

**CONTRIBUTION OF DR. AHMAD SMAILOVIC TO THE ISLAMIC
COMMUNITY OF FORMER YUGOSLAVIA
(BOSNIA AND HERZEGOVINA)**

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Abstract

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The aim of this paper is to present the importance and contribution of the big eastern-european scholar Dr. Ahmad Smajlovic. All his life he was working in order to improve develop and to strengthen the islamic community of Bosnia and Herzegovina and Eastern Europe in general. It is worth to mention that he lived and worked in the time of atheistic Yugoslavia with secularistic regime in which islamic education was only mostly thought inside the families. That time was not easy to give speech about Islam and particularly establish islamic institution. Dr. Ahmad was one of the founder of Islamic University of Sarajevo and one of the establisher of islamic center in Zagreb (Croatia), where the Islamic Secondary school as the main component of the center named „Madrash of dr. Ahmad Smajlovic“. Hence, his breavness and effort was really much appreciated from today scholars all over the world.

Keywords: islamic community, education, orientalism, former Yougoslavia

ملخص

مساهمة الدكتور أحمد سمايلوفيتش إلى المشيخة الإسلامية في يوغسلافيا السابقة

(البوسنة و الهرسك)

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إن الهدف من هذه الورقة هو تقديم أهمية ومساهمة الباحث شرق-أوروبي الكبير الدكتور أحمد سمايلوفيتش، فإنه في طوال حياته كان يعمل لتحسين وتعزيز المجتمع الإسلامي في البوسنة والهرسك وشرق أوروبا بشكل عام. ومن الجدير بالذكر أنه عاش وعمل في وقت يوغوسلافيا الإلحادية مع النظام العلماني الذي كان لا يعتبر ولا يقبل التربية الإسلامية إلا في داخل الأسر. وبالتالي، فإن له جرأة وجهدا كان في محل تقدير واحترام حقا عند كثير من العلماء اليوم في جميع أنحاء العالم. كان ذلك الوقت ليس من السهل إلقاء محاضرات عن الإسلام وخاصة إنشاء مؤسسة إسلامية. وكان الدكتور أحمد مؤسس الجامعة الإسلامية في سراييفو وكذلك يُعتبر واحداً من مؤسسي المركز الإسلامي في زغرب (كرواتيا)، حيث تم تسمية المدرسة الثانوية الإسلامية باعتبارها العنصر الرئيسي لهذا المركز، باسم "مدرسة الدكتور أحمد سمايلوفيتش".

الكلمات الرئيسية: التعليم، المساهمة، المشيخة الإسلامية، الاستشراق، يوغسلافيا السابقة.

INTRODUCTION

The famous former Yugoslavian muslim scholar during the age of communist regime, Dr. Ahmad Smailovic was a glimpse of light for the muslim community at that time. He was the man who brought many new knowledge ideas and opened a number of intellectual institutions in Bosnia and Herzegovina, Croatia and Slovenia. If you walk by the street of the old bazaar in downtown of Sarajevo, in the middle of the old town you will see the waqf of Gazi Husrev-bey that includes islamic school of madrasah, turkish hamams, natural water and pipes, restaurants and at the same place the building of The College of Islamic Studies of Sarajevo. The building that talks so much about the man who was one of the founder of it and the greatest teacher. His students say only good things while remembering their professor Dr. Ahmad Smailovic. They say that every one wants to be like him he had unmeasurable style of giving lectures and he was teaching his students even during the time of exams. He enjoyed a lot of respect from his students, colleagues and outsiders. Even among all of this respect there was a big fear inside the government of that regime and they wanted to get rid of this fabulous man who all his life was struggling for the betterment of muslim community of the former Yugoslavian states.

It is because he only had narrated Islam and talked about the freedom of religion, he had to be dismissed.

Dr. Ahmad Smailovic lived in the time of communism. That time muslim scholars and preachers have been asked so many questions to obtain same informations. Even Dr. Ahmad was under big pressure of these regime.¹ Religion must be apart of the politics. In that time was difficult to give the speech about Islam. Dr. Ahmad was a person who was not scared of any thing and who had in the mind the only intellectual and physical progress of Muslims in the former Yugoslavia. Every Sunday after Dhur prayer in the main old Mosque of Gazi Husrev-bey in Sarajevo he gave the speech about Islam. His friends say that the people who walk around the mosque stayed for the moment in order to listen his speech.

In the muslim history of Bosnia and Herzegovina his contribution will stay unforgettable. Sarajevo and the main street of old Bazaar with the Islamic University carrying the smell of the effort of Dr. Ahmed Smailovic.

