah). By following these laws, a person draws closer to God. They progress from ignorance to knowledge and from poverty to wealth.³⁷ Indeed, this truth is explained in many places in the Quran: "*O mankind! You are in need of God, and God is the Most Merciful, the Most Praiseworthy.*" (Fatir, 35:15)

C. FAITH

The literal meaning of faith is to believe in something with certainty. The word faith means safety, security, and trust. Derived from the infinitive "*emn*" it is the opposite of fear.

The definition of faith as a religious term is to believe with one's heart (affirmation) and to say with one's tongue (acknowledgement) that there is no god but Allah, that there is no god but Him, and that the Prophet Muhammad (sa) is His servant and messenger.

Faith is divided into two in terms of the things that must be believed:

Concise faith: This is the essence and shortest form of faith. This is summarized in the "Kelime-i shahada." Meaning: "I bear witness that there is no god but Allah, and I bear witness that Muhammad (sa) is His servant and prophet."

This is the first stage of faith, the first step, and the foundational pillar of Islam. Confirming the existence and oneness of God, and the fact that Muhammad (peace be upon him) is His Messenger, with one's heart means believing that everything he communicated is true. However, because one believes in everything Muhammad (peace be upon him) communicated and conveyed, and because he does not specify the specific things to be believed, this is called "concise or total faith." To call someone a believer, they must affirm

³⁰ Ibid., p. 69

³¹ Ibid., p. 69 ³⁷
Ibid., pp. 69-70.

the concise faith, the "Kelime-i shahada," with their heart and verbally. This is the first obligation for a person.³²

Detailed Faith: After attaining a concise faith, it becomes obligatory to learn the other provisions of the religion and each of the essential things to believe in, and to believe in them as well. Detailed Faith is the most comprehensive form of faith, encompassing all the fundamentals of faith.

When explaining faith, Husein Đozo begins with the Word of Tawhid. "*There is no god but Allah, Muhammad is the Messenger of Allah* - There is no god but Allah. Muhammad (sa) is the Prophet of Allah."³³

Islam is built upon five fundamental pillars. Each of these pillars represents a recipe for happiness in both this life and the afterlife. The first pillar is the testimony of faith: belief in the existence and oneness of God, and that Muhammad (peace be upon him) is His servant and messenger.³⁴

Believing in the existence and unity of One God and bearing witness to the prophethood of the Prophet Muhammad represents the cornerstone of Islamic teachings, and everything is built upon it.³⁵

Husein Đozo, remaining faithful to the views of the Ahl al-Sunnah, continues as follows: "If we examine the principles and foundations of Islam correctly and with an optimistic perspective, all the rules and commands of Islam are built on believing in the One God, explaining the relationship between man and man and man and God, determining good behavior and regulating moral principles."³⁶

In evaluating the concept of nature, which is closely related to the concept of faith, Husein Đozo says: "*The unity of God is inherent in human nature, something found deep*

³² Mustafa Sinanoğlu, "Faith", **Turkey Religious Foundation Islamic Encyclopedia**, XXII, pp. 212-214 [25]; Ali Köse, "Faith (Psychology of Religion)", **Turkey Religious Foundation Islamic Encyclopedia**, XXII, pp. 214-216; Hanifi Özcan, "Faith (Philosophy of Religion)"[12], **Turkey Religious Foundation Islamic Encyclopedia**, XXII, pp. 216-219.

³³ See M. Omerdić, "Doprinos profesora Husein ef. Đoze akaiidskoj nauci kod nas", pp. 116-117. [22]

³⁴ Husein Đozo, "İslamsko Očitovanje " [19], **Glasnik**, XI (XXIII)/1-3 (1960), p. 5; Ibid., **Izabrana djela I**, p. 154.

³⁵ H. Đozo, op.cit., p. 5; Ibid., **Izabrana djela I**, p. 154; M. Omerdić, Ibid, pp. 116-117.

³⁶ H. Đozo, op.cit., p. 5; Ibid., **Izabrana djela I**, p. 154; M. Omerdić, Ibid, p. 117.

within the soul and heart. Nature, its laws, and all the divine scriptures explain the existence of the One God."³⁷

"We will show them the proofs of Our existence in the horizons (of the universe) and within themselves, so that it will be clear to them that the Qur'an is true..." (Fussilat, 41/ 53).