1. The struggle of Dr. Ahmad Smailovic for Yugoslavian Muslim Community

Dr. Ahmad Smailovic was born in 1938 in Srebrenica-Bosnia and Herzegovina. After graduation in Gazi Husrev-bey madrasah in Sarajevo 1958, he has been enrolled in Al - Azhar University of Cairo in Egypt as the first batch of the students of former Yugoslavia. At Al -Azhar University he has completed his Bachelor, Master and Doctorate in the field of Arabic language and its poetry.² He wrote on the topic: „*Phylosophy of the orientalism and its impact on modern Arabic poetry*“. In 1974, he became first doctor of Arabic literature in former Yugoslavia. In 1975, he joined islamic community of Bosnia and Herzegovina as its chair.³ He was one of the founder of Islamic University in Bosnia in 1977, and was professor of Aqid and islamic philosophy. He was the founder of Islamic school for the girls⁴ and the magazine “Islamic Thought” and Journal of Islamic University. He paid a big attention for the construction of the objects destroyed during the war which were under the property of Islamic community of Bosnia and Herzegovina. He had a big influence of the establishment of masjeds in the Croatian cities: Pula, Split and in Ljubljana-Slovenia. From 1985, he was working only as Professor at Islamic University of Bosnia and Herzegovina (Islamic Faculty of Theology).

Dr. Ahmad Smailovic was a prestigious man with enormous knowledge and skills. Due to his serious personality he obtained a modern equipment for the publishing house of islamic community, Al -Qalam.⁵ Government and university police makers could not watch his

superior position and made plan to dismiss him from his position. They tried to find unreasonable facts just to get him away from the position of the chair of Islamic community of Bosnia and Herzegovina.⁶ Suddenly he died in 1988. That was shock for muslim community in Bosnia and Herzegovina. He was the man who wants and who had a big plans for the Islamic community and the man whose speech about Islam every one would like to listen. He came back from Egypt and started to give a speech about Islam with a full enthusiastic impression. At the same time he obtained a large number of enemies because that time was the era of Communism regime and they did not like that Islam grow up and take place in the public. That time he started his fight with Government, policy and ideology of Yugoslavian regime.

All his life was a struggle for muslim community in Bosnia and Herzegovina.⁷ Whenever he had a chance he was giving speech about the status of muslim community in former Yugoslavia. His famous research work published in Jeddah that shows the Status of Yugoslavian muslims⁸ shows the struggle of the community to get a freedom of religion.

He wrote a lot about the Islam and Christianity, about the Islam and West and about Islamic culture and civilization. The research work of the scholar Smajlovic consists of 250 books, over the 5000 pages of different research papers.⁹ His doctoral thesis was defended in 1974. at Al Azhar University – Cairo and presented in Arabic language, consists of 780 pages and it is used today as student book in some of the universities in the world. His name is written in the book of al-Zirikli, al-A'lam and his biography and effort for Islamic community is mentioned in Istanbul in Encyclopedia of Islam on the page 133/4 from 2001.¹⁰ Because of his endless endeavour Islamic community of Croatia established Islamic high school and named it „Madrasah of Dr. Ahmed Smajlovic“ He translated into Bosnian language the following books: Dialogue with my friend written by Mustafa Mahmoud(Egyptian scientist and a prolific author). After that he translated also Islam, Culture and Socialism written by Roger Garaudy famous French Philosopher who converted to Islam in 1982. Soon after these books, he translated the Philosophy of Ihvanus-safa and its Contribution to the Islamic Philosophy, written by Ebu Wafa Taftazani, Islam and Race Discrimination written by Abdulaziz Kamil. Islamic and Arabic Impact on European renaissance in the field of Philosophy. Dialogue of Islamic and European scientists written by dr. Muhammed Halefullaha Ahmed, Islamic and Arabic impact on European renaissance written by dr. Muhammed al-Behi Ahmed ibn Tejmijje, Muhammed ibn ‘Abdulveh- hab and Muhammed ibn Ali Al-Senusi. He also translated into Bosnian International Congress on Islamic works written by Ebul-Ja’fer at-Tahavi, Aqaid, from Imam abul-Hasana al-Esh’ari, The belief of ahlus-sunnet, ahul-hadith and ahlus-selef from Jelaludin as-Sujuti, Science about the introduction to Faith written by Imam Ahmad ibn Hanbela. The famous book from Imam Ahmeda ibn Tejmijje Kitabu at-tavhid has been translated to Bosnian. He translated the work of Imam Muhammed ibn Ju suf as-Senusi Ummul-barahin etc. From Bosnian into Arabic language he translated famous Bosnian poem book “*Hasanaginica*“ in the cooperation with dr. Husein Abdullatif, then Ed-Darwish vel-mevt (*Darwish and death*) written by Mesa Selimovic, published in Cairo in 1970 and in Tripoli in 1981.