"We did not create the heavens and the earth and what is between them for amusement. We created them only in accordance with truth and wisdom." (Ad-Dukhan, 44/38-39)

As Husein Đozo notes, testifying that there is no god but God revitalizes and elevates the human spirit, filling and illuminating the heart. In addition to this truth, humans were also given reason to recognize God. Numerous prophets were sent to explain this truth. Existence is proof of this truth. The sky and the earth, the moon and the sun, the winds and rains, and all other phenomena are proof of Him.³⁸

As stated by to Husein Đozo, formally testifying to God, even if recited a thousand times, provides no benefit. If, in daily life, the testimony that there is no god but God and that the Prophet Muhammad (peace be upon him) is God's messenger and servant is not accompanied by any deed, this testimony is meaningless. These two conditions (testimony and deeds) are like a key with two teeth. *La ilaha illallah* is the key to the gate of Paradise. However, a key without two teeth cannot open the door. Therefore, testifying and acting accordingly is a principle.³⁹

Husein Đozo explains the practical side of religion as follows:

- To understand the meaning of the unity of Allah and to direct one's activities accordingly.
- Always keep in mind the sublime idea of the unity of Allah in daily life.

³⁷ H. Đozo, op.cit., p. 5; Ibid., **Izabrana djela I**, 154; M. Omerdić, Ibid, pp. 117-119.

³⁸ H. Đozo, op.cit., p. 6; Ibid., **Izabrana djela I**, p. 155; M. Omerdić, Ibid, pp. 117-119.

³⁹ H. Đozo, op.cit., p. 7; Ibid., **Izabrana djela I**, p. 156; M. Omerdić, Ibid, p. 118; Cf. Toshihiko Izutsu, **The Concept of Faith** (turkish trans. Saladin Ayaz), Pınar Publications, Istanbul, 1984, pp. 129-234 [28]; Vehiduddin Han, "Kur'anski čovjek" (Bosnian trans. Besim Čanić), **İslamska Misao**, 113-114 (1988), pp. 20-23. [29]

- Knowing that all our actions and roles are within God's knowledge and acting accordingly at every moment. Truth can never be hidden from God, the only judge, the all-powerful, the all-seeing, the all-hearing, and the all-knowing.⁴⁰ God expresses this in one verse:
"They hide it from people but they cannot hide it from Allah..." (Nisa, 4/108).
- Always believe that Allah is one, He is not begotten and He is not born, and He has no equal.⁴¹

We cannot definitively answer whether Husein Đozo considered actions a part of faith. Husein Đozo avoids discussing philosophical matters. He speaks of things that can be applied to daily life and benefit people. Therefore, some issues discussed only theoretically in theology and the subject of faith, which are systematically addressed in theological books, are not present in Husein Đozo. However, some inferences can be drawn on this subject based on readings from Husein Đozo's texts.

He explores his thoughts on the most fundamental question in human history, starting from its very beginning. Faith, the phrase *"La ilahe illallah"* (There is no god but Allah), forms the foundation of divine religions. As argued by Husein Đozo, faith:

- To confess, that is, to explain with the tongue,
- Confirmation with the heart means believing deeply with all one's heart that God created and directs the universe and that God is the cause of all causes.⁴²
- To act according to the principles expressed with the tongue and confirmed with the heart.

He emphasizes the importance of evidence in having a solid belief and says:

- Nothing happens by itself; everything has a reason. The reason for all causes (*Musebbîb'ul-esbâb*) is Allah.

Accurate observation of natural phenomena contributes to faith and knowledge. Everyone with reason, except those who blindly follow false authorities or rely on imitation, accepts this truth. Just as every product has a producer, every cause has a cause.

⁴⁰ M. Omerdić, Ibid, p. 118; H. Đozo, *ibid.*, p. 156.

⁴¹ M. Omerdić, Ibid, p. 118; H. Đozo, *ibid.*, p. 156.

⁴² H. Đozo, op.cit., p. 8; Ibid., *Izabrana djela I*, p. 156; M. Omerdić, *ibid*, p. 118.

“We created you. Will you not then confirm it?” (Vâki'a, 56/57).

Đozo then explains what benefits faith provides to people.

- Belief in monotheism in practical life leads to justice, complete social and communal solidarity, and ensures unity among people.
- Polytheism creates chaos among people, whereas monotheism unites people and makes them equal.

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- The equality of all people and the meaning of democracy lie in the unity principle of Islam.
 - Tawhid frees the human mind from being a slave to errors, doubts, and delusions, and raises human dignity to the highest level.⁴³

The second part of the Shahada is to affirm God's Prophet and servant, Prophet Muhammad (peace be upon him). On this subject, Husein Đozo explains that Prophet Muhammad is not an angel and is not the son of God.

“I am only a human being like you, but it is revealed to me that your god is only one god...” (Kahf, 18/110).

Again, in this context, Husein Đozo explains what the Prophet Muhammad (sa) brought and what results he left behind. We did not find it appropriate to include all of this information in the section on faith. However, if we were to make an assessment, according to Husein Đozo, the success of the Prophet Muhammad (sa)'s mission, the tremendous social transformation he brought worldwide, the high spiritual and moral values he brought, the fact that he was known for these values from a young age, and the miracles he performed are all proof of his prophethood. The Prophet Muhammad (sa) perfected moral virtues and spiritual values, enjoined what is good, and forbade what is evil. These values are the foundation of a happy life. As expressed by Husein Đozo, the life of the Prophet Muhammad (sa) is a keystone for us in living and understanding Islam. The path of the Prophet is the path of

⁴³ H. Đozo, op.cit., p. 8; Ibid., **Izabrana djela I**, p. 157; M. Omerdić, Ibid, p. 118-119.

progress, the path of science and knowledge, the path that leads to happiness and goodness.⁴⁴ However, In the words of Husein Đozo, Muslims have strayed from the path of the Prophet Muhammad (sa). Now the path of Muslim societies is the path of the Prophet Muhammad (sa). It is not the same as the path of Muhammad (sa) and his companions. This leads to bad consequences.⁴⁵

Husein Đozo explores not what faith is, but what it means for humanity, and argues: Believing in God is not merely a statement of accepting His existence and oneness. In this sense, our belief contributes nothing to His existence and oneness. God exists independently of our belief. Believing in God means experiencing God. Faith has nothing to do with reason. It is entirely a matter of the soul and heart. However, this does not mean that reason does not

perceive God's existence and oneness in the external world. Faith has a deeper meaning. Faith is what leads to a higher world, to truth, justice, virtue, love, all sublime things, beauty, and the captivating movement of humanism. Faith liberates a person from animalistic emotions (the world of lust), selfishness, and enslavement to personal pleasures and desires.⁴⁶

Husein Đozo, personal pleasures and lusts have caused the greatest tragedies in history. If we objectively examine the tragedies of human history, we see that the cause of these events is human selfishness, isolation, and acting solely for their own interests.

Practical faith means caring for another person, tending to one's brother, and prioritizing their interests over one's own. If we examine the verses in the Quran that speak of faith through induction, we see that faith is used in this sense.⁴⁷

To reach absolute truth, humans have used various paths, styles, and methods. These paths and methods can be categorized into two groups. The first is the path of science and philosophy. The second is the path of intuition, or Sufism.⁴⁸ Husein Đozo, in explaining these paths, did not deviate from the path of the Ahl al-Sunnah.

⁴⁴ H. Đozo, op.cit., p. 9; Ibid., **Izabrana djela I**, p. 159.

⁴⁵ See H. Đozo, op.cit., p. 10; Ibid., **Izabrana djela I**, p. 159.

⁴⁶ H. Đozo, **Izabrana djela II**, p. 316.

⁴⁷ Ibid., p. 317.

⁴⁸ Ibid., p. 317. ⁵⁵

Ibid., p.
317.

If we gradually narrow down these two groups to a single path, we wouldn't be wrong. The first path is the path of science. Science strives to explain the truth of the world and its essence. However, science remains limited to the material world. Science cannot go beyond its boundaries. Philosophy, on the other hand, goes even further, seeking to map the universe, the human position on this map, and the events that unfold around us. Philosophy seeks to synthesize everything science has discovered. Philosophy's limits are also clear. Its decisions and conclusions reflect our perspective on the world, which is constantly changing and remains within the limits of our experience.⁵⁵

Humanity's constant search for and striving to reach and understand the unknown cannot be accomplished through philosophy and science. Since it is impossible to discover truth through the five senses, this can only be achieved through intuition—that is, the soul and heart. Therefore, faith contains within itself the element of grasping the truth, which is man's greatest desire.⁴⁹

At this stage, we can turn to Husein Đozo's perspective on imitation in faith. We have previously discussed Husein Đozo's opposition to all forms of imitation. Based on this, we can infer several things about his perspective on the faith of the imitator. Husein Đozo also viewed imitation as the arch-enemy of Muslims.⁵⁰ According to him, every Muslim must research, discover, and learn to strengthen their faith. While a faith based on imitation is valid, such a

Muslim's faith is easily shaken, and they neglect to research and learn, thus committing a sin.