2. Contribution of dr. Ahmad Smailovic to the College of Islamic Studies in Sarajevo

His name is closely connected to the development of the College of Islamic Studies in Sarajevo.¹¹ He was one of the founders and first dean of the College. During his work he was most active and the most loaded professor the the College. After examining the records of the College, we found evidence that at this College until July 1, 1988, have been graduated 55 students, and under the mentoring of dr. Ahmad were almost half of these graduates. If we add that dr. Ahmed Smajlovic 19 times was appointed as a member of the board of examiners for degree examinations, we found that the number of 40 students obtained their

degree under his supervision, or in percentage term more than 72%. He worked as a professor of aqidat-tawheed and Islamic philosophy.

As a member of many international institutions in Europe and Islamic countries dr. Ahmad Smajlovic participated in numerous conferences, symposia and professional conferences in which his papers and discussions were very noticeable.

He is the founder of the Islamic thought, the journal of Islamic science and practice. At the same time, he was editor of "Preporod" and "Islamic thought" which resulted in the scientific enrichment of Islamic thought in this area.¹² Islamic thought in the time of its continuous publication was succeeded to be up to the task. This newspaper has justified its existence and met its quality. Through Islamic thought we have gained new knowledge and met a number of Islamic thinkers. Unfortunately, the Islamic thought after the aggression on Bosnia and Herzegovina no longer existed. Ahmed Smajlovic wrote in Bosnian and Arabic Language, and he translated many books from Bosnian to Arabic and vice versa. He gave a big scientific contribution the journals: Preporod, Islamic thought, Taqweem and The Herald. During his life, dr. Ahmad Smajlovic has published over 250 papers in Bosnian and Arabic language.

3. Scientific and cultural creativity and contribution of dr. Ahmed Smailovic

Total scientific and cultural creativity of dr. Ahmed Smajlovic is related to the Islamic and Arabic studies, Arabic language and literature, its lexicography and the translation activities.

3.1. Islamic and Arabic studies

During the period of two years, from 1968.-1970., He wrote four research works in Arabic language:

- a) *Divanu l-inšai neš'etuhu ve tetavvuruhu ve eseruhu fi l-edeb,*
- b) *Fennu l-meqamati fi l-edebi l-'arebibejne t-tab'i ve s-san'ati,*
- c) *Dirasetun havle Lamijeti l-'areb li š-Šanfara,*
- d) *Naqdu l-edebi l-'arebi mine l-'asri l-džahili ila Ali b. Abdulaziz al-furqani in*

Among first research work of dr. Ahmad Smajlovic translated Maqalats of Al-Ash'ari. Maqalats represents the first serious historical step forward in the research of Islamic ideology. The work discusses in detail the teachings of certain sects. It consists of several parts, which in the scientific community believes the fundamental comparative research of Islamic beliefs and the beliefs of others. Other work that was translated by dr. Ahmad is the introductory of Aqida of Tahawi. The translation was published integrally in Islamic thought (Sarajevo, 1986), and in the fragments of Al-Hidaya (Visoko, 1994), while the introductory notes on Tahawi made by the same number of Islamic thought. The work is, after all, a part of our cultural heritage that was studied, copied, surrendered and commented in our region. This work also was commeneted and explained to our Bosnian Muslims earlier with its commentary by Hasan Kafi Pruscak.¹³

3.2. Arabic literature and lexicography

The Philosophy of Orientalism and its impact on Modern Arabic Poetry is the first work that has been done in this field.

3.2.1. The scientific contribution and research work

The greatest work of Dr. Ahmad Smajlovic is "The philosophy of Orientalism and its impact on Arabic Poetry", (*"Felsefetul-istišraki ve eseruha fil-edebil-'arabijil- mu'asiri"*).

Doctoral dissertation of dr. Ahmad Smailovic "The philosophy of Orientalizm and its impact on Modern Arabic Poetry" is written in Arabic language and published in Kairo 1980. It has been translated into Bosnian by the Islamic University of Sarajevo.

Orientalism is a conceptual phenomenon that has played an important role in idea and modern Arabic literature. In the early stage of Orientalism has taken science, literature and art of the Arabs and transferred to West where it seems to be a big step forward on the principles of the science and reaches the progress and flourish where it is today. In modern times Orientalism has taken the opinions and theory of Western institutions based on the culture of the Arabs and it restores these ideas and theories out again where they were taken, acting in modern progress very strongly.

His doctoral thesis, *"The philosophy of Orientalism and its impact on contemporary Arab literature"*, addresses three areas, the follows:

1. The Occurrence of Orientalism, its development and the stages where it came from, as it has developed to the point where he became a science that has its program, its philosophy and its target;
2. The relations and scholars of Orientalism, ancient and modern Arabic scholars in literature;
3. The mixing of Orientalism in modern Arabic literature and its influence became quite obvious because the problems are manifested in the field of ideas and in the contemporary literature Arab writers are nothing but reflections of strong influence of Orientalism on the ideas and literature in Arabic world.