⁵¹In this regard, Husein Đozo, following the Maturidi tradition, argues that the imitator's faith is valid, but they are sinful because they fail to prove it and conduct research.

D. ATTRIBUTES OF GOD

Believing in Allah means knowing and believing in His sublime existence, His necessary and essential attributes of perfection and His permissible attributes, while exalting

⁴⁹ Ibid., p. 317.

⁵⁰ See Husein Đozo, "Pokret za obnovu idžtihada" [20], *İslamski glas*, II/23 (1936), p. 2; See H. Đozo, *İzabrana djela I*, pp. 53-56.

⁵¹ Enes Karić, "Husein Đozo i İslamski modernizam", *Izabrana djela I*, pp. 26-27; H. Đozo, op.cit., p. 2; Ibid [10]., *Izabrana djela I*, pp. 53-56; Husein Đozo, "Islam – Položaj Žene" [17], *Glasnik*, XXXVI/11-12 (1973), pp. 482-486; Ibid., *Izabrana djela I*, pp. 519-524.

and keeping His essence free from imperfections. Allah is characterized by all the perfect attributes befitting His glory and is free from all imperfections.

All of God's attributes are necessary and eternal, and His attributes have no beginning or end. God's attributes are unlike the attributes of created beings. Although there is a similarity in naming, God's knowledge, will, life, and speech are unlike our knowledge, will, life, and speech. Because we cannot know or comprehend God's essence and nature, we know Him through His names and attributes. The Holy Quran *He explained that it is impossible to comprehend Allah's essence and know His essence by saying, "The eyes cannot perceive Him. But He perceives the eyes. He is the Knower of all things, the Aware."* (al-An'am, 6/103).

Husein Dozo emphasizes the importance of theology and the need to understand God's attributes differently in the contemporary world than in the classical understanding. He does not systematically discuss the attributes of God Almighty, but rather emphasizes how His attributes should be understood today and how theology should combat various groups that contradict the prevailing monotheism.⁵²

People's old forms of belief and perception of God have given rise to certain doubts and concerns. Leaving aside the general perspective and global trends of this problem, Husein Dozo sees this problem among Muslims as well, reflecting the stagnation of Islamic theological thought. As argued by him, this stagnation in Islamic theological thought stems from a misunderstanding of God's intervention in events through His attributes. Since ideas about God exclude His influence on events in the universe, science has now taken God's place.⁵³

The science of theology plays the most important role here. Its primary task is to reconsider views on God's attributes and to reinterpret the manifestations of God's attributes in events. For this, it is necessary to follow the Quranic method.⁵⁴

⁵² Husein Dozo, "Dijete iz epruvete" [15], *Glasnik*, XLII/1 (1979), p. 3; Ibid., *Izabrana djela I*, pp. 603-604; M. Omerdić, Ibid, p. 120.

⁵³ H. Dozo, op.cit., p. 3; Ibid., *Izabrana djela I*, pp. 603-604; M. Omerdić, Ibid, pp. 120-121.

⁵⁴ H. Dozo, op.cit., p. 3; Ibid., *Izabrana djela I*, p. 604; M. Omerdić, Ibid., pp. 120-121.

Husein Đozo offers the following explanation for the question of why we should adopt the Quranic method: The Quran's perspective on God is in complete harmony with reason and science. Scientific discoveries do not jeopardize it; on the contrary, they confirm it. Indeed, science is approaching the Quran's understanding day by day.⁵⁵

To put simply, for Husein Đozo, believing in God as the creator of all things is insufficient. This general understanding and belief has caused much concern and doubt in the modern world. While the process of creation was not fully understood or studied in previous eras due to the underdevelopment and inadequacy of science, this is no longer the case today.⁵⁶

To answer this question, the first step is to discover and thoroughly understand the manifestations of God's attributes in the world and to grasp how and in what ways God's attributes intervene in events. Husein Đozo begins by asking: Does God's activity through His attributes occur as to a specific law, system, and method that we can comprehend, or does it occur according to laws, systems, and methods that we cannot comprehend?⁵⁷

The Quran provides the most beautiful and clear answer to this question. It persistently and unequivocally emphasizes that God's will and creative attributes are governed by a specific law, system, and method. In the words of Husein Đozo, this evidence is clearly present in the Quran.⁶⁵ God's law (*sunatullah*) is constantly active, perpetuates itself, and never changes.⁵⁸

As stated in the verses, everything functions according to a specific formula and system. Every phenomenon has its own formula and forms, and develops according to this formula. The obligation of science is to investigate these formulas and to examine the processes of formation and development of phenomena. If the attribute of creation did not

⁵⁵ H. Đozo, op.cit., p. 3; Ibid., **Izabrana djela I**, p. 604; M. Omerdić, Ibid., pp. 121-122.

⁵⁶ H. Đozo, op.cit., p. 4; Ibid., **Izabrana djela I**, p. 605; M. Omerdić, Ibid., pp. 121-122.

⁵⁷ H. Đozo, op.cit., p. 4; Ibid., **Izabrana djela I**, p. 605; M. Omerdić, Ibid., p. 122. ⁶⁵
See Fatah, 48/23; Ankebut, 29/19; Tariq, 86/ 5; Ghashiya 88/17.

⁵⁸ H. Đozo, op.cit., p. 4; Ibid., **Izabrana djela I**, p. 605; M. Omerdić, Ibid., p. 122.

operate according to a specific law, system, and regulation, science would be completely impossible, and research and investigation would be absurd.⁵⁹

For Husein Dozo, the science of theology faces significant challenges. Theology should not remain in its old ways and positions. It should develop in parallel with the development of life, science, and scientific thought. All phenomena should be evaluated from the perspective of Islamic theology. Theologians and theologians should not allow Muslims to view phenomena in a state of bewilderment and awe.⁶⁸

The reality of God and the universe emerges in two ways: God's word (the Quran) and nature. These two aspects complement and confirm each other. When these two forms are correctly grasped, understood, and explained, there is no opposition or conflict between them. If there is opposition or conflict, then one of the two forms is being misused or misunderstood. This is precisely what is happening today. The difference between science and theological thought is profound. While theological thought used the old methods and systems, it became incapable of responding to contemporary needs. Theological thought was captivated by various antichrists, mahdis, saints, sheikhs, spiritual guides, etc. Science, on the other hand, is under the umbrella of politics and is practiced accordingly. Science will be captivated by leaders, reformers, revolutionaries, various systems, and ideologies. Those who believe in the innocence of saints and sheikhs have the same fate as those who believe in the infallibility of leaders and the system. The difference is that one will suffer punishment in this world, while the other will suffer punishment in the afterlife.⁶⁰

E. ACCIDENT AND DESTINY

The question of fate and destiny has preoccupied the minds of all scholars and philosophers, in short, from the day humanity was created until today. These two words—fate and destiny—have always been used together in the Muslim language.⁶¹

Kazâ: Essentially, it means to sever or separate something, either verbally or in action. It means to conclude and terminate a task, to complete it. The word "kaza" is also generally

⁵⁹ H. Dozo, op.cit., p. 4; Ibid., **Izabrana djela I**, p. 605; M. Omerdić, Ibid., pp. 122-123. ⁶⁸

H. Dozo, op.cit., p. 4; Ibid., **Izabrana djela I**, p. 605; M. Omerdić, Ibid., pp. 122-123.

⁶⁰ H. Dozo, op.cit., p. 4; Ibid., **Izabrana djela I**, p. 605; M. Omerdić, Ibid., pp. 122-123.

⁶¹ Emrullah Yüksel, **Systematic Kalam**, İz Publications, 2nd ed., Istanbul, 2011, p. 65. [9]

used in the sense of "judgment," "edâ," "ilzâm," "i'lam," "execution," "halk," "sun," and "predestination."⁶²

Kader: Like the word "kaza," it has been used in the senses of "judgment," "i'lam," "tebyîn" (to reveal), "ijab," "ilzâm," and "halk." However, the true meaning of the word "kaddir" is "predestination," which means "to determine the amount, measure, and value of something, to reveal, to determine, and to do according to wisdom."⁶³

Belief in fate and destiny is a matter related to, and a continuation of, God's definitive attributes, which express perfection and must be characterized by Him. Belief in fate and destiny is the belief that God Almighty knows the time and place of all things, their characteristics and qualities, and the manner and time in which they will occur from eternity to eternity, thus limiting and prescribing them accordingly. Fate, a matter related to God's attributes of knowledge and will, refers to the divine law that organizes the universe, all beings and events within it, according to a specific order and measure. Destiny, on the other hand, is God's eternal will and decree of things, bringing them into being and creating them throughout time, each in accordance with His eternal knowledge, will, and decree.⁶⁴ Destiny is related to God's attribute of creation.