Dr. A. Smailovic emphasizes that an attack on Islam comes mainly from side of Orientalism as Orientalism has had only its object and purpose. Hence, he feels a great need to study this subject, to recognize the danger in order to prepare him self and others to defend religious ideological and ethical values. He makes that for the reason that many researchers, when they speak about Orientalism, exaggerate in their Arab-Islamic studies or extremely defend particular ideas without any good evidence. On the other hand, Orientalism tried with all their might and all the assets possession, power and ideas to impose their understanding to Arabic-Islamic world at large. It is notable that a number of Muslim scholars, thinkers and writers have gained considerable education under Orientalists, fell under their influence, conveyed ideas, theories and opinions of Orientalists with valuable ideas.

The program, which is implemented by dr. Ahmad Smailovic in his study is something completely new, which enables the achievement of true knowledge, what goes in favor of Orientalism and what is against it.

After a short introduction, in his first chapter, entitled: "Orientalism and his interest in the Arab Islamic legacy" retains briefly on the move of the Arabs, and the spread of Islam and the establishment of the Arab states, the victory of the Arabic language and literature over other languages and literatures, which, according to him, puzzled many scholars, so that they surrendered to the exploration of this supernatural which upset the old and the modern world. He introduces us also in this chapter with the concepts: Orientalism, Arabism and Westernism. The second chapter is titled: "The movement of Orientalism", he emphasizes its main seven incentives, as follows:

a) Psychological, b) historical, c) economic, d) ideological, e) religious, f) colonizing and g) scientific approach.

In addition to numerous subprime incentives dr. Ahmad Smailovic indicates the attitudes of Arabic experts, and scholars of the West, comparing their attitudes and assessing them, while observing historically, culturally and ideologically.

He points the most important elements, phases, milestones and relationship of Orientalism with colonialism, missionary work and Zionism. He also points out what they have in common with contemporary Arab literature, while Arab world has become the center of world dissention from the time of leaving the Arabs with Islam outside of the Arabian

penninsula until today and probably, he says, it will also last as long as Almighty Allah wills.

In the fourth chapter he talks about the interest in Orientalism for Arab-Islamic heritage including the interest in legacy of the East, with emphasis on the Arab-Islamic heritage in various fields, e.g., interest in Islam, the Holy Qur'an, The Prophet's hadith, the question of the Prophet, Islamic law (fiqh), interest in the Arabs and their history, the Arab-Islamic philosophy, Arab-Islamic civilization, science of Arabs, Arab-Islamic art, social sciences, Arabic language and, finally, Arab literature.

In the next chapter dr. Ahmad Smailovic discusses philosophy of Orientalism emphasizing on the question: essentially philosophy of orientalism, pointing to the most important characteristics of Orientalism: analyticity, individuality; theology and politics.

He talks about the various schools of Orientalism in particular the French, English, German, Russian, Italian, Spanish and American as well as second-rate schools Orientalism e.g. in the the old Yugoslavia, stating the main characteristics of the philosophy of these schools, as: religious, educational, historical, conceptual, civilization, humanitarian and political.

In the second part, which is entitled: "Arabic literature between scholars and orientalist-Arabic scholars", he points about the Arabic literature as a common element for Arabic scholars. He talks about prominent writers from the Arab world and about the Orientalist scholars, like Karl Brohlman and Krackovski and numerous others.

A separate chapter is devoted to the orientalism and its impact on the modern Arabic literature. He talks about the importance of the Arabic Literature, dangers faced by the literature of oldest day to the present and relations of the orientalism towards the Arabic Literature. He speaks about the revival of Arab contemporary literature indicating concisely the ideal scientific and progressive vigilance. He shows contemporary prose, its stages and the most prominent personalities, and then he searched for the pursuit of Orientalism in Arabic literature and the causes of this tendency.

Particularly he emphasizes the impact of Orientalism on the contemporary Arabic literature and search for the funds of that influence. He speaks about the nature of these impacts, emphasizes on the orientalism and some of the significant questions that have arisen over the questions: the Arabic mentality, Arabic nationalism, the Arabic language, the Arab-Islamic heritage and so on. He ends study with the confrontation of Arabs with orientalism indicating at the same time to ideas of the thinkers of modern times (Muhammad Abduhu, Farid Vajdi, Mohammad Husain Haykal, Mostafa Akkad, Muhammad Shakir, Anvar Jundi etc.).

Finally, he looks at the contribution of contemporary orientalism to the Arabic literature, indicating briefly the definition of Westernism for Arab-Islamic heritage, insisting on proper study of this heritage, the critical program of research and the evaluation of Arab-Islamic heritage among the world's heritage.