Husein Đozo first expressed his views on fate in 1973. He would later frequently address this issue. He generally stated: God Almighty is the Creator of the universe. Everything that exists is under God's knowledge and power. Everything that happens and will happen is by God's will. What God wills happens, and what He does not will not happen.⁶⁵

⁶² Ibid., p. 65.

⁶³ Ibid., p. 65; AS. Kılavuz, *ibid.*, pp. 172-177; Bekir Topaloğlu - İlyas Çelebi, **Dictionary of Theology Terms**, İSAM Publications, Istanbul, 2010, pp. 173-174; Yusuf Şevki Yavuz, "Destiny", **Turkey Religious Foundation Islamic Encyclopedia**, XXIV, pp. 58-63 [30]; H. Austryn Wolfson, *ibid.*, pp. 461-544 [11].

⁶⁴ AS. Kılavuz, *ibid.*, pp. 151, 172-173; See Şerafeddin Gölcük, **Man and His Actions from the Perspective of Kalam**, Kayihan Publishing House, Istanbul, 1979, pp. 219-231 [27]; See Saim Yeprem, **Freedom of Will and Imam Maturidi** [26], Marmara University Faculty of Theology Foundation Publications, 3rd ed., Istanbul, 1997, pp. 172-175, 191-193, 220-227, 331-322.

⁶⁵ Husein Đozo, "İslam – Sudbina (Kada i Kader)" [18], **Glasnik**, XXXV/11-12 (1972), pp. 517-525; Ibid., **Izabrana djela I**, p. 434.

This idea is the fundamental tenet of the Quran, and it permeates from its first to its last verse. It is clearly stated that God creates and directs everything that exists, all events and processes. It is particularly emphasized that He creates humanity and determines its destiny.⁶⁶

On the other hand, the Quran also very clearly points to the active role of humans in processes and events. Humanity has a distinct position within worldly events and processes. Humans are God's vicegerents in this world. God Almighty has entrusted humanity with everything in this world and has given it the freedom to use and explore all material resources. A person's happiness in this world depends on how many material resources they discover and identify, and how they use and manage them.⁶⁷

Husein Đozo, at first glance, this situation seems paradoxical. It seems as if humans have limited God's knowledge, will, and power and have assumed a role in God's attributes. However, Husein Đozo argues that this is not the case; quite the opposite is true.⁶⁸

In this case, the question of the position of humans in destiny comes to mind. What position do humans have in events and processes? Do they have free will? If so, what responsibilities do they assume?⁶⁹

This question raises very complex and paradoxical conclusions. In Husein Đozo's view, this question constitutes one of the fundamental issues of philosophy. He believes that no philosophical system has yet been able to resolve this issue.⁷⁰

Husein Đozo states that Islamic scholars have put forward many different views on fate, based on their understanding of the Quran, including those of the Maturidiyya, Ash'ariyya, Shia, and Mu'tazilite schools. However, he adds that these views are from a thousand years ago and that it is impossible to fully accept them today. However, he also states that these views can be used to ground and develop our current views⁷¹.

Husein Đozo sought to explain the relationship between God and humanity rather than systematically conveying the views of ancient authorities. As expressed by⁷² Husein Đozo,

⁶⁶ H. Đozo, Ibid., p. 517; Ibid., *Izabrana djela I*, p. 434.

⁶⁷ H. Đozo, Ibid., p. 518; Ibid., *Izabrana djela I*, p. 434.

⁶⁸ H. Đozo, Ibid., p. 518; Ibid., *Izabrana djela I*, p. 434; M. Omerdić, Ibid., pp. 120-124.

⁶⁹ H. Đozo, Ibid., p. 518; Ibid., *Izabrana djela I*, p. 434; M. Omerdić, Ibid., p. 124.

⁷⁰ H. Đozo, Ibid., p. 518; Ibid., *Izabrana djela I*, p. 434.

⁷¹ H. Đozo, Ibid., p. 519; Ibid., *Izabrana djela I*, p. 435.