In closing argument seeks to highlight this complexed picture of orientalism and its influence on modern Arabic literature. Given that the work "Philosophy of Orientalism" perhaps is the most complete work which treats not the concept of Orientalism only, but its idea and the ultimate goal.

In the field of lexicography Ahmed Smajlovic gave the overview of Arabic lexicography of the most important Arabic lexicographical school and its representatives, ranging from Khalil ibn Ahmad and his lexicon Kitab al-Ayn, in which he followed the phonetic layout of vokals started laryngeal ayn, hence the book is named as Kitab al-Ayn, and the book finished with labialis.¹⁴ Words were grouped according to their consonant roots, and not according to their shape, which remained a valid procedure up to day.

This phonetic schedule have been followed by many scholars after Khalil ibn Ahmad Al-Azhar (Tehzib al-luga), Al-Zubejd (Mukhtasar al-ayn), Ibn Sida (Al-Muhkem). In Ibn Manzur (Lisan al-Arab) work it is not preserved in its entirety rather in fragments (Lisan al-Arab).

A further principle of allocating words in dictionaries was according the meaning of words. This is the second school in the lexicography headed by Ibn Sida with its great encyclopedic dictionary Al-Muhassas that was done on the basis of semantic systematized group of words. After ibn Side, this semantic arrangement of the words in dictionaries followed many lexicographers later like Ibn al-Ajdabi and other. Then, dr.Ahmad reflects the attempts of making modern Arab dictionaries and in this context talks with the attempts of the Academy of Arabic Language in Cairo, who worked on the dictionary of Qur'an since 1953 and the dictionary Al-Mu'džam al-Wasit, which is brought to the end in 1961.

Dictionary is established according to the system of ordinary Arab alphabetic order and it contains a significant number of technical terms in science, culture and art, and the use of a large number of individual words from the Quran, Hadith and poetry. This dictionary is significantly closer to the dictionary of Bosnian great translator Teufik Muftic published in 1973 in its first edition.

3.2.2. Translation activity

In the field of translation activities we should mention the works translated by dr.Ahmad in the field of literature. He translated the novel of the most famous Bosnian poet Mesa Selimovic "The Darwish and Death", to Arabic language which in its first edition is published in Cairo, and another edition is published in Libya, then the famous ballad "The Hasanaginica (Hasan Aga's Wife) published in 2002 in the paper of dr. Yousuf Ramic "Bosnians in Al Azhar".

From the time of Alberto Fortis until now ballad The Hasanaginica has been translated into almost every language, and we are thankful to dr. Ahmad and his translation to Arabic. Many famous world scientist and poets have been written about the beauty and power of this ballad.

Another important work, which was translated from Arabic into our language, is "The impact of Arabs and Islam on the European Renaissance". The work is published in Sarajevo in 1987 and 1999. It represents a new contribution to scientific research that has been achieved by world-scientists in the field of meeting with the Arab-Islamic culture and its achievements, which takes place in the development of the human culture, the relationship with the contemporary world culture and influence on it, especially in the field of literature. The work is the result of major efforts of the Egyptian National Commission, in the cooperation with UNESCO.

The chapter on Influence in literature has been translated by dr.Ahmad Smajlovic. The authors of this chapter are Suhejr Kalamavi and Mahmoud Makki Ali, famous thinkers and academics who have studied the influence of the Arabs and Islam in the European Renaissance in the lyric, dramatic and epic poetry, and narrative features of "Calila and Dimna", Hayy ibn Jaqzan, 1001 nights, Sindibad, Isra and Miraj and so on. This section gives a completely new picture of the contacts between the different literary genres of the Arab-Islamic and European literature at the beginning of the European Renaissance and later.

Other translated works can be classified into Islamic studies, as: "Dialogue of Islamic and European scholars" (Sarajevo, 1979.), "Islam and discrimination" written by Abdulaziz Kamil (Sarajevo, 1979)," The International Congress on Islamic activities" (Sarajevo,

1981)” Islam and Socialism” Roger Garodi (Sarajevo, 1981),” Dialogue with my friend” written by Mustafa Mahmud (Sarajevo, 1976),”The Arab-Islamic influence on European renaissance”, the chapter about ”Impacts on the field of philosophy” (Sarajevo, 1987 and 1999).

This section talks about the peculiarities of Islamic philosophy, its translation into Latin and other European languages and, ultimately, its impact on the European philosophical thought.

3.2.3. Historical development of the science of Aqaid and its main representors

This work is compiled by his students. It represents his lectures in Islamic university while he was a professor and lecturer of Aqaid and it consists of 200 pages. In his work he shows the work of Adem Abdullaha el-Eluri published in 1983 by “Vehbe” publishing house in Kairo. This work has been published in few versions in the Bosnian journals “*Revija*” and “*Islamic thought*” in which he shows the thought of the one of the most famous Nigerian scientist.¹⁵

3.2.4. Paper on the work of Imam Al Maturidi and Tahavi

According to dr. Smajlovic Imam Al Maturidi was one of the three greatest scholars in the science of Aqaid. In this work he wrote about Imam al Maturidi and his struggle with different parties which were his main barriers in his work. Al Maturidi wrote a lot about the Islamic study and he has been participated in different dialogues that time. In his paper Dr. Ahmad states that Imam al Maturidi was more rational and closer to the belief of ahli-sunnah wa džema’at than Imam Esh’ari what was according to his opinion very obvious.¹⁶ According to him Imam Al -Maturidi is one of the greatest Islamic scholars in the field of Aqaid, Sunnah and Shariah. As he mentioned in his paper, Imam al Maturidi has been enriched Islamic thought and inaugurated that thought in the school of aqaid named as the school of Maturids in which their places found Muslims from Eastern Europe. Dr. Ahmad wrote also about Abu Ja’fer at-Tahavi. According to dr. Ahmad, Imam Ebu Ja’fer Ahmed b. Selame el-Ezdi, el-Hanefi, et-Tahavi, is one of the greatest Islamic scholar. His selefi school of aqaid is the subject of so many research works and his work Al- Akidetut-Tahavijje attracts the Muslims in order to understand and explain the idea of Islamic thought mentioned in the work of Al -Tahavi. Taking in consideration the work of Tahavi one can conclude that this is systematic work of aqaid that came up from writer’s understanding of Sunnah. In the research paper about Imam Tahavi he wrote about his life and works. He mentioned here that Imam Tahavi studied from three hundred teachers and shaikhs. Dr. Ahmad here mentions that many bosnian scholars read Tahavi’s works and famous one who was following him was Hasan Kafi El-Akhisari Pruscak. Dr. Ahmad mentions here that even the students at the College of Islamic Studies in Sarajevo use the Aqaid book written by Tahavi. In the next paper dr. Ahmad brings translation and explanation of Aqaid written by Tahavi.¹⁷

Talking about the contribution of Imam Al - Tahavi to the science of Aqaid, dr. Ahmad points that he mentions six pillars of Islamic belief. To be real Muslim, one has to strongly believe in this main six pillars of the belief. Qur’an and Haidith say a lot about these basic pillars of Islamic belief. The first one is to believe in tewheed. Imam Tahavi mentions few parts of it, which includes: tewhidur-rububijje, tewhidul-uluhijjeti, tewhidu esmaillahi ve sifatullahi. According to him Muslim should categorically neglect the Shirk that also has some components which are: shirk rububijje, shirku uluhijje and shirku esmaillahi ve sifatullahi.

At the end of this paper dr. Ahmad mentioned a big contribution of Imam Tahavi, in the protection of Muslims against committing the sins, and according to dr. Smajlovic it was his biggest contribution to the Muslim community.

3.2.5. Chrestomathy of Aqaid's texts

This chrestomathy is published after his death. Most of this work has been published in the journal of Islamic community of Bosnia and Herzegovina, "The Herald" and Islamic Thought. These texts show the scholars of Islamic thought and their contribution to the Islamic culture and civilization. He wrote about Muhammed Ibn Abdulvehhab and he put him in the group of the scholars of Islamic renaissance. For Abbas Mahmud al-Akkad, dr. Smajlovic says that he is one of the most interesting person for the researchers of Islamic thought. If we add to all this, the scientific life of al Akkad, education, the place and time of his work then we have to say that he is the most attractive person of our age, because in front of us we have great poet, historic, philosopher and scientist of 20th century. Al Akkadi left us with 20 books from different fields. Dr. Ahmad here explains many attempts of Al-Akkad in order to help the man in understanding of the God. According to him the biggest problem of today man is neglecting the existence of God and people look at him as at the object and not as a being. He is in favor of absolute individuality of Allah s.w.t. that represents the top of man understanding, as it should be so according to dr. Ahmad's explanation.

3.2.5. Peper work on Fahrudin Er-Razi and Muhammed Ibn Abdulvehhab and Ahmad ibn Hanbal

Dr. Ahmad considers Fahrudin Er-Razi as one who renewed the Islamic thought (mudžeddud-din) as Hadith of prophet Muhammed s.a.w.s. says: "After every one hundred years will come a person who will renew faith by his work and effort" Dr. Ahmad also says about the number of 119 of the research work of Ar-Razi that is of big interest for the Islamic thought.