⁷² H. Đozo, Ibid., p. 519; Ibid., *Izabrana djela I*, p. 435.

the core of the problem lies in our failure to fully understand God's creation, His intervention in

the universe, and His presence and influence in events and processes. In what way does God create? Is this creation continuous? Can we understand this creation? God wills what He wills. His will is not limited by anything. If we say that God creates according to a specific form and is bound by this form, then we limit God's will. In that case, God would not have free will in creation. Yet, God is limitless. If we consider God's instantaneous and continuous creation and intervention in events and processes, which are unique and specific to Himself, and which also includes human activity, then how should we understand human obligation and free will? If God directly determines, creates, and directs everything, then what is human responsibility? Husein Đozo makes a determination after the questions and says: *"The Islamic theologians who are affiliated with the Ahl al-Sunnah have understood destiny in this way."*⁷³

Husein Đozo approaches the problem of destiny from the basis of creation. Creation is a never-ending process. God's attribute of creation (halk) is always active. Everything is in an eternal process. God Almighty reveals Himself in this way. He reflects His attributes in the universe according to a specific order. Every event and process exists, develops, and continues to exist according to its own formula. Humans, too, came into being according to their own formula. The creation of humans began with Adam, continues, and will continue. Humans and objects are part of the universe, and therefore, the law that applies to all other events and processes in the world is the same law that applies to humans.⁸³

Husein Đozo says, *"When we say that God creates, directs, and determines everything in terms of fate and destiny, we should understand this as God's will representing the existing world order (sunnatullah) and that nothing can exist outside of this order."* God Almighty has formulated every occurrence, event, and process, and according to this formula, these occurrences (existence) occur. As argued by Husein Đozo, every event carries its own definition (formula) within itself. If we identify this definition (formula) and order with God's will, as we are obligated to do, then our belief that everything happens according to God's will, that is, according to God's destiny, will be quite clear and logical. There is nothing strange, obscure, incomprehensible, or fatalistic in this belief. We know how rain, wind, ice, night and day, various diseases, and the growth of grass all come into being and develop. As

⁷³ H. Đozo, Ibid., p. 519; Ibid., **Izabrana djela I**, pp. 435-436. ⁸³

See H. Đozo, Ibid., p. 520; Ibid., **Izabrana djela I**, p. 436.

Husein Đozo points out, if we believe that water exists according to a certain formula and cannot exist according to any other formula, we cannot characterize this belief as fatalistic. Science has

already discovered many formulas and descriptions of phenomena. Of course, there are many things that remain undiscovered.⁷⁴

Our lives proceed according to certain laws and immutable principles in various events and processes. As Husein Đozo notes, each person has their own formula and lives according to this formula. As argued by Husein Đozo, human activities and deeds are not solely dependent on the individual. The direction of these actions and activities depends on numerous external and internal factors. We have identified some factors, but we have not identified many more. In particular, internal factors constitute the cornerstone of human activity. In the words of

Husein Đozo, the internal factors of our lives, the instincts that lie within the subconscious, are still insufficiently explored. Our knowledge of the most distant objects in the universe and the forces that move them is greater than our knowledge of instincts and our inner world. We can calculate where an object or a galaxy will be in the universe a hundred years from now, but we cannot know what will happen within us an hour from now. As observed by Husein Đozo, approaching the problem through this lens is to delve into human destiny and will. This window allows us to better understand the secret and contradiction of the human being.⁷⁵

Husein Đozo argues that there is little difference between the view he cites and that of the Sunnis. In the Sunni view, God directly determines destiny, while in his understanding, destiny is determined by formulas and laws. Every person's birth is determined by their father before they are born. This inheritance then either develops or remains the same. Husein Đozo's view on this matter is very interesting. According to him, personality formation is completely determined at birth. Here, he mentions the choice of religion. Just as a person cannot choose their father or mother, they will inherit their religion from their father. They are raised according to the ideology and system of their home or society. As stated by Husein

⁷⁴ H. Đozo, *Ibid.*, p. 521; *Ibid.*, **Izabrana djela I**, p. 437.

⁷⁵ H. Đozo, *Ibid.*, p. 521; *Ibid.*, **Izabrana djela I**, p. 437.

Đozo, a person is shaped primarily by the wishes of others. They have the least influence in this shaping.⁷⁶

This raises a question: how much free will do humans truly possess? How free are humans in their choices and actions? This topic will be examined under the headings of human actions, will, and freedom of will.

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⁷⁶ H. Đozo, Ibid., p. 522; Ibid., *Izabrana djela I*, p. 438.

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