According to dr. Ahmad, the main idea of Abdulvehhab was built on the pillars of Islam or shahadah "la ilahe illallah". He also says that the main reason why Islamic world has gone from the right track is the polietism. According to Abdulvhab muslims were going to different saints and asked for the help instead of the belief in Allah and the second reason was, closing the door of ijtiḥad. For all this problems Muhammed Ibn Abdulvehhab had a solution that was return to the principle of Qur'an and Sunnah and revival of ijtiḥad. According to Abdulvehhab, dr. Ahmad mentions that we should meet the following: to say shahadah, behave according to Islam and to be patient in all harmful circumstances in this world. ¹ In the paper work of dr. Ahmad we will find a great description of the life and work in the Islam of the famous Islamic scholar Imam Ahmed b. Hanbel in the field of fiqh, hadith, tesavvuf and aqaid who gave a big contribution to the aqaid and its science.

Dr. Ahmad Smajlovic has been talking a lot about the Muslim status in the former Yugoslavia. He has been attended a number of international conferences and work shops all over Arab world where he gave speech about Islam and Muslims in Eastern Europe. His famous text published in Journal of The Institute of Muslim minority affairs of King Abdul-Aziz University. The text has been published in English and it has been translated in

Bosnian and published in the Journal "The Herald" VIS-a XLI, No. 6, 1978. pp. 548 -582.
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4. The Islamic Community in the vision of dr. Ahmad Smailovic

A young, prosperous, the first doctor of Islamic sciences in the former Yugoslavia, inspired by the ideas of Mohammad Abduh in whose field was his MA degree in 1970 in Cairo, and his PhD that was in 1974 also in Cairo, dr. Ahmad Smajlovic returned to his homeland in order to deliver the acquired knowledge to the others and at the same time he tried to lift the level of organization of the Islamic Community in BiH.

From the position of the head of Cabinet of Grand Mufti Sulejman ef. Kemura for the former Yugoslavia, dr. Ahmad Smajlovic understood well the needs and also the complexity of the work and function of the Community. His idea becomes recognizable within the Community, and at the same year he was elected for the president of the Islamic Community in Bosnia and Herzegovina, Croatia and Slovenia.

First steps in strengthening the institutions were main reformation of Ghazi Husrev-bay madrasa, establishment of The College of Islamic Studies in Sarajevo and the department of Women's Madrasa in Sarajevo. The opening of the Islamic College in Sarajevo realized a decade-long desire of all Muslims from this area. During the period of Austro-Hungarian rule in this area existed few higher education institutions, such as was: Maktab Nuwwab (1887), Dar Al-Muallmin (1891) and Higher Islamic Theological School (1935/1936).

The September 29, 1977 was one of the bright dates Workflow of the Islamic Community because it is institutionally strengthen with Islamic College, and all who have contributed, led by dr. Ahmad Smailovic – Head of the Islamic Community in B&H, Croatia and Slovenia have noticed this period.

Muslims recognized the importance of higher education institutions and their large contributions weaves and endowed in the Islamic College in Sarajevo. In gratitude to all benefactors over 50,000 (fifty thousand dinars) assigned endowment, and the names engraved on the plate of the College. Around 600 guests and a large number of delegations from all over the Arab-Islamic world that day celebrated the opening of houses of knowledge and wisdom in Sarajevo.

The papers that were on that day could be heard starting with the Grand Mufti of Yugoslavia H. Naima ef. Hadžiabdic, Hamdije Cemerlica, Abdurahman Hukić, Husain-ef. Doso, and Shaykh Muhammad Ali Harekana, delegates King of Saudi Arabia, are filled with enthusiasm and special congratulations on the success of others. Dr. Ahmad Smailovic who all speachs from Bosnian language directly translated into Arabic and all speachs from Arabic translated into Bosnian language.

The College of Islamic studies in Sarajevo becomes his constant preoccupation. Personally, he was a lecturer, gathered a group of top lecturers in the college, and at the same time he was taking care of young professionals. Young Students quickly become assistants and they form the backbone intellectual milieu of the Islamic community in Bosnia nowadays. Another very important project in the term of dr. Ahmad Smailovic is the establishment of women's section of Madrasa. This is the result of the efforts inclusion of women in the work and activities of the Islamic community. Dr. Ahmad was giving special place to the educational institution and whenever he had a chance he was pointing out the the idea that young population should be educated and study wherever they can.

Successful and effective operation of the Islamic community without a comprehensive religious education would not be imagined, with all its components that affect the application of Islamic thoughts.

5. Establishment of the mosque / Islamic center in Croatia -Zagreb

When we talk about this great scholar, we have to mention that Dr. Smajlovic is the first man who brought and realized the idea of establishment of Islamic and Cultural Center in Zagreb. This idea has been fighting with a huge number of obstacles, one of them is that Croatia is the country with the majority of Christian population and that time was a part of atheistic Yugoslavia.

To build the mosque was not easy that time. Secularist type of education has also influenced a lot the youth of the former Yugoslavia, so the mosques mostly have been easy built in the rural area. This fact can be explained that rural population had a stronger belief than the population in the cities. But precise analyses give us the view that communist regime has been putting more obstacles to the city population than to the rural. Hence, the people in the rural area have been more free to go to the mosques and perform their religious obligation than the city people. Even, Zagreb the capital of former Yugoslavian state, has been center of catholic church during the former Yugoslavia. Muslim population was mostly from Bosnia and Herzegovina and Albania, where Zagreb did not have muslim intellectuals that time like it was in Bosnia and Herzegovina. Many of well educated scholars went and worked in different conventional institutions rather than islamic one. Among of all this, the establishment of the first mosque and islamic center was not really easy. Having in consideration that due to large number of muslim believers in Zagreb, the old masjid for praying was not sufficient place for them.

From the other side lack of financial resource of the islamic community made this idea very difficult to realize it. Dr. Smajlovic was believing that islamic community of the former Yugoslavia that time was largely depending on the islamic scholars. The idea of building the big mosque in Zagreb was a great challenge for the islamic community. This idea is coming from 1930. when the project was approved by the government of Croatia. After second world war this idea was diminished. In the period after first world war the pavilion of Mastrovic was used as mosque. Muslims in Zagreb added three minarets to that building which are demolished later. All this silence in the realization of the Mosque was till sixties when the professor Neihart builds up the starting project of establishment of the mosque. This project will be later extended by the famous architect prof. dr. Jamal Celic. The project had a big space for praying, offices, space for the education of the students and place for lectures. It includes mosque, islamic school, library, restaurant, apartments and guest rooms. It represents the first type of modern islamic cultural centre in the part of Balkan. This islamic cultural centre has a positive effect on interreligious tolerance and understanding of Croatian society.¹⁹ Special value of this islamic object represents islamic school madrasah and Gymnasium, where many young muslim students have been graduated and now doing their preaching jobs in all over the Croatia and Eastern Europe. This center hosting all three representatives of monotheistic religions in Croatia for debate and different workshops.

CONCLUSION

The scholar of former Yugoslavia Dr. Ahmad Smailovic was a great student of Al -Azhar University in Cairo, great preacher and the greatest man who struggle for the muslims and the freedom of religion. He wrote about 250 research works and one of his greatest work was his doctoral dissertation on the topic of „The philosophy of Orientalism and its impact on Modern Arabic Poetry“ that was compiled of more than 700 pages. This book is still the students book in some of the universities in all over the world. All his life Dr. Ahmad worked for Islam and muslims. Sarajevo and Islamic center and the Mosque in Zagreb celebrate the effort of this big name.

One can only imagine that what would be if he would still be alive? Dr. Ahmad, after his coming from Al -Azhar started his work as a chair of Islamic community in Bosnia and Herzegovina. After short time he was one of the founder of the College of Islamic and Arabic studies in Sarajevo where he was professor of Aqaid and Oriental philosophy. He supported a science and scholars. He was a founder of a major magazines and journals of Islamic thought and contributed to the opening of first modern publishing house for the Islamic community in Bosnia and Herzegovina.

In the same time he started a big project- building the mosque in the city of Zagreb in Republic of Croatia –Former Yugoslavia.

That time when he was on the stage of Islamic renaissance in Bosnia, government has been ruled by secularist regime. It was even impossible to think to build up the mosque in the city or to open an Islamic school. But Dr. Ahmad was that much brave and even putting his own life to be under risk, was struggling to bring the spring of Islam to the Islamic community in the region of Eastern Europe-former Yugoslavia. He succeeded in the establishment of the mosque in Croatia and he was one of the founder of The College of Islamic Studies in Sarajevo, where Dr. Ahmad Smailovic was its professor and lecturer. He wrote a lot about the Aqaid topics, Islam and Christianity, about Islam and West and attended a number of international conferences where he gave speech about the Muslims and its status. The main obstacle of his work was the communist regime of the former Yugoslavia. That regime made many barriers in work and in the life of Dr. Ahmad Smailovic, giving him hard time and was the reason of his death. Therefore, he will remain with us as prominent Islamic worker or admirer of authentic Islamic community and social philosophy modernizing the Islamic community, and made connection with Islamic world including the most important global trends.

Sarajevo and Bosnia and Herzegovina will never forget this great scholar and his work. His name is the name of High Islamic School in Zagreb city named as The High Islamic School of Dr. Ahmad Smailovic. He loved Qur'an, lived with Qur'an and talk about Qur'an a lot. I ask almighty Allah to award Dr. Ahmad for his unmeasurable endeavor of Muslim community in Eastern Europe - Bosnia and Herzegovina and Croatia.

